

Our Responsibilities in shaping our counselling curriculum

What do we teach counselling students in Aotearoa New Zealand and why do we teach in these ways?



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Karakia

Pou hihiri, Pou rārama, Pou o te whakaaro
Pou o te tangata, Pou o te aroha
Te pou e here nei i a tātou
Mauriora ki a tātou
Haumi e, hui e, taiki e

May clarity be yours, may understanding be yours
Through reflection, through personal endeavour
Through respect of the virtues which bind us as one
May we be filled with well being
Haumi e, hui e, taiki e



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Locating ourselves



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Waiata – To Tātou Waka

Tō tātou waka, ko te rangimarie
Ngā hoe o runga
Ko te puna o te aroha
Ko te puna o te aroha.

Our vehicle, of peace
Paddles upon
The wellspring of love



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Whakawhanaungatanga

- Turning to some one you did not come with
 - Your interest in this workshop
 - Your hopes for this workshop
 - What you hope to contribute
 - What you hope to take away with you



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Our pathways/s

- We have had many conversations and Hui
- Come to understand through hearing
- Sharing our responses and connections
- Shirley extended an invitation to Vivianne into a position of inclusion via her presentation



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New Zealand Back Then

- The need to position ourselves within Western locations
- Linking with that part of the world - linking with privilege
- Colonisation of Māori



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Aotearoa NZ today



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Whariki – seeking to live in partnership and relationship



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- A courageous and ethical/tikanga response
- Prepared to take risks in relationship
- An ethic/tikanga of care in attending to relationship
- An ethic/tikanga of respect where we attend to collaboration
- Have the confidence to name and frame that which we do not yet know

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School of Social Development



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Introduction to Counselling 1 & 2

- An integrated approach
- Weaving indigenous Māori models and approaches with Western theories and models
- Retain Te Ao Māori and Te Ao Pākeha identities
- A partnership where each is honoured for their contribution to the other (Te Wiata, 2006)
- Where both have a legitimate place to stand (Durie, 2004)

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- How to interweave with a disjuncture in the current western worldview?
- And how to support students to do this also?
- To create a professional and practice identity that is intentionally ethically responsive to Te Tiriti o Waitangi



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Sliding Debate

- A place to hold a position on a topic.
- Position range from strongly agree to strongly disagree – no fence sitting
- Encourage taking positions from a range of perspectives (which may not be your personal view)



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Naming of world views - Ideology

- Naming the world views
- Naming taken for granted positions – providing a clarity of knowing needed for healing process and learning context
- Be able to sit with discomfort with the disruption of own worldviews



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Exercise

- What are the words we use to describe identity?



- How do the worldviews have a relationship together to support practice identity?
- How do students – Māori and Pākehā have a relationship together to support practice identity?



Our Developing Curriculum Laying out the threads

- What is counselling?
- What is the counselling relationship?
- How do we begin a counselling relationship?
- How do we 'go on together'?
- How do we end a counselling relationship?
- How does the counselling work progress?



Theories to support the counselling process

- Pōwhiri Poutama
- Te Whare Tapa Wha
- Client centred therapy
- Cognitive Behaviour Therapy
- Narrative Therapy



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In Conclusion

We continue to allow our differences
shape our uniqueness and our new
togetherness

(Crocket, 2004, cited in Te Wiata, 2006)



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He Taonga Whakahirahira Treasures that Energise

- Te kupu o te whatumanawa,
- Te korero o te tinana,
- He whariki ki tona ngakau



- The heart felt words, the body language,
reveal the path to your feelings.



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Inoi Whakamutunga

Kia tau ki a tātou katoa
 Te atawhai
 o to tātou ariki a Ihu Karaiti
 Me te aroha o te Atua
 me te Whiwhinga tahitanga ki te
 Wairua Tapu
 Ake Ake Amine



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