



Pakeha counsellors'
bicultural journeys:
*Claiming Pakeha
identity and working
towards partnership*

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Pakeha counsellors' bicultural journeys: *Claiming Pakeha identity and working towards partnership*

- What does it mean to be Pākehā?
 - Brief overview of the identity stories
 - Reference to theory
 - Narratives of identity, identity as performance

- What does it mean to be Pākehā and committed to partnership?
 - Issues which arise when we need to call on Māori knowledge
 - Cultural supervision, need a kaumatua
 - Issues about Pākehā responsibility in partnership
 - What happens if Pākehā take up responsibility?
 - Reference to theory
 - Three moments of Pākehā identity
 - Cultural Safety
 - Understanding the Treaty principle of partnership



What does it mean to be Pākehā?

- Brief overview of participants' identity stories
 - Reference to theory
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+ What does it mean to be Pākehā (and) committed to partnership? *A moral commitment to act*

- Issues which arise when we need to call on Māori knowledge

1. Locating Cultural supervision

An overwhelming task for a Pākehā organization to do it in a way that is respectful, not colonizing again and not using up resources of local Māori who are busy trying to set up their own.

2. Finding a Kaumatua

I fear that it's been driven by the need to get contracts. So in order to get contracts you have to prove that you can cater to the needs of Māori because that is another box to tick. And so we're doing all this because we have to and we're not coming at it from the right kind of spirit I guess.

+ What does it mean to be Pākehā (and) committed to partnership?

Issues about Pākehā responsibility in partnership

■ How are Pākehā (organisations) positioned today?

I think one of our challenges is... now how do we sit alongside? How do we walk this journey together and not just leave it over [to Māori]?

[Separation] has then left Pākehā not thinking about the issues I think. Because while Maori are doing it for Maori... are we starting to think... that it's our turn to pick up the ball and meet Māori organizations... and work with Māori to actually do the work of being an equal partner...

And I think ..the work for us in our organization with the Pākehā counsellors, Pākehā workers in the organization [is] to say: "Are you are you ready to be alongside? Can you pick up the ball and be an equal partner? Or is it just as it was in the past, tossed over, and we just get on with our work?"

+ What does it mean to be Pākehā (and) committed to partnership?

Issues about Pākehā responsibility in partnership

- Are Pākehā prepared to play their part?

But I don't think the Pākehā in our organization are really doing our bit. I think this morning's conversation is a really useful one.

What if this sort of conversation [was] held amongst all the Pākehā in the organizations? To get together and say: "We bring in a cultural supervisor but that's the lazy way of doing the work. You are wanting a cultural supervisor to come in .. but the cultural supervisor to almost raise the questions for you".

What about Pākehā doing some work?

What if we didn't bring in a cultural supervisor one time and [said] "Well let's Pākehā do the work?"

What is your thinking?

What are the questions you ask?

And what do you need to do for us to be a more bi-cultural organization? Or to be more bi-cultural in our thinking?

+ What does it mean to be Pākehā (and) committed to partnership?

- Reference to theory
 - Three moments of Pākehā identity
 - Cultural Safety
 - The Treaty principle of partnership



Three moments of identity

Three moments of whiteness

1. Essentialist racism
 - Race difference understood in terms of hierarchial, biological inequality
2. Color & power evasiveness
 - 'we are all the same under the skin'
3. Race cognizance
 - Recognition of difference in terms set by people of color

(Frankenberg, 1993)

Three moments of Pākehā identity

1. Colonisation
2. Assimilation and indifference
3. The post colonial moment of Treaty honouring
 - Incorporating cultural safety



Cultural Safety

(Ramsden, 2003)

- Originated in decolonisation of nursing
- Patients to be the judge of culturally appropriate treatment
- Marie concerned at times she might be considered culturally unsafe
 - Is this a silencing of Pākehā?
- The precondition for Pākehā if we are to step into the postcolonial moment

+ Partnership

- Actions in the spirit of partnership need to be across the entire spectrum of our practice (Crocket, in press)
- What does it mean to be Pākehā and committed to Partnership?
 - seeking to stand in the postcolonial moment
 - accepting that the implication of this is that my stance, my acts, my identity are all subject to the scrutiny and judgments of those Māori, Pasifika that we work with as colleagues, clients or other contacts in the community.

+ Standing in the postcolonial moment

- [W]e must recognise that ethics requires us to risk ourselves precisely at moments of unknowingness, when what forms us diverges from what lies before us, when our willingness to become undone in relation to others constitutes our chance of becoming human
- To be undone by another is a primary necessity, an anguish, to be sure, but also a chance – to be addressed, claimed, bound to what is not me, but also to be moved, to be prompted to act, to address myself elsewhere, and so to vacate the self-sufficient “I” as a kind of possession
- If we speak and try to give an account from this place we will not be irresponsible, or if we are, we will surely be forgiven (Butler, 2005, p. 136).



Conclusion

- ***Claiming Pakeha identity and working towards partnership involves***
 - taking action in relation to our own identity,
 - standing in the postcolonial moment of Treaty honouring
 - working for the cultural safety of our clients and ourselves



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