

TAKITORU: FROM PARALLEL TO PARTNERSHIP

A ritual of engagement based on Te Tiriti o Waitangi for implementing safe cultural practice in Māori counselling and social science

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Abstract

Takitoru is a framework developed to support Māori counselling students to understand the impacts of historical intergenerational trauma across generations. The focus of this framework examines unseen contributing factors supporting deficit statistics that continue to dominate Māori communities. Essentially students are invited to participate and interpret personal genealogy in the context of colonisation to explore influences and effects. This paper addresses training Indigenous counselling students simultaneously in affirmative Indigenous worldviews, as well as critiquing the impact of colonisation on themselves, their clients and their wider community. The overall goal is to give students an insight into historical intergenerational trauma so that when they engage with Māori clientele they also understand some of the historical contexts that underpin working with Māori.

Keywords

colonization, counselling, trauma, redress, Te Tiriti o Waitangi, decolonization, cultural safety

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Introduction

Initially this paper will outline the historical development of the Takitoru¹ framework and discuss how the concept came into being. Then it will examine some of the founding influences and philosophies that contribute to the underlying theories that form the framework. Meanwhile there will be a brief overview of Te Tiriti o Waitangi (the Treaty of Waitangi), as well as discussion on historical intergenerational trauma resulting from Te Tiriti o Waitangi violations. Moreover, this paper will describe how the framework is constructed and highlight some of the authors whose ideas have informed the framework. Accordingly, this paper will then discuss safety procedures that are put in place to support students who participate in the Takitoru framework. The next part of this paper will discuss participant's preparation prior to commencing the Takitoru framework. Following that it will briefly describe the series of models that make up the framework, and how it is applied. Finally the paper will discuss how the Takitoru framework informs Māori counselling practice.

Impetus for the historical development of Takitoru the framework

The Takitoru framework was formally crafted in 2009, yet its origins date back to the early 1990s with the formation of Te Whiuwhiu o te Hau² Māori counselling programme and from its inauguration grew into an international education programme that was introduced to education facilities both in Hawai'i and Canada.

In New Zealand, Te Whiuwhiu o te Hau Māori counselling programme was originally located as a separate programme for the first 17 years in the Māori Department that in turn changed its name to Te Toi-a-Kiwa: School of Māori, Pacifica and Indigenous Studies at the Waikato Institute of Technology (Wintec) until it was disbanded in 2008. The programme ended up relocating from an Indigenous environment to a mainstream setting where the culture and practices were of a predominant Western environment that created challenges as a result of different worldviews, ideologies and cultural practices. Initially, there were misunderstandings and a divergence of thinking and as an educator it raised a sense of feeling that Māori counselling ideologies were undervalued and largely ignored when engaging with mainstream colleagues in shared space. Thus, while Te Whiuwhiu o te Hau Māori counselling programme was moving into its 20th year at Wintec, by virtue of it being in a mainstream environment it could be argued that the programme was on the verge of being subsumed into the mainstream counselling programme and at the most cynical of claims likely to *only* supply Indigenous content to bolster the general stream knowledge base, so that the mainstream counselling endorsement could legitimately claim to come from a bi-cultural position.

This "crisis" position therefore became the impetus for the construction of the Takitoru framework. After much debate and counter discussion, common ground began to form in "shared space" between mainstream counselling and Te Whiuwhiu o te Hau Māori counselling endorsements of the degree programme. The journey of Takitoru began to take shape initially under a commitment dubbed "from parallel to partnership". There was a recognised need to collaborate and develop a parallel to partnership concept that allows both programmes to exist in shared space as both are considered Treaty partners and offer uniquely different perspectives. While this paper has mentioned the parallel to partnership concept,

1 The name Takitoru comes from a tukutuku pattern called Roimata Takitoru. The underlying philosophies behind the tukutuku pattern depict communication, identification and personal relationships (Taumata o te Ra, 2007).

2 Te Whiuwhiu o te Hau is the name given to the Māori counselling programme by Werewere Maaka, kaumātua of the Waikato Institute of Technology in 1989.

the emphasis of this paper is only focused on how the Takitoru framework critically analyses historical intergenerational trauma. Another aspect to take into consideration is that at this stage only Māori counselling students have been invited to participate in the Takitoru framework. Under the current climate now situated within the Centre for Health and Social Practice, Te Whiuwhiu o te Hau Māori counselling programme is re-defining and re-developing itself and the Takitoru framework is an integral part of that re-development.

Founding influences

The founding influences in the construction of the Takitoru framework include the work of three influential women academics and practitioners. These women are Dr Taima Moeke-Pickering, Dr Marie Battiste, and Dr Linda Tuhiwai Smith. All three women advocate three distinctive philosophical standpoints that have significantly informed the author's thinking as an educator and as such are reflected in the underpinning philosophies behind the Takitoru framework.

Dr Taima Moeke-Pickering advocates teaching professionals about racism and the important role that cultural safety plays, stating: "an assumption is that by training professionals to learn about racism they would then be equipped to practise in a culturally appropriate way. The cultural safety example is one model that works toward unlearning racist practices" (Moeke-Pickering, 2010, p. 39). The way in which Te Whiuwhiu o te Hau Māori counselling programme advocates practising in a culturally appropriate way includes educating students from a bi-cultural position, thus the focus of the Takitoru framework strives to develop a conscious practice around cultural safety. It also seeks to design strategies so that Māori counselling students can utilise culturally safe methods that enable them to effectively facilitate a culturally safe environment while

engaging with clientele in shared space. Another aspect of culturally safe practice requires Māori counselling students to learn competency in using culturally appropriate protocols to engage with Māori, so that they are able to create a rapport in an appropriate manner, that students are establishing a relationship using appropriate language that is sensitive, respectful, non-judgemental, non-interpretive and non-directing.

Dr Marie Battiste asserts that "educators must reject colonial curricula that offer students a fragmented and distorted picture of Indigenous peoples, and offer students a critical perspective of the historical context that created that fragmentation" (2005, p. 225). This second ideology from Battiste is informative around deconstructing Western epistemologies whose notions subjugate/suppress Indigenous contexts to inferior positions. It therefore prompted a focus on affirmative Indigenous worldviews that legitimise and validate Indigenous positions while simultaneously critiquing colonial discourse and historical contexts.

The third significant influence came from Smith (1999) who sets standards from which to articulate and challenge how Indigenous narratives and bodies of knowledge should be represented within Western societal constructs. She advocates a position that recognises that Indigenous peoples have their own codes of ethics. Native ethics and seeking permission to conduct research with native peoples is considered important and respectful (p. 120). Smith brings to the fore affirmative Indigenous positioning that recognises two integral contexts. The first is an acknowledgement that Indigenous ways of knowing come with their own principles, values and codes of ethics and secondly, that it is the Indigenous voice that sets the standards from which to determine how Indigenous narratives are represented within Western ways of knowing.

Although these founding influences may not seem to directly relate to how the Takitoru framework is implemented, they form the

backbone to the framework both in terms of the way it positions itself as well as the way in which it informs the students.

The Takitoru framework is a decolonising model that has three underlying philosophies.

1. The first makes the assumption that if Māori counselling students learn about racism, then they can become equipped to practise in a culturally appropriate way. It recognises that the cultural safety model unlearns racist practices.
2. The second seeks to inform Māori counselling students about the impact of historical intergenerational trauma by deconstructing historical contexts. The second philosophy also analyses the historical context and highlights any mechanisms that portray their intergenerational timeline in a fragmented and distorted manner. The framework then seeks to counter this by offering students a critical perspective of the colonial constructs that created the fragmentation.
3. The third informs Māori counselling students that Māori culture has its own epistemologies, principles and codes of ethics. The third phase also acknowledges that it is the Indigenous voice that *sets the standards* from which to determine how Indigenous narratives and bodies of knowledge should be represented within Western ways of thinking.

Te Tiriti o Waitangi

The preamble of Te Tiriti o Waitangi Māori text discusses securing Māori tino rangatira-tanga (self-determination) and securing Māori land ownership (Waitangi Tribunal, n.d.). The Treaty document was signed between Governor Hobson and The United Confederation of Tribes on 6 February 1840. Both the Treaty document and the legislative violations that stem from it are pinnacle aspects that the Takitoru framework analyses.

While the document clearly highlights what Māori agreed to share and what they agreed to keep, it is acknowledged that interpretations as a result of the document created controversial situations. One of the controversial situations that stem from The Treaty document is that two versions exist. The Māori version that is signed by all parties and the English version that is not. *Contra preferentum* under international law makes the English version null and void; however, that still has not changed the position of the New Zealand settler Government.

Trauma resulting from Te Tiriti o Waitangi violations

One of the leading scholars in research into historical intergenerational trauma, Dr Karina Walters, states: “Historical intergenerational trauma can be defined as an event or series of events perpetrated on a group of people including their environment who share a specific group identity with genocidal or ethnocidal intent to systematically eradicate them as a people or eradicate their cultural ways of life” (Walters, 2012). The definition given by Walters carries undertones around the Indigenous world in that it also supports the impacts suffered by Māori as a direct result of legislative violations of Te Tiriti o Waitangi.

Mechanisms including prejudicial legislation were utilised to attack and undermine Māori societal infrastructure; examples include the Native Lands Act 1862, the Suppression of Rebellion Act 1863, the Waikato invasion 1863, the Native Schools Act 1867, the Tohunga Suppression Act 1908 and the Native Health Act 1909.

These illegal legislative violations were utilised to take land and resources; to block all forms of accountability by throwing those who may challenge their colonial stance into prison; to make false flag allegations to invade the Waikato and confiscate millions of acres of land; to assimilate Māori children to Western ideologies, Western culture and language at

the expense of their Indigenous culture; and to ban the traditional holders and experts of Indigenous knowledge from teaching future generations their cultural traditions.

The final legislative example known as the Native Health Act 1909 was a form of legalised genocide as it became illegal for Māori women to breastfeed their babies and whāngai (adopt) children. A Treaty training resource developed by Dr Jenny Ritchie (2010) documents that a large majority of Māori women began feeding their children flour and water. The implications from that practice highlights that many Māori babies died as a direct result of this legislative act. Other scholars in New Zealand have also done a critical analysis on the impacts of the legislative violations.

Dr Rawiri Taonui (2010) stated that Māori faced systematic economic, political, social and cultural marginalisation, cultural alienation, forced assimilation, demonisation, racism, structural prejudice and intergenerational impoverishment. The Māori language was banned, their culture, heritage and identity decimated. The number of speakers of the Māori language declined from 95% in 1900 to 5% in 1980 (Waitangi Tribunal, 1986).

The Takitoru framework

The Takitoru framework is based on a series of models that work in a sequential order for the purpose of developing student awareness about historical intergenerational trauma. This section will give a brief overview of the sequence to describe how the process works. The next aspect will identify components of each model and discuss theorising in practice as a means that was utilised to develop the Takitoru framework.

The Takitoru framework has five phases:

1. The first phase contextualises Te Tiriti o Waitangi violations.
2. The second phase is an invitation to research four generations of their family dating back to 1840. The students then superimpose Te Tiriti o Waitangi violations over the top of each generation.
3. The third phase identifies symptoms of historical intergenerational trauma that trickle from one generation to the next.
4. The fourth phase identifies personal transforming power to move beyond historical trauma.
5. The fifth phase examines Te Tiriti o Waitangi journey of discovery model that seeks to identify how both Māori and Pākehā culture utilise historical contexts to rediscover aspects about themselves, and as each culture reaches each new level, they begin to comprehend new understandings about themselves and each other. The objective is to discuss each stage and level of awareness so that Māori and Pākehā both gain an understanding of the issues, so that when it is time to move into shared space with each other they create meaningful relationships that foster conscious collaborative efforts that work towards benefiting both cultures and therefore Aotearoa New Zealand.

These series of models have been developed over 8 years of teaching Te Tiriti o Waitangi. Other data that has informed the position of the author as an educator to develop models of wellness and awareness also stem from the works of other authors such as Brofenbrenner (in Addison, 1992), Elkington (2006), and Helms (1990). This paper acknowledges that some of the underlying theoretical background to the Takitoru framework comes from unconventional means. Dr Ingrid Huygens called the unconventional means concept “theorising through practice/praxis” (personal communication, 2012).

Phil Hine discusses Pierre Bourdieu’s approach to practice by stating: “not all learning is explicit and gained through discourse... he stresses actions that are also unconscious improvisations. This capacity to improvise is

the product of the social learning process...” (Hine, 2010, p. 1).

The development of the Takitoru framework also has improvisations that stem from unconventional means that examined models developed by other authors, and theorised how those other models could be expanded upon, or utilised within the context of Te Tiriti o Waitangi.

Creating a safe environment for participants

What is most important for students taking part in the Takitoru framework is that a safe environment is maintained for those participating and that strategies are put in place for students who may become impacted upon as a result. The Takitoru framework is voluntary to participate in and not part of the marking criteria. Students are informed as to what aspects the Takitoru framework will examine so that they can make an informed choice whether to participate, or do the generic Te Tiriti o Waitangi version. Te Whiuwhiu o te Hau Māori counselling students are also advised to have counselling sessions outside of the classroom to support with any ongoing issues. On top of that, students also have a robust resource network at their disposal in the form of Māori and mainstream counsellors, as well as chaplains and the kaumātua of Wintec. These avenues are regularly utilised by the students because from year one Te Whiuwhiu o te Hau students go on a journey of rediscovering their cultural identity. The underpinning philosophy behind this context recognises that Māori counsellors cannot empower others to heal until they have healed or worked through their own issues. Eduardo Duran (2006) states that:

Some healers and therapists also are living and working with their own intergenerational trauma, which remains unresolved in many instances. When therapists and healers do not deal with their own history, they bring

unconscious contents into the therapeutic setting. The natural consequence of this projection of unconscious fantasies and ideas transfers onto the patient. This process is known as transference. (p. 29)

Eduardo Duran’s quote clearly highlights the impact of transference and counter-transference due to unresolved historical issues. One of the underlying philosophies of Te Whiuwhiu o te Hau Māori counselling is to support students to reconnect to their cultural identity so they may have a standpoint from which to effectively engage with Māori clientele in a manner that is culturally appropriate. The Takitoru framework is one means that may highlight unresolved issues so that appropriate measures can be put in place to support students to work through them.

Student preparation for Takitoru framework

The Takitoru framework is a decolonising workshop that navigates participants through a series of exercises. The first aspect sets the guidelines for commencing the Takitoru framework. Ethics including protection and safety, sensitivity and confidentiality are raised to be accepted by the participants. Other guidelines are negotiated with the group so that guidelines then become agreements.

Participants need pens, pencils and a book to write notes in. All participants are invited to keep a reflective journal to practise doing a critical analysis of issues. The journal is the confidential property of the participant and is kept to analyse learnings that have manifested as a result of the Takitoru framework. There is no expectation for participants to share their personal history; however, they will be invited to share some of the learnings gained from the workshop.

The facilitator presents the models through PowerPoint as well as gives participants hand-outs to fill out the data. Participation will include discussion, peer work, group work

and reflective journals.

“Contextualising Te Tiriti o Waitangi violations” exercise

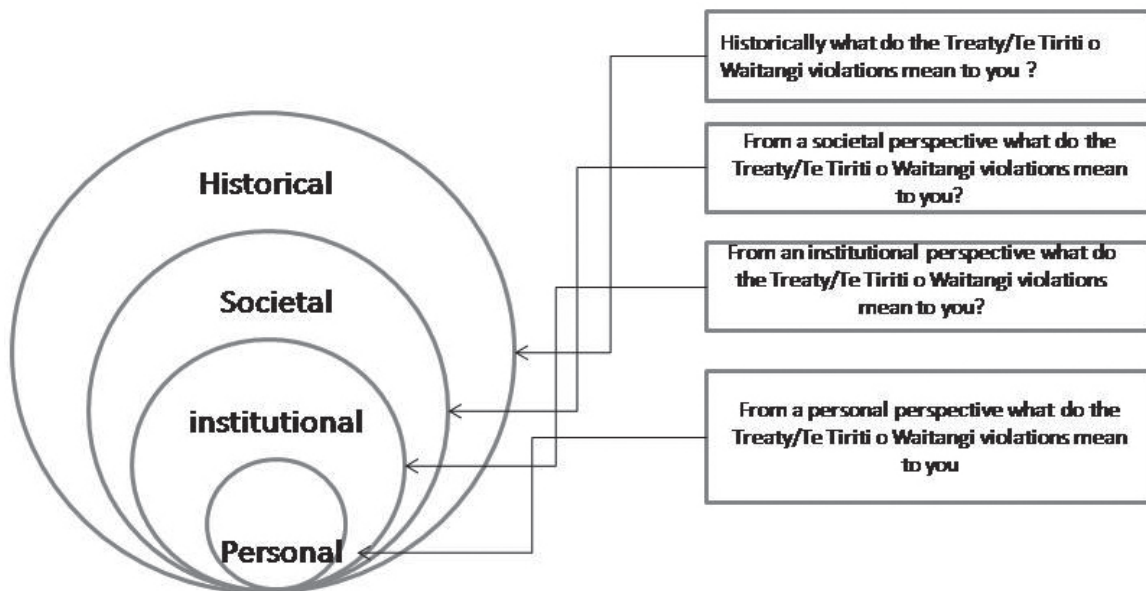
The first model Te Whiuwhiu o te Hau Māori counselling students are invited to participate in is the “Contextualising Te Tiriti o Waitangi violations” exercise (Figure 1). The original concept behind this model stems from Urie Brofenbrenner’s ecology model based on the micro-system, macro-system and exo-system (Addison, 1992). The interest of the author lay more in changing the perspectives set in Brofenbrenner’s ecology model to focus on a contextual perspective when examining Te Tiriti o Waitangi violations.

The exercise asks historically what Te Tiriti o Waitangi violations mean to participants. It then asks socially what it means to participants. Then it asks from an institutional context what it means for participants. Finally it asks, from a personal context, what Te Tiriti o Waitangi violations mean to participants. Once they have

answered these questions it is recorded in their reflective journal and the learning becomes open to discussion.

“Contextualising historical intergeneration trauma in genealogy” exercise

This exercise (Figure 2) is a little more personal and participants are invited to share only if they want to. Prior to the exercise participants are asked to research up to four generations of their family going back to 1840. The original concept behind this particular model stems from Jacquelyn Elkington’s Pūrākau model (2006). The emphasis behind the Pūrākau model identifies a timeline that highlights stages of development that begins when a baby is born, and ends when that baby as an elderly person dies. Erik Erickson also has a model that emphasises stages of development; however, Elkington’s model is more preferable as its emphasis also comes from an Indigenous world-view. The move away from the Pūrākau model



1. Historically this context means _____
2. From a societal perspective, this context means _____
3. From an institutional perspective, this context means _____
4. From a person perspective, this context means _____

FIGURE 1 “Contextualising Te Tiriti o Waitangi violations” exercise.

	Photo of Ancestor	What was significant about them	Legislative violations in their generation	What were the impacts of colonisation/legislation on them	What were the outcomes?
Generation 4 From 1840		Great Grandparents			
Generation 3		Grand parents			
Generation 2		Parents			
Generation 1		Self			

FIGURE 2 “Contextualising historical intergeneration trauma in genealogy” exercise.

came as a result of applying the concept to a collective as opposed to an individual. The next move away from the Pūrākau model came from changing the emphasis of Elkington’s model of inviting students to describe their personal timeline from ages 15 to 25, into applying the timeline concept to an entire generation. Once the concept was applied to an entire generation, then three other generations were added to take the timeline back to 1840 when Te Tiriti o Waitangi was signed.

1. The participants are invited to study their ancestors across the four generations to understand the environmental context.
2. The participants are then invited to superimpose Te Tiriti o Waitangi violations over the top of all four generations and then critically study the data to determine the impact on the environment.

The model may highlight examples of trauma that arise as a result of looking through the data. The participants are then invited to sift

through the colonial version of history to ascertain and describe in their reflective journals how these impacts affected their ancestors spiritually, cognitively, emotionally, physically and environmentally.

Participants are then asked to measure for themselves if historical intergenerational trauma exists, and if it does what type of impact has it had on them personally. Dr Maria Yellow Horse Brave Heart supports the learning of historical intergenerational trauma by stating: “understanding the legacy of trauma is helpful for participants, and that the importance of sharing and talking about the trauma allows sufferers to focus on a common identity” (Yellow Horse Brave Heart, 2000).

Dr Karina Walters also brings to the fore new data that states: “epigenetic research has discovered that at a cellular level, stress from one generation can be carried to the next generation” (Walters, 2012).

Dr Bruce Lipton, a cellular biologist in stem cell research supports Dr Karina Walters by

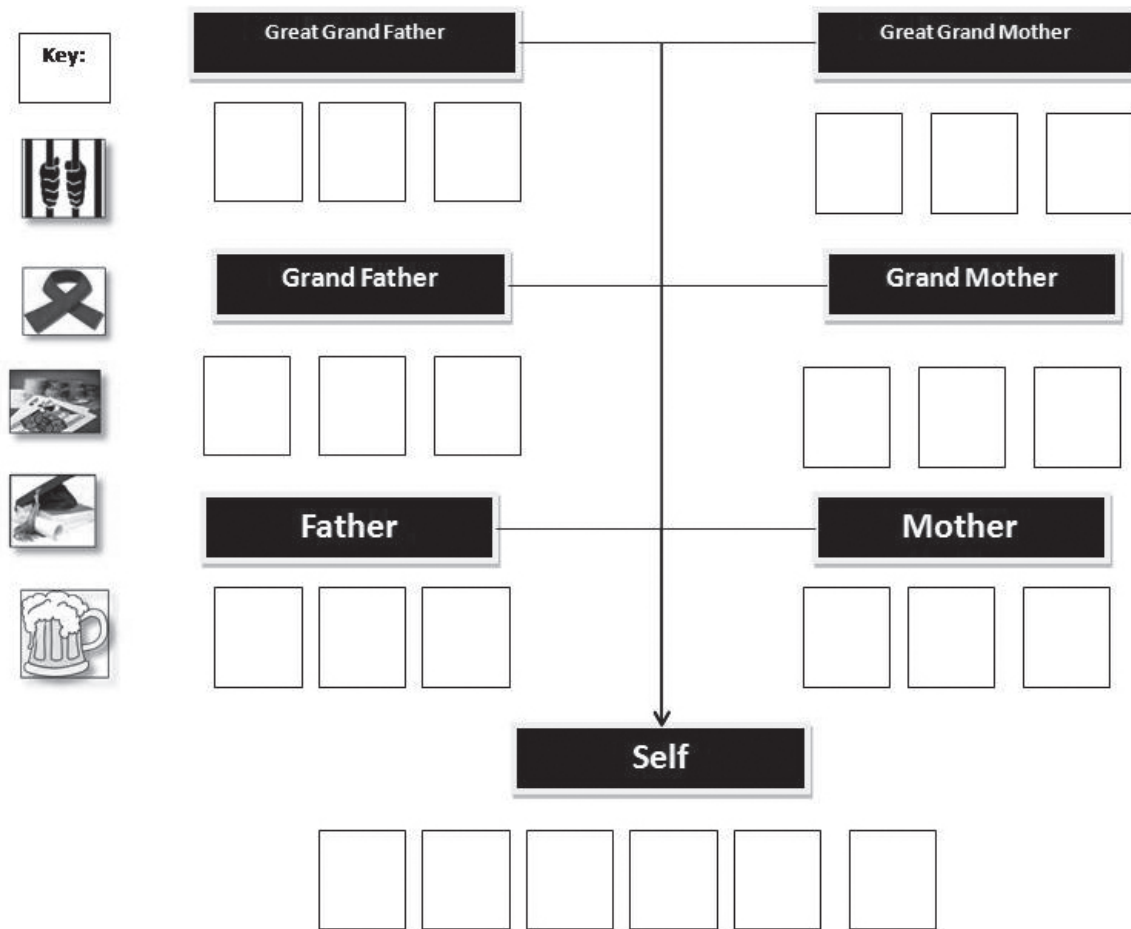


FIGURE 3 “Contextualising symptoms of historical intergenerational trauma” exercise.

stating that when he began stem cell research in 1967:

In one of my experiments I put stem cells in three petri dishes. I then changed the growth medium, the constituents of the environment in each dish.... In one dish it formed bone, in the next it formed muscle and in the final dish it formed fat cells.... All of a sudden I’m like oh my gosh, I realised that here I am teaching at University that genes control the environment, while the cells are telling me that genes respond to the environment. (Stewart, 2009)³

“Contextualising symptoms of historical intergenerational trauma” exercise

In this next exercise (Figure 3) participants are invited to use a diagram that highlights their genealogy on a page. The participants then fill in symbolic data based on four generations of their family back to 1840. Once they have completed that task they fill in the key section at the left hand side of the picture.

Participants are invited to put a symbol beside all those in their genealogy who have lost their land, who have been impacted by alcohol, domestic violence, drugs, gangs, unemployment, all who have been to prison, all those who have issues with gambling, all members that smoke cigarettes, all members who have fought in wars.

Participants are then asked to develop their

³ Bruce Lipton’s quote can be found from 1:20:19 through to 1:21:52 in Ben Stewart’s *Kymatica* DVD.

own symbols and place them beside members of their family those symbols signify. Students are asked to study the data and take note of any patterns that may arise from doing the exercise.

Participants are then invited to do a critical analysis of their findings and when they have finished doing a critical analysis, they are then invited to write a reflective analysis in their journals.

“Personal transformation” exercise

This model (Figure 4) is based on a series of questions. Participants are invited to answer each section and then describe what this process means to them in their reflective journals using the following steps:

1. The first stage asks why it is important for them as a Māori counsellor to learn Western theories as well as kaupapa Māori theories.
2. The second stage invites participants to describe what it is like to move from having limited knowledge of their historical context to gaining knowledge of their cultural history.
3. The third stage asks students to describe the impact of learning about the environment their ancestors lived in, and what effect it had on them personally.
4. The fourth stage asks participants to consider that if they were to begin to remove the chains of colonisation from within themselves and to reclaim their Indigeness, what that would look like.
5. The fifth stage asks what their thoughts are in terms of Indigenous issues and if they would consider becoming proactive with Indigenous issues. If participants say yes, they then explain why. If participants say no, they then explain their position.

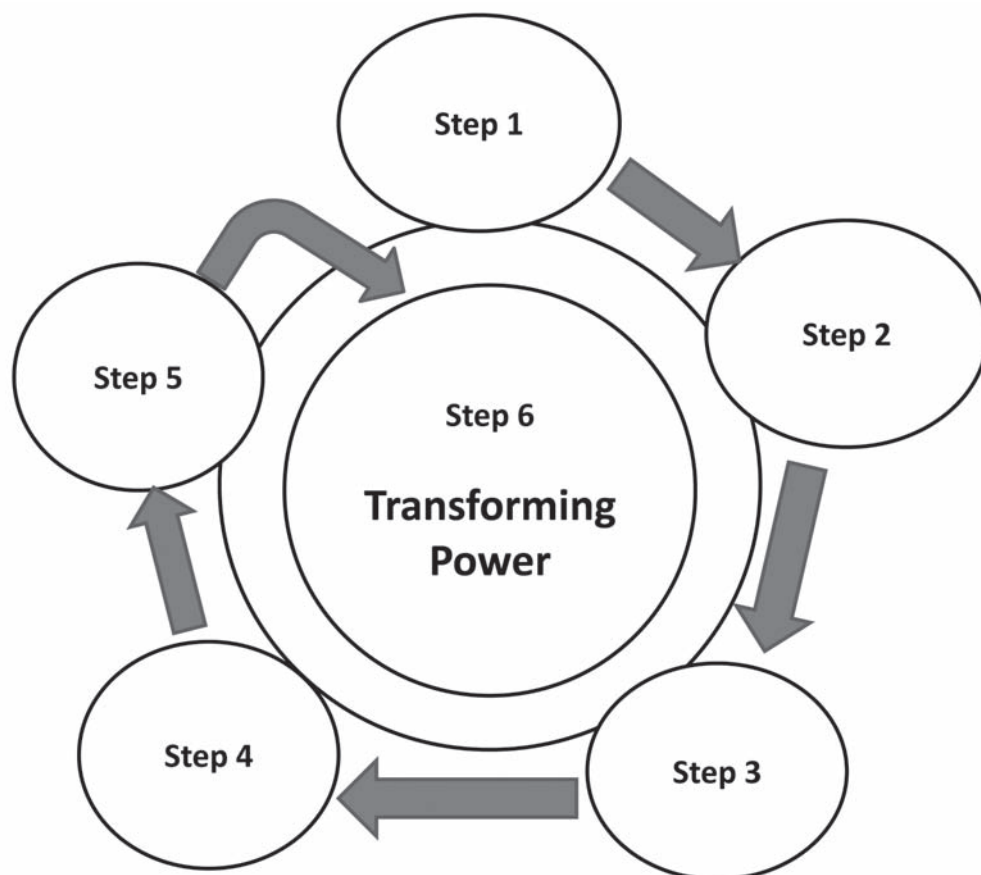


FIGURE 4 “Personal transformation” exercise.

6. The sixth stage asks participants, if they wanted to personally transform historical trauma, what processes they would use to transform themselves, their family and their community.

Transforming broader relationships between stakeholders

Te Tiriti o Waitangi journey of discovery model (TTOWM) highlights difficulties in establishing meaningful relationships between Māori and Pākehā culture in Aotearoa New Zealand. Moreover, it highlights issues such as lack of trust, and fears based on assumptions. Participants are put into groups and invited to have a group brainstorming session about how to transform the current climate and create shared space. The group of participants are then invited to take a piece of paper and as a group design how they would transform and design their ideal society and describe how

they would create shared space under Te Tiriti o Waitangi. Once the groups have finished they are invited to present their ideal society to the rest of the class. The brainstorming and ideal community sessions are valuable tools as they measure where student thinking is in regard to transforming communities.

The original concept behind TTOWM stems from an “awareness of racism” model created by Dr Janet Helms (1990). While TTOWM focuses on Te Tiriti o Waitangi journey, Dr Helms’s “awareness of racism” model focuses on Black culture and White culture. The concept behind Dr Janet Helms’s model examines how Black culture tries to conform in American society, then both cultures diverge off on their own separate journeys until they come back together gaining an integrative awareness and understanding in shared space. I have taken the concept and re-adapted Dr Janet Helms’s framework to develop a model to suit the societal climate and the relevant issues that exist

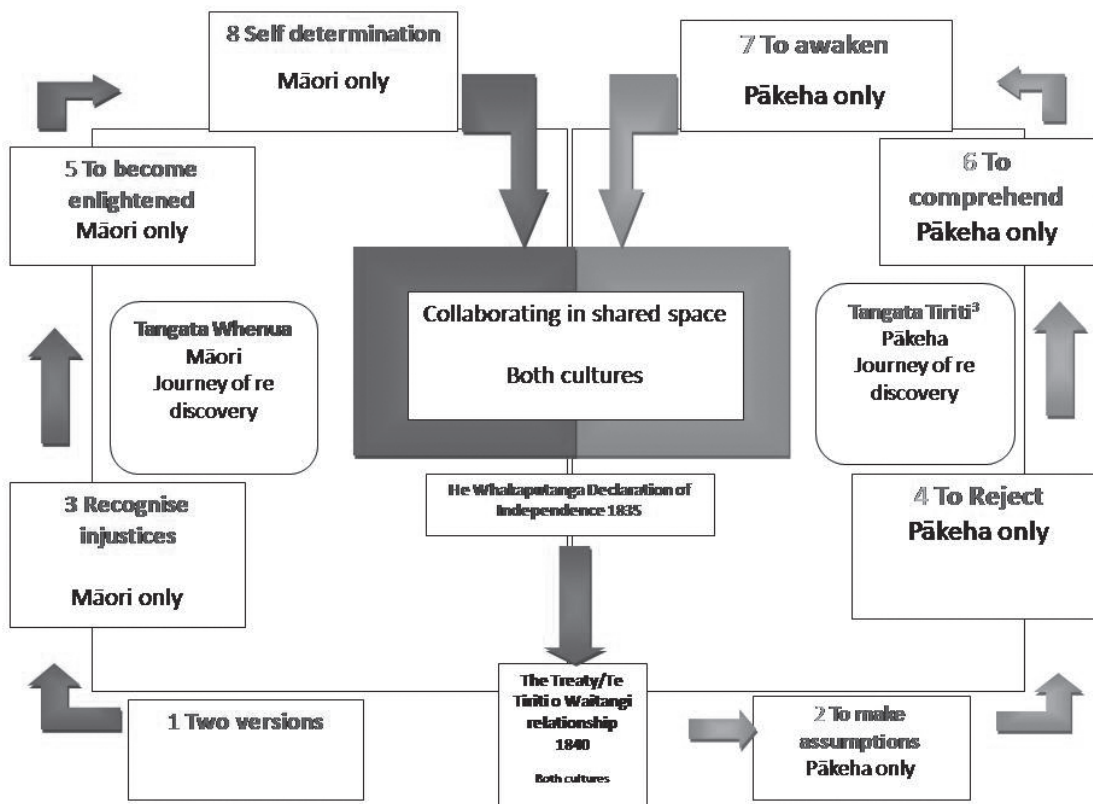


FIGURE 5 “Te Tiriti o Waitangi journey of re-discovery” model.

in Aotearoa. The focus of TTOWM is solution-based as opposed to only having a critical analysis of the current issues. While the overall template carries similar overtones between both models, the content is vastly different, thus the diagram in Figure 5 is the original work of the author.

“Te Tiriti o Waitangi journey of discovery” model

He Wakaputanga o te Rangatiratanga/ Declaration of the Independence of New Zealand 1835 is recognised as the original and founding relationship that was created between two Crown sovereign entities. It forms the basis as the parent document that informs Te Tiriti o Waitangi 1840.

Te Tiriti/The Treaty relationship: (bi-cultural) conformity—both cultures

Māori and Pākehā have cemented a new relationship, they want to be ordinary New Zealand citizens and are trying to emulate the accepted dominant cultural view of New Zealand society in actions, speech, dress, beliefs and attitudes because the dominant culture is perceived as positive.

Two versions: (two faces) Māori only

1. Māori begin to recognise there are two versions that exist in New Zealand. The Māori version of Te Tiriti o Waitangi agreed that in turn for allowing a governor in Aotearoa it was agreed that Māori keep their land and all things precious to them. However, now Māori are being subjugated by an English version that says Māori gave up their sovereignty even though no one of influence in the Māori world ever saw it.

To make assumptions: (to accept) Pākehā only

2. Pākehā accept that assumptions had been made in terms of what happened in the past and yet at this stage it is easy to dismiss and/or diminish the impact of colonisation.

They expect that Māori should move forward and get over it and accept that the past can't be changed. This also means to accept being integrated into a Western colonial worldview.

To recognise injustice: Māori only

3. Māori start to recognise injustices and become angry at Pākehā. They may begin to feel most Pākehā are racist and therefore part of the problem so seek the comfort of their own ethnic culture.

To reject: Pākehā only

4. Pākehā move from accepting the impacts of racism, to the rejecting stage, professing that a new form of racism now exists—one of racism against Pākehā, commonly referred to as reverse racism.

To become enlightened: Māori only

5. Māori begin to understand there are issues in Māori culture as well, due to the impacts of colonisation. They begin to realise that not all Pākehā are their enemy and that racism is the enemy and something that can be challenged.

To comprehend: Pākehā only

6. Once assumptions and perceptions about Māori are proven false they may feel guilty about some of the impacts that have happened as a result of colonisation. They may get annoyed at other tangata tiriti who just don't get it.

Self-determination: Māori only

7. From this stage Māori recognise that they are more than deficit statistics as suggested by dominant worldviews, they begin to decolonise themselves, and rediscover Indigenous traditions and their cultural heritage. They begin to take control of their lives and begin to define for themselves what it is to be Māori.

To awaken: Pākehā only

8. After feelings of guilt Pākehā may emerge to a stage where they understand white privilege and how it continues to benefit them. They also begin to take control over the type of Treaty partner they want to be.

To collaborate in shared space: both cultures

Both parties come into shared space with a shared understanding of the issues and work collaboratively to create a more inclusive society. Both cultures positively identify with their racial group while also acknowledging that other aspects of their identity also contribute to their humanity in meaningful ways.

Assessing how the Takitoru framework informs Māori counselling practice

The influential work of Moeke-Pickering, Battiste and Tuhiwai Smith becomes more prominent in this section, especially in terms of how the Takitoru framework informs Māori counselling practice. The manner in which the Takitoru framework informs Māori counselling can be viewed in three parts. The first part follows the work of Moeke-Pickering in terms of focusing on both the professional and cultural manner in which Māori counsellors practise. The second part follows the work of Battiste in terms of deconstructing historical discourses to have a critical analysis of the historical contexts. The third part follows the work of Tuhiwai Smith in terms of responding to dominant discourses and challenging their legitimacy to speak about Māori epistemologies from a Western worldview, as well as comparing the differences between historical facts, and stereotypical assumptions.

Te Whiuwhiu o te Hau Māori counselling practitioners play many roles. One of those roles includes becoming a reflective practitioner. Takitoru focuses on reflective journaling so that participants of the Takitoru framework

consciously add data to their reflective journals and then practise critically analysing the content to make sense of the issues as well as the underlying causes. This is a major component that supports a counsellor to become more effective in their practice. While there are aspects that mirror the general stream counselling endorsement, Te Whiuwhiu o te Hau Māori counselling programme differs somewhat from the general stream counselling endorsement in terms of worldview and social positioning. Whilst Te Whiuwhiu o Te Hau Māori counselling is a bi-cultural counselling programme, it positions itself from a bi-cultural perspective that stems from a kaupapa Māori epistemology, and Indigenous worldview that links professional practice with culturally safe practice.

A famous proverb that gives weight to the stance of Te Whiuwhiu o Te Hau that is attributed to Sir Āpirana Ngata (1929) speaks of picking up the stick or tool/technology of the Pākehā while grasping to the principles and values of the Māori world. There are general roles that Māori counselling practitioners play that include facilitating and co-authoring⁴ a counselling session, as well as advocating and mediating on behalf of Māori clientele who need support navigating corporate structures. Te Whiuwhiu o te Hau Māori counselling programme also takes a strong stand in terms of social justice, cultural action for social change and Indigenous liberation. More over Te Whiuwhiu o Te Hau Māori counselling puts into context the history of colonisation and the detrimental impact this practice has had on Indigenous cultures around the world. The broader aspects of colonisation both internationally as well as nationally are well documented. What the Takitoru framework does is contextualise the history of colonisation and Te Tiriti o Waitangi in such a way that allows participants to comprehend unseen factors that have resulted from colonisation that impacted on them and their families across

⁴ Co-authoring is a term given when a counselling practitioner walks alongside clientele through their life story.

generations. This supports Māori counsellors to have a comprehensive understanding of the current issues Māori clientele face, as well as some of the historical discourses that Māori clientele have been subjected to inter-generationally.

Decolonising workshops such as the Takitoru framework are also invaluable in terms of responding to critique from Western discourse. Recent articles written by European personalities such as Paul Holmes, Michael Laws and David Round, who are deemed to hold positions of authority in New Zealand society, seem to attack, marginalise and disenfranchise Māori, while at the same time, use the media to assert their own dominant worldviews which are expressed in one medium or another on a regular basis. What the Takitoru framework brings to the fore are two points. The first point analyses their language and perceptions of things Māori and then counters their legitimacy in being able to speak about those issues from a position of authority. The second point implements a comparative analysis between historically documented facts, and stereotypical labels based on perceptions of a Western epistemology and therefore work towards demystifying perceptions by bringing clarity to the discussion.

The information above brings to light some of the varied ways that the Takitoru framework can be of value. What has also been highlighted is the framework's ability to assist Māori counselling practitioners in terms of best practice. The framework also assists in deconstructing and critically analysing historical discourses, and responding to dominant worldviews. While this paper has only focused on historical intergenerational trauma, there are other parts to Takitoru that focuses on "parallel to partnership".

Conclusion

In summary, this paper outlined the historical development of the Takitoru framework and discussed how the concept came into being. It then examined some of the founding influences and philosophies that contributed to the underlying theories that formed the framework. There was a brief overview of Te Tiriti o Waitangi, as well as discussion on historical intergenerational trauma resulting from Te Tiriti o Waitangi violations. This paper discussed safety procedures put in place to support students who participate in the Takitoru framework. It then discussed participant preparation prior to commencing the Takitoru framework. This paper described how the framework was constructed and highlighted authors whose ideas have informed the framework. It briefly described the series of models that make up the framework, and how they are applied. Finally, this paper discussed how the Takitoru framework informs Māori counselling practice. The objective of this article has been to create discussion and resources that contribute to Māori development and Indigenous advancement. There is recognition that some of the concepts within the Takitoru framework can be transferred across other educational, industry and decolonising programmes. There is also an acknowledgement that these concepts can also be transferable across other Indigenous cultures around the globe.

Nō reira tēnā koutou katoa.

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