Decolonisation as a social change framework and its impact on the development of Indigenous-based curricula for Helping Professionals in mainstream Tertiary Education Organisations

A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

At

The University of Waikato

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The University of Waikato

2010

Abstract

This research examined the social and political approaches that Indigenous peoples undertook to situate Indigenous-based education programmes in mainstream post-secondary/tertiary education organisations. Indigenous-based helping programmes assist to progress Indigenous aspirations for self-determination and are sites that center Indigenous worldviews. A decolonisation analysis framework that is embedded in the curriculum deepens students' understanding about the impacts of imperialism, colonisation and post colonial issues.

This thesis involved researching two Indigenous-based programmes that are based within mainstream tertiary institutes. The first is the Te Whiuwhiu o te Hau Maori Counselling degree programme which is based at the Waikato Institute of Technology (WINTEC) in Hamilton, Aotearoa, New Zealand. The other is the Native Human Services Social Work degree programme which is based at Laurentian University in Sudbury, Ontario, Canada. I start this thesis with "opening the circle" and situating the context for my research. Next is the literature review chapter. This chapter provides a review of decolonisation-colonisation, decolonisation frameworks within Indigenous education, self-determination and Indigenous peoples, and Maori and Native self-determination strategies relevant to health and education. I used a case study method combined with an Indigenous methodology to guide the research. This involved gathering key pieces of information as well as interviewing participants (graduates, tutors/faculty/developers) from each programme. In chapter four is the Te Whiuwhiu o te Hau case study and in chapter five is found the Native Human Services case study. Each case study covers pre-colonial and colonisation contexts and examines assimilative legislation on Indigenous education and health. The backgrounds of social work and counselling, Native social work and Maori counselling are also presented. In the case studies is the background and rationale for the development of each programme, as well as pertinent information on the course content. Chapter six presents on the findings and conclusion and

chapter seven "closes the circle". The main findings highlighted that Indigenous curricula and pedagogies embrace Indigenous theories and discourse relevant to the helping practice fields. Secondly, each programme fosters students to make positive changes for themselves, for their communities, and for their professions. Another finding is that faculty/tutors promote an inclusive Indigenous pedagogy in the classroom that incorporates cultural ceremonies, encourage personal introspection, builds cultural and professional skills, and teaches critical education. Both programmes reflected a pedagogy that taught students to counter negative narratives while instilling a critical analysis of decolonisation and colonisation.

I propose that a decolonisation analysis is both a reflective and healing tool, in that students are provided with the hard evidence about their histories and what happened to their communities. I contend that Indigenous-based programmes contribute to the continuity of Indigenous culture and wellbeing of their communities and, that they play a vital role in advancing Indigenous education priorities.

Acknowledgements

Ko Putauaki te Maunga,
Ko Ohinemataroa te awa,
Ngati Pukeko te Iwi,
Ko Ngati Hore te hapu,
Ko Tamati Waaka te tangata.

Kei te tangi ngakau au mo oku matua tipuna e noho kapunipuni mai na i roto o te
Ao wairua, ko etahi o aku whakaaro i timata mai i a koutou. He kitenga panui, he
hokinga whakaaro mo ratou kei tua o te arai, a, mo nga whanau kei te mata o te
whenua e noho mai ana.
He mihi hoki ki oku whanau me oku hoa mahi e tautoko nei, e awhi nei i au,
ki te whakakao i tenei rangahau. No reira tena koutou, tena koutou, tena tatou
katoa.

My mountain is Putauaki and my river is Ohinemataroa,
My tribe is Ngati Pukeko,
my sub-tribe is Ngati Hore,
My ancestor is Tamati Waaka, my great-great grandfather.

I am grieving within for my ancestors and loved ones resting in the spirit world,
as my thoughts and aspirations are inspired by them. I acknowledge those who
have departed to the spiritual world. I pay respect for all the families who are
living scattered throughout the lands. I wish to acknowledge the many peoples
who inspired me and who helped me to compile the knowledge and skills
necessary for this research.

I would like to acknowledge my whanau: My grandparents, Kamureti and Merania (nee Waaka) Moeke for grounding me in my Maori culture. A special thank you to my mother Ngamihi Materangatira (Norma) and my father Michael (Mick) Crapp and my siblings Clive, Edward, Maryanne and Rolinda, my nieces and nephews, grand nieces and grand nephews. To my kaumatua Kari Waaka, John Rangihau, Nuki and George Waaka for your wisdom and loving support, and to my kuia Lenore (Nonie) Watarawi for your kindness and love. To my aunts, uncles and cousins thank you for being a supportive whanau. To my aunty Libby (Riria Moengaroa Fairlie) thank you for your exuberance and joyfulness and for being a special star in my life. To my partner Sheila Cote-Meek thank you for being there and listening to my PhD stories. To my friends at Laurentian University, and especially to the School of Native Human Services faculty and staff, thank you for all of your support and embracing me with your Anishnaabe teachings. To the tutors and developers of Te Whiuwhiu o te Hau, thanks for your sharing, caring and creativity of a really special and wonderful programme.

Thank you to the Tari Maori staff and Waikato Institute of Technology for all your support. Thank you to Kimi Matthews for your shared vision. To my dear friend Hinekahukura Tuti Aranui-Barrett thank you for your encouragement and wisdom and sharing your matauranga in the field of Maori counselling. Thank you to the Community Psychology team at the University of Waikato for the academic support, guidance and emancipatory teachings. To all the students, agency workers and community workers, thank you for providing an environment where Indigenous peoples can find culture-centered healing. Thank you to the participants from Te Whiuwhiu o te Hau and Native Human Services who gave me the information that helped me to shape the ideas for this research.

Finally, and importantly, a special thank you my supervisors Dr Neville Robertson and Dr Edward (Ted) Dunlop for your inspiration, support and editing ideas. I have much respect for your wisdom and guidance, thank you. Thank you to Dr Bernard Guerin, Dr Ann Sullivan, Dr David Thomas and Dr Ian Evans for starting me off on my Phd journey.

Again, thank you one and all.   Kia Ora, Chi Miigwetch.   Na, Taima Materangatira.

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Opening the Circle

I have chosen to open and close my research drawing on the "circle" which embodies special traditional teachings I learned from my dear friend, colleague and Ojibway elder Herb Nabigon. The circle signifies the transition from one stage of growth to the next and honours all who shared their gifts (Nabigon, 2006).

I open my research in the way that I was taught as a child from my precious Koro/Grandfather Kamureti Reginald Moeke who was dedicated to his language, culture and spirituality. He always started his day, meals, seasons, travel, healing and anything new with a karakia (formal incantation/prayer/dedication). I have chosen to use the karakia that my mother Reverend Ngamihi Norma Crapp gave to me to use and carry when I first came to visit Laurentian University, Ontario, Canada in 2004.

Mai e te tipua
Mai e te tawhito
Mai e te Kahui o nga Ariki
Mai e te tawhiwhi atu ki nga Atua

Oi ka takinga te mauri
Ko te mauri i ahu mai
Ki runga ki enei taura
Ki runga ki enei tauira

He tukuna no te whaiorooro o Tane te wai ora
Tenei te matatau kia eke
Whakatu tarewa ki te rangi
Uhi – wero – Tau mai te mauri
Hau-mie, Hui-e, Taiki-E

Glossary of Maori and Anishnaabe Terms

Glossary of Maori Terms

Aotearoa	Land of the long white cloud; New Zealand
Aroha	Love/Concern
Hapu	A collection of whanau, normally united through a common ancestor
Hui	Gathering/Meeting
Iwi	A collection of hapu, normally united through a common ancestor
Kanohi kit e kanohi	Face to face representation
Karakia	Incantation, Prayer, Dedication
Kaumatua	Elder
Kaupapa Maori	Maori philosophies and principles
Kawa	Protocol
Koro/Koroua	Male elder; male grandparent
Kura Kaupapa	Schooling system run by Maori for Maori aged 5-18 years
Mana	Source of pride, dignity
Marae	Carved meeting-house, dining-hall and cooking area, as well as the marae atea or sacred space in front of the meeting-house
Maunga	Mountain
Pakeha	person of European descent
Raupatu	Land confiscation
Tangata Whenua	People of the land, Indigenous Maori peoples
Tautoko	Support
Te Ataarangi	A total immersion method of Maori language acquisition
Te Kohanga Reo	A total immersion Maori language revitalisation and maintenance programme for preschoolers
Te Wheke	Octopus/Model by Rose Pere
Tikanga	Principles and protocols
Tino Rangatiratanga	Self-determination
Tipuna	Ancestor
Tuhoetanga	Ideologies of the Tuhoe tribe
Turangawaewae	A place to stand; one's right to belong to a specific marae or pa
Wairua	Spirituality
Waka	Canoe: A collection of iwi whose ancestors travelled on the same canoe from the Pacific Islands to Aotearoa
Whakapapa	Genealogy
Whaka-whanaungatanga	Making connections via relationships (whanau, hapu, iwi), friendships, work relationships
Whanau	Means to give birth, is made up of usually 3 or 4 generations of extended family
Whare Tapa Wha	A house of four sides/Model by Mason Durie
Whenua	Land; afterbirth

Glossary of Anishnaabe Terms

Anishnaabe	An Ojibway term often translated as "real people" or "original people"
Chi Miigwetch	Huge Thank you
Dodem	The Anishnaabe word for clan is dodem (sometimes spelt totem). Clans were mainly based on animals, traditional occupations, inter-tribal relations and marriages.

Chapter One: Setting the Context for my Research

Introduction

As an educator, I have a vested interest in health and wellness programmes particularly suited to meeting the needs of Maori and other Indigenous peoples. This research provides an account of the development of a Maori counselling programme and a Native social work programme and why they chose to establish their respective programmes in mainstream educational institutions. Recent years have seen an increase in such programmes: three Maori counselling in Aotearoa/New Zealand, ten Native social work programmes in Canada. The result is a growing number of graduates who have been trained in such contexts, as well as a growing number of faculty and tutors who bring Maori and Indigenous worldviews to the center of their teaching pedagogies. It is my hope that these programmes continue to thrive and that the greater result is a culturally-grounded professional practice that brings relevant wellness and healing strategies to individuals, whanau (family) and their communities.

Key Terms

Throughout this research, I use general terms that are in wide usage to describe a group of peoples. The term Maori is the general term used to describe the tangata whenua of Aotearoa/New Zealand. Amongst most Maori, there is a preference to be acknowledged by their iwi (tribal) or hapu (sub-tribe) names. For the purpose of this research, I will use the generic term Maori unless an iwi or hapu is indicated. The term Pakeha is generally used to define a person who is of European descent and is in common usage in the New Zealand context. Similarly, I am using the broad term Native to refer to the First Peoples across Canada. It is important to note that the term Native is an imposed category and does not reflect the Native people's sense of who they are. However, I have chosen to use the term Native because the Native Human Services programme uses this term throughout all of its documentation and in its programme to apply to status

Indians[1], non-status Indians[2], Métis, Aboriginal, First Nations, Anishnaabe, Cree and Inuit peoples. Where appropriate, I use the more specific terms that are used by various authors and my participants such as, First Nations, Aboriginal or Inuit but in this thesis, it is useful to describe. Like Maori, they have their own names such as Mohawk or Anishnaabe.

I also use the term Indigenous. Indigenous peoples are the descendants of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived in their lands. The new arrivals became dominant through conquest, occupation, settlement or other means (Secretariat of the Permanent Forum on Indigenous Issues, 2009). According to the United Nations Permanent Forum on Indigenous Issues, there are more than 370 million peoples spread across 70 countries worldwide (Secretariat of the Permanent Forum on Indigenous Issues, 2009). I also chose to use their definition because the intent of the declaration reflects the colonial histories and self-determination strategies of the Maori of Aotearoa/New Zealand and the Native peoples of Canada. Maori and Native leaders from Canada helped to compose the declaration of the United Nations Permanent Forum list of Indigenous peoples.

Locating self in the Research (How I came to the issue)

This section covers locating self in the context of this research project. A number of academic dissertations illustrate how the researcher situated oneself in their research and highlight the connection between the researcher, research topic and research processes. Allowing the researcher's experience to become potential 'text' in the research provides insight into the researcher's thinking, how their experience shaped their construction of the world and provides a reflective tool to assist in critical deconstruction of their analysis and findings (Fook, 2002).

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[1] Status Indian is applied to those individuals who have legal status under the Indian Act and whose names are recorded in the federal register provided by the Act (Reed, 1999).

[2] Non-status refers to an Indian person who is not registered as an Indian under the Indian Act. This may be because his or her ancestors were never registered, or because he or she lost status under former provisions of the 1876 Indian Act (Steckley & Cummins, 2008).

It is part of my Maori culture, to apply whakawhanaungatanga (making relational connections) to explain who I am, where I come from and where I am going. I was born in a place called Whakatane, on the East Coast, North Island in Aotearoa/New Zealand. I am a Maori and descend from the Ngati Pukeko, Ngati Awa, Ngai Tuhoe, Ngai Tai and Ngati Porou peoples. I grew up in my home community of Poroporo where my people have lived in the surrounding area since the Mataatua canoe arrived from the Pacific about 1250 A.D. Much of the reason that I am doing this research stems from my early learning during the mid-sixties at a Maori Native School in my community. My great grandfather Te Wiremu Waaka and other elders of the community gave the then Department of Education the land on which to build the school. I believe that this was the elders' way of ensuring that their children received a good education and remained in the community. H. Mitchell and J. Mitchell (2004) offer an alternative perspective. They report that the Native Schools Act of 1867 expected Maori to contribute at least one acre of land, half the cost of the building of the school and the teacher's residence, a quarter of the teacher's salary, and the cost of school books (H. Mitchell & J. Mitchell, 2004, p. 460). The rationale was that Maori would value education if they had a stake in it. With this new information, I have come to understand in more depth the pressure to conform to the Native Schools Act and the financial implications my elders were faced with in order to provide an education for their children. The early vestiges of the 1867 Act were still intact in the mid-sixties when I went to school.

At the Native School, I was taught to value anything and everything English. We learned to read, write and speak in English. I was taught to be a clean, nice girl and to be a good Christian. The only time I recall consciously being a Maori at a Maori Native school, was when we had visitors (mainly Pakeha). We performed for them, singing our songs and doing our haka. At the beginning of each class day, we had to stand with our hands held out; our fingernails were inspected to see if they were clean or not. We had our hair checked for lice and we had to drink milk and take cod liver pills. At the end of the day, we cleaned the school, both inside the class rooms and outside in the yard. This saved the cost of hiring cleaners and helped to offset the costs of books and upkeep for our education. I remembered the big kids going to the high school to learn skills like mother craft

and trades to prepare for manual labour. At an early age, I was being groomed like so many Maori kids for labouring work. Bishop and Glynn (1999) confirm that the Native schools emphasised training for manual work.

Part way through my early school years, I moved to Ohope with my mother. Ohope is a beautiful beach and the people who lived there were mainly well-to-do Pakeha. It was on my first day at the predominantly Pakeha school, that I realised I was a Maori. I was informed by one uppity little Pakeha boy that Maori are dirty and poor. I quickly learned my "place", which was to be submissive and not to say too much. I learned that I didn't speak English very well and that Te Kooti was a rebel. I learned that Shakespeare and the European arts were things to aspire to. Bishop and Glynn (1999) confirm that Maori pupils often found that their cultural knowledge was belittled and that their language and names were mispronounced (p. 37). It was probably in that setting that I learned two important lessons: one was that I loved my culture and I was going to defend it no matter what! The other was that getting an education was going to change my position in life. In part, this story tells you who I am and where I came from. This next part, tells you where I am going and why.

Embarking on this research project was initially based on developing my understanding of Maori identity from a global perspective. My Master's thesis focused primarily on Maori identity formation in the Aotearoa/New Zealand context (Moeke-Pickering, 1996). I realised that the broader issues of colonisation, racism and assimilation were significant factors in shaping Maori identities. At the same time, my Master's study increased my understanding of the role that self-determination strategies have played in strengthening Maori identities. In my quest for a greater understanding of identities formed within a colonised context, I decided to broaden my research to study other Indigenous peoples, especially those First Nations in a particular region of Canada who were also affected by British colonialism. This was a significant change of direction and this study became more exciting when I resolved to expand my research to examining two case studies one based in Aotearoa/New Zealand and one based in Ontario, Canada. The quest to understand the broader issues that supported or weakened Indigenous identities became an important driver for my research.

Realising that self-determination can be a significant factor in strengthening identities, led me to the topic of "decolonisation". This term was both intriguing and challenging for me for reasons that I explain below.

During the late 1980s I found myself being drawn to anti-racism, anti-oppression and decolonisation circles. This interest grew initially from the experience of being a staff member at the then Department of Social Welfare during most of the 1980s. In 1985, the Minister of Social Welfare formed a Ministerial Advisory Committee led by the late John Rangihau (my uncle) whose task was to report on the operations of the Department of Social Welfare from a Maori perspective. The report *Puao-te-Ata-tu (Daybreak)* released in 1988 confirmed the existence of institutional racism, and that early Welfare statutes went against Maori customs (Ministerial Advisory Committee on a Maori perspective for the Department of Social Welfare, 1988). Recommendation 1 of the report called for the development of a social welfare policy which sought "to attack all forms of cultural racism in New Zealand that result in the values and the lifestyle of the dominant group being regarded as superior to those of other groups, especially Maori" (Ministerial Advisory Committee on a Maori perspective for the Department of Social Welfare, 1988, p. 9). This report was to have a major impact on the statutory child protection and youth justice system.

Throughout the investigation (over a period of nearly two years) the Committee held a number of workshops and hui with Social Welfare staff, Maori communities and other important stakeholders. I first came to hear about the terms colonisation, racism, assimilation, tino rangatiratanga and the Treaty of Waitangi at those workshops. At the time, I struggled to understand these terms and how they were connected to me or my job. This sparked both confusion and interest to learn more about what these terms meant. While the workshops were informative, they were also an outlet for venting by staff. I heard both supportive and aggressive comments being made by Maori and non-Maori about the enquiry and the topics that were being explored. At times verbal attacks disguised as questions were indirectly targeted at Maori staff including myself. There seemed to be an assumption that Maori should help process non-Maori staff through their anger, confusion and hurt, although we were not skilled to do this type of work.

On reflection, I experienced the subtle effects of racism, and at times, felt unsafe in sharing my thoughts and true feelings at the workshops or at the job site.

I began to attend as many workshops and community meetings as I could. I wanted to understand the hysteria that was growing amongst the staff (both Maori and non-Maori). On reflection, I was completely overwhelmed struggling with new concepts, torn between job and the aspirations that the Ministerial Committee seemed to be espousing for Maori and at the same quickly trying to become informed. In 1987, I and a group of Maori staff attended a "Decolonisation" workshop at Waahi marae. At this workshop, facilitated by Hana Tukukino, I learned how terms such as colonisation, the Treaty of Waitangi, racism and oppression fitted together. For me, it was quite overwhelming to realise just how large and pervasive colonisation was from a Maori perspective. Importantly, at this workshop I heard about Maori aspirations for self-determination and tino rangatiratanga. This gave me hope. As I struggled through my own conflicted feelings, I was touched by the stories of Tuhoe women at the Tira Hou marae stories of how their children were taken away; stories of racism by Pakeha social workers, and stories of poverty and powerlessness at the hands of the social welfare system. Their cries about the loss of Maori cultural ways pierced my heart and my uncle John Rangihau shared insights of Tuhoe history and culture and the importance of whanau, hapu and iwi. These teachings strengthened and fortified me in facing the turmoil at work. I made a decision that I would learn about my Maoritanga and Tuhoetanga and pledged to keep it alive and well as best I could.

The hui and workshops conducted by the Social Welfare Ministerial Advisory Committee were to have a profound effect on me. Hearing first hand experiences from others, including my Tuhoe elders demystified what I thought I knew about New Zealand history. It added to my growing understanding of the Social Welfare Department. I had chosen that career route because I believed it was a place that helped people. Instead, I learned that it helped some and not others. I also came to see, that some people held racist attitudes and that these were reflected in their professional decision-making. I knew even then that instituting the recommendations of the committee would be met with resistance. Later,

stories from staff about having it watered down or amended confirmed that it would be difficult. For a 24 year old, my dream of a career in the public service diminished. I left at the end of 1988 after nine years of service. At that point, I embarked on a journey to learn about the Treaty, Aotearoa/New Zealand history, my culture and particularly how race relations worked.

Gaining awareness is often cited as a beginning point in one's journey to understand oppression and racism. Connecting with like-minded groups can be an essential source of support (Nelson & Prilleltensky, 2002). To grasp colonisation and self-determination concepts, I decided to work with community groups and began a journey of learning about grassroots movements and social action groups. I became involved with my own whanau and hapu, and worked in Maori-based organisations. During this time, I positioned myself primarily as a learner mainly because I was young in age, had limited awareness and lacked experience. I was privileged to learn from many people (both Maori and non-Maori) who were dedicated to self-determination and anti-racism work. These early experiences helped to shape my awareness about colonisation, my responsibility as a Maori, and importantly, connected me to sources of information for addressing my many unanswered questions.

Deconstructing histories and societal values as espoused by the Pakeha dominant culture requires a high level of critical reflection. It can be an overwhelming experience. It involves searching for contradictions, hearing different perspectives, reflecting on one's own experience, reformulating ideas and behaviours (Fook, 2002). It requires conceptual tools. Philomena Essed's (1991) understanding of how racism operates provided me with a reflexive analysis for my early experiences.

> General knowledge of racism represents a specific space in memory that is activated when the understander processes, stories, and retrieves specific experiences of racism. Knowledge of racism is not static. It is consistently adapted and modified to include new information. New experiences are tested and interpreted in terms of earlier acquired notions of racism and add to or (partly) replace parts of previous representations of racism. In other words, knowledge of racism is a process of constant

intake, testing, and interpretation of new information and remodeling of previous representations (Essed, 1991 p 73-74).

It seemed that a natural step in my journey would be to go to university. After all, the university, as a wise Maori elder pointed out to me, is the Pakeha storehouse of knowledge. I chose Psychology as my major, mainly because I wanted to find out about human behaviour. Throughout the course of my training, I found myself being naturally drawn toward two areas within the psychology programme at Waikato University, these being kaupapa Maori and Community psychology. The kaupapa Maori path at that time (1991) offered to Maori students' tutorial support and provided two lectures at the first year level. During one of the two 2 hour lectures on kaupapa Maori a large number of psychology students, mainly 17 and 18 year olds fresh out of high school, walked out of the lecture theatre branding the content as racist. The surprise for me was coming to the realisation that deep-seated attitudes toward Maori and the Treaty of Waitangi can begin at an early age. This sparked my interest in racism and work in ethnic identity formation. The kaupapa Maori tutorials I participated in provided a culturally nurturing environment as well as academic support. They enabled me to bring together two worldviews, Maori and Psychology. On reflection, this is where I became exposed to bi-cultural training. Today kaupapa Maori psychology has grown extensively as a sub-discipline and has a place in mainstream psychology in New Zealand.

The second area, Community Psychology is concerned with the study of people in the context of their communities. It embraces a holistic, ecological analysis of the person/s within multiple social systems, ranging from micro systems to macro socio-political systems (Nelson & Prilleltensky, 2005). The community psychology programme I became a part of had a focus on the strengths of people rather than their deficits, and emphasised the importance of early intervention, promoting competence and well-being through self-help approaches. I was particularly interested in the areas of self-determination, social action and resource collaboration. The programme's values, knowledge and skills resonated with me, and this provided me with an array of academic skills such as research, critical analysis, and a grasp of different theories and models. During my training I came

to value qualitative research and this gave me the initial grounding to develop research approaches with Maori communities that validated their histories, stories, culture and aspirations. I felt I was finally able to contribute to my community. The combination of kaupapa Maori and community psychology learning enabled me to make the transition to a researcher and community practitioner.

In 1991, a colleague and I were asked to carry out a needs assessment for the Maori Studies Department at the then Waikato Polytechnic. This research resulted in the development of the Te Whiuwhiu o te Hau Maori Counselling programme which began in 1992 as a certificate level qualification and extended into a bachelor's degree programme in 2002. For 15 years, I happily immersed myself in the development, evolution and delivery of the programme adopting, at various times, the roles of learner, practitioner, developer, tutor, leader, researcher, spokesperson, listener, guardian, counsellor, friend, historian and advocate. It was in the role of "educator" that I found my niche. Initially, I was hesitant and feeling insufficiently skilled to take on the huge responsibility as an educator of Maori knowledge and culture. However, with the encouragement of the many wise, skilled, uplifting people who guided me and kept me connected to the goals and aspirations of the Te Whiuwhiu o te Hau Maori Counselling programme, this is exactly what I did.

During the late 90's I was honoured to become involved in conducting an evaluation of a decolonisation workshop. This involved being both a participant and evaluator. Although the entire experience helped me to acquire a deeper understanding of the experience of participating in a decolonisation workshop, I did not expect that the learning would make such an impact on my emotions. I began to realise that there are not enough places available to help people who have been oppressed by racism, sexism and classism to share their experiences, often traumatic, in a safe and nurturing environment. This workshop experience brought me to a higher understanding of the layers of oppression that not only exist in individuals but also what we have learned to carry as a people. For example, many shared that because of their skin colour (whether it was olive, brown, or dark skinned) they were the target of racist comments and some shared experiences of being physically abused. While the workshop enabled participants

to name experiences of racism, sexism, classism and other forms of oppression they were also exposed to a deeper analysis of the origins of oppressive values and practices. I was able to name and work through many experiences where I was oppressed in my own life. Having a decolonisation framework provided me with a lens that would enable me to heal and find an inner peace for my internal wounds. Also, by carrying out the evaluation I was able to widen my learning about decolonisation through doing the literature review. On reflection, carrying out an evaluation research project on decolonisation workshops provided me with a greater understanding of the impact of oppression, racism and imperialism on Indigenous peoples at the personal, social and national levels. Having this understanding gave me the confidence to explore this topic further hence the inclusion of this framework for my research.

Overall, I bring to this study a compilation of ideas and authentic experiences. As the research progressed, I was able to add new ways of framing my ideas and experiences as well as investigate educational programmes that were making a difference to their communities and professions.

Connection to Research Question

After spending over 15 years with the Te Whiuwhiu o te Hau programme I came to realise that the challenge for creating content for Indigenous programmes which sit on the fringes of the helping professions can be viewed as twofold: establishing Indigenous-based programmes in mainstream tertiary institutions and incorporating the concept of cultural values into professional practice. I wanted to research why Indigenous-based programmes were beneficial and how? Also I wanted to find out what information was useful and how did this inform practice. I wanted to carry out research that would illuminate the approach and process that curriculum and programme developers undertook to design Indigenous-based programme. From my own experiences with developing the Te Whiuwhiu o te Hau programme, there was an enormous amount of effort to bring Maori knowledge and culture into the mainstream; it was labour intensive. A great deal of effort was expended on developing, justifying, hiring, recruiting, professional

development, up skilling, informing, accrediting and evaluating the programme. Programme evaluations and accreditation documents do not always capture fully the development of the programmes or the experiences of the developers. Therefore, I felt that it was worth investigating the stories of the developers.

As more Maori and Indigenous peoples are integrating their worldviews into professional education programmes, I was interested in finding out what were the possible impacts on practice, education circles and the community. I was interested in the extent to which "change" was occurring in these contexts. I believe that Indigenous curriculum development is in itself a decolonising tool and expression of self-determination and, therefore for this research I wanted to shed some light on these aspects.

I wanted the focus of this research to center on those programmes that have come to serve as a beacon for social change and where there remains an emphasis on an Indigenous helping practice worldview. This led me to focus on the Te Whiuwhiu o te Hau Maori counselling programme and the Native Human Services Social Work programme as the case studies for this research.

As a result, the main purpose of this research is to explore the following key questions:

1) Why did Indigenous communities establish training programmes for Indigenous helping professionals and why did they choose mainstream institutions to deliver their programmes?

2) To what extent does developing Indigenous programmes within mainstream institutions provide opportunities for and barriers to, Indigenous self-determination?

3) What are the distinctive features of Indigenous programmes in relation to their content and pedagogy?

4) To what extent does Indigenous-based education within mainstream institutions contribute to self-determination in the community, in the helping professions and particularly in the individuals who graduate from them?

Chapters Ahead

The next chapter, Chapter Two, explores the available literature on the three areas that I believe are of most significance to this study:

- ❖ Situating decolonisation and colonisation
- ❖ Decolonisation frameworks within Indigenous education
- ❖ Self-determination and Indigenous Peoples: Maori self-determination and Native self-determination

Chapter Three discusses my methodological approach for my research, which focuses on a case study approach and Indigenous methodologies. Also in this chapter are found the research procedure and methods section for each programme.

The fourth chapter centers on the Te Whiuwhiu o te Hau Maori Counselling programme. This chapter outlines the pre-colonial and colonial context, impact of assimilative legislation on Maori education and health, an overview of counselling in Aotearoa/New Zealand, Maori counselling and the development phases of the programme under study. Also in this chapter are found the main domains that emerged from the data and the findings section.

The fifth chapter is on the Native Human Services Social Work programme. This chapter outlines the pre-colonial and colonial context, impact of assimilative legislation on Native education and health, an overview of social work in Canada, Native social work and the development phases of the programme at Laurentian University. Also in this chapter are found the main domains that emerged from the data and the findings section.

In chapter Six, the overall findings derived from each case study combined with the overall research aims and concluding remarks are presented. This chapter is organised around the overall findings of:

❖ Key issues for locating Indigenous-based programmes within mainstream institutes

❖ The importance of Indigenous-based programmes for Indigenous self-determination

❖ Distinctive features of Indigenous-based programmes in relation to content and pedagogy

❖ The impact of Indigenous-based education programmes to community, the helping professions and for graduates

In chapter Seven, I end with acknowledgements and remarks relevant to closing the circle.

Chapter Two: Literature Review

Introduction

Much of this literature review explores broad themes relevant to Indigenous-based educational programmes. It provides an overview of the social and political approaches that Indigenous peoples employ to situate Indigenous-based education in the mainstream tertiary/postsecondary education system. I draw on key concepts such as decolonisation-colonisation and self-determination to lay out the theoretical constructs central to the main questions behind my research.

The first part of this literature review, centers on decolonisation-colonisation concepts. Therefore, I have focused on literature that is informed by the works of pioneers such as Fanon (1963), Freire (1970) and Memmi (1991) who have laid the foundation for understanding colonisation and decolonisation frameworks. There are many Indigenous authors currently working in the educational environment who also draw on the works of Fanon, Freire and Memmi and re-work their knowledge to make sense of Indigenous struggles in education. The literature I review provides insights into three areas; Indigenous research, Indigenous worldviews and Indigenous pedagogies which have become pertinent to Indigenous educational priorities. The insights gleaned from Indigenous authors highlight the impact of colonisation at the educational levels and in particular how colonialism upholds Western dominant worldviews. Their views also illustrate patterns of colonialism that are manifested in mainstream educational contexts.

The literature points to an increase of Indigenous educators who are concerned with bringing to the center concepts critical to a decolonisation analysis as a way of changing the Eurocentric dominant landscape of academia. I review literature from Indigenous authors particularly to link to decolonisation strategies and to reveal those values that are important to each of their historical, territorial and cultural contexts. This is relevant because it demonstrates the connection between decolonisation and resistance strategies and how these were expressed and put into action in their educational contexts.

As my main intention is to make the case that Indigenous-based programmes are beneficial to the reclamation and continuity of Indigenous education, I examine the reason for the establishment of Indigenous-based programmes. I draw on works mostly from the Aotearoa/New Zealand and Canadian contexts. In both these contexts, self-determination; has been cited as a major driver of Indigenous education. Therefore, I review relevant literature for framing self-determination in the political and education contexts (Battiste, 2000; Bishop, 2008; M. Durie, 1998; National Indian Brotherhood, 1972). A notable feature of decolonisation is self-determination hence the value I am placing on it for this thesis. To help shape the self-determination piece, I have separated this section into three parts.

The first part examines the United Nations Declaration on the Rights of Indigenous Peoples particularly those articles that refer to concepts of "self-determination". I use the United Nation's definition to give depth to the various meanings of self-determination and to provide an international context.

I then move on to parts two and three to consider self-determination in the specific cases of Maori in Aotearoa and Native peoples in Canada. In part two, this section reviews articles relating to Maori self-determination. I draw upon various authors to place in context the meaning of self-determination within Aotearoa/New Zealand. I provide a brief overview of colonialism to situate resistance and self-determination strategies. I focus on three self-determination strategies: reclaiming land, reinvigoration of the language and Maori education. All three feature strongly in the literature on Maori self-determination. I cite various authors (Bishop & Glynn, 1999; Bishop, 2008; G.H. Smith, 2003; L.T. Smith, 1999) who lay out the key constructs in the development of Maori-based education and explore the various dimensions of what constitutes Maori education priorities. As articulated by various Maori authors, Maori education provides an environment in which Maori are determining their own agenda (Bishop & Glynn, 1999; Bishop, 2008; G.H. Smith, 2003; L.T. Smith, 1999). The information elicited from these authors informs the context for the establishment of the Maori counselling programme featured in this research.

In the third and final part on self-determination I review articles relating to Native self-determination in Canada. This is obviously appropriate as the second case study is focused on the Native social work programme based in a specific Ontario university. An overview of Native self-determination helps to understand the setting and the rationale for certain self-determination strategies and priorities. As with the Maori self-determination section, I also focus on issues of education and reclamation. Like Maori, Native education is widely referred to when examining literature on Native self-determination priorities. It is apparent from the authors (Alfred, 2005; Alfred, 2008; Baskin, 2006; Battiste, 2000; National Indian Brotherhood, 1972) reviewed that education is a means of Native people taking control of Native education and advancing self-determination. These authors point to Native education as being important for driving transformational change and capacity building. Similarly, the literature demonstrates the importance of traditional culture as a reclamation approach for advancing Native health and wellbeing and for establishing healthy Native communities.

Therefore, this review revolves around three central key areas. These three areas were informed by the literature, the data analysis findings and the themes that were presenting themselves in the case studies. The three main areas are:

- ❖ Situating decolonisation and colonisation
- ❖ Centering decolonisation frameworks in education
- ❖ Self-determination and Indigenous Peoples: Maori self-determination and Native self-determination

Additional literature pertinent to each of the two programmes I studied is found in each case study. The literature covered in these case studies pertains to pre-colonial, colonial, impact of assimilative legislation, evolution of Social Work and Native Social Work practice in Canada, evolution of Counselling and Maori Counselling in Aotearoa/New Zealand, and history and development of each of the programmes.

Situating decolonisation and colonisation

I start this section by examining Fanon's (1963) description of decolonisation as situated in the context of colonisation. I make links to the writings by Memmi (1991) and Freire (1970) who situate the positioning of coloniser and colonised, oppressed and oppressor. Because this research is looking at how decolonisation is relevant to Indigenous education, I review relevant authors and the connections they make to the construct of decolonisation and education.

Decolonisation is a term mostly associated with the "undoing" of colonisation. Fanon (1963) positions decolonisation as a violent phenomenon because it calls into question the colonial situation. In this usage, a decolonisation approach seeks to overturn the order of the colonial situation. Fanon (1963) claims that during the colonial period, the colonisers opened up new outlets in the form of political parties, and intellectual and commercial elites (p. 59). The imperial powers, spurred on by the expansion of capitalism in its early days, used the colonies to source raw materials from the lands of the colonised and turned these into manufactured goods which were then distributed to the European market. Fanon (1963) names this as a "phase of accumulation of capital" (p.65). This phase conceived the profit-earning capacity for a commercial enterprise which in turn meant that the colonies became a market. Subsequently, factory owners and commercial elites required the support of governments to safeguard and legitimate their economic conventions. Fanon identifies that integral to colonialism was the quest for capital gain and control. Also, the establishment of the colony brought the systems that endowed colonisers with power and control. This is relevant, as it helps explain the systems and systematic approaches that were employed to establish the colonies. From this, I gain a greater sense of why capitalism and the systems that protect it are so vigorously guarded. Perhaps this is what Fanon meant when he made the point that when you call into question the colonial situation you also call into question capitalism.

Memmi (1991), who centers much of his work on both the colonised and the coloniser, subscribes to a similar position. He states that the encouragement

among the more privileged classes to move to another country and establish a
colony was motivated by the desire to make "a substantial profit" (Memmi, 1991,
p. 4). Memmi (1991) explains that the intelligent members of the bourgeoisie and
colony had understood that the essence of colonisation was not the prestige of the
flag, or cultural expansion, or even governmental supervision, rather they were
more pleased if economic advantages were preserved (p. 6). Embedded in the
colonial process, is the conception of what Memmi calls the creation of
'privilege'. He portrays that in the mindset of privilege is the desire to exploit the
colonised.

> If his living standards are high, it is because those of the colonized are
> low; if he can benefit from plentiful and undemanding labor and servants,
> it is because the colonized can be exploited at will and are not protected by
> the laws of the colony; if he can easily obtain administrative positions, it is
> because they are reserved for him and the colonized are excluded from
> them; the more the colonized are excluded from them; the more freely he
> breathes, the more the colonized are choked (Memmi, 1991, p. 8).

Memmi (1991) further asserts that certain advantages are reserved for the
colonised subsequently the colonised will "forever be refused them" (p.9). Linked
to privilege is colonial racism. Memmi (1991) claims, that colonial racism
symbolises that of European doctrinaires (p. 70). The colonised are thus trapped
by the colonial system under which the colonial master maintains the prominent
role. Memmi (1991) explains that colonial racism has three major ideological
components "one, the gulf between the culture of the colonialist and the
colonised; two, the exploitation of these differences for the benefit of the
colonialist, three, the use of these supposed differences as standards of absolute
fact" (p. 71).

Considered in this regard, colonial racism separates the colonialist and the
colonised using difference. In those differences, the colonised is always degraded
and the colonialist finds justification for rejecting the colonised (Memmi, 1991, p.
71). One of those differences is justified as based on biological racial difference.
That is, separating the colonised from the coloniser is justified on the basis of an
assumed biological racial difference, thus making it impossible for the colonised

to ever regain any privilege or power. Memmi (1991) says that racism therefore is the surest weapon that maintains social immobility of the colonised.

> Racism appears then, not as an incidental detail, but as a consubstantial part of colonialism. It is the highest expression of the colonial system and one of the most significant features of the colonialist. Not only does it establish a fundamental discrimination between colonizer and colonized, a *sine qua non* of colonial life, but it also lays the foundation for the immutability of this life (Memmi, 1991, p. 74).

What emerges from this construction of racism is that in a racialised hierarchy, the colonised are destined to be situated at the bottom of society. It is apparent from what Memmi outlines that the coloniser benefits from the privileges established by the order of the colony. This privilege upholds racism. The result is that the colonised are reduced to a state of silence, meaning that their rights to challenge racism or colonisation are forfeited under the racialised hierarchical system. This is important to my research in that it provides the context for understanding the impact of racism on Indigenous peoples and how the muting and obscuration of their cultural values and meanings was established within a racialised hierarchy.

Continuing on the topic of racism, Fanon (1967) asserts that racism impacts the psyche of oppressed peoples. Drawing on his medical and psychological practice, Fanon (1967) determines that racism generates harmful psychological constructs on oppressed peoples. In his book *Black Skin White Masks,* Fanon portrays the oppressed in the context of skin colour - white versus black, with black being in the oppressed group. He contends that black peoples who are subjected to racism are taught that their culture and skin colour are abnormal. Fanon (1967) refers to this experience and realisation as traumatising (p. 148) which often leads to a certain sensitising action (p. 154). In this sensitised state he infers that the black person creates a consciousness that disconnects the mind from the body. In this regard, Fanon (1967) helps to provide an understanding of the psychological damage that can happen to a person when they are marked by having a dark skin colour. Importantly, Fanon (1967) provides an interpretation of how the mind-body split prohibits one's psychological health. This information is important because it shows that colonialism is not just about the accumulation and

acquisition of capital resources but also includes psychological constructs that act to constrain the wellbeing of oppressed peoples.

From Fanon's (1963) perspective, in order for a decolonisation programme to be successful a complete change needs to take place. He proposes that decolonisation sets out to change the order of the world implying that the coloniser's world is in disorder. Fanon (1963) warns that to change the order would mean that the coloniser has to give up power and control therefore he foresees a resistance from that quarter toward his proposition for change. He further claims that decolonisation is the meeting of two forces opposed to each other. Fanon obviously identifies these forces as the coloniser and the other as the colonised.

The Brazilian educator and theorist, Paulo Freire (1921-1997) sheds light on 'oppression'. Freire (1970) states that any situation in which "A" objectively exploits "B" or hinders his and her pursuit of self-affirmation as a responsible person is one of oppression. Freire (1970) describes oppressors as those who want to transform everything into an object of its domination.

> In their unrestrained eagerness to possess, the oppressors develop the conviction that it is possible for them to transform everything into objects of their purchasing power; hence their strictly materialistic concept of existence. Money is the measure of all things, and profits the primary goal. For the oppressors, what is worthwhile is to have more, always more, even at the cost of the oppressed having less or having nothing. For them, to be is to have and to be the class of the "haves" (p. 40).

Like Memmi and Fanon, Freire also touches on the quest for capitalism and material gain at the expense of the oppressed. It is understandable that colonised peoples would find a connectedness to Freire's notions surrounding oppression and anti-oppression work.

To understand the oppressed and their desire for change, Freire (1970) speaks to the concept of revolutionary cultural action (p. 21). He discusses the actions of the oppressed often referring to these actions as a task for radicals. Freire (1970) asserts that the more radical the person is, the more fully he or she enters into

reality so that, knowing it better, he or she can better transform it (p. 21). Freire
brings to our attention the notion of humanization and dehumanization as centered
within a historical reality. He argues that when a person perceives the extent of
dehumanization, he or she may ask if humanization is a viable possibility (Freire,
1970, p. 25). When thwarted by injustice, exploitation, oppression and the
violence by oppressors, that there is a yearning of the oppressed for freedom and
justice. They struggle to recover their lost humanity. The compelling force in this
description is the desire to seek humanity. Freire views the true quest of the
oppressed as a quest for human completion.

> To surmount the situation of oppression, people must first critically
> recognize its causes, so that through transforming action they can create a
> new situation, one which makes possible the pursuit of a fuller humanity.
> But the struggle to be more fully human has already begun in the authentic
> struggle to transform the situation. Although the situation of oppression is
> a dehumanized and dehumanizing totality affecting both the oppressors
> and those whom they oppress, it is the latter who must, from their stifled
> humanity, wage for both the struggle for a fuller humanity; the oppressor,
> who is himself dehumanized because he dehumanizes others, is unable to
> lead this struggle (Freire, 1970, p. 29).

So far, Freire (1970) has pointed out the reason why oppressed peoples would
seek change regardless of the enormity of the struggle. He pleads a case that
when seeking change, that the action chosen is determined on the basis of
objective critical reflection. The conviction for change therefore, should be
reached by means of a totality of reflection and action. Action in this sense
constitutes an authentic praxis (Freire, 1970, p. 48). Praxis, as defined by Freire
therefore incorporates the ability to reason, dialogue, reflect and communicate.
Freire (1970) encourages educators to embrace a pedagogical praxis when
teaching about oppression. He outlines an educational pathway which he calls
"co-intentional education". The purpose of a co-intentional education is to
encourage a dialogue based on equal representation, and in that sharing he
positions critical thinking and discovery as an important component.

> A revolutionary leadership must accordingly practice co-intention
> education. Teachers and students (leadership and people), co-intent on
> reality, are both Subjects, not only in the task of unveiling that reality, and
> thereby coming to know it critically, but in the task of re-creating that

> knowledge. As they attain this knowledge of reality through common
> reflection and action, they discover themselves as its permanent re-
> creators. In this way, the presence of the oppressed in the struggle for
> their liberation will be what it should be: not pseudo-participation, but
> committed involvement (Freire, 1970, p. 51).

A co-intentional educational framework has relevance to my thesis, in that it provides educators with a set of guidelines for working with oppressed groups. Furthermore, this framework can act as an analysis tool for eliciting pedagogical practices.

To summarise this piece, Fanon (1963) identified the capitalistic nature of colonial institutions and economic systems and highlighted the difficulties in changing them. He promotes the "decolonisation" approach as a way both to understand and dismantle colonisation. Fanon (1967) draws attention to the psychological imposition of racism and how oppressed peoples manifest an unhealthy and low regard for their own self worth. Memmi (1991) talks to the ideological colonial formations of privilege and racism and how these served to dominate the oppressed. This information serves to understand how dominant thinking and practice became a part of colonies and pervaded throughout the colonisation process. Freire (1970) gives a depth to understanding the desire for change. He explains that the desire for humanity is the main thrust for change by the oppressed. Freire (1970) promotes the practice of co-intention education to which praxis is central. These authors help to provide a framework from which to understand the case studies used in this research.

This section focused on the sources of colonisation particularly threading concepts of decolonisation and change. I turn now to review Indigenous authors who speak to the notion of decolonisation as a framework in the context of education.

Decolonisation frameworks within Indigenous education

I start by presenting ideas put forward by Indigenous authors who describe the importance of decolonisation as a tool for critical understanding. I do this to garner a cumulative understanding of what aspects of decolonisation are important

for Indigenous peoples and why. Then I examine the application of decolonisation as a framework relevant to Indigenous education.

Importance of Decolonisation from an Indigenous peoples context

Studies by Indigenous authors including those from Aotearoa/New Zealand (Bishop & Glynn, 1999; Bishop, 2008; Durie, 1998; Royal, 2007; G.H. Smith, 2000; L.T. Smith, 1999), Australia (Fredericks & Croft, 2007; Martin, 2003; Moreton-Robinson, 2000), Canada (Alfred, 2005; Alfred, 2008; Baskin, 2006; Battiste, 2000; Graveline, 1998) and the United States (Cayete, 2008; Duran, 2006; Grande, 2004; Meyer, 2008; Trask, 1993) emphasise the importance of a decolonisaton analysis of the impacts of colonisation on Indigenous peoples. Collectively, these authors demonstrate the expansion of Indigenous voices in academic education, the need for critical analysis of colonialism, the social inequities of Indigenous groups and the advocacy for Indigenous knowledge systems. A decolonisation analysis in the first instance assists to deconstruct the impacts of colonisation and its' imposed dominant systems and secondly it embraces the capacity to become open to the reconstruction of Indigenous knowledge systems (Alfred, 2008; Bishop, 2008; Trask, 1993). The wider implication is that those who apply a decolonisation analysis become inherently open to other knowledge systems and theories. A decolonisation analysis critiques the impacts of colonialism on Indigenous peoples. L.T. Smith (1999) defines decolonisation as "a process which engages with imperialism and colonialism at multiple levels" (p. 20). Further, she asserts that colonialism and imperialism frames the Indigenous experience. In this respect, L.T. Smith (1999) intimates the fused context between Indigenous experiences and the impacts of colonialism and its dominant systems. A decolonisation analysis provides an opportunity to question and examine closely the impacts of colonialism. Alfred (2008) claims that Canada and the United States have written self-serving histories of discovery, conquest and settlement that wiped out any reference to the Indigenous peoples (Alfred, 2008, p.34). He advocates for a critical analysis of the imposition of colonialism, and the impact of the state and its legal structures on Indigenous peoples. Fredericks and Croft (2007) reference an Indigenous

worldview as assisting to understand how the dominant viewpoints were given privilege, status and prominence in Australian contemporary society and how those views overrode Aboriginal views and systems (p. 3). A decolonisation analysis advocates for a worldview that encompasses Indigenous knowledges while at the same time critiquing domination and oppressive systems.

L.T. Smith (1999) posits that an analysis of imperialism and colonialism forms the basis for an Indigenous language of critique. She speaks to this critique as having two key strands, one that draws on pre-colonialism and the other on colonialism. In this critique, there is encouragement to learn about Indigenous histories and knowledge thereby formulating what is meaningful and essential for Indigenous needs. Similarly, Alfred (2008) advocates for learning the traditional bases of Indigenous cultural and political society. This is consistent with Martin (2003) who views decolonisation as privileging the voices, experiences and lives of Aboriginal peoples and Aboriginal lands (p. 8). Inherent in this message is the advocacy to become open to Indigenous worldviews. Also, it embraces the authentic position of Indigenous voices and their stories. Trask (1993) gives importance to the teaching of Native Hawaiian history as situated within the pre-colonisation, colonisation and political contexts. The importance of learning about the political contexts of Indigenous peoples is to exemplify the current situation as it exists for them in the present. Understood in this regard, Indigenous peoples are viewed in a holistic context, from the past, the present and the future. Indigenous authors give recognition of Indigenous knowledge as contributing to the unique and authentic position of their peoples. In this context, a decolonisation analysis restores the place of Indigenous knowledge and cultures.

G.H. Smith (2003) cautions, that the term decolonisation can be viewed as a reactive notion, in that the coloniser and the history of colonisation become the focal point. Rather, he advocates that the Indigenous peoples, their perspectives and issues should remain at the center. This is a good point in that it is essential that Indigenous issues and perspectives remain at the center and not become lost in the colonisation rhetoric.

Despite G.H. Smith's caution, I found L.T. Smith's (1999) idea of examining pre-colonialism and colonialism side by side useful as a critique for my case study framework. Incorporating Trask (1993) and Alfred's (2008) notion of situating a political context as meaningful creates an opening to examine political impacts of colonisation. This too provides an impetus to examine the impacts of assimilative legislations and how these are applied to the Indigenous peoples in my case studies. These Indigenous authors position the understanding of pre-colonialism, colonialism and the political context as important as it sets a context for Indigenous existence, values, culture and needs.

Decolonisation within Indigenous Education (Research, Worldviews, Pedagogies)

There are a number of authors applying a decolonisation framework within an educational context. The literature I review provides insights into three areas; Indigenous research, Indigenous worldviews and Indigenous pedagogies which have become pertinent to Indigenous educational priorities. Perhaps the topic most referred to is in the area of decolonising research. L.T. Smith's (1999) book *Decolonising methodologies: Research and Indigenous peoples* has become widely embraced as an accepted text for understanding decolonisation and research. In particular, she is renowned for her analyses in using decolonisation methodologies in research with Indigenous peoples. The book has also become a critical resource on how to represent Indigenous histories and cultures in the research context. A decolonisation analysis encourages the place of Indigenous peoples' heritage as critical to a research framework (Alfred, 2005; Martin, 2003). Therefore a consistent and important strategy by Indigenous authors is to situate Indigenous peoples' culture and voices in the research project. For example, Martin (2003) describes how she was inspired by mentors to develop an Indigenist research framework based on her traditional teachings of Quandamooka ontology and epistemology. Here, Martin (2003) situates her traditions and teachings as central to her research analysis.

Indigenous authors advocate for applying a critical lens to research. This was because non-Indigenous researchers often studied Indigenous peoples as the other

frequently negating and mis-representing Indigenous worldviews (L.T. Smith, 1999). Further, that research discourses come from another worldview and outsiders perpetuate what is valid for Indigenous peoples (Bishop, 2008). Indigenous authors therefore advocate for research that critically analyses colonial domination in research (Baskin, 2006; Battiste, 2000; Bishop, 1998; Grande, 2004). The recurring theme is to encourage researchers to apply a decolonisation lens so as not to further mis-represent, problematise, and/or marginalise Indigenous peoples, their stories or their voices.

In a decolonisation framework, Indigenous researchers are also encouraged to retain intellectual power within the Indigenous communities (Martin, 2003; L.T. Smith, 1999). This is to allow Indigenous communities to control their information, cultural knowledge, histories and cultural artifacts (Baskin, 2006; Bishop, 1998). In this sense, Indigenous researchers express the sentiments for Indigenous authorship to be recognised.

Another major premise for a decolonising research agenda is that it should also be a means of emancipation for Indigenous peoples (Baskin, 2006; Battiste, 2000; Bishop, 1998; Martin, 2003; L.T. Smith, 1999). In other words, the research should be organised and managed in a way that furthers the development, needs, articulation and vision for the Indigenous community under study. Martin (2003) proposes that a research framework should include an emancipatory imperative; political integrity in Indigenous research and privileging Indigenous voices in Indigenist research (p. 4). Notable in this usage, is that research is both a political and social means of emancipation for Indigenous peoples. Indigenous research therefore embraces the application of a language of critique and suggestions for collaborating with Indigenous communities. Furthermore, an overall theme for Indigenous research is to embrace an emancipatory imperative. Features of Indigenous research can be found in a decolonisation analysis thus ensuring that colonialism and dominant discourses are critiqued in research. I discuss more about Indigenous research methodologies and their importance in the method section of this thesis. For this piece, I wanted to show how Indigenous researchers understand decolonisation and its implications in the area of Indigenous research in education.

Indigenous worldviews are emerging as a discourse in the field of education (Alfred, 2005; Grande, 2004; Graveline, 1998; Royal, 2007; G.H. Smith, 2003; Wepa, 2005). Indigenous worldviews attach importance to Indigenous perspectives, knowledges and histories. Often, Indigenous worldviews form the foundation for Indigenous-based models and theories. Examples include: *Cree Medicine Wheel Teachings* (Nabigon, 2006); *Red Pedagogy* (Grande, 2005); *Whare Tapa Wha* (Durie, 1994); an *Ecology of Indigenous Education* (Cayete, 1994) and *Te Wheke* (Pere, 1991). These Indigenous models assist to provide a framework from which to understand a cultural, social or political perspective. For example, Grande (2004) describes an approach she calls "Red Pedagogy" which examines the intersection between critical theory and Native American social and political thought. A red pedagogy promotes restorative projects that value Indigenous languages, cultural knowledge and history. Grande (2004) shows the possibilities of developing and designing theories that are pertinent to Indigenous worldviews. Another well known model used in Aotearoa/New Zealand is the Whare Tapa Wha model created by Mason Durie in 1982. This model founded on Maori philosophy, is based on a holistic health and wellness framework. It can be applied to any health issue whether it involves physical, spiritual, cultural or psychological well-being (Anglem, 2009; M. Durie, 1994).

Another example is how Indigenous worldviews contribute to models of practice. In Aotearoa, Maori nurses developed a model now widely known as "cultural safety" also known by its Maori term "kawa whakaruruhau". This model is a good example of how Indigenous worldviews have been utilised to better inform nursing practice. The term cultural safety is defined by the Nursing Council of New Zealand as:

> The effective nursing of a person/family from another culture by a nurse who has undertaken a process of reflection on own cultural identity and recognizes the impact of the nurse's culture on own nursing practice. Unsafe cultural practice is any action which diminishes, demeans or disempowers the cultural identity and well-being of an individual (Wepa 2005, p. 25).

This quote highlights key characteristics of unsafe cultural practices as well as a rationale for encouraging critical self-reflection. The stance that is embraced here provides a framework that critiques professional practice and how it is applied to others. A dual role that cultural safety plays is with regard to Maori health. Wepa (2005) explains that cultural safety was born from the pain of the Maori experience as a result of poor health care (p. 22). Cultural safety as a framework became a means by which negative Maori health statistics can be investigated and provided an opportunity to validate Maori cultural ways of spiritual and cultural wellbeing (Wepa, 2005). In this regard, the underpinning of the model of cultural safety is based on having an understanding of an Indigenous worldview. Although a number of people have contributed and continue to embrace cultural safety as a model, it was important to highlight that the main thrust came from Maori themselves.

Indigenous worldviews also pay attention to the broader issues of oppression and racism (Baskin, 2006; Battiste, 2000; Duran, 2006; Fredericks & Croft, 2007; Moreton-Robinson, 2000; Wepa, 2005). Implicit in the example above, cultural safety addresses all levels of racism including, the social, political and personal. The assumption is that by training professionals to learn about racism they would then be equipped to practice in a culturally appropriate way. The cultural safety example is one model that works toward unlearning racist practices. With regard to Indigenous worldviews, understanding racism and oppression is an important feature (Baskin, 2006; Battiste, 2000; Grande, 2004; Moreton-Robinson, 2000; Mutua & Swadener, 2004; Smith, 1999; Wepa, 2005). This is pertinent to my research as Indigenous programmes are vulnerable to recurring patterns of racism shaped by the broader social and political systems. In particular, the Indigenous programmes that I am studying are both based in mainstream academic institutes. Indigenous authors cite that academic institutions exercise Eurocentric domination and control throughout its various structures and processes and if not scrutinised, can become an impediment to Indigenous education priorities (Alfred, 2005; Battiste, 2000; Bishop & Glynn, 1999; B. Duran & E. Duran, 2000; Graveline, 1998; G.H. Smith, 2003). Therefore, an analysis of oppression and racism is an important feature for bringing forward Indigenous education priorities in mainstream institutes. Swadener and Mutua (2005) believe in critiquing how

colonisation and racism is manifested in academia and the university system especially how it affects oppressed and marginalised groups. Further, a critical analysis actively de-centers the Western academy as the exclusive locus of authorizing power for understanding knowledge and theories (Mutua & Swadener, 2004, p.4). Mutua and Swadener (2004) claim that there is ongoing rhetoric that fails to recognise that colonisation and its ongoing impacts exist (p. 12). This type of thinking is counter-productive to those who view colonisation and its impacts as being important to understand the social, cultural and political contexts of Indigenous peoples. This places the onus on Indigenous peoples to keep their narratives of colonisation and oppression active and constant. This is relevant to my thesis, in that their work provides a lens in which to critique layers of oppression in the university system and importantly ways to work around them. In the general education arena, there are a number of disciplines including linguistics, critical discourse studies, sociology, social work, and psychology that examine and analyse racial discourse (Augoustinos & Every, 2007). This is a positive sign as these disciplines prepare students for professional practice. However as Augoustinos and Every (2007) point out, eradicating or minimising racism is very difficult given the pervasive nature of racism (p. 123). Freire (1970) also claims that the terrain of racism is difficult to change. My point for bringing this up in this piece is to show two things; that academic disciplines do provide racial discourse analysis to students and secondly, that racism is difficult to shift. However, as Mutua and Swadener (2004) point out, the onus to check racism is usually placed on marginalised groups to expose.

Embedded in an Indigenous worldview are aspects that have transformational possibilities (Alfred, 2005; G.H. Smith, 2003). G.H. Smith (2003) suggests that the bulk of Indigenous work must be self-determining in that it must be on what Indigenous peoples want, what they are about and what they would imagine as their future. I concur with this stance, in that Indigenous educators have the potential to design and create education curricula that have both meaning and application to their communities. Alfred (2005) also advocates for a model of self-determination based on a discourse of his nation which draws on his Onkwehonwe (First Peoples) nation teachings. An Onkwehonwe analysis gives rise to concepts such as self-sufficiency, restored spiritual foundation, culturally

rooted social movement and a liberation post-imperial vision (2005, p. 27). In this regard, Alfred calls for the reawakening of the spiritual and living Onkwehonwe consciousness and views this as essential for decolonisation. He states "it is this consciousness, thinking like Onkwehonwe, seeing the world through indigenous eyes, taking hold of our responsibilities and living them, that is the character of a transformed and decolonised person" (Alfred, 2005, p. 200). It is evident in this example that Indigenous peoples, their experiences and perspectives are the main focus of this particular teaching model and that external influences such as colonisation are mainly used as a cross-reference to explain what happened to them. This is different to Eurocentric curricula and models where Eurocentric ways of being are at the center. Therefore, Indigenous education models actively re-center Indigenous perspectives and ways of being. This stance resonates with what Freire (1970) said in that he espoused the view that to surmount the situation of oppression, people must critically recognise its causes so they can create a new order. Indigenous worldviews in education create a new order, in that they are influencing an educational landscape that represents who they are, where they want to be and how they want to get there.

Indigenous worldviews inspire the application of Indigenous pedagogies (Battiste, 2002; Bishop, 2008; Trask, 1993). There are a range of Indigenous pedagogies that are emerging in the literature. Features of Indigenous pedagogies include: drawing from the depth of traditional teachings (Graveline, 1998; Nabigon, 2006; Pohatu, 2003; Rangihau, 1981; Royal, 2007); application and understanding of ceremonies and cultural practices (Baskin, 2005; Battiste, 2002; Duran, 2006; Pere, 1991); engagement in discourse and critical analysis (Bishop, 2008, G.H. Smith, 2003) and, assisting Indigenous peoples to construct empowering perspectives (Absolon & Herbert, 1997; Archibald, 2008; Durie, 1994; Grande, 2004; Sinclair, 2004). This is not a complete list however it provides an overview of what features might be entailed in an Indigenous pedagogy.

Indigenous pedagogies can be used as a means to engender a social, cultural and political awareness in education and therefore have the potential to lead to social change. For example, Trask (1993) believes that teaching topics such as colonisation, politics and Native Hawaiian sovereignty is in itself a political

project which at times produces a volatile political atmosphere (p. 190). This teaching pedagogy is meant to produce a decolonising mindset which is the state of consciousness that she aspires to achieve in the classroom context. To achieve a learning experience that demonstrates the impact of racism, Trask (1993) introduces her students to political projects which are linked to the larger Hawaiian sovereignty movement and to anti-racism works. Used in this way, students apply their learning to political and social action activities. In this way, Indigenous pedagogies can be a means by which students undergo a transformative process (Alfred, 2005; Battiste, 2000; G.H. Smith, 2003). Alfred (2005) also believes that a transformative process can lead to social change (p. 200). I take from this that the education of Indigenous knowledge and practices serves as both a learning awareness and source toward transformational change. The implicit underpinning is that Indigenous pedagogies move beyond simple cultural constructions and analyses toward proactive personal and social change (Grande, 2004). Therefore, Indigenous pedagogies are much more than just a teaching method for the classroom, there is a wider potential for enabling change at the social, political and community levels as well.

In the helping field which includes social work and counselling, Indigenous pedagogies make it possible for Indigenous practitioners to apply helping practices that are relevant to Indigenous communities (Barrett-Aranui, 1999; Baskin, 2006; B. Duran & E. Duran, 2000; Durie, 1994; Durie, 1989; Nabigon, 2006; Pohatu, 2004; Sinclair, 2004). A key driver for appropriate and relevant Indigenous helping practices is to address social and health disadvantages faced by Indigenous peoples. The root causes of social and health ills are often blamed on the impacts of colonisation. B. Duran and E. Duran (2000) state, that the consequence of systematic oppression has been devastating to Native American communities. Consequently alcoholism, chemical dependency and high rates of suicide continue to plague their communities. B. Duran and E. Duran (2000) offer an alternative solution, one that is based on community consultation and one that draws from a Native American worldview. It is evident that these authors uphold the view that wellbeing is critical for their communities and advocate that the source for health should derive from their unique cultural foundation and Indigenous worldview.

In summary, the literature suggests that a decolonisation analysis in Indigenous education is exhibited in research, pedagogies and worldviews. Indigenous authors are advocating for a framework that critically analyses colonial and post-colonial contexts and the prioritising of rights for Indigenous peoples. Each of these authors emphasise the importance of critical analysis and Indigenous worldviews. Further, these authors challenge the oppressive structures that colonising paradigms have constructed. Explicit in a decolonisation framework is that it is an important tool for subverting oppression and racism. Perhaps a key pattern emerging here is the concentration of efforts by all the authors reviewed to de-center the stronghold of Western academia particularly those aspects that continue to uphold colonial ideals and values. Instead there is a clear advocacy for the re-centering of Indigenous knowledges which have been marginalised in the academy. Marie Battiste (2005) who is well known for her works in the area of decolonisation and self-determination, shares these same views.

> It is becoming clear that attempting to decolonize education and actively resisting colonial paradigms is a complex and daunting task. 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. In order to effect change, educators must help students to understand Eurocentric assumptions of superiority within the context of history and to recognize the continued dominance of these assumptions in all forms of contemporary knowledge (Battiste, 2005, p. 225).

Finally, Indigenous authors also highlight and endorse the production and promotion of respectful representation of Indigenous traditions, culture and knowledge within educational contexts. This suggests that a decolonising framework can produce empowering discourses and knowledge that can be emancipatory for individuals and collectives. Importantly, they are emphasising that the source of this knowledge comes from Indigenous peoples themselves as opposed to reliance on Western dominant knowledge. This stance is significant to both the case studies in my research, in that the drive, content and worldviews must reflect the self-determination needs of their communities.

Since self-determination; has been a cited as a major driver of Indigenous education, in the next section I review relevant literature for framing self-determination in the political and education contexts (Battiste, 2000; Bishop, 2008; M. Durie, 1998; National Indian Brotherhood, 1972). I discuss issues of self-determination and the drive for Indigenous-based programmes, to gain further insight into why Indigenous-based programmes are needed and why certain content areas are important.

Self-determination and Indigenous Peoples

Among Indigenous circles, self-determination is viewed as central to reclamation and resistance strategies for Indigenous peoples (Alfred, 2008; Battiste, 2000; M. Durie, 1998; L.T. Smith, 1999). The first part of this section reviews the literature pertaining to self-determination strategies as related to international efforts by Indigenous peoples. The second part reviews literature as it relates to Maori and Native (Canada) self-determination and the drive for Indigenous-based programmes. I start this section by highlighting sections of the United Nations *Declaration on the Rights of Indigenous Peoples* that pertain to self-determination (United Nations, Declaration on the Rights of Indigenous Peoples, 2007). I choose this document as the starting point (although this could easily be the end point too) of this section because many Indigenous individuals from different parts of the world have contributed to the writing of this Declaration since the first draft was developed in 1993 (Secretariat of the Permanent Forum on Indigenous Issues, 2009). Collectively groups (many on behalf of their territories, organisations and communities) have inputted ideas that have formed the Declaration. Considering the diversity of Indigenous peoples the Declaration represents over 370 million people spread across 70 countries worldwide from the Arctic to the South Pacific (Secretariat of the Permanent Forum on Indigenous Issues, 2009). It is obvious from reading the Declaration that self-determination is recognised as fundamentally important to the political, economic, social and cultural rights as determined by Indigenous peoples. The text reads: "*Acknowledging* that the Charter of the United Nations, the International Covenant on Economic, Social and Cultural Rights and the International Covenant

on Civil and Political Rights affirm the fundamental importance of the right of self-determination of all peoples, by virtue of which they freely determine their political status and freely pursue their economic, social and cultural development" (United Nations, Declaration on the Rights of Indigenous Peoples, 2007, p.3).

In reciting the history of the development of the Declaration, links are made to two Indigenous persons who took concerns on behalf of their people to the then League of Nations in Geneva in the early 1920s (Members of UNPFII - United Nations Permanent Forum on Indigenous Issues, 2009). Haudenosaunee Chief Levi General commonly known as Deskaheh from the Six Nations reserve in Grand River, Ontario, travelled to Geneva in 1923 to speak to the League of Nations to defend the rights of his people to live under their own laws on their own land and under their own faith – but was denied access. Maori religious leader, T.W. Ratana, travelled with a large delegation to London to petition King George IV to protest the breaking of the Treaty of Waitangi in New Zealand that gave Maori ownership of their lands, but was denied access. Subsequently, he went to Geneva to the League of Nations in 1925 but was also denied access. Both of these visionaries are recognised and credited as having nourished the generations of Indigenous peoples who followed in their footsteps by placing Indigenous issues of concern before a global audience (Members of UNPFII - United Nations Permanent Forum on Indigenous Issues, 2009, p. 1).

The succession of Indigenous leaders who have been claiming rights to territory and nationhood occupied prior to colonial settlement over many generations confirms the dedication and tenacity of Indigenous leaders to continue the struggle for self-determination rights (Wearne, 2001). At a political level, Indigenous nations argue that their rights pre-date and take precedence over laws subsequently passed by governments derived from colonial regimes (Alfred, 2005). Regardless, Indigenous peoples continue to reclaim their history, lands, languages, cultural and political practices and the right to a way of life demonstrating their perseverance and determination over the generations (Alfred, 2008; M. Durie, 1998; Monture-Angus, 1999; Ponting, 1986; Walker, 1990; Wearne, 2001). The importance of self-determination and its prominence is illustrated by its description and positioning in Articles 3 and 4 of the Declaration:

"*Article 3* Indigenous peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development; *Article 4* Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions" (United Nations, Declaration on the Rights of Indigenous Peoples, 2007, p. 4).

It is apparent from reviewing the Declaration that exercising rights to self-determination has an association with economic, social and cultural development. To some extent, the Declaration can be utilised as a vehicle for Indigenous peoples to justify self-determination goals. As a goal for political, social and cultural application Wearne (2001) claims that self-determination has been implemented by some Indigenous leaders across two areas. The key elements are: internal self-determination - the right to control education, social affairs, health care, religion, and cultural activities, and external self-determination - covering areas such as defense, foreign relations, and external trade, which should be left in the hands of a larger political entity such as a federal state (Wearne, 2001, p. 21). It is with the area of education that I have the obvious interest; however, it is useful to understand the wider global application and importance that self-determination plays in meeting the economic, social, political and cultural aspirations for Indigenous peoples.

At the grassroots level, self-determination is cited as having played a major role in providing the impetus for concrete political, social and cultural initiatives by Indigenous peoples. The impetus for the United Nation to formulate a declaration for self-determination priorities was derived from the experiences of Indigenous peoples. Although the declaration represents a collective view of what constitutes Indigenous self-determination at the International level, it is important to also provide a context for self-determination as it affected Indigenous nations, their territories and their histories. As this research is about both Maori and Native peoples of Canada, I have chosen to provide an overview of self-determination in their respective contexts.

Self-determination and Maori peoples

Following the examples set by their tupuna (forebears), Maori peoples have engaged in efforts of self-determination (both resistance and reclamation) since the beginning of colonial contact (M. Durie, 1998; Pihama, 2005; Walker, 1990). Maori self-determination crosses eras and generations driven by the desire to keep Maori aspirations continuous despite colonisation, imperialism and draconian attempts of state control (M. Durie, 1998; Pihama, 2005; Royal, 2007; Walker, 1990). Maori self-determination is fueled by Maori desire to have increased "control over one's own life and cultural well-being" (G.H. Smith, 2003, p.5). Here, G.H. Smith (2003) makes an important point, in that self-determination can be both an individual and/or collective achievement. Perhaps implied here, is that self-determination incorporates the personal and collective involvement of peoples to achieve what is important for them. My usage of self-determination in this thesis, examines the collective nature of self-determination.

M. Durie (1998) states that Maori self-determination is essentially about the advancement of Maori people and the protection of the environment for future generations. Further, that self-determination has long been on the Maori agenda. Durie (1998) elaborates that while self-determination is concerned with the social, cultural and economic development and delivery systems, there is importance placed on Maori control over resources and greater independence from the state.

M. Durie's definitions of Maori self-determination parallel a similar positioning to that of the United Nations Declaration on the Rights of Indigenous Peoples version of self-determination. Although the Declaration provides an inclusive International definition which may be applicable to Maori, it is perhaps pertinent to highlight that these particular Maori authors are highlighting that the authentic source of Maori self-determination derives from a time prior to colonisation. L.T. Smith (1999) observes that "one draws upon a notion of authenticity, of a time before colonisation in which we were intact as Indigenous peoples. We had absolute authority over our lives; we were born into and lived in a universe which was entirely of our making" (p. 24).

There are many documented examples of Maori self-determination efforts over the decades. Many of these are about land issues.

Maori self-determination and Land Reclamation

From a Maori worldview, the land is a living source and is a connection with mother earth. Land provides a source for sustenance, spirituality, belonging, identity, culture and politics. People bond with their place of origin (one's turangawaewae) which provides a source where social relationships are fostered and maintained (Rangihau, 1981; Walker, 1989). A loss of land meant a disconnection with one's spiritual, societal and cultural base threatening one's survival. Therefore, the connection between past, the present and the future is often portrayed as seamless and a continual thread woven through generations. M. Durie (1998) describes the seamless and relentless energy associated with land retention. He claims "it is no source of amazement that people will willingly die to defend their land or that generations after the event, will return to take up where their ancestors left off. Nor is it remarkable that for 160 or more years Maori energies have been consistently focused on land retention and the return of land alienated by force or unjust laws" (M. Durie, 1998, p. 115).

Maori adopted a number of strategies to reclaim land lost as a consequence of the passing of the Native Land Acts, Government purchases, land confiscations and unjust sales. The establishment of the Treaty of Waitangi Act 1975, land marches and land occupations are honoured examples of Maori self-determination concerning land. A major focus of the land protests was honouring the Maori version of the Treaty of Waitangi. The Treaty of Waitangi was signed in 1840 between Maori Chiefs and the British Crown. In Chapter four of this research I provide further information about the Treaty of Waitangi, so here I will give a brief explanation to provide a context for the land protests. It was perhaps during the land protests of the 70s that much attention was given to breaches of the Treaty of Waitangi. Land protestors and other noted Maori drew attention to the controversy over the interpretation of the Maori and English versions of the

Treaty of Waitangi. The English version gives Britain sovereignty over New Zealand securing "the full and clear recognition of the sovereign rights of Her Majesty" (Orange, 1987, p. 55). The Maori version secures rangatiratanga (Chiefly status) and bestows Maori with guardianship over their lands, taonga and other properties (M. Durie, 1998; Walker, 1990). Attention to reclaiming the rightful place of the Maori version was a major impetus in self-determination activities, especially in the 1970s and beyond.

The late Matiu Rata, then Minister of Maori Affairs, is recognised for bringing forward the Treaty of Waitangi Act into Parliament in 1975 (Belich, 2001). Initially set up to investigate possible breaches of the Treaty after 1975, this Act gave Maori a doorway to address land issues (M. Durie, 1998). However, the 1975 Act had shortcomings in that historical grievances and land issues dated back to the time of colonisation were not recognised by the Government. After much negotiation and lobbying by Maori and within Parliament, the Act was later amended in 1985 to allow Treaty claims to date back to 1840. What was also noteworthy about this particular Act is that the Treaty of Waitangi became recognised in New Zealand law for the first time (M. Durie, 1998). Also in 1975, the Waitangi Tribunal was established which provided a legal process by which Maori Treaty claims could be investigated and settled (Belich, 2001). Likewise, this also provided the Crown with an opportunity to challenge any claims. Today, the 1985 amended Treaty of Waitangi Act is still in effect and has been central to Treaty land claims and settlements as well as the protection and preservation of Maori "taonga" (M. Durie, 1998).

Back in 1975 not all Maori were content with the perceived way the Government dictated and controlled the Treaty. As a result, many demonstrated their grievances through protests and land occupations. It was during the 1970s where land protests exerted an explicit impact on Government legislation, Maori and New Zealanders. Perhaps the most notable was the great land march led by Dame Whina Cooper in 1975 (King, 1991). The land march provided a platform for Maori to air their concerns about the Treaty, land injustices, language revitalisation and racism (Walker, 1989). The mantra of "bring back the Treaty" and "ake ake tonu ake" (we will fight on forever) showed the people of New

Zealand that Maori were able to rally under a common purpose and that land grievances and inequality issues were not going to go away. During the rallies, leaders briefed their followers on historical injustices, and the impact of colonisation and injustices, in an effort to raise the political consciousness among Maori peoples and their supporters (M. Durie, 1998; Walker, 1989). The land march was also a catalyst for other land occupations. In 1977, in an attempt to avert a major land sale, the people of Ngati Whatua and their supporters held a land occupation on their tribal lands at Bastion Point Orakei, Auckland (Walker, 1990). Retelling the history of oppression and dispossession and previous undertakings to protect the land by their ancestors enabled Ngati Whatua leaders to highlight the wrongful Crown acquisition of its lands while at the same time asserting their mana over their turangawaewae (M. Durie, 1998). This protest ended in arrests that were highly publicised both within New Zealand and across the world and it was also a catalyst for land negotiations between Maori and the Government. In 1987 almost ten years later, the Waitangi Tribunal recommended a realistic land claim settlement for Ngati Whatua although it wasn't until 1991 that the final settlement was reached with the Government (M. Durie, 1998). This occupation was an example of rectifying the history for Ngati Whatua. Other land occupations followed such as the Raglan Golf Course, Pakaitore, Whakarewarewa and Tamaki College (Walker, 1990). All drew attention to the drive by Maori in determining their rangatiratanga (status) over their land and customary rights.

Land protests and the 1985 Treaty of Waitangi Act are two examples I have drawn upon to illustrate how land and the Treaty were critical factors underpinning Maori aspirations for self-determination. Such efforts forged the way for a better outcome for Maori land claims and settlements. Over the last 34 years there have been a number of Maori claimant groups moving toward or settling claims with the Crown. In total there have been 23 Completed Settlements, 3 Deeds of Settlement, 16 Agreements in Principle and 9 Negotiations settled with the Government. Most are tribal with one being a commercial fishery and the other a river claim (Office of Treaty Settlements, 2009). The first settlement was the Waikato/Tainui raupatu which occurred in 1995 for the redress amount of $170 million (M. Durie, 1998). My own tribe Ngati Awa's claim was settled in 2003 and the redress amount was $42.39 million

(Moko-Mead, 2003). There are still a number of claims yet to be moved through the settlement process. While not perfect at the least, Maori are in a better position to determine a socio-economic destiny for themselves using their lands as a base. Importantly, as land is a place where meaningfulness and belonging to tribe and culture can be nurtured, the foundations of Maori control and authority are strengthened.

Self-determination and the drive for Maori education

Another milestone in Maori self-determination is the pride associated with gaining better education outcomes for Maori. Maori have long lamented the serious decline of Maori language and culture prompted by the pervasive influence of an assimilative education system (Bishop & Glynn, 1999). Maori identified that a major source for the subordination of Maori culture was the dominant discourse in the education system (formally established in New Zealand in the 1860s) (Bishop & Glynn, 1999). In response, there was a desire by Maori to institute change. The impetus for change was brought about by political, ethnic revitalisation and Maori movements which blossomed into a political consciousness that resulted in the production of educational resistance stances (Bishop & Glynn, 1999). In particular, G.H. Smith (2000) identifies two main stances that he termed as a dual crisis that was the impetus for change. These were the under-achievement of Maori and the loss of language, knowledge and culture via the education system. G.H. Smith (2003) attributes change in the New Zealand education system to an approach he names as "Kaupapa Maori". In the context of education, "Kaupapa Maori" involves the in-depth teachings that incorporate Maori philosophies and principles (Bishop & Glynn, 1999). Both G.H. Smith (2000) and Bishop and Glynn (1999) extend "Kaupapa Maori" to incorporate both a resistance and transformation construct in education. Here, G.H. Smith (2000) defines Kaupapa Maori as a discourse that was an essential underpinning for the transformation of theory and practice. This is also endorsed by Bishop and Glynn (1999) who describe Kaupapa Maori as a proactive Maori political discourse. This discourse presupposes a commitment to a critical analysis of unequal power relations and its ongoing damage to Maori culture, in particular, Maori language (Bishop & Glynn,

1999). As a political discourse, Kaupapa Maori aims to restructure power relations such that Maori can be an autonomous, equal partner with the Crown, rather than being subordinate to the Crown. This gave rise to the notion of a critical re-education approach in which Maori became more aware politically and became agents of their own social change.

The Maori language movement provided a rallying point for a critical re-education process (Bishop & Glynn, 1999; G. H. Smith, 2000). The direction was set by early hui held by the Ministry of Education in 1997, which were to ascertain Maori people's aspirations for education. The response was that Maori people wanted more control over the education of their children. From these hui the Ministry realised that Maori people's aspirations for Maori education were unwavering (Bishop & Glynn, 1999). In 1982, Maori elders discussed the prospect of Maori becoming a dying language (G.H. Smith, 2000). The outcome of this hui was the development of a pre-school language nest now known as Te Kohanga Reo a model recognised around the world and held in great esteem. The language movement had a profound impact on Maori. Since 1982, Maori have developed a range of alternative innovations at a variety of new educational structures from the pre-school level to the tertiary level. G.H. Smith describes some of these educational sites as Te Kohanga Reo (language learning nests – pre-school), Kura Kaupapa (primary schools), Whare Kura (secondary schools) and Whare Wananga (tertiary level) (G.H. Smith, 2000). At the same time, Maori were forging alternative educational strategies in mainstream institutions. Drawing on my own experience, the Te Whiuwhiu o te Hau Maori Counselling programme was established at the then Waikato Polytechnic in 1992.

G.H. Smith (2003) maintains that the "momentum towards change" was rooted in a transformational process. He further names this transformation approach as the "inside-out" model of transformation. G.H. Smith (2003) identifies six priorities for effective transformation, these being:

> 1. A need to understand and respond to the unhelpful divide between Indigenous communities and the Academy. These impacts on Indigenous communities in feelings of distrust; lack of access, participation and success at higher levels of education; an undermining

of the capacity to educate beyond the self-fulfilling cycle of educational underachievement and socio-economic marginalization.

2. A need to understand and respond to the new formations of colonization (the false consciousness of 'watching the wrong door' i.e. the traditional forms of colonization; the need to develop critical consciousness of new economic formations and to get beyond hegemony that holds them in place.

3. A need to understand and respond to the 'politics of distraction'; to move beyond being kept busy and engaged with liberal strategies. This keeps Indigenous people from engaging with the deeper structural issues. Need to move to become proactive around our own aspirations; to take more autonomous control.

4. A need to understand and respond to the construction of an ultimate vision of what it is that is being struggled for; there is a need to develop the 'end game'; to develop direction, purpose and impetus in struggle and to recognize the incremental gains along the way to the realisation of the 'vision'.

5. A need to understand and respond to the struggle for the Academy; to reclaim the validity and legitimacy of our own language, knowledge and culture; to position our own ways of knowing as being relevant and significant in the 'elite' knowledge production and reproduction 'factories'.

6. A need to understand and engage with the State to encourage the State apparatus to work for Indigenous interests as well (p. 2).

What is perhaps helpful about this comprehensive list is that G.H. Smith provides a list of what is needed to transform a mainstream educational system that has relevance for Maori education. This list is also pertinent to my research in that it provides an outline that is useful for understanding what priorities were necessary for establishing training programmes for Indigenous human service workers within mainstream institutions.

To gain a deeper perspective of the strategies involved in the development of Maori education, I will draw upon two examples. The first is a brief overview of Te Kohanga reo, a Maori language programme for pre-schoolers and the second provides an insight into the necessity and development of the Maori Education Strategy. I will also draw attention to two of the priorities (priority 4 and 6) as outlined above by G.H. Smith (2003) to show links of struggle and self-determination used in the advancement of Te Kohanga Reo and the Maori Education Strategy.

Maori language revitalisation is an important aspect of Maori self-determination.
In the 1970s, Nga Tamatoa an Auckland based action group took up Maori
language retention as one of its initiatives. In 1972 a Maori language petition
signed by 30,000 people was presented to Parliament by Hana Jackson a
representative of Nga Tamatoa and Lee Smith of the Te Reo Maori society
(Walker, 1990). From this initial move, a number of important initiatives arose
changing the direction of Maori language for the better. The Te Kohanga Reo
movement began in 1981 initiated by concerned Maori elders and those
communities and parents who cared about Maori language survival and
revitalisation sheltered under the then Department of Maori Affairs (Pihama,
2005). Another key component of Te Kohanga Reo was in positioning the
language around the whanau (family units) as language revitalisation depended on
whanau and extended whanau co-operation and support (G.H. Smith, 2000).

> The policy of Te Kohanga Reo is comprehensive: it is education for life.
> It covers cultural, spiritual, social, economic, and educational aspects. Te
> Kohanga Reo aims to reaffirm Maori culture through whanau
> development, thus restoring Maori self-determination. In particular, it
> aims to achieve this goal through the organisation of local Kohanga Reo
> on a whanau model (Te Kohanga Reo National Trust, 2008, p.1).

In an environment of excitement and celebration, the Te Kohanga Reo movement
flourished with little financial assistance from the Government and lots of aroha
and tautoko by Maori peoples. Apart from learning Maori language, cultural
beliefs, values and customs were also embedded in the curriculum (Bishop &
Glynn, 1999). The first Kohanga was set up in Wellington in 1981. Within
twelve months 107 Kohanga Centers had been established (Ringold, 2008). This
sudden growth attested to the determination and drive by Maori peoples (mostly
women) to take control of Maori language education.

The Te Kohanga Reo movement soon faced a major change that tested the resolve
for Maori language revitalisation. In 1990, the funding that Te Kohanga Reo
received via the Department of Maori Affairs was transferred to the Ministry of
Education. This meant that the Kohanga Reo movement had to come to terms
with working under a mainstream department of government and adapting to meet
the funding regulations and compliances expected by the mainstream early

childhood sector (Te Kohanga Reo National Trust, 2008). Despite pressure to conform to mainstream regulations which often times came at a heavy cost to the Kohanga Reo kaupapa (philosophical underpinnings), the movement continued to adjust and grow whilst keeping Maori language survival at the forefront of its vision and goals (Te Kohanga Reo National Trust, 2008). As of 2004, there were over 10,000 enrolments of Maori children in Kohanga Reo or 6 percent of children enrolled in early childhood education (Ringold, 2008). Today, Te Kohanga Reo continues to thrive by providing language programmes for Maori pre-schoolers, parents and the community.

Drawing on G.H. Smith's (2003) priority 4 listed above, the Te Kohanga Reo movement can be viewed as a site of transformation in that its leaders maintained leadership and direction throughout periods of struggle. Perhaps a pertinent point to make here is that struggle is a crucial part of self-determination. As G.H. Smith (2000) explains

> This I think, is one of the ironies of Indigenous struggle: it is the actual process of struggle that makes us strong and committed and that helps us to consolidate why we are struggling. That is, struggle constantly forces us to identify and review what we stand for and what we stand against (p. 209-210).

As noted earlier by G.H. Smith (2003), the 6th priority was to "engage with the State to encourage the State apparatus to work for Indigenous interests" (p.2). In 1999, after much negotiation, Maori engaged the Ministry of Education to set up a Maori Education Strategy which was first launched in 1999. It was hoped that policies pertinent to Maori education would flow throughout all the educational levels. The 1999 version of the Maori Education Strategy was established with three goals in mind, these being: "to raise the quality of mainstream education; to support the growth of high-quality kaupapa Maori education and to support a greater Maori involvement and authority in education" (Ministry of Education, 2008, p.1). Input for this initial strategy was gathered from Maori and Ministry consultations. This 1999 strategy launched a number of Maori education directives which included: iwi partnerships, professional development

programmes, a communications campaign, appointment of Maori liaison officers and student engagement initiatives (Ministry of Education, 2008, p.1).

By 2005, this strategy was republished to reaffirm the Ministry of Education's commitment to Maori education and resulted in the initiating of a further engagement process with Maori (Ministry of Education, 2008). Subsequently by 2006, the outcomes of the engagement process revealed that there was clear support for the strategy development process and cross-government collaboration and importantly that there was support for the *Ka Hikitia: Setting Priorities for Maori Education* framework (Ministry of Education, 2008). In 2008, after three months of consultation with various communities and government sectors the government launched *Ka Hikitia – Managing for Success: The draft Maori Education Strategy 2008-2012*. In this 2008 strategy there are four areas of focus these being: Foundation Years; Young People Engaged in Learning; Maori Language Education and Organisational Success. The new strategy includes a stronger focus on outcomes and actions, meaning that Maori education goals have shifted from statements of broad aspirations to implementation of concrete initiatives.

It is clear from reviewing the development of the Maori Education Strategy from 1999 to 2008, that community consultations were effective in the evolution of formulating sound Maori education goals. The involvement of Maori partners such as Te Kohanga Reo, the PPTA Maori caucus, the Early Childhood Advisory Committee, the Schools' Consultative Committee, NZEI Maori Caucus and ministry staff provided a blueprint for effective collaboration between the State and Maori. The point I wish to highlight here, is that Maori educational leaders have been active in co-managing Maori education priorities with the government. Although Maori educators are forging spaces within mainstream sectors, it is important to note that the roots of Maori education are in Maori self-determination.

Maori have pioneered a range of initiatives within the education sector (Bishop & Glynn, 1999; M. Durie, 1998; G.H. Smith, 2003). These initiatives include influencing and advancing Maori education priorities particularly in the areas of

language retention, Maori-based programmes and the advancement of Maori educational institutions. Maori involvement and input has transformed the way Maori education has been recognised and delivered. In reviewing the literature, it would seem that a kaupapa Maori discourse that validated a set of rules concerning Maori knowledge, its production and representation was critical to determining Maori-based education.

Bicultural programmes in Aotearoa

Bicultural programmes have also played a role in Maori education. There are counselling, nursing, psychology and social work programmes that embrace a bicultural emphasis. I wanted to show how such programmes also foster Maori education priorities. Much of my focus thus far has been on culturally-based or Maori specific efforts. I do not want to stray too far from this, as this is the main theme that I intend to follow for my thesis. However, it is important to examine other models to show what might occur when claiming Maori space and how other ethnic groups might participate. I am conveying this, because it might seem to certain readers that this thesis is about Indigenous by Indigenous peoples only. And yes it mostly is, because that is my focus. However as Memmi (1991) poignantly highlighted, in order for oppression and racism to change, it requires the effort of both the oppressed and the oppressors. So I feel it is important to focus on a practice that emerged as a result of Maori socio-political assertiveness. This practice is known amongst Aotearoa/New Zealand circles as bicultural practice (although this not unique to Aotearoa only).

In the Aotearoa context, biculturalism is mainly associated with changing patterns among Maori and Pakeha specifically the movement from assimilation towards biculturalism (Thomas & Nikora, 1996, p. 231). Biculturalism can be seen as a form of resistance in that accommodation is made for Maori culture, and analyses of colonisation and racism are given a place. Thomas and Nikora (1996) note two areas that might be the reason for the change towards a bicultural approach: these being the role of the Treaty of Waitangi as a catalyst in developing equitable relationships between Maori and Pakeha and the extent to which Pakeha

individuals and social institutions have been found guilty of racist practices (p. 235). The overall net result is the recognition of bicultural practice in programmes such as psychology, social work, early childhood education and nursing (Pacini-Ketchabaw, 2007; Ritchie, 1992; Ruwhiu, 2005; Thomas, 1993; Wepa, 2005). It is encouraging that professions such as these are playing their part in promoting the inclusion and accommodation of Maori values. To gain further insight into what can be included in a bicultural programme, I draw upon the Te Whariki bicultural curriculum which is a programme based in Early Childhood Education under the Ministry of Education to illustrate the parameters that make up bicultural practice in the services they provide.

> Te Whariki is the first bicultural curriculum statement developed in New Zealand. It contains curriculum specifically for Maori immersion services in early childhood education and establishes, throughout the document as a whole, the bicultural nature of curriculum for all early childhood services. In early childhood education settings, all children should be given the opportunity to develop knowledge and an understanding of the cultural heritages of both partners to Te Tiriti o Waitangi. The curriculum reflects this partnership in text and structure. Decisions about the ways in which bicultural goals and practices are developed within each early childhood education setting should be made in consultation with the appropriate tangata whenua (Ministry of Education Early Childhood Education (2009, p.1).

In this statement, there is a recognition and accommodation of Maori culture and knowledge as well as a key reference to the Treaty of Waitangi and its role for Treaty partners. Perhaps an important feature is that Early Childhood educators are encouraged to seek input from Maori. This is promising in that Maori assist in the design and delivery of bicultural goals and practices. Another reference to biculturalism in practice I would like to highlight is that drawn from my own discipline which is Community Psychology based at the University of Waikato in Hamilton. Robertson and Masters-Awatere (2007) attribute much of the shift from a traditional psychology (adopted from the United States) to a community psychology developed in the Aotearoa/New Zealand context to the history and interaction between Maori and settler societies (primarily British). Recognition and remediation of the impact of colonisation and the tenets for cultural justice were central to re-shaping community psychology.

Robertson and Masters-Awatere (2007) note that Maori epistemology was previously ignored or marginalised within the Community psychology discipline. However since including Maori epistemology, Maori students benefit by having their worldviews reflected and acknowledged for their value in their learning, research and practice and Pakeha benefit because the learning environment creates focal points for addressing ethnocentrism and monoculturalism. They allude to an environment that is suitable for adaptive, inclusive and collaborative thinkers and where change strategy concepts can be critiqued, shaped and put into action. Values of social justice, collaboration, diversity, empowerment and competence enhancement permeate the classroom, research and practice teachings. This type of environment acts to examine difference and enhance critical thinking. Those learning within a bicultural environment understand early on that hard topics such as racism and oppression are examined and discussed. Memmi (1991) points to racism both overt and subliminal as being central to upholding colonial and colonisation ideals and values. If bicultural programmes assist to provide a re-learning and re-thinking environment where all students gain insight into Indigenous education via the lens of decolonisation, and understand the impact that racism has across all societal levels, then the potential for anti-racism and anti-oppression analysis and practice becomes more wide-reaching. Potentially that would mean more agents for leading efforts for social change work. Although this piece reflects a small glimpse of the potential of bicultural programmes I believe these programmes have a vital place in the decolonisation process. Along similar lines, Baskin (2006) also sees the potential of an inclusive curriculum where all students regardless of ethnicity can benefit from the learning environment that reflects an "inclusive education" as opposed to the mono-cultural or dominant Western focused education. Baskin (2006) outlines an inclusive education as being anti-racist; it is about representation; it promotes a global perspective; it includes Indigenous knowledge and those of other marginalised groups; it is centered on a pedagogical strategy of inclusion (rather than difference or deficits); it includes decolonising frameworks and it includes an epistemological model that reflects an appreciation of all student populations (pgs 25-27).

To summarise this section, efforts to assert Maori self-determination have endured since early colonialism. Today, Maori self-determination appears to be well planned and embraced by a collective unity of Maori which covers the spectrum of Maori tribal leadership to Maori education leaders. Ensuring the continuity of Maori culture for future generations is viewed as absolutely vital for Maori self-determination. Regardless of barriers set by the State or mainstream systems, Maori people have learned to adapt and persevere. Maori desires for a better education for Maori was a source of inspiration for resistance. The creation of Maori education programmes that foster language and culture are acts of self-determination. Maori self-determination strategies have diminished the slide toward absolute assimilation. Maori self-determination strategies are responsible for Maori people to determine their destinies. The net result of such strategies is aptly summarised by M. Durie (1988) who states that "at the threshold of the twenty-first century, self-determination is about being strong numerically, economically, and culturally – and rejecting any notion of passive assimilation into national or international conglomerates" (p. 5).

One of the extensions of Maori assertion and self-determination is the development of bicultural programmes and practice. To me, the essence of bicultural education is to develop an educational environment that is more equitable in its approach to knowledge and practice. This means that the knowledge and values put forward reflect the history, knowledge and culture of that territory and encompass as well pertinent national and international knowledges and perspectives. In my view, bicultural teaching has at its roots a decolonisation analysis that consists of critical thinking, awareness and practice. Because it reaches a wider audience, it has the potential to be an effective social change programme.

The information gleaned from this section, is helpful to my topic in that it highlights features of self-determination and how these actions and strategies have evolved for Maori education. Importantly, the two programmes I examine in this thesis stemmed from assertions of self-determination that set out to evolve Indigenous educational priorities.

Native Self-Determination in Canada

This section reviews literature pertaining to Native self-determination strategies in Canada. A fuller account of pre-colonial and colonisation of Native peoples in Canada is provided in Chapter five. The first part of this section review articles relevant to Native self-determination. In the second part of this section I will review two examples of self-determination strategies by Native peoples. The first example focuses on Native education and the second is on Native and cultural teachings as a health determinant.

The Native peoples have occupied certain parts of North America for at least 20,000 years (Helin, 2006). Prior to colonial contact, the Native peoples had social, political, economic and cultural structures which emerged from their specific Nations' worldviews (Elias, 1991; Poonwassie & Charter, 2001). Native self-determination is rooted in history, traditional territories, cultural and spiritual values and the assertion of inherent rights (Alfred, 2005; Monture-Angus 1999). All Native communities have long asserted their right to self-government (Elias, 1991) though this may vary from community to community. Self-determination is seen as the means to enable Native peoples to achieve greater control over their own affairs, economically, politically and culturally (Elias, 1991). Monture-Angus (1999) emphasises that for many Native peoples the right to self-determination has never been and cannot be extinguished, that the right to self-determination is inherent (p. 30). Further, she explains that self-determination is about fostering the "good life" in Native communities - this includes all four aspects of life: mental, emotional, physical and spiritual (Monture-Angus, 1999, p.30). This helps place in context Monture-Angus's conviction that self-determination cannot be extinguished.

Alfred (2008) views self-determination similarly, in that self-determination emanates from the worldview of Native peoples, adding the point that self-determination is a counter force to an imposed colonial legal framework. According to Alfred (2008) in Canada, the rights of the Native peoples were completely denied in the creation of the legal framework established to underpin the colonial system. The denial of Native rights was due to the classic strategies

associated with colonialism. These strategies included "a theoretical acceptance of indigenous rights combined with an assertion that these have been extinguished historically; and legal doctrines that transform indigenous rights from their autonomous nature to contingent rights, existing only within the framework of colonial law" (Alfred, 2008, p. 36). Within this context, Native self-determination is founded on an ideology of Indigenous nationalism and a rejection of the models of government grounded in European cultural values (Alfred, 2008, p. 40). Many of the tenets of self-determination as described by the above authors are similar to those outlined in the United Nations Declaration on the Rights of Indigenous Peoples. These Native authors also convey the context of their history and traditions as being their authentic source. This is evident in the political organisations that have been established. The League of Indians of Canada formed in 1919 was the first attempt to form a national voice for Native communities (Reed, 1999). However, there were various attempts by the Federal government to undermine such efforts. By the 1960's two National bodies were formed one being the National Indian Brotherhood (representing status and Treaty groups) and the other, the Native Council of Canada (representing Non-Status Indians and Metis). Perhaps the most public of the political organisations is the Assembly of First Nations (established in 1982 from a reorganisation of the National Indian Brotherhood) whose aims are to develop economic, cultural and social development amongst Status and Treaty Native peoples in Canada (Reed, 1999).

National organisations have played a major role in representing the views of Native peoples by advancing the social, cultural and political needs on behalf of their Nations and communities (Elias, 1991; Reed, 1999). Under section 35 of the Constitution Act of 1982, First Nations have constitutional protection for Aboriginal and Treaty rights, including the right to self-government (Constitution Act, 1982). While the Act gave Native peoples access to some rights, Alfred (2008) cautions that in the recognition of the right to self-government, the Government still controls the finances, rules and regulations thus giving Native peoples limited governance capacity.

In spite of various constraints being placed upon them, Native peoples are making gains. Economic development initiatives, land claims, language revitalisation programmes and National political organisations to mention a few are examples of systematic initiatives (Elias, 1991). The threat of removal or surrendering lands brought out many strategies, ranging from land claims settlements to Treaty and Agreement negotiations (Ponting, 1986). One particular example of a land claim within the Province of Ontario (where this research is focused) is that of the Teme-Augama First Nation. In 1973, the Teme-Augama filed cautions under the Ontario Land Titles Act for about 4,000 square miles of their traditional lands. This action effectively froze all non-native economic development in the area (Cameron & Wherrett, 1995). While the Teme-Augama peoples are still engaged in land claim negotiations with the government, their experience does highlight that land issues remain a central concern for their peoples regardless of barriers to settle their claims.

Pressure from various lobby groups over the years has forced change particularly at the government level in the way it addresses Native concerns and issues. In 1996 the Royal Commission for Aboriginal Peoples issued a report stressing the need for Healing Centers that would address the spiritual, psychological and physical health for Native peoples (Reed, 1999). Helin (2006) reports on the dismal health of Native peoples citing "poverty, infant mortality, unemployment, morbidity, suicide" to name a few are higher among Native peoples in Canada than the general population (p. 103). The proliferation of Friendship Centers and Health Centers attest to the Native communities to address their health and wellbeing needs for themselves.

Throughout the literature, there is much attention paid to the effects of the residential school system on Native peoples, their families and communities (Baskin, 2006; Helin, 2006; Monture-Angus, 1999). The experiences of sexual, physical and emotional abuse affected many residential school students, most requiring ongoing healing, treatment and care. Although I address this topic more fully in Chapter five, the perspective I wish to highlight is the focus on the efforts by Native communities themselves to respond to the victims and the families who have suffered the effects of residential school experiences. The Assembly for

First Nations Chiefs negotiated successfully with the Canadian Government for both an apology and the *Indian Residential Schools Settlement Agreement 2006* that sought to address the historical pain and suffering of those individuals who attended the Indian Residential Schools and a corresponding lump sum payment as compensation for that suffering. In 2008 the Canadian Prime Minister on behalf of the Government of Canada apologised to First Nations, Metis and Inuit leaders, their communities and all the victims and their families for the ill-treatment suffered by the children in the schools. Although the apology and compensation can be viewed as genuine and perhaps heartfelt some remain skeptical. Monture-Angus (1999) states that apologies or compensation are not adequate to address the systematic abuse that impacted Native children or their families.

> It is not enough, although it may be essential to "apologise" to the victims of physical, spiritual, linguistic and sexual abuse that occurred in residential schools. The harm done to First Nations cannot be measured by counting and perhaps compensating these victims. This is to individualise a harm that has also had significant impact on entire communities. This impact is greater than the sum of the individual wrongs. The harm of residential schools extends to all First Nations, both as individuals and as communities (p. 24).

With respect to language revitalisation, efforts are being made by Native peoples to keep their languages alive in the family, community and via language programmes in the schools and colleges. Media such as radio, television and magazines have been embraced to advance the languages of Native groups. Such initiatives will hopefully ensure the survival of languages and culture over time. The reclamation of traditions such as the pow-wow, Medicine Wheel teachings, sweats and pipe ceremonies assist to preserve the culture in the present and for the future (Baskin, 2006; Nabigon, 2006; Reed, 1999).

While the above does not constitute a complete list of self-determination strategies what it does highlight is that, over the decades, Native peoples have asserted their inherent rights to self-determination as well as having declared their opposition to government policies of assimilation and interference (Alfred, 2005; Battiste, 2000; Helin, 2006; Reed, 1999). Despite colonisation and assimilative practices what is

exciting is that there has been a renaissance of Native traditions, histories, languages, governance and knowledges. As a result, the capacity of the people to revitalise their culture has grown significantly. In the next section, I describe two examples of self-determination strategies, the first in the area of Native education and the second is in the area of cultural practice as an effective health determinant.

Self-determination and Native Education

According to Battiste (2002) Canadian education has largely ignored and continues to ignore Indigenous knowledge and pedagogy (p. 9). Further she claims that over the decades Eurocentric based educational curricula have failed Native children. Other authors also point to the inequality and equity issues in the education system faced by Native peoples (Binda, 2001; Graveline, 1998; Jordan, 1986; RCAP, 1996). Battiste (2000) claims that Indigenous scholarship arose from the need to comprehend, resist and transform the crises related to the erosion of Indigenous languages, knowledge and culture via colonisation. In what has become a well cited source in a position paper issued by the National Indian Brotherhood in 1972 entitled *Indian control of Indian education* this group pushed for a better Native education. The paper highlighted a subjugated education system and its failure to recognise the importance of Native culture and languages as an equal (National Indian Brotherhood, 1972). The position paper raised political consciousness and became a key driver in mobilizing groups to change Native education for the better: "Unless a child learns about the forces which shape him: the history of his people, their values and customs, their language, he will never really know himself or his potential as a human being" (National Indian Brotherhood, 1972, p. 9).

Fostering an education environment that is conducive to Native knowledge and way of life is an important self-determination strategy. Battiste (2002) explains that the central purpose for integrating Indigenous knowledge into Canadian schools is to make the educational system a transforming and capacity-building place for Native students (p. 29). Further, a central task for Indigenous academics has been to affirm and activate the holistic paradigm of Indigenous languages,

worldviews, teachings and experiences while being vigilant against the undermining influences of certain Eurocentric biases and practices. This is further reiterated by James Dumont an Ojibway-Anishnaabe who is active in Native self-determination and central to developing the first Native Studies programme at the University of Sudbury during the 1970s.

> We need to begin to think, and speak and act from the centre of our Indigenous being, from the centre of our culture and Indigenous way of life. To do this we must become educated in our own way of life and the Indigenous knowledge, way of being and acting that flows from it. We should not be activating major change in our communities, instituting governmental formulas and social organizations, initiating potentially culture changing development projects without being well educated in our Indigenous way of being and able to do it from our own traditions. Taking intelligent action has to be informed and driven by our Indigenous culture, traditions and our way of life (Dumont, 2006, p. 26).

Native education is about both the preservation of Indigenous knowledge and cultures and the shaping of critical-thinking (Alfred, 2005; Battiste, 2000). Such claims highlight that the implementation of Native content has played a role in claiming Native space in education as well as in the shaping of Native discourse. Battiste (2000) argues, that while much of the focus of Indigenous scholarship in the early years was directed at moderate adjustments to institutions and their modes of delivery, there is a growing need for a more systemic analysis of the complex ideologies that continue to shape an Indigenous discourse.

In the last decade, there have been slight gains made in the area of Native educational attainment. For example in 1996, 54% of Native students failed to complete high school compared to 35% of the total Canadian population (Mendelson, 2006). By 2001 the high school non-completion rate for Native students improved slightly to 48% as compared to 31% non-completions for the total population (Mendelson, 2006). In 2006, these figures improved as compared to 2001 figures. One in three (34%) Native persons had not completed high school and 21% had a high school diploma as their highest educational qualification (Statistics Canada, 2009). These figures paint a bleak picture given that a high school certificate is a minimum qualification for many entry-level jobs as well as entry on to post-graduate studies (Helin, 2006). Creating pathways for

succeeding in education was a concern for Native educators. Part of the gradual increase in enrolment and completion rates in formal education has been attributed to a combination of Native initiatives such as access programmes (bridging courses); community delivery (offers distance courses to communities); Native control of education (includes Tribal Colleges as well as the creation and delivery of curriculum by and for Native peoples); Native community and mainstream institutional partnerships; and Native student support programmes (Malatest and Associates Ltd, 2004). Such strategies endeavour to make post-secondary education more accessible, relevant and responsive to Native peoples. These strategies have helped break down barriers to participation and retention for students and increased completion rates.

Creating education institutions designed and controlled by Native peoples is a means of Natives taking control of Native education. The First Nations University of Canada is an example of a Native controlled university college (Malatest and Associates Ltd, 2004). It has attracted more than 1,500 students from across Canada. Native peoples make up 50 percent of the faculty. There are many smaller Native institutions operating throughout Canada offering a wide range of courses. Over the last decade, Native education initiatives have been transforming to meet the needs of Native peoples (Malatest and Associates Ltd, 2004). This claim can also be supported by the gradual rise of educational attainment by Native students. For example in the province of Ontario, education data from the 2006 Census showed that almost half (48%) of Ontario's First Nation population aged 25 to 64 had a post-secondary education in 2006, compared to 62% of the total Canadian population (Aboriginal Communications, 2008). Among Ontario's Native population, 45% had a post secondary education in 2006: 12% was in trades, 22% from a college, 3% from a university certificate below the bachelor's level and 8% with a university degree (Aboriginal Communications, 2008). Native peoples have shown considerable gains in areas of post secondary education over the last few years; however, they remain significantly lower than those of non-Native Canadians (Holmes, 2006; Malatest and Associates Ltd, 2004).

Funding support targeted toward Native initiatives is also a strategy that has assisted access and retention of Native students. For example, in Ontario, an Aboriginal Education Training Strategy (AETS) provides provincial government funding for Native programmes. AETS was set up in 1988 under the auspices of the then Ministry of Colleges and Universities to improve Native education access and retention in post-secondary institutes (Native Advisory Committee, 1991). In order for the AETS strategy to be effective and reflect Native needs and aspirations, a Native Advisory Committee was to be established in every post-secondary institution. It was made clear in their mandate, that "the long term goal of Native organisations is Native control of education for Native people" (Native Advisory Committee, 1991). A funding strategy was set up to provide bridging finance with the main assumption being that after a developmental period the colleges and universities would incorporate Native programmes and initiatives into their systems. The AETS strategy has made it more possible to develop long term plans for Native education (Native Advisory Committee, 1991). While Native education might be at different stages across provincial jurisdictions there have been a number of strategies that Native peoples have undertaken to strengthen Native education (Binda, 2001; Reed, 1991). The drive to change the educational attainment gap between Native peoples and the total Canadian population is a necessary strategy for moving Native education forward (Helin, 2006). It makes sense that Native peoples would concentrate self-determination efforts also in the field of education. These authors report that there is a concerted effort amongst Native peoples to advance Native education needs and priorities. This is endorsed by Battiste (2002) who states that "through this act of intellectual self-determination, Indigenous academics are developing new analyses and methodologies to decolonize themselves, their community and their institutions" (p. 4).

Self-determination and the importance of traditional cultural practices

The second example of Native self-determination is the integration of traditional culture into practice as a reclamation approach for health and wellbeing. This is relevant to my research as topics explored in the Native social work programme

that I am examining for this study cite the importance and need for relevant cultural practice. I talk in more detail about health and the impact of assimilative policies on Native peoples in Chapter five; however, to start this section I will briefly address some key points.

The concepts of culture and traditional sources of knowledge are vital to Native peoples' wellbeing (Baskin, 2005; Dumont, 2006; Graveline, 1998; McCormick, 1997; Monture-Angus 1999; Nabigon, 2006; Sinclair, 2004). Native traditions, spirituality and cultural practices were denied by government policies (Baskin, 2005). The attempted obliteration of Native culture was one strategy designed to displace and distance Native peoples from their land and resources (Sinclair, 2004). As claimed by Monture-Angus (1999) and Alfred (2008) Native peoples have the inherent right to live by their values and traditions. The reclaiming of Native cultures and spirituality is intended to be a sovereign part of the future for Native peoples (Baskin, 2005). Traditional ways of knowing, healing and teaching is a counter balance to Western dominant philosophies and pedagogies (Ives, Aitken, Loft and Phillips, 2007).

The reclaiming and establishment of Native-based curriculum are examples of Native peoples participating in the development of educational programmes that reflect their values and traditions. I will speak to two of the earliest programmes that were established; these have been acknowledged widely among the literature and Native circles. I mentioned earlier that the Native Studies Department at the University of Sudbury was one of the first Native-based programme's that was established in the early 70's in Canada. This programme placed tradition, culture, history, knowledge, spirituality and language at its core as opposed to Western oriented epistemologies (Dumont, 2006). Today this programme continues to promote the importance of traditions, culture and spirituality. Another notable programme is the School of Indian Social Work that was established in 1974. This was the first such programme to be recognised for its Native-based content and the first programme to be accredited by the Canadian Association of Schools of Social Work in 1991. Sinclair (2004) speaks to the importance of Aboriginal social work programmes. She states that the development of Aboriginal social work programmes are vital for several reasons: "the lack of substance within

cross-cultural and anti-oppressive social work education for Aboriginal students, the neglect of the impact of colonial history on contemporary social and wellness issues, and the absence of Indigenous knowledge in social work pedagogy" (Sinclair, 2004, p. 52). In this quote, Sinclair echoes similar points raised by previous authors about the importance of understanding colonisation and its impact on Native peoples, highlighting the importance of understanding the impact of wellness issues. Ives et al. (2007) also emphasise the importance of traditional and cultural teaching in the social work curriculum. Further, they advocate for a curriculum that is relevant in Indigenous communities for Indigenous peoples (p. 15). It is important to highlight that Native-based programmes are one of many places where traditional and cultural teachings may find a home.

Cultural teachings are learned, integrated and applied as a result of learning traditional teachings and participating in ceremonies under the guidance of elders and traditional teachers (Nabigon, 2006; Poonwassie & Charter, 2001). With respect to wellness, cultural practices provide guidance in the healing process to those who experience physical, psychological emotional or spiritual distress (Poonwassie & Charter, 2001, p. 63). A number of sources of traditional teachings have been mentioned in the literature, these being: Medicine Wheel, pipe ceremonies, healing and wellness circles, sweats, creation stories to name a few (Archibald, 2008; Baskin, 2005; Dumont, 2006; Graveline, 1998; McCormick, 1997; Nabigon, 2006; Poonwassie & Charter, 2001; Sinclair, 2004). Herbert Nabigon, an Ojibway elder who teaches in the School of Native Human Services Social Work programme at Laurentian University, is renowned for his teachings on the Medicine Wheel and pipe ceremonies. In *The Hollow Tree: Fighting Addiction with Traditional Native Healing*, he provides to readers the Medicine Wheel teachings which comprise "ancient daily rituals and ceremonies dating as far back as the early Stone Age and is now being revealed by its keepers, the Indigenous peoples" (Nabigon, 2006, p. 60). He links sacred teachings to spiritual and healing concepts necessary for working with Native peoples and their communities. Today his book is used by many social workers as a cultural and healing framework for working with Native communities. Perhaps an essential message that he imparts is about his journey of re-learning his traditional culture

to beat alcoholism. Readers, particularly undergraduate social work students, gain an insight into the strengths and inner wisdoms of traditional teachings as a way to heal, search for inner meanings about life and importantly gain a framework for understanding the history of colonialism and its impacts on Native peoples and the self. Nabigon makes links to his early experience of being taken away from his parents and community and being sent to a residential school. The experience he had (like many others) included punishment for speaking his Native tongue and being stripped of his culture, teachings and identity. He likens this early experience as being "the setting for the many triggers in my life that led me on a downward spiral of despair" (Nabigon, 2006, p. 4). He draws upon traditional teachings as a method of personal and cultural introspection which offers a holistic framework for healing and understanding.

Native educators view the reclaiming of identity as important to healing and transcending oppression. This message is relevant to my research in that it acknowledges the importance of strengthening a student's Indigenous identity. Alfred (2005) posits that when one is solidly grounded in their Indigenous worldview it makes it possible to transcend colonial oppression in a personal and collective sense. He values spirituality and culture as a source toward a strong identity.

> And we need to reconnect with our indigenous spirituality, the foundations of our cultures and guarantors of things – liberation from domination, freedom from fear, a decolonized diet, a warrior ethic, and reconnection to indigenous cultures, then we will be freed from the cage of colonialism and know once again what it is to be Onkwehonwe on this land (Alfred, 2005, p. 282).

Baskin (2006) views a strong Aboriginal identity is crucial for both healing and political purposes (p. 180). She asks who should assist Aboriginal peoples to reclaim their identity.

> Aboriginal social workers? Non-Aboriginal social workers? I take a solid position in this area. Only Aboriginal people themselves can define their identities. Of course, there will be much discourse, debate and controversy amongst Aboriginal peoples and communities on what exactly

> Aboriginal identities entail. That, however, is our business. We will sort it out (Baskin, 2006, p. 181).

This is similar to what the previous authors have outlined, that the authentic source of Native wellbeing is the people themselves. Baskin (2006) believes that the role of educator is to point Aboriginal peoples to spaces where they can enlist the teachings and critical skills necessary to heal.

Absolon and Herbert (1997) also contend that Aboriginal models of practice that authenticate, liberate and recount difficult experiences are a necessary part of a journey to recovery. Absolon and Herbert (1997) maintain that it is important for Native peoples to gain skills and the ability to examine critically the reality of their lives as their cultures have been permeated with Euro-Canadian values and beliefs. They suggest three principles that work towards a process of decolonisation and a practice of freedom: consciousness raising, critical thinking and critical education. They recommend that for community action to be successful for Native peoples that agenda must be led by and for Native peoples. I found this article important to review because it highlights details about the personal internalised layers as well as how these layers affect the whole community. This is relevant to my research as the two case studies both reveal the importance of personal introspection work and how this is effective for healing and recovery. Reconnecting Indigenous peoples to their traditional and cultural roots moves them closer to solving and healing issues in their own way.

Although there are many examples of traditional cultural practices that are used amongst Native peoples, the list that I have drawn upon merely demonstrates the activities and passion associated with implementing traditional cultural practices in the education setting. It is clear from reviewing Native authors that they carry a sense of responsibility to do their part in ensuring the continuity of their traditions and culture. This concern is reflected by the various strategies that have been implemented either as a practice or as a programme. Native peoples are bringing cultural values and approaches into the education circle and modifying these approaches for practice. Traditional cultural practices can be linked to resistance,

self-determination and healing strategies. This is a point that also resonates with Frantz Fanon who claims that the teaching of traditions is fundamental.

> On another level, the oral tradition – stories, epics, and songs of the people – which formerly were filed away as set pieces are now beginning to change. The storytellers who used to relate inert episodes now bring them alive and introduce them into modifications which are increasingly fundamental (Fanon, 1963, p. 240).

To summarise this section, I started by reviewing literature pertinent to Native self-determination. A number of efforts to assert Native self-determination have endured since early colonialism. The literature helped to give an idea of what some of the priorities are for Native peoples. I particularly centered on issues pertaining to self-determination and education and traditional cultural practices because the context of my research is in those areas. The literature shows that there are Native educators who actively participate in creating spaces and resources for Native peoples to express and nurture their identity.

Conclusion

In concluding this part of the literature review, the different authors cited have shown us both glimpses of victories and challenges of bringing Indigenous knowledge into mainstream education. Although Indigenous authors reflect similar colonisation stories and processes, they remind us to observe their unique experiences with respect to territory, history and assimilative policies. This is important because these histories shape their self-determination priorities and needs. In truly understanding the barriers to bringing Indigenous issues to the forefront, one gains an appreciation of the efforts of leaders, educators, helping practitioners and social change agents to bring about change. While each author has their own story and their own perspective, collectively they share compelling examples of self-determination. These examples show us how they have turned stories of oppression into stories of determination. There are strategies that are revealed that can be used as a map for transforming communities, professions and educational sites.

Indigenous authors view education as being a potential place for transformation and capacity building for their communities. This could explain the determination by both Indigenous and sympathetic non-Indigenous educators to push the boundaries of a conservative and dominant Western based education system to be more inclusive and embracing of Indigenous worldviews. This also helps me to understand one of my key questions which was why did Indigenous communities establish training programmes for Indigenous helping professionals in the first place and why did they choose mainstream institutions as a home for their programmes? Perhaps a key driver that resonates for me is that Indigenous peoples are asserting their inherent rights for a better education system for their children. Despite a negative history with education, there are more Indigenous programmes breaking down the walls of the academic ivory tower and claiming space for Indigenous education. Perhaps heartening is that the literature points to the forging of Indigenous models and theories that are being developed by key Indigenous authors. These theories embrace the place of Indigenous peoples, Indigenous research and key aspects of a pedagogy rooted in decolonisation. This is further reiterated by Denzin et al. (2008) who call on Indigenous scholars to deploy "interpretive strategies and skills fitted to the needs, language, and traditions of their respective indigenous community" (p. 11). The training of new minds is somewhat the very enterprise that Frantz Fanon (1963) the grandfather of decolonisation believes in.

> Decolonisation never takes place unnoticed, for it influences individuals and modifies them fundamentally. It transforms spectators crushed with their inessentiality into privileged actors, with the grandiose glare of history's floodlights upon them. It brings a natural rhythm into existence, introduced by new men, and with it a new language and a new humanity. Decolonisation is the veritable creation of new men (Fanon, 1963, p. 36).

It is compelling to learn that there are Indigenous educators dedicated to creating a healing and wellbeing map for their communities. An Indigenous discourse honours spirituality and culture and recognises the importance of reconnecting their peoples to the sources for maintaining their wellbeing.

It is exciting to review literature that is not always about the deficits of Indigenous peoples or how bad their health is. Neither is this review dedicated to romantic

notions of Indigenous peoples either. Rather, it is my hope that by reading their stories, that their efforts give us strategies that we can draw inspiration from. In reading into their stories, it reveals that the care for the survival of their communities far outweighs the enormous challenges and difficulties that arise when making significant change to institutional and professional power bases.

In closing, from what these few authors shared, I gained a greater respect for those Indigenous educators and like-minded educators who work diligently to bring about a decolonisation construct to the educational enterprise not only for Indigenous peoples but for the world at large. I will end this with chapter with an apt quote by L.T. Smith:

> In listening to the stories of Indigenous storytellers, we learn new ways of being moral and political in the social world. We come together in a shared agenda, with a shared imagination and a new language, struggling together to find liberating ways of interpreting and performing in the world (L.T. Smith, 1999, p. 37).

Chapter Three: Research Methodology

This chapter examines the methodology for my research, which combines a case study approach with Indigenous methodologies. I start this chapter with an explanation of the overall aim of the research and a rationale for how I conducted it. I provide an overview of the case study approach and how this was a useful approach for my research. I review literature on Indigenous methodologies and explain how this approach was a useful guide for my research. Finally, in this chapter are found the research procedure and methods section for each of the educational programmes selected for this study.

Overall Aim of the Research

The aim of this research is to study the social and political approaches that Indigenous peoples undertake to situate Indigenous-based education programmes in mainstream post-secondary/tertiary education organisations.

To achieve this aim, I am focusing on the following questions:

1) Why did Indigenous communities establish training programmes for Indigenous helping professionals and why did they choose mainstream institutions to deliver their programmes?
2) To what extent does developing Indigenous programmes within mainstream institutions provide opportunities for and barriers to, Indigenous self-determination?
3) What are the distinctive features of Indigenous programmes in relation to their content and pedagogy?
4) To what extent does Indigenous-based education within mainstream institutions contribute to self-determination in the community, in the helping professions and particularly in the individuals who graduate from them?

The first part of the research aims to find out what was the impetus for Indigenous communities to establish their own Indigenous-based training programmes. For this study, I am examining two case studies, these being:

1) The Te Whiuwhiu o te Hau Maori Counselling programme which is based at the Waikato Institute of Technology (WINTEC) in Hamilton, Aotearoa, New Zealand. This programme started in 1992 as a certificate pilot programme and is currently a Bachelor of Applied Social Science (Maori Counselling Endorsement) degree programme.

2) The Native Human Services Honours Bachelor of Social Work Degree programme which is based at Laurentian University, Sudbury, Ontario, Canada. This programme started in 1988.

I wanted to find out why each community chose the particular helping field discipline and how they reached the decisions about content areas. Also I wanted to learn more about the community engagement processes that were employed in the development of each programme. Further, I wanted to understand why Indigenous communities chose a mainstream institute to deliver their programmes and the ways in which they were going to exercise monitoring powers over their programmes once they were established. To address this aim, I provide a background to the establishment of both programmes as well as provide an overview of the host organisations. I also provide information on the professional discipline areas of each programme (social work and counselling).

The second aim of the research is to gather information about the programmes once they were established in the institution. I address issues of growth and barriers faced by each programme from inception to 2009. Within the themes emerging from the data and findings sections, are narratives shared from the participants about barriers and strengths based upon their experiences of being either a developer/faculty or graduate of their respective programme. I talk further to this aim in those sections. Issues of self-determination and decolonisation are threaded throughout the domains, themes and findings as well as the background of each programme.

The third aim focuses on identifying distinctive features of Indigenous programmes in relation to their content and pedagogy. Within each case study, I provide content details of each programme. In both programmes all of the content originated from the community when the programmes were established. Since then there have been new courses that have been added. In the programme background I also have identified additional courses, degree and departmental structural changes. Throughout the interviews, participants commented on key features of the programme. Content and pedagogy issues are addressed under key findings.

Finally, the last aim identifies how the programme contributed to the community, the helping profession and for those individuals who graduated from them. The findings sections reports on the impact of the programme across the community, profession and individual levels.

Brief overview of the Two Case Studies

There are two case studies that form the body of this study. The first is the Te Whiuwhiu o te Hau Maori Counselling programme and the second is the Native Human Services Social Work programme. Both programmes are based in mainstream post-secondary education institutions. The first programme is located in an Institute of Technology (formerly a Polytechnic) and the latter is in a University. Both programmes were established with the endorsement and support of their communities and the programme content and vision was informed by a needs-assessment.

The Te Whiuwhiu o te Hau programme was first run in 1992 making it 18 years old and the Native Human Services programme was first run in 1988 making it 22 years old. Both programmes promote an Indigenous-based approach combined with their respective profession. In the case of Te Whiuwhiu o te Hau, Maori values and counselling theories are integrated in the programme. In the case of Native Human Services, Native values and social work theories are integrated.

Each programme reflects its own worldview. Both programmes draw teaching and practice from their traditions and culture. Indigenous based programmes promote culture as an important body of knowledge.

Both programmes are based in a professional discipline. Te Whiuwhiu o te Hau programme is based in counselling and the Native Human Services programme is based in social work. Both programmes are required to fulfill the educational and professional responsibilities associated with each of their respective professional disciplines. It is important to point out that for this research I use the term culture mainly to describe an Indigenous body of knowledge and its practices. For example, throughout this thesis, I use the terms Maori culture, Native culture and Indigenous culture. This is not to imply that culture is not a part of the social work or counselling professions or that these disciplines are culture free. Rather, I am trying to distinguish that Indigenous peoples have a body of knowledge and practice that is informed from their unique Indigenous foundations.

There are critical differences between the programmes. One is counselling focused and the other is social work focused. Another critical difference is the period of time that each has taught at the degree level. The Native Human Services programme has taught at the Bachelor's degree level since 1988. At the time this programme was established, entrance to professional practice in social work was at the bachelor's level. The Te Whiuwhiu o te Hau programme has only been offered at the Bachelor's degree level since 2003. Prior to that, it was a Diploma programme. The Diploma received accreditation in 1998. Perhaps a rationale to explain the difference in programme levels might be due to professional regulations. In New Zealand, a Diploma level programme in social work and/or counselling prepared graduates for professional practice. In 2000 there were hints that the regulations for social workers would be changing, requiring them to complete a Bachelor's degree from an accredited institution. At that time, there were hints that counselling programmes would also need to upgrade to the degree level. The change in regulations prompted WINTEC to upgrade its Diploma programmes for social work, counselling and Te Whiuwhiu o te Hau Maori counselling to a Bachelor degree level. The Social Work legislated requirement for Bachelor level training came into effect in 2006. Obviously the

main difference between the two programmes is that the Native Human Services programme has taught at the degree level longer than the Te Whiuwhiu o te Hau programme. To date, 204 students have graduated from the Native Human Services programme with a bachelor's degree. To date, there have been 212 students who have completed the Te Whiuwhiu o te Hau diploma and 38 students have completed the BASS Te Whiuwhiu o te Hau (Maori Counselling endorsement) applied bachelors degree.

Further information on each of their contexts as they pertain to colonialism, impacts of colonisation and development issues will be discussed and examined under each case study.

Overview of Research Methodology

In this section, I provide an overview of a case study methodology and how this is a useful approach for my research. Secondly, as much of the context of my research is about Indigenous peoples and their communities, I review aspects of Indigenous methodologies and how they helped to shape this research. As the two case studies used in this study are situated in Indigenous contexts, it was important to acknowledge those approaches that are relevant to an Indigenous methodology. There are certain aspects of the case study methodology that overlap with aspects of an Indigenous methodology. For example, a case study approach is concerned with providing a context (internal and external) and location (history and contemporary) (Berg, 2007). This approach is also both important and relevant for research with Indigenous communities (Battiste, 2000; L.T. Smith, 1999). Both approaches also value the place of narratives and the inclusion of key documents. In knowing this, it helped to make a more informed decision about the choice of methodology for this research. In this section, I provide an overview of the case study methodology and the Indigenous methodology. This will explain how each of these areas became useful guides for my research methodology.

Overview of Case Study

The main methodology I have chosen for my thesis is the case study. A case study involves systematic research about a specific case (it can be singular, group or event) to understand how it operates or functions (Berg, 2007). The case study is one way of doing social science research (Yin, 2003). Some sources indicate that a case study is an attempt to systematically investigate an event/s, and/or an examination of detailed documents and/or a single subject with a specific aim of explaining an issue or phenomenon (Berg, 2007; Creswell, 1998; Yegidis, Weinbach & Morrison-Rodriguez, 1999; Yin, 2003). Therefore a case study can be a specific case and/or multiple-case applications (Creswell, 1998; Tellis, 1997). Lincoln and Guba (1985) outline four aspects concerned with a case study structure. These being: the problem; the context; the issues and, the lessons learned. Berg's (2007) definition highlights important aspects of the case study method, this being "a method involving systematically gathering enough information about a particular person, social setting, event, or group to permit the researcher to effectively understand how the subject operates or functions" (p. 283). The case study, therefore, provides an outline to systematically investigate in more detail the operations, documentation, key pieces of information, impacts and functions for the Te Whiuwhiu o te Hau Maori Counselling programme and the Native Human Services Native Social Work programme.

For this research, I pulled together data pertinent to both programmes. By bringing together this data it is possible to view micro and macro issues that were important and meaningful. I looked forward to the prospect of searching through documents, hearing narratives and finding information on the political, social and cultural contexts that shaped the decisions and thoughts of each of these communities and their rationale for establishing their respective programmes. Likewise, it gave me an opportunity to deepen my analysis pertaining to decolonisation and self-determination as it related to each of the programmes and the impact of colonisation and assimilative policies on their communities. This also helped me to shape the writing part of the analysis and the findings for each programme. I chose to situate each of the programmes as a complete case study

of their own. Mainly because of the convenience of keeping all the pertinent information and functions of the programmes within their historical, political, social, cultural and country context. I felt it would be easier for the reader to follow.

The case study has been subjected to criticism targeted at its scientific/empirical robustness since the 1930's (Tellis, 1997). Case study researchers have designed protocols to enhance research robustness (Berg, 2007; Yin, 2003).   For example, Yin (2003) has identified three specific types of case studies, these being: Exploratory, Explanatory and Descriptive. Exploratory research is usually conducted on topics for which there is little information (Salahu-Din, 2003). An explanatory research approach may be used to carry out causal investigations (Tellis, 1997). A descriptive approach attempts to describe relationships that exist between variables (Salahu-Din, 2003). In fact, althoughYin (1993) describes these as being distinctive types of case studies, my research combined elements of all three. That is "exploratory", in that although the programmes were well known to their particular contexts (i.e. Institute, region and communities) they were not as well known in the national or international contexts. Likewise, there was not much written in the literature about each of the programmes. Therefore, I began my research by collecting relevant information about each programme. In both cases, there was a needs-assessment report and programme evaluation/s. The needs-assessment reports were identified by developers as founding documents, while the programme evaluations became useful to assist with learning about the functions, processes and impacts. These initial documents were useful in building a base from which to begin to understand each programme. As a key developer of the Te Whiuwhiu o te Hau programme, I had a head start with knowing the background, so was able to draw upon my own experiences to add to that case study. I also interviewed two other developers. This helped to strengthen the information collected for the developmental phase of the Te Whiuwhiu o te Hau programme. I used this same guide for ascertaining information for the Native social work programme. Subsequently, I interviewed two key developers of that programme. Their information combined with the reports helped to shape the background for the Native social work case study. In 2006, I secured a contract position in the Native social work programme as an Assistant Professor. This

experience assisted me to gain a deeper understanding of the programme; the courses; teaching Native students; working with field agencies and Native communities as well as working in a university in Canada. This newly gained information added to my understanding and comprehension for the Native social work case study.

My research was also "explanatory". Explaining causal links is a key factor in a case study methodology. Causal links can be associated with a configuration of events, processes, usually in time sequence and can often be described as a causal chain (Palys, 1992, p. 301). This causal chain can assist to explain cause and effect. I wanted to highlight certain events that occurred both via colonisation and self-determination strategies that affected the need for why Indigenous communities determined specific Indigenous education priorities. As mentioned in the literature review chapter, by understanding colonialism, impacts of colonisation and the purpose for asserting self-determination, this provides a context for understanding causal links to the establishment of Indigenous-based programmes in mainstream tertiary institutes. As well, the impact of key events offers an explanation for why Maori and/or Native communities chose to train their people in their respective professional fields. Case studies cover multi-perspective analyses in that the voice and the perspective of the actors, the relevant associated groups and their respective interactions are considered in the research approach (Tellis, 1997; Feagin, Orum & Sjoberg, 1991). Stories and views also help to gain insight into how certain events affected peoples. Examining key events, helped to gain a broader and deeper perspective about the wider impact of the programme across individuals, their communities, institutes and professions.

The "descriptive" type describes all of the relationships involved in the research. In bringing together all of the key relationships in the case study, this helps to gain an insight into strengths, limitations, barriers and opportunities, as well as ascertaining functions and impacts of the programme. The net result was that Yin's (2003) three case study types of exploratory, explanatory and descriptive was a useful guide for structuring this research.

Stake (1995) introduced another feature of the case study approach. This type is called "Intrinsic" case study. Intrinsic is when the researcher has an interest in the case (Stake, 1995). This provides a place for the researcher to state their position in the research. As mentioned previously, I situated myself by talking about who I am and where I come from and sharing my early experiences and reflections, and how this led me to this research topic. Secondly, I situated myself in relation to both programmes. For example, I have been a professor (faculty/tutor) on both programmes. My experience with the Te Whiuwhiu o te Hau programme has a long history while my experience with the Native social work programme has been shorter (just over three years). Fook (2002) argues that the researcher's experience can become potential 'text'. Likewise the researcher can draw on their experiences to assist in the analysis and findings. For instance, I felt validated to add my voice to the background section of the Te Whiuwhiu o te Hau programme. Absolon and Willett (2005) speak to the importance for Indigenous peoples to locate themselves in the research at the outset as this situates the researcher to the topic and to the Indigenous communities. Further that this establishes trust amongst Indigenous communities (Absolon & Willett, 2005). I believe too that trust can be strengthened when a researcher is actively involved with the people they are studying. Being involved for a period of time with the community of study deepens the relationship between researcher and those being researched providing an opportunity for an extensive exchange of information (Absolon & Willett, 2005). In this regard, I believe that spending three years on the Native social work programme was advantageous to my knowing and learning as well as deepening my understanding of the programme, Native culture and values. Mutua and Swadener (2004) encourage researchers to situate themselves in their personal, professional and cultural context especially to those groups they are researching. Framing one's personal, cultural and or/professional experiences in the context of research could be viewed as an attempt to redistribute the power between researcher and those being researched (Mutua & Swadener, 2004, p. 4). Brown and Strega (2005) acknowledge that an insider's experience is not generally accepted in traditional social science research and often their experiences have been trivialised and devalued (p. 11). Brown and Strega (2005) state that only certain conceptualisations of information are counted as "valid" (objective and therefore authoritative) knowledge (p. 11). Those readers reading

this thesis through a traditional social science lens may view my involvement as a weakening of objectivity. Drawing on my own experience, I found that when studying in a new community that is different from mine, skills such as observing, listening and being guided are critical in the beginning. Being "guided" or "walking alongside" may occur at different phases of the research. This for me is also a way to seek meaning, knowledge and understanding. Therefore, I do not view my positioning as a researcher as weakening rather I see this as a strong point. It is possible to undertake various levels of responsibility when doing research as opposed to being the expert or leader throughout the entire research.

A case study is appropriate for situations in which certain conditions are present. Yegidis et al. (1999) state that when there is little known about an area being studied that it is sometimes impossible to draw a representative sample from the wider population. Therefore a case study is a good alternative to a traditional sample when it is impossible to draw a representative sample from the population. Therefore, it is difficult to find a representative sample of Indigenous helping professional programmes within mainstream institutions selected from the population of such programmes. Hence, I am carrying out two case studies of such programmes.

As the focus of my study is two Indigenous-based helping professional programmes in post secondary institutions across two different countries, I was particularly interested in interviewing those who had a unique experience with the programme. As a result, the sample size was limited to only those who have developed, taught or graduated from the programme. I interviewed ten participants (compiled of developers, graduates and tutors) from the Te Whiuwhiu o te Hau programme and eleven participants (compiled of developers, graduates and faculty) from the Native social work programme. I discuss in detail the selection of participants in the method sections which can be found later in this chapter. Although a major weakness of a case study is that it might have a limited capacity to generate knowledge from definitive samples, if researched well, a case study that has a definitive sample has the capacity to stand on its own merit (Berg, 2007; Yegidis et al., 1999; Tellis, 1997). It is obvious that researchers have made

a concerted effort to demonstrate that case studies are as robust, valid and ethical as other research methodological approaches although generalisation is limited.

In summary, a case study methodology has the capacity to examine simple or complex phenomena, can entail analysis to examine single individuals to large corporations and contribute to the application of theory (Yin, 2003). The case study approach is a useful guide for ensuring that pertinent areas are examined in the research study. In using the case study structure, I was able to examine and analyse a number of data sources that were pertinent such as historical overviews, legislation, professional contexts, developmental phases, the role of traditions and culture, the programme details and the narratives as provided by the participants of the study.

Indigenous Research Methodologies

I chose an Indigenous research methodology as a guide because the two case studies I focus on are located in a Maori and Native contexts respectively. This section reviews what constitutes Indigenous methodologies.

An Indigenous methodology is a conceptual framework or recipe for researching Indigenous communities (Kovach, 2005; L.T. Smith, 1999). Central to Indigenous methodologies is the expectation that the researcher must proactively resist trivializing the oppression experienced by Indigenous peoples. The researcher must expose colonisation and marginality; they are encouraged to become agents for social change. Indigenous research should be constantly mindful of the ways in which both the processes and outcomes of the research advance self-determination goals as opposed to creating marginality (Denzin et al., 2008). G.H. Smith (2000) speaks to the use of anti-colonial research which engages in continual interrogation of the research process and the outputs. He makes a case for developing a critical perspective on theory in order to expose its colonising potential (G.H. Smith, 2000). Martin (2003) contends that Indigenous research should be a space to decolonise Western research methodologies and the place to harmonise and articulate the Indigenist research perspective. Denzin et

al. (2008) argue that Indigenous pedagogies must be grounded in an oppositional consciousness that resists neocolonising post-modern global formations (p. 10). Battiste (2008) emphasises that most existing research on Indigenous peoples is contaminated by Eurocentric biases and that researchers must begin replacing Eurocentric prejudice with new premises that value diversity over universality. It appears from these authors that the scrutiny of scientific research methodologies is critical so as not to further alienate or oppress Indigenous peoples and their communities.

Bishop (1998) states that it is essential to challenge modernist discourses with their concomitant concerns regarding validity, objectivity, subjectivity, replicability and external measures of validity (p. 210). These discourses come from another worldview and outsiders perpetuate what is valid for Indigenous peoples. Bishop (1998) argues that Indigenous validation and legitimacy is constantly under attack.

> Such a position is constantly under attack within Aotearoa/New Zealand from a wide front; from neo-conservative voices who deny Maori culture any legitimacy and liberal notions of integrating what is the best of both worlds in order to create a rosy future for all New Zealanders to radical emancipatory voices who claim that they have the formula for emancipation of Maori as oppressed and marginalized people. These positions have in common the notion that 'insiders' are incapable of an appropriate critical distance from which to understand their experiences, because they are incapable of sufficient 'detachment' or that they do not understand the 'reality' of their own lives (Bishop, 1998, p. 212).

Researchers are expected to take up the challenge to change oppressive research paradigms and turn these into positive strategies and outcomes for Indigenous peoples. Kovach (2005) recognises the obstacles that Indigenous researchers have to surmount, when seeking change in their research environments. She points out, that changing oppressive research environments is needed because there is a bigger picture that needs attention. Kovach (2005) explains that due to the overrepresentation of Indigenous peoples in statistics related to poverty, incarceration and child welfare interventions, researchers have a responsibility to take back control of the research so that it becomes an effective and practical tool for meeting the larger needs of the communities as well as the larger struggle of

self-determination (p. 32-33). L.T. Smith (1999) also emphasises that an
Indigenous methodology must involve aspects of healing and mobilisation of
peoples in that way the research becomes a goal toward a wellness agenda.

Researchers undertaking Indigenous projects have a moral obligation to respect
and reclaim Indigenous cultural practices (Denzin et al., 2008). Upholding
traditions and looking after sacred knowledge have become essential when doing
research with Indigenous communities (L.T. Smith, 1999). This necessitates a
researcher being able to identify traditional models and/or ceremonies and
recognise its place in the culture.

> Indigenous methodologies tend to approach cultural protocols, values and
> behaviours as an integral part of methodology. They are 'factors' to be
> built in to research explicitly, to be thought about reflexively, to be
> declared openly as part of the research design, to be discussed as part of
> the final results of a study and to be disseminated back to the people in
> culturally appropriate ways and in a language that can be understood (L.T.
> Smith, 1999, p. 15).

Baskin (2006) insists that one way of taking power in the academy is to advocate
for research according to Aboriginal methodologies. This includes putting in
place cultural protocols. Cajete (2008) views a cultural-based approach as
necessary for American Indians to achieve self-determination, community
education and a renaissance of American Indian identity. Martin (2003) stresses
that continued assertion of Indigenist research gives Aboriginal (Koorie) peoples
the ability to "take control of our lives and protect ourselves, our lands, our past,
our present, and particularly our future" (p. 17). Bishop (1998) proposes that a
kaupapa Maori research model should validate the people, culture and traditions
under study. Bishop (1988) contends that the cultural context positions the
participants' stories, their cultural metaphors and images and language as texts
that validate their cultural authority and truth. Meyer (2008) embraces
Hawaiinuiakea epistemology as an important source of the Kanaka Maoli peoples.

> Regardless of the fracas of modernity without our shorelines, we as the
> first peoples of Hawaiinuiakea have our own uniqueness for how we have
> approached knowledge/knowing for thousands of years. Our epistemology
> still differs from those who occupy our shores, and as we awaken, a

revolution of remembering will bring us back to what is valuable about life and living, knowledge and knowing (Meyer, 2008, p. 218).

An Indigenous methodology embraces the importance of cultural values as relevant to Indigenous contexts. Nabigon (2006) is both a traditional healer and elder. He provides workshops on the Medicine Wheel teachings which has many uses and also teaches how this can be applied to research. Nabigon (2006) explains that the Medicine Wheel is an ancient symbol used to represent the meaning of the four sacred directions (east, south, west, north) which encompass four aspects of the self – spiritual, emotional, physical and mental while the center represents mother earth. Each of the four cardinal directions of the Wheel has specific powers and gifts and each direction has been assigned a specific meaning and colour that have special teachings. Within these teachings, researchers can gain depth and meaning for understanding Native culture and values as well as draw from these teachings as a guide for their research.

Native cultural protocols and practices have also been mentioned by Indigenous authors as important. There is an expectation that the researcher will learn the stories, history and the language of the people and participate in the cultural events such as smudging, sweats and other ceremonies (Absolon & Willett, 2005; Noojmowin Teg Health Centre, 2003; Battiste, 2000). Baskin (2005) used the "storytelling circle" in her research as a way to gather information from her participants. The circle is a vital form of Native communication and knowledge sharing. The storytelling circle highlights the importance of privileging the voices and experiences of Native peoples in the research approach (Baskin, 2005). Similarly, Milne (2005) is an advocate of following tikanga and kaupapa Maori principles and ethics. Milne (2005) embraces concepts such as "whakawhanaungatanga" and "kanohi ki te kanohi" as important principles for establishing or refreshing relationships with prospective participants (p. 11). It is important to highlight, that traditional concepts and principles can be incorporated into research. Therefore, it is possible for Indigenous methodologies to incorporate cultural values and approaches which validate the knowledges and processes that are significant to those Indigenous peoples they are studying.

L.T. Smith (1999) asks researchers to adopt Indigenous ethics. L.T. Smith (1999) identifies consultation and ethics for Maori as incorporating the following key principles:

Aroha ki te tangata	Respect for peoples
Kanohi kitea presentation	The seen face; face to face
Titiro, whakarango, korero	Look, listen, speak
Manaaki ki te tangata	Share and host people; be generous
Kia tupato	Be cautious
Kaua e takahia te mana o te tangata	Do not trample over the mana of people
Kaua e mahaki	Don't flaunt your knowledge (p. 119).

The case that L.T. Smith (1999) is advocating is one that recognises that Indigenous peoples have their own codes of ethics; it is up to the researcher to seek them out. Native ethics and seeking permission to conduct research with Native peoples is considered important and respectful (Absolon & Willett, 2005; Baskin, 2005; Noojmowin Teg Health Centre, 2003; Battiste, 2000; Grenier, 1998). Because of the rapid interest regarding Native research, many Native peoples are forming Research Committees to develop their own guidelines for ethical research such as the Ojibway, Mi'kmaq, Dene and the Inuit (Battiste, 2008; Noojmowin Teg Health Centre, 2003; Grenier, 1998). These protocols require a researcher to become familiar with the ethical considerations that pertain to that particular First Nation. A Research Committee might represent more than one First Nation. For example, the Noojmowin Teg Health Access Centre developed a manual for ethical Aboriginal Research on behalf of the seven First Nations in their Manitoulin district (two hours North of Sudbury).   Their main function is to serve as a Research Committee to review research proposals drawing from two guiding principles: the first being to ensure the researcher respects Native customs and culture of the area and secondly, to determine if the research project follows the goals for culturally appropriate Native health research on Manitoulin (Noojmowin Teg Health Centre, 2003). This demonstrates a conscious effort to include Native ethics and perspectives into the research.

To summarise, this section, it is encouraging to learn that there are many researchers who incorporate Indigenous methodologies into their research. The growth of Indigenous writers advocating for Indigenous methodologies is rewarding particularly for researchers seeking to validate their own research in their communities. The above authors have highlighted important elements that are critical to Indigenous methodologies. Emphasis on the contexts of Indigenous peoples, privileging their stories, honouring their cultural values, respecting their ways of being seem to be key threads coming through the literature. Engaging in continual interrogation of the research process and outputs places the onus on the researcher to incorporate a decolonisation and socio-political lens. Whatever the method used, the researcher should endeavour to leave the community or tribe benefiting from the research process and outcomes (L.T. Smith, 1999).

Throughout this research study, I used principles of Indigenous methodology as a guide. In keeping with the values associated with Indigenous methodologies my aim was to be respectful of cultural values and protocols. It was important to me that the voices of graduates, developers and faculty were represented as I believe that their experiences are both valuable and insightful. I have made attempts throughout this research to include the historical, social and political contexts of each of the groups under study. It is my hope that the research benefits those groups and communities in this study and that I have represented their culture, histories and stories as accurately as I can.

Research Procedure

In this section I explain the research procedure, method and engagement with participants under each of the programmes within a case study framework. Also in this section, is an explanation and rationale for collating and analysing the data from elicited from the interviews. Themes from the data and the findings sections are located under each case study. These can be found in chapters four – Te Whiuwhiu o te Hau case study and chapter five – Native Human Services Native social work case study. In chapter six I report on the overall findings from both programmes.

Te Whiuwhiu o te Hau Maori Counselling Method Section

The years of being involved in the Te Whiuwhiu o te Hau programme provided the major impetus for me choosing this programme for my doctoral research. I felt that the programme's development deserved to be documented as a positive example of a Maori-based programme and a model for how Maori culture and knowledge informs practice and the unique challenges of embedding such a programme within a mainstream tertiary education organisation. When I first began clarifying the research goals for my Doctorate of Philosophy, my doctoral supervisor at that time encouraged me to draw on my experiences on the Te Whiuwhiu o te Hau programme as a potential case study project for my research. I made informal approaches to various members of the Te Whiuwhiu o te Hau team and then made a formal approach to the Dean of the Faculty of Applied Social Science at WINTEC during 2002 which was endorsed. Subsequently, I made a formal application to the Ethics Committee at the University of Waikato to use the programme as a case study toward my Doctorate of Philosophy.

In early 2005, I met with Dr Ted Dunlop who was the Dean of the Faculty of Social Sciences at the Waikato Institute of Technology (WINTEC) to seek support and permission to conduct a research on the Te Whiuwhiu o te Hau Maori Counselling programme. It was also beneficial that Dr Dunlop became my second supervisor for my thesis. Dr Dunlop is Canadian and has Native ancestry. His knowledge and experiences of his country and culture was a helpful guide for my thesis. I also met with staff in the Te Whiuwhiu o te Hau Maori Counselling programme at the Waikato site and shared with them the purpose of my research to which they gave their endorsement. Therefore, a verbal endorsement was received from both the Dean and the Te Whiuwhiu o te Hau staff. It was an advantage that I had held various roles in the Te Whiuwhiu o te Hau Maori Counselling programme from 1991 through to 2006. The roles I had undertaken were as a researcher at the inception stage, as a Development Team member, as a senior tutor and Programme leader and finally as the Head of School, for Te Toi-a-Kiwa at WINTEC. This became helpful in terms of accessing key documents

held at WINTEC, access to Maori staff and students, drawing from my own lived experiences, as well as having an overview of the programme. Much of the archival information was drawn from documents held at the WINTEC library site and the Te Toi-a-Kiwa office library. Also, oral information was drawn from participants as well as from my own narrative as a developer and staff member of the programme. By providing a detailed overview of the Te Whiuwhiu o te Hau Maori Counselling programme it became evident that there were many variables involved in the development of the programme drawing from experiences of peoples who were involved in the programme as well as historical and key political initiatives that formed a background to the development of the programme. Therefore, the sample selected for the research was focused on those who had a unique, personal and direct experience with the programme.

Te Whiuwhiu o te Hau Participants

In total, ten participants participated in the Te Whiuwhiu o te Hau research, three male and seven female. All are of Maori descent. Seven of the participants were graduates of the Diploma of Te Whiuwhiu o te Hau and of these, four went on to graduate from the Bachelor of Applied Social Science Maori Counselling programme. Of these four, two graduated in 2003, one in 2004 and one in 2005. Two who graduated with the Bachelor degree later became tutors based at WINTEC. Of the other participant's one was involved at the needs assessment phase conducted in 1991. Another participant joined the programme in 1993 as a guest tutor and later became a tutor and elder. The final participant joined the team as a tutor in early 2000. In total, there are four participants who are tutors on the programme although two are former graduates. I have identified their roles in the findings section mainly to alert the reader to the particular position they might be representing in their comments. Because the majority of the participants are students of the programme, I am confident that their views and experiences are represented strongly in the findings. In addition, I maintained email contact with Kimi Matthews, a key developer who was involved with the programme since 1991. She did not complete the questionnaire, but provided critical information

that I used to complete the background section. Her role in the research was important given her expertise as a developer, Maori counsellor, tutor and practitioner.

At the time of the research, seven participants resided in Hamilton and three resided in Auckland. I sent them questionnaires via email and these were completed by February 2006. A consent form (see Appendix 2) was required to be completed. A full summary of the background section was distributed to two developers for feedback and to ensure accuracy of both programme and developmental content as well as Maori terms and content. As a result of their feedback, alterations were made.

Data Gathering Procedure

A questionnaire was the main gathering tool (see attached Appendix 1) for this study. I chose to develop my main questions under two categories, these being focused on evaluation questions concerning effectiveness of programmes and the other area was around social change queries. I chose questions that aligned with my overall research aim. After designing the questions, I tested the interview questionnaire with two people. They were not participants of this study. I subsequently modified the questionnaire based on their feedback. I recruited two groups of participants for this study. The first group were known graduates of the programme (of which two became tutors of the programme): the second group were developers of the programme. I chose the purposive sampling method which is used in qualitative research to select the participants. In this particular method subjects are selected because of certain characteristics (Patton, 1990). The participants I selected had the following characteristics: availability; would be good examples for this study; were contactable by phone and email and were graduates/developers known to myself. I sent out emails to graduates inviting them to participate in the research. I accepted those who replied to the email invitation. The second group namely developers I approached both face to face and via email about being possible participants for this study. I subsequently sent

them email invitations and accepted all of those who replied. In June of 2006, I had left WINTEC to move to Canada. At that time, I had received half of the questionnaires via email. The latter half I received while I was living in Canada. I processed all of the questionnaires while residing in Canada. In October of 2009, I sent all the participants a copy of the draft findings section for their feedback and mainly to ensure that I had represented their voices appropriately. I made amendments as a result of their feedback.

I report on the themes and findings for the Te Whiuwhiu o te Hau case study in Chapter four.

Native Human Services Native Social Work Method Section

I conducted nine interviews face to face in Sudbury in the fall of 2005. Two others were completed via email. In total, eleven interviews were completed for this case study. The participants described themselves in a number of ways, using Native, Anishnaabe, Aboriginal or First Nations interchangeably. As mentioned earlier, I have used the generic term Native, mainly as the programme uses this term throughout its documentation.

As a researcher new to Canada and inexperienced in Native culture, it was imperative that my initial approach for carrying out this research was firstly respectful of the culture under study and secondly mindful of the research ethics and processes that operated at Laurentian University. It was advantageous that I had worked collaboratively with a few members of the Native Human Services faculty prior to being employed by the University. This became helpful in terms of seeking their advice about cultural protocols and access to Native faculty, staff and students, as well as gaining their assistance with setting up key contacts amongst the community and University. Because of my newness in working with the Native culture, I felt that it would be important to enlist the guidance and mentoring of a Native supervisor for the research study. The role of the supervisor was to provide cultural advice and guidance and to minimise any potential cultural risks that might affect the research.

In October 2005, a meeting was held with the faculty of the Native Human Services unit to seek their support and permission to conduct the research. It was at this meeting that I shared with the Native faculty the purpose of my research and provided them with a background about myself as another Indigenous person as well as my experiences with previous research. I informed the Dean of the Faculty of Professional Schools about carrying out a research with Native Human Services for two reasons, mainly she was the Dean of the Native Human Services unit and importantly, she was one of the key developers of the Native Human Services programme. When a verbal endorsement was received from the Dean and the Native Human Services unit, I entered into a formal research arrangement with Laurentian University by submitting an Ethics proposal through the Laurentian University Research Unit which was approved in October of 2005.

Once a detailed overview of the Native Human Services programme was completed, it became evident that there were many variables involved in the development of the programme drawing from experiences of peoples from the Native community and academic perspectives as well as historical and key political initiatives. Also, most of the written material was located at the Laurentian University site as opposed to being widely available across other library databases. It seemed a logical step to gather information from archival material and narratives of the key developers who were also invited to become participants of the study. Likewise, I was interested in interviewing faculty of the programme as well as graduates of the programme. The sample selected for the research was therefore minimised to those who had a unique experience with the Native Human Services programme.

Native Human Services Participants

In total, eleven people participated in the Native Human Services research interviews. Ten were of Native ancestry and one was non-Native (participant 10). All were female. Ten resided in Sudbury and one participant had just moved to

another city but still wanted to be involved in the research. Her interview was conducted via email. Eight of the participants were graduates of the Honours Bachelor of Social Work Native Human Services programmes. Of these eight, two went on to become faculty members. Of the other three, one was a staff member and two were developers of the programme. Like the Te Whiuwhiu o te Hau case study, I have identified their roles in the findings section mainly to alert the reader to the particular position they might be representing in their comments. Because the majority of the participants are students of the programme, I am confident that their views and experiences are represented strongly in the findings. All but two of the participants were interviewed face-to-face at Laurentian University during October 2005. Information was collected from two other participants via email in December of 2005 and February 2006 respectively. The face-to-face interviews were taped. A consent form (see Appendix 4) was required to be completed before the interview took place. Each participant was given the interview schedule. Throughout 2006, the interviews were transcribed. Transcripts were sent to participants in December 2006. Amendments and permission to continue with their transcripts were received by June 2007. Because faculty and staff were involved in the research, to preserve anonymity I assigned each of them numbers. A full summary of the findings section was distributed to the Dean and the Chairperson of Native Human Services for feedback to ensure accuracy of both programme and developmental content as well as Native terms and content. As a result of their feedback, amendments were made.

Data Gathering Procedure

An interview schedule was the main gathering tool (see attached Appendix 3) for this study. I used the exact interview schedule that was used with the Te Whiuwhiu o te Hau participants however the consent form and invitation was adapted for Native Human Services usage.

The recruitment of participants for this study was from a number of networks. The first group was from known graduates of the Native Human Services programme and the second group was from developers and faculty of the programme. I was able to enlist the support of one of the faculty members of the programme to assist with recruitment and endorsement for conducting the research. This was very useful, especially as I was living in New Zealand at the time. This faculty member was a senior member of the programme and was present at both the two meetings (one held in Sudbury and the other in Hamilton) that were held between Laurentian and WINTEC. It was at the Hamilton meeting that I presented my ideas to her about doing a research focusing on the programme. On my behalf she took my request to conduct a research on the programme to a faculty meeting which was endorsed. Once she received endorsement I sent my draft interview schedule to her which she looked over and made suggestions for change. Most of the changes centered on spelling (i.e. programme to program) which I altered accordingly. The faculty member offered to make contact with a number of graduates that she had phone numbers for. The purposive sampling method (Patton, 1990) was also applied when selecting participants for the Native social work research. The participants who were chosen had the following characteristics: availability; would be good examples for this study; lived in Sudbury; were contactable by phone and, were graduates known to that particular professor. The faculty member phoned potential participants and used the interview schedule to explain about the research. As well she invited faculty and developers to participate on the research. With both groups, all who responded were interviewed. Having support from this faculty member in setting up the environment and gauging interest was invaluable. I made a visit to Laurentian University in October 2005 and I was able to carry out face-to-face interviews with eight participants over a two week period. In November of 2009, I sent all the participants a copy of the draft findings section for their feedback and mainly to ensure that I had represented their voices appropriately. I made amendments as a result of their feedback.

I report on the themes and findings for the Native Human Services case study in Chapter five.

Collating and Analysing the Data

Once both the questionnaires and interviews were completed, I began assembling the information collected to prepare for analysis. The key emphasis was to begin searching for patterns and themes that emerged from the data. Nvivo software 7, which is a qualitative data analysis programme, was used initially to organise and code the data. I identified key concepts that were entered as nodes in the database. Once I gained an initial impression of the broad topic headings, I constructed a basic table under which I organised a set of headings and relevant sub-headings. This table was useful as an initial framework. However upon reflection, I recognised that this table was at a very basic stage of the analysis. I realised that my initial analysis was formed on the participant's descriptions rather than searching for the meanings about their descriptions. After receiving guidance from my supervisor, I subsequently searched for relevant literature that might help me to search for deeper meaning behind each of the headings. This led me to undertake a second analysis of the data. This time, I had gained a deeper sense of what the literature was saying about education contexts and their impacts on Indigenous peoples (Baskin, 2006; Battiste, 2000; Bishop & Glynn, 1999, G.H. Smith, 2000). I was then able to change some of the earlier headings that I had identified and accordingly re-arranged the sub-headings.

Writing and analysis were an iterative process. That is, themes and insights that arose while I was writing the sections for each case study, led me to find more relevant literature that would help me with my analysis (White, Maxim & Beavon, 2003; L.T. Smith, 1999; M. Durie, 1998; Elias, 1991, Ponting, 1986). This helped me to further substantiate the themes for my findings. My supervisor, provided ideas for broader domains that related to the learning and training environment. With this, I decided to settle on three major domains. These being: Process of the Learning; Impact of the Learning, and Reactions to the Learning. I reworked the data again. However, what was different this time was that rather than focusing on both case studies, I decided to only focus on one at a time. I realised that each context revealed distinctive information thereby requiring of me to focus on one case study at a time. This was true of the Native Human Services case study

because I was still new to learning about Canadian and Native histories and contexts. As well, this meant revisiting each of the transcripts and searching more deeply for meanings rather than just patterns as I had done earlier. As a result of analysing the data this way, I was mindful to keep the narratives of the participants intact while at the same time yielding the relevant themes that gave details and analysis to their interviews.

In summary, there were a number of reviews undertaken to ensure that the quotes were represented by the correct domain and theme headings. The detailed overviews in each case study plus the participant interviews made it possible to present a comprehensive analysis. The domains, themes and findings that emerged from the interviews/questionnaires from each of the programmes are presented under each respective case study (Chapter 4 – Te Whiuwhiu o te Hau programme and Chapter 5 – Native Human Services programme). The overall case study findings and conclusion are found in Chapter six.

Chapter Four: Te Whiuwhiu o te Hau Maori Counselling Programme Case Study

Introduction

I first became associated with the Te Whiuwhiu o te Hau Maori Counselling programme in 1991 when I was invited along with a small group of others to attend a meeting with the then Head of Department of Maori Studies at Waikato Polytechnic (now named Waikato Institute of Technology, WINTEC). The purpose of that meeting was to discuss the possibility of developing a programme for Maori Counsellors. From that initial meeting, I and Linda Nikora were commissioned by the Head of Department to carry out a Needs Assessment study within the Waikato/Hamilton catchment area (Moeke-Pickering & Nikora, 1991). The study confirmed claims that a Maori counselling programme was needed and also provided a direction for course content. This study became the impetus for Maori Studies to develop a Maori counselling programme. The first programme began in 1992 as a pilot. Since then, the programme has grown from a Certificate programme to a Bachelor of Social Science Degree with a Maori Counselling Endorsement in 2002. From the time that the idea for the programme was conceived to the present, I have continued to be involved with the programme taking on various roles from being a researcher, to programme developer and tutor. The term tutor is used at WINTEC and is synonymous with terms such as lecturer or teacher. The tutor has the main responsibility to teach on the programme.

In the first section, I provide a brief historical overview of the Aotearoa/New Zealand pre-colonial and colonial background to set the context for this case study. I then examine assimilative legislation that impacted Maori peoples focusing on education and health as these are central themes to my research. L.T. Smith (1999) endorses the need to engage in a critical analysis of Indigenous histories as this gives Indigenous writers the opportunity to *re*write history from their perspective. The second section of this case study is about the Te Whiuwhiu o te Hau programme. I begin with a review of literature about Counselling in general in New Zealand, followed by Maori Counselling. Then I review the key

developmental phases of the programme itself, followed by course content choices and teaching pedagogies. The case study covers the major domains, themes and key findings from the questionnaires that were conducted from October 2005 to January 2007.

Brief Overview of Pre-Colonial period in Aotearoa/New Zealand

Maori are the Indigenous peoples of Aotearoa (the traditional Maori name for New Zealand) and claim genealogical kinship ties to Polynesians of the Pacific Islands (Best, 1996; Buck, 1949). Oral stories are an important means by which Maori peoples transmitted information and knowledge from generation to generation. Whether it be in the form of oratory, songs, karakia (prayer and incantations) or through the medium of art, these oral histories recounted whakapapa (genealogical relationships); stories of great feats and events; tribal stories; customary rules and protocol stories; particular wars; love stories; stories of mythology; poetry; and insightful visions. It is through oratory, that Maori peoples received their beliefs, customs, culture and spirituality and from where they created the ethos and philosophies upon which their traditional societies were formed (Moko-Mead, 1997).

Maori views of the world are based on the proposition that the environment interacts with humans and vice versa, each having an integral relationship to each other (M. Durie, 1998). The personification of origin stories such as Sky Father and Earth Mother or how Aotearoa came to be underlies this point. Early stories recounting how the North and South Islands; Te Ika a Maui and Te Wai Pounamu respectively, received their names derived from the deeds of the eponymous ancestor Maui (an ancestor who possessed godlike powers) who was also known for his craftiness and trickery. Maui along with his brothers left their homeland of Hawaiki (a traditional place in the Pacific where the forebears of Maori ancestors came from) to go fishing when they came across a great whale which they followed down to the South Pacific Ocean. It is said that Maui fished up the whale now known as the North Island. The traditional name is referred to as Te Ika a Maui, the great fish of Maui. The South Island is referred to as his canoe Te Waka a Maui; however, the name in usage today

is Te Waipounamu. It is said that Stewart Island was the anchor of his canoe and was named Te Punga a Maui.

Many generations later, Polynesian explorers on seafaring canoes criss-crossed the Pacific Ocean and one of the islands they visited was Aotearoa. The earliest recalled Polynesian explorer believed to have arrived in Aotearoa around 950AD was Kupe from Tahiti (Walker, 1990). The name Aotearoa is attributed to Kupe's wife who upon seeing a long white cloud aptly called it Aotearoa meaning the land of the long white cloud. The next arrival period recounted is that of the great migration fleets which are said to have arrived from Polynesia around 1350AD (Best, 1996). Members of some fleets encountered early inhabitants upon their arrival with whom they cohabitated. These early descendants set up a thriving society which flourished for hundreds of years.

Maori peoples identified themselves primarily from the strata of their tribal structures, these being whanau (extended family), hapu (sub-tribe), iwi (tribe) and waka (ancestral canoes) (Walker, 1990). A collective and individual identity formation was shaped by these tribal structural foundations (A. Durie, 1997) with genealogy being a fundamental underpinning. The tribal structures formed a society in which Maori could participate in their political, social, spiritual and cultural practices (Walker, 1989). Maori society was communal (M. Durie, 1994). The whanau (extended family groups) was the place where the initial teachings and socialisation of Maori culture took place and provided an environment within which certain roles, responsibilities and obligations were maintained (Rangihau, 1981). The hapu (a collection of whanau groups) formed a social partnership between whanau leaders. The iwi was made up of the collective of hapu. At the iwi level, broader political strategies were debated, geographical territories were determined and conflicts were resolved.

The interrelationship between the land and the people, the environment and the culture, spirituality and customs were essential parts in a collective whole, each inextricably intertwined (Walker, 1989). These early social and political systems ensured the continuity of Maori culture from generation to generation and provided a base in which Maori peoples could be enriched by their traditions,

language, histories, and culture, strengthened by their sense of identity to their whanau, hapu and iwi.

Brief Overview of the Aotearoa/New Zealand colonial context

The first Europeans known to reach New Zealand were the crew of Dutch explorer Abel Tasman who sailed parts of the coastline in 1642 but did not make landfall. Captain James Cook, a British explorer, visited New Zealand in 1769 and returned on subsequent voyages. From the late 18th century the country was regularly visited by explorers and other sailors, traders and adventurers. Their crews traded European goods, including guns and metal tools in exchange for food, water, wood and flax. Missionaries also arrived around the same time bringing Christianity. These early visitors came mainly from Britain, America and France. The visitors saw the potential to develop a colonial outpost which led to gaining access to and control of the new lands (Belich, 2001; Walker, 1990; Spoonley, 1988). The path toward colonisation that followed the random contact of the late 18th and early 19th centuries had the potential for conflict. The new immigrants in time required some type of governance and institutional structure in order to develop their societies. To achieve this, this meant change and disruption, particularly for Maori societies.

A number of key factors were instrumental in creating change in New Zealand. Perhaps the most influential catalyst for change referred to was the signing of the Treaty of Waitangi in 1840. The background to the Treaty signing was shaped by activities in the preceding years of the early 1800s' - when the impacts of war, disease, mixed with the accelerating influx of Europeans was the impetus that prompted Maori tribal leaders to change course from a secure traditional identity to forge strategic interactions with the new immigrant leaders. With the arrival of immigrants came diseases in the form of chicken pox, measles and influenza. These, and warfare, resulted in a dramatic decline of population. From a population of about 150,000 in 1800 the Maori population had declined to nearly 42,000 by 1896 (M. Durie, 1998).

The introduction of the musket in the early 1800s altered Maori relationships dramatically resulting in devastating inter-tribal wars on a scale unknown to Maori until this time. Hongi Hika, a Chief from the Northern Ngapuhi tribe, acquired muskets from traders and used them to wage war on his rivals. Between 1818 and 1833 what became known as the Musket Wars resulted in many deaths amongst Maori (Walker, 1990).

Overwhelmed by the huge number of deaths amongst Maori mixed with the growing arrival of immigrants, Maori leaders saw the need to unify tribally under a national umbrella. Initially this move was to sow seeds of unity, while at the same time figuring out what to do about the immigrants. Simultaneously, European countries were vying for control of New Zealand. Britain made moves to impose a colony on Aotearoa. In 1835, James Busby, the British Resident, was instructed by Britain to prepare the way for a formal Treaty with the Natives of New Zealand. Motivated by inhibiting the intrusion of any political power other than Britain, he convened a meeting at Waitangi of thirty-four chiefs from Northland down to the Hauraki Gulf to sign a declaration of confederation and independence (Walker, 1990). The document that was created at this meeting was known as the 1835 Declaration of Independence which also provided an important stimulus for the assertion of Maori rights and later efforts at self-determination amongst Maori (M. Durie, 1998).

> Not only would the new nation join the international community as an independent state, but Nu Tirene (as New Zealand was described in the Declaration), was to be a state where Maori values, practices and aspirations would determine future directions. Maori self-determination was securely bound to a collective Maori sovereignty (M. Durie, 1998, p. 3).

In the document, Maori declared New Zealand to be an independent State under the United Tribes of New Zealand which proclaimed their collective ownership, sovereign power and authority over their territory (Ritchie, 1992). For Maori, a sense of "Maoriness" had emerged as well as an opportunity to define themselves as different from other races (Orange, 1987).

By 1839, more Europeans had settled in New Zealand and the lawlessness of early settlers caused concern among Maori leaders (Belich, 2001; Orange, 1987). They resolved to enter into a constitutional agreement with the British Crown in the hope that the Crown would control the unruly behaviour of its citizen's resident in Aotearoa (Orange, 1987). The vehicle was the Treaty of Waitangi which proposed a constitutional relationship between the Crown and Maori, outlining duties and obligations of both parties. At Waitangi in 1840, Maori Chiefs and agents on behalf of the British Crown and Queen Victoria signed the Treaty of Waitangi. As written in Maori, the Treaty guaranteed Maori sovereignty and chieftainship over their lands, treasures, settlements and properties. However, this differed from the English version which created quite different expectations (NZ Ministry for Culture and Heritage, 2009). Both the Maori text and the English text can be found in Appendix 5. In brief, Maori believed that Maori authority had been recognised while the Crown insisted that a full and complete transfer of Maori sovereignty had occurred (M. Durie, 1994; Orange, 1987). Ambiguities in interpretation between the Maori and English language texts have caused much debate to the present day (Walker, 1989). The Treaty of Waitangi provided Britain with the necessary authority to develop a colonial territory as it applied to New Zealand (M. Durie, 1998).

European suzerainty over New Zealand began with a self-governing council in 1840 which later merged into a colonial style government in a mode used with other colonial entities within the expanding British Empire (Belich, 2001). Having been administered, through 1840 when the Treaty was signed, as a part of the Australian colony of New South Wales, New Zealand became a colony in its own right in 1841 (Orange, 1987). The New Zealand Constitution Act of 1852 established a central and provincial government. From the time of the first colonial government to the establishment of its first Parliament, British and Eurocentric views shaped the legislation and policies for New Zealand. Maori worldviews and Maori tribal leadership were excluded from playing an active part in the governance of their own country (M. Durie, 1998).

In due course, Pakeha developed a unique New Zealand society that evolved under the authority of the State (M. Durie, 1998; L.T. Smith, 1999; Walker,

1990). Maori values and traditions were displaced while the values and beliefs which underpinned the British system expanded setting the direction for society and State structures.

With systems of control also came an ideology of Pakeha attitudes, beliefs and practices that justified, normalised and legalized their place, privilege, resources and power, at the expense of Maori peoples. Pakeha increased their web of economic (shipping, trade, money, land purchase etc), political (parliament, military etc), institutional (laws, policies, education system, social welfare etc), social (classism, religion, racism, marriage etc) and cultural (beliefs, symbols, rules of behaviour, domination) structures. Economic expansion is a systematic process of control used to secure capital investments rooted in colonialism. As noted earlier by L.T. Smith (1999), interconnected with colonialism is imperialism, a term used to describe actions that lead to economic expansion. To expand, more land was needed. Jesson (1992) infers that the Treaty of Waitangi was the first instrument in legitimising the establishment of the State to gain property rights over Maori land, thus establishing a capitalist economy. The explicit policies of the 19th century enabled Pakeha to purchase more lands systematically removing Maori from their tribal territories and systems of governance (Cheyne, O'Brien & Belgrave, 1997). War and the law were instrumental in acquiring land; so were Crown purchases (Belich, 2001; M. Durie, 1998). From 1834 the Muriwhenua tribes, relinquished 204,785 hectares of which 60,705 hectares was acquired by the settlers before 1840, these transactions being subsequently confirmed by the Crown when it took over power (M. Durie, 1998). To speed up land sales, the Native Lands Act of 1862 was created in part to disable tribal ownership enabling individual Maori to sell and enabling purchasers to circumvent the Crown's right to pre-emption. In 1893 the Native Land Purchase and Acquisition Act enabled the Crown to declare any Maori land suitable for settlement. The 1900 Maori Lands Administration Act although reinstating the Crown's pre-emption clause, launched a range of land policies that hastened land sales. Such methods resulted in the removal of Maori from their lands and ultimately de-stabled Maori societies and their ways of life.

Maori lands, was also acquired by military force. The New Zealand Wars, which began in 1843 and ended around 1872, were perceived as a series of discrete engagements (at least 15) each comprising a distinct time period, against distinct groups of Maori and allies, varying combinations of British Army, New Zealand Army Constabulary and other settler contingents (M. Durie, 1998). Underlying these engagements were issues of land and authority. For instance, the war in North Taranaki of 1860 commenced as a result of a controversial land sale related to the Pekapeka Block (now the present town of Waitara). In short, the Government took advantage of a policy which accepted any offer of land from any individual Maori who wished to sell. A case in point is one Chief sold his lands to the Crown while other tribal leaders objected to the sale. Opposing Maori resisted by pulling up surveyor pegs. The Government took an aggressive military stance and declared War upon those Maori. Although Maori put up a fierce defense, with the support of additional soldiers from Australia the New Zealand Army Constabulary triumphed.

Two further Acts namely the New Zealand Settlement Act and the suppression of Rebellion Act arose from the situation of this particular War (M. Durie, 1998). What these two Acts allowed for was for Maori to be punished for being rebellious and the penalty was confiscation of their lands. Using such Acts as justifications, further land confiscations in the Waikato and Bay of Plenty tribes followed. In total over 3 million acres of Maori lands was confiscated, in this particular case, 1.2 million acres of Taranaki land was confiscated along with the Pekapeka Block. In total it is estimated that 10 million acres of land was lost between the periods of 1865 and 1875 (M. Durie, 1998).

The main reason that I have outlaid the details of land confiscation is to keep issues of land to the forefront even though they are over 150 years old and may be considered by some to be about the "past". L.T. Smith (1999) argues that revisiting history is a significant part of decolonisation. This is important she states, because there is unfinished business; we are still being colonised and we are still searching for justice (L.T. Smith, 1999, p. 34). My own tribe, Ngati Awa, had their lands confiscated in 1866 by the Governor based on the grounds of war and rebellion. It was alleged that they were co-conspirators with a group

responsible for the murder of an officer of the Crown. To further punish Ngati Awa, 37 of their people (mainly Chiefs and Leaders) were incarcerated in a prison in Auckland. Many died there, a few found their way home (Moko-Mead, 2003). This action devastated communities and undermined the leadership. The people who remained made several attempts to the Government to return their lands. My great great grandfather, Tamati Waaka, wrote a letter to the Government asking them to spare the Ngati Awa people and to return their lands. His son (my great grandfather), Te Wiremu Waaka, also wrote a letter to the Government asking for the return of the lands. Both were concerned for the wellbeing of Ngati Awa and for the survival of the future generations. These might be considered small forms of resistance. None-the-less, it demonstrates that they were searching for justice. Through the Ngati Awa Land Claim, their truth, history and impacts of their peoples by land confiscation was able to be affirmed. It took until 2003 for the Government to recognise Ngati Awa's innocence and compensate them for their loss. My main point here is that Maori peoples kept on airing their concerns and grievances with the Government over land grievances. This is the major source of resistance and self-determination. Land ownership and land claims are still a point of contention between the Government and Maori tribes.

The purpose of this section is to provide a background of pre-colonial and colonial aspects of the Aotearoa/New Zealand context. It is clear that Maori peoples were the First Peoples before the arrival of Europeans to Aotearoa. They had established a long history in Aotearoa prior to European arrival. As stated previously, Maori culture, spirituality and politics emanated from their connections with the land. During the colonising process, Maori were disconnected from their lands in many cases forcibly and/or via deception. The main purpose of the colonies was to establish law and order and subsequently take control. From the 1890s the New Zealand parliament enacted a number of aggressive and assimilative initiatives that impacted Maori peoples. As the focus of my research is on education and as counselling and social work is concerned with health and wellbeing, I have focused on those Acts that negated education and health. These are reported in the next section.

Impact of Assimilative Legislation on Maori education and health

I start this section by reviewing literature on Maori education followed by literature on Maori health.

Assimilative legislation was an attempt to disconnect Maori peoples from their social, cultural and political practices. Education for Maori children in this period was driven by policy which had assimilation as its goal (Bishop & Glynn, 1999). For example, under the Native Schools Act 1858, schools most of which were mission schools, had to teach in English if they were to benefit from State subsidies. The Native Schools Act of 1867 encouraged assimilation by Maori into European culture as rapidly as possible. As an inducement, the State offered village schools to be run in Maori communities if they provided the land. In return, they would receive a teacher, a school and books (H. Mitchell & J. Mitchell, 2004). The establishment of Native schools further increased control to the education system. Spoonley (1993) states that English and the values that it expressed became the medium for all forms of social interaction and exchange. However, it dismissed Maori and the cultural traditions that it represented as inappropriate to the new order of New Zealand (Spoonley, 1993, p.8).

The Native School Acts instigated the decline of Maori language (Bishop & Glynn, 1999). Early Mission schools taught in the Maori language because at that time Maori language was the dominant language. Under the Native School Act, the use of Maori language on the school grounds was prohibited and children were punished physically for speaking Maori. This period is viewed as the beginning of the death of Maori language (Bishop & Glynn, 1999). Bishop and Glynn (1999) report that early education policies and the rapid urbanisation of Maori with the drift to the cities provided the body blow to the extent that in 1979 the death of Maori language was predicted (p. 36). Leading up to the 1960's, educational policies and priorities for Maori were directed towards agriculture and manual work (Bishop & Glynn, 1999). Bowles and Gintis (1977) claimed that state legislation changed the education focus to an economic one in that there was pressure to match teaching with technical and general skills, inferring there was a direct correlation of reducing the education focus on Maori and directing them

toward work in the capitalist economy. Maori were considered unsuitable for mental work (Bishop & Glynn, 1999). Such policies marginalised Maori from equal participation in the economic and political mainstream.

By 1969, Native Schools were amalgamated into mainstream schools. Integration was based upon the deficit theory or cultural deprivation model drawn from overseas research. It was believed that the children's failure to learn was related to upbringing, language and home environment. It was claimed that these needed to be modified to improve access to education. Simon (1986) identifies the response to the overseas 'early intervention' movement with the rapid rise of preschool education for Maori children in the 1960's, in the belief that it would correct the disadvantages that Maori children appear to suffer in their formal education. The tenets of the dominant culture were embodied in the curriculum resulting in further erosion of Maori culture and values in the home (Harker, 1990). Harker (1990) argues that the schools take the cultural capital of the dominant group as natural and appropriate and treat all children as if they had equal access to it. This was advantageous for the dominant Pakeha group who acquired cultural capital through their family upbringing and tended to suffer no discontinuity in their experience with the education system. It disadvantaged Maori for whom the educational environment created a sense of inferiority. This was often reinforced by Pakeha teachers. Ennis (1987) a highly respected educator and inspector of schools reflected upon the attitude of teachers toward Maori children inferring that many held low expectations of Maori children, their intelligence, their home environment and their health.

The affects of assimilation and integration policies in the education system invalidated Maori culture and values, and relegated Maori to an inferior status in their own country (Cheyne et al., 1997). This systematic assault on Maori identity and wellbeing was manifested in frustration, inadequacy and failure at school (Bishop & Glynn, 1999). The Hunn (1960) report identified the extent of Maori disadvantage on a number of indices. As a result, a committee organised by and for the majority culture found a new solution termed "integration" to integrate minority groups into the culture of the dominant Pakeha group. This further negated the importance of Maori culture and language and was a source for the

large failure rate of Maori in the schools (Bishop & Glynn, 1999). As reported previously by G.H. Smith (2003) and Bishop and Glynn (1999), Maori turned the tide on the failure by Maori in mainstream education. This stance was based in an act of resistance and a show of self-determination. The outcome was the development of Maori-based education programmes that promoted the language and the culture.

Many of the glaringly negative health statistics that Maori are facing today can be viewed as symptomatic of the effects of colonisation resulting from systematic and institutionalised mistreatment (Ministry of Maori Development, 1993). According to Kingi (2007) "the 1800's was a century characterised by significant and sustained Maori de-population (p. 5). Maori were unprepared, biologically and socially to combat the diseases that were introduced by Europeans hence the devastating decrease in population. The Maori Councils Act of 1900 was enacted to create public health programmes with a view to improving Maori health. At that time, Maori were still recovering from the effects of diseases such as small pox. Health inspectors were sent into Maori communities to assess health and sanitation. Health workers were used to gather birth and death rates of Maori. Maori doctors Pomare and Buck campaigned successfully to improve sanitation in Maori communities. Guided by Drs Pomare and Buck, Maori responded to the crisis using their own resources. McLean (1964) commented on their efforts.

> In the six years between 1904 and 1909 they saw to it that some 1,256 unsatisfactory Maori dwellings had been demolished. Further, 2,103 houses and over 1,000 privies were built. A number of villages had also been moved to higher ground. He notes that all this had been done at the cost of the Maori themselves without a penny of Government assistance or compensation. What had been achieved was due to the personal efforts of Pomare and Buck and a small bank of inspectors (In Kingi, 2007, p. 6).

The Tohunga Suppression Act was passed in New Zealand in 1907. Its supposed aim was to improve Maori health by replacing a reliance on traditional tohunga (healers) with the practices of modern medicine (McCarthy, 1997). Like other policies, this legislation supported the move to assimilate Maori. The Tohunga Suppression Act was not repealed until 1962, almost 58 years later. By then, government sponsored health services and modern medicine practices were

generally regarded as superior to traditional healing practices by Maori and non-Maori alike.

In summary, this section helps to provide a context for understanding the position of Maori as a result of colonial and neo-colonial policies. Several legislative policies and acts covering the period of New Zealand colonial history demonstrate that a series of systematic actions were used to subjugate and assimilate Maori peoples (Bishop & Glynn, 1999; Walker, 1990; Awatere, 1984). Reviewing assimilative legislation highlights the depth, breadth and pervasive means employed for enforcing dominant Western education and health systems and particularly how these impacted Maori peoples. As outlined in chapter two, Maori have actively engaged in resistance and self-determination strategies since the time of colonialism. Maori resistance can be tied to the Declaration of Independence, the Treaty of Waitangi, tribal leadership, land and language reclamation as sources for continuing the struggle for self-determination and rights.

In the next section I provide a background for the establishment of the Te Whiuwhiu o te Hau Maori Counselling programme. Reasons for the establishment of this programme can also be linked to the historical context and to health concerns.

Background of the Te Whiuwhiu o te Hau Maori Counselling Programme

I begin this section by outlining a brief overview of counselling in Aotearoa/New Zealand, setting a context for Maori counselling in general and the Te Whiuwhiu o te Hau Maori Counselling programme in particular. I do so to provide a context for this research and the participants' stories.

Brief Overview of Counselling in Aotearoa/New Zealand

Social welfare initiatives began in Aotearoa/New Zealand in the early 1890s (grounded in early British settler influences) with an emphasis on providing a minimum wage, old age pension, war and industrial arbitration to name a few (Hermansson & Webb, 1993). During the 1930s, the Labour Government established the early models for a welfare state (Cheyne et al., 1997). The welfare state policies were based partly on state provision of services and to seek a reasonable standard of living. Guidance and counselling services were developed under the welfare state ethos (Hermansson & Webb, 1993). Starting with vocational services, these services soon extended into personal and educational fields. During the 1960s, Guidance Counsellors were introduced into secondary schools providing a service mainly for students. Also during this period, the Labour Department, Social Welfare, Health Department and the Marriage Guidance Service offered specialised counselling services targeted toward adults. Other formal counselling under the welfare state concept was through church-based agencies (Hermansson & Webb, 1993). As the professionalisation of counselling expanded around the mid to late 1970s, many counsellors started to look toward private practice. This shift was in part due to a change in economic direction by the government which was to reduce spending in areas of social welfare, health and education (Hermansson & Webb, 1993). Counselling contract work from agencies such as the Accident Compensation Corporation and the Justice Department's Family Court system made private practice a viable option. This move instigated a fee paying client system as well as a client referral option.

For those clients who did not have sufficient finances, they depended upon voluntary services from agencies for counselling.

In the mid 70s, tertiary-level training for counsellors was established. The Department of Education required that Counsellors who worked at secondary schools undertake university-level training. In response three universities set up postgraduate diploma training courses (Hermansson & Webb, 1993). The focus of these training courses shifted during the 1980s diversifying from a focus on school and vocational counselling aims to include community-based counselling needs. Polytechnics and other tertiary educational institutions also began to deliver counselling training programmes. Most programmes led to a formal qualification (Certificates/Diplomas) and others provided workshops usually focused on a counselling need. A flow-on effect was that the universities began upgrading their programmes from a Diploma level to a Masters level (Hermansson & Webb, 1993). Community-based agencies developed training programmes relevant to their specialised areas such as sexual abuse or alcohol abuse. Specialist institutes also offered training in their areas such as Gestalt and NLP (Neuro Linguistic Programming).

As more counsellors became qualified in their fields of specialisation, a need for professional bodies emerged. Currently, there are three professionally recognised organisations dedicated to counselling in New Zealand (Manthei, 1991). These are: New Zealand Association of Psychotherapists (NZAP); New Zealand Association of Counsellors – Te Roopu Kaiwhiriwhiri O Aoteaora (NZAC) and the New Zealand Psychological Society – Division of Counselling Psychology (NZPsS).

The first professional organisation, NZAP, was set up in 1947. At one point in its history, the term "Counsellors" was added to its title but was dropped a few years later due to the term counselling being subsumed under the term "psychotherapy" and was therefore redundant (Manthei, 1991). This organisation represents Psychotherapists and sets standards for the safe and ethical practice of psychotherapy in New Zealand.

The NZAC began in 1974 as the New Zealand Counselling and Guidance Association, and changed to its current name in 1990 (New Zealand Association of Counsellors – Te Roopu Kaiwhiriwhiri O Aotearoa, 2008). It acquired its Maori name Te Roopu Kaiwhiriwhiri O Aotearoa in 1991 (Lang, 2006; Manthei, 1991). This organisation represents over 2500 counsellors who work in education, health, justice, agencies, government departments and private practice.

The NZPsS Division of Counselling Psychology was formed in 1985. This Division was established to reflect those who identified themselves as counselling psychologists to differentiate their work from that of clinical psychologists, psychiatrists, psychotherapists and educational psychologists (Manthei, 1991). In September 2003, it was reformed as an Institute of the New Zealand Psychological Society.

The political climate during the 70's and 80's particularly emphasised the assertion of the Treaty of Waitangi, and the demands expressed by Maori to have a counselling approach that reflected their cultural worldviews, influenced change in the counselling field (Hermansson & Webb, 1993; M. Durie & Hermansson, 1990). Manthei (1991) acknowledged that New Zealand counsellors had adapted American and British resources. Consequently criticisms of Eurocentric practices were aimed at Counsellors and the Professional Bodies. M. Durie and Hermansson (1990) described a number of catalysts that prompted the counselling field to reflect Maori culture, these being: the need for social action perspectives; cultural awareness in training, and recognizing the particular cultural contexts of Maori people (p. 108).

Maori leaders in counselling and other related fields, such as Mason Durie and Hinekahukura Barrett-Aranui, advocated for Maori culture to be given a respected place in the counselling field. Another catalyst for change was the high number of Maori clients who were seeing non-Maori counsellors whose training was predominantly Eurocentric in nature (Manthei, 1991). Similarly, there were a disproportionately small number of Maori counsellors compared to the number of Maori clients. Led by Mason Durie, one response was to push for the adoption of a bicultural perspective in counselling. The underlying issue was for Maori to

take control of Maori health. This set forth a movement for bicultural relevant
training (Manthei, 1991). Maori involvement in counselling helped to make non-
Maori aware of the history of the interaction between mainstream counselling and
Maori peoples (M. Durie, 1989). Non-Maori counsellors became aware, that their
practice must be examined so it would not further oppress the Maori client and
secondly, that their practice should contain an element of understanding of Maori
history and culture.

Setting a Context for Maori Counselling

Maori social services workers, including counsellors, were asserting their tangata
whenua status and forging change. As the social and economic disparities between
Maori and other New Zealanders attracted greater attention during the 1990's the
quest for Maori self-determination gained traction. Urbanization, high dependence
on state welfare benefits, high unemployment and poor health trends troubled Maori
leaders. Maori energies were increasingly channeled into creating organisations that
would provide health and social services designed to address specific Maori needs.
Building on organisations that were created by Maori leaders during the 70s and 80s
such as urban Marae, Maori Women's Welfare League and Maatua Whangai, Maori
became adept at setting up organisations by Maori for Maori targeting specific health
issues (Walker, 1990).

Those working in the health field also sought to claim a space for Maori health and
wellbeing within organisations that followed Western-based philosophies. For
example, at a meeting for the National Collective of Independent Refuges in 1984,
Maori women voiced their concerns that the organisation was not meeting their
needs as tangata whenua (National Collective of Independent Refuges
Incorporated, 2008). Political discussions between Maori and Pakeha co-workers
allowed hard issues such as racism and colonisation to be hammered out. The
result was the creation of a parallel development model within the organisation in
1985, delineating a parallel pathway allowing for Maori governance and
inscribing Maori needs, approaches and practices into the organisation (Thomas &
Nikora, 1996). Leaders such as Roma Balzer and others, helped to make the

transition toward a parallel development model. By 1988, the constitution enabled Maori women refuge workers to develop culturally appropriate services. These early efforts provided the stimulus for the establishment of Maori Women's Refuges who operated their services according to Kaupapa Maori principles (National Collective of Independent Refuges Incorporated, 2008). The first, Te Whakaruruhau, was established in Hamilton in 1987 under the leadership of Roni Albert and Ariana Simpson. Others followed. Manu Neho and I were founding collective members of Te Waahi Koha a Maori Women's Refuge established in 1988 in Avondale, Auckland. Today, there are a total of 12 Maori Women's Refuges.

Treaty of Waitangi frameworks came to be increasingly used in the design of health legislation, policies and strategies (Kingi, 2007). In 1988, the Royal Commission on Social Policy identified three principles inherent in both versions of the Treaty: partnership, protection and participation (Kingi, 2007; M. Durie, 1998). Interpreted variously by each organisation that chose to use them, the Treaty principles became widely used as a framework for assisting people to translate Maori health needs into actions (M. Durie, 1998). Linked to Maori health, the principle of partnership is derived from the original Treaty Partnership making it incumbent upon the Crown to include Maori in the design of health legislation. The principle of Protection reflects on the Crown's duty to actively ensure that health outcomes for Maori and non-Maori are the same. The principle of Participation is held to require agencies to ensure that Maori participate in the delivery of health services (Kingi, 2007, p. 8). Initial discussions about the Treaty principles gave rise to oppositional discourses but in due course organisations gradually began to reflect the Treaty of Waitangi principles into their organisations, edging toward Aotearoa-based practices and approaches (M. Durie, 1998). An example was the inclusion of Maori models for health which became a positive resource. Perhaps the most widely preferred model utilised in the mid-80s was the Whare Tapa Wha Health model (M. Durie, 1994). Developed by Professor Mason Durie in 1992, the model drew on traditional teachings and was cleverly adapted for contemporary application. This model incorporated the dimensions of te taha wairua (spiritual health), taha hinengaro (mental health), taha tinana (physical health) and taha whanau (family health).

The Whare Tapa Wha model became used as a guide for practice and policy development. Another model that became recognised during this period was the Te Wheke (Octopus) model created by Dr Rose Pere. The Te Wheke model uses the symbol of the octopus, with each of the eight tentacles representing health dimensions such as wairuatanga (spirituality), hinengaro (mental health), tinana (physical), whanaungatanga (extended family across the universe), mana ake (the uniqueness of the individual and extended family), mauri (life-sustaining principle in people and objects), ha a Koro ma a Kui ma (cultural heritage) and whatumanawa (relating to emotions and senses) (Pere, 1991). The body and head of the octopus represents the family unit (Pere, 1991). Both the Whare Tapa Wha and Te Wheke models became widely adopted in the professional health circles such as psychology, counselling, social work and nursing and are still in usage today. Both these models also became fundamental training sources for Maori counselling practice.

While some groups decided to establish Maori health agendas within Western-dominated organisations, others decided to establish new structures. These Maori-based organisations prompted the development of national networks and promoted the inclusion of tribal and urban communities to determine programmes relevant to them. One such group was Te Kakano o te Whanau. In 1985, the then Minister of Women's Affairs, Ann Hercus, met with groups from the National Collective of Rape Crisis and Maori women's groups. The Ministry sought guidance from these groups about distributing funding to those who work in the rape and sexual abuse field. Funding from the Ministry could only be distributed to those groups who held an Incorporated Society status or some other legal entity (Vanderpyl, 2004). Drawing on my personal account of the history of Te Kakano o te Whanau (I worked in this organisation from 1988-1990), Hinewirangi Kohu, Trish Tuahine, Alva Pomare and Mereana Pitman networked with Maori women groups across Aotearoa, with the idea of encouraging them to set up an organisation in their area. They were also supporting these organisations to prepare them to be eligible for an Incorporated status. A seeding grant from the Ministry of $23,500 was distributed to Maori groups to set up their own organisations (Vanderpyl, 2004). The Te Kakano o te Whanau national umbrella organisation was initiated partly to distribute the funds on behalf of the Ministry

but also to be an advocate and training body on behalf of the member organisations. Kataraina Pipi and Trish Tuahine were the National leaders who helped to set up the infrastructure for the newly formed organisation. The main aim of Te Kakano o te Whanau was to provide services for Maori women who were victims of incest, rape, sexual abuse and related violence (Ministry of Women's Affairs, 2008). During 1988-1990, I was the Coordinator for the Te Kakano o te Whanau Auckland regional organisation.

Another well known Maori organisation dedicated to counselling, is Te Korowai Aroha. The concept of Te Korowai Aroha Whanau services (founded in 1988) was formed by a group of concerned Maori counsellors who worked for the Marriage Guidance Council organisation. They were concerned that the organisation was not meeting the needs of their Maori clients. In response, the Council acknowledged a Maori initiated group called Te Korowai Aroha (Thomas and Nikora, 1996). Te Korowai Aroha, led by Hana Tukukino, developed a framework for establishing regional community organisations that were run by and for Maori peoples (Te Korowai Aroha Whanau Services, 2008). This organisation provided Maori counselling , marriage counselling and counselling training to their communities.

Both groups, Te Kakano o te Whanau and Te Korowai Aroha recognised the need to establish a National Umbrella group to advocate on behalf of their members and to provide training and funding assistance.

Maori counsellors were also involved in making changes within the New Zealand Association of Counsellors. The Maori name of the New Zealand Association of Counsellors - Te Roopu Kaiwhiriwhiri o Aotearoa, (NZAC) reflects the organisation's commitment to the Treaty of Waitangi and congruence with Maori values. The groundwork for the inclusion of Maori aspirations and values in the organisation was laid in the early 90s. Responding to challenges by Maori for counselling approaches to be more relevant and guided by M. Durie's (1989) paper and M. Durie and Hermansson's (1990) paper offering counsellors direction to consider Maori involvement in the counselling field provided some of the groundwork for the inclusion of Maori values in the organisation.

Hinekahukura Barrett-Aranui (Whaea Tuti) is a lifelong member and recognised elder for the NZAC. A traditional elder from Ngati Maniapoto, Whaea Tuti is recognised by Maori peoples as a leader, writer, story teller, healer, teacher, and an expert in tikanga and te reo (Barrett-Aranui, 1999; Manthei, 1991). Whaea Tuti provided cultural training to members of the NZAC over many years. Bob Manthei (1991), a much respected Counsellor in New Zealand stated that she provided an insight into helping-related aspects of Maoritanga (Maori culture, beliefs). Through Whaea Tuti's involvement with NZAC members had become privy to her wisdom, challenges, guidance, and tikanga Maori teachings such as powhiri, waiata and mihi. As a result, NZAC became more informed about Maori counselling (Manthei, 1991).

During the early 1990s, an increasing number of Maori chose to work in counselling services. The demand from Maori agencies to seek individual registration under a national body was increasing. The choice at that time was the NZAC. However, the hoops that Maori went through to join the Association were frustrating and many chose not to. To address this issue, Whaea Tuti convened a hui for Maori counsellors in 1993 at Te Kohinga Marama Marae, Hamilton (Te Whariki Tautoko Executive, 2008). At that hui, Maori counsellors raised concerns about the difficulty they had when applying for membership with NZAC. Issues of their Maori counselling methods not being recognised and racism were also claimed. Also raised, was the need by Maori counsellors for more training in tikanga Maori. It was at that hui, that the vision for a National Maori Counselling organisation was given birth. Whaea Tuti presented a concept called Te Whariki Tautoko – literally meaning the Birth Mat, each weave has a unique place and interlinked the mat provides a support for Maori counsellors. This concept became the new name for a National Maori Counselling group (Te Whariki Tautoko Executive, 2008). A subsequent hui, in Te Kuiti in 1994, a much larger gathering of Maori peoples, confirmed the need for Te Whariki Tautoko. As a gesture of support, the NZAC provided funding in the early establishment stages. It was hoped that Te Whariki Tautoko might become a partner within the structure of NZAC. However, many Maori counsellors felt that there was a need for their own Maori organisation. Te Whariki Tautoko remains

independent from NZAC. It does, however, maintain close ties during times of Annual General Meetings, tikanga discussions and conferences. Today, under Whaea Tuti's guidance, Te Whariki Tautoko is a widely recognised organisation and has a number of Maori groups and individual counsellors as its members. I was present at the hui of 1993 and 1994. I was invited to the first hui in 1993 to give a presentation on the Te Whiuwhiu o te Hau Maori counselling programme. I became a member and later became the President of Te Whariki Tautoko from 1995 to 2000. Likewise, I was involved at the early phases of discussions concerning Maori counselling issues within NZAC.

Over the past 30 years, Whaea Tuti has persevered in forging a solid footing for Maori counsellors in New Zealand and assisted in broadening the range of Maori-based counselling approaches for Maori. Importantly, she has become an invaluable source for tikanga Maori teachings among the counselling fraternity and wider community.

In summary, Maori individuals and groups have played a major role in forging spaces either within existing organisations or by creating separate Maori structures across the broad field of professional helping and counselling. These activities reinforced the belief that Maori knowledge and processes contain solutions for Maori health concerns. Much of the passion and drive was to establish appropriate and cultural healing services for Maori clients and their families. Having access to traditional Maori knowledge such as Te Whare Tapa Wha and Te Wheke as well as being supported by National Organisations such as Te Whariki Tautoko and Te Korowai Aroha validated Maori counselling approaches and made it possible for a new generation of Maori counsellors to participate in the knowledge production of Maori counselling. Dedicated individuals provided a constant and consistent guide in shifting the ground for a helping service that reflects practice that is relevant for Maori.

Developing the idea for a Maori Counselling Programme

As mentioned previously, I became involved with the development of the Te Whiuwhiu o te Hau Maori Counselling programme at the then Waikato Polytechnic (now the Waikato Institute of Technology WINTEC) in 1991. WINTEC is a technological learning institute based in Hamilton on the North Island. It is the fifth largest institute of technology/polytechnic in the country. Today it boasts around 27,367 full-time and part time students and offers over 150 programmes (Waikato Institute of Technology, 2009). New Zealand's census of 2006 reports that the city of Hamilton had an approximate population of 129,249 of which Maori made up nearly 19.9 percent. This equates to 24,579 persons (Statistics New Zealand, 2009).

The early 1990s could be described as a time of reclamation informed by a resurgence of interest in the Treaty of Waitangi, Maori language revitalisation, land occupations, mobilization of Maori groups and agencies, and in general a growing pride for being a Maori. At the same time, various reports on glaringly poor health statistics of Maori peoples were being published. In 1993, a report entitled "Nga ia o te oranga hinengaro Maori: Trends in Maori mental health 1984-1993" by Te Puni Kokiri, Ministry of Maori Development, revealed that Maori peoples had the highest statistics of poor health, substance abuse (drugs and alcohol), suicide rates and violence than the New Zealand population at large (Ministry of Maori Development, 1993). More specifically, there had been a 49% increase in Maori female first admission rates for drug and alcohol disorders over a ten year period. Rates for Maori men were more than double of those for Maori women. Maori female rates were double than those of Pakeha female rates (Ministry of Maori Development, 1993). I use these 1993 statistics to provide a snapshot of Maori health in the early 1990s and to highlight the key health concerns for Maori peoples. Self-determination coupled with negative health statistics provided the motivation for those wanting to engage in meaningful work with Maori peoples from a health and social caring perspective.

In 1991, a group of Maori women in the Waikato area voiced a need for a Maori counselling programme. Searching for an ally, they approached Hera White who was the then Head of Maori Studies at the Waikato Polytechnic (now WINTEC). The Maori Studies Department had been in operation since 1987 and was a vibrant hub for Maori staff and students. In particular, the Te Ataarangi language programme had attracted a large number of Maori students eager to learn their language. By 1991, as a result of the flourishing number of students, the Maori Studies Department had employed a large number of Maori staff.

Hearing the concerns raised by Maori women and sensing an opportunity to create more Maori-based programmes, the Head of Department approached me and Kimi Matthews to engage our support and guidance at the initial planning stages. Both of us were involved in counselling practice at that time. The Head of Department then approached Linda Nikora, a Lecturer from the Psychology Department at the Waikato University, and me (at that time I was an undergraduate student studying Psychology) to carry out the needs assessment research (Moeke-Pickering & Nikora, 1991). The Head of Department had decided that it was strategic to have researchers from a reputable university to carry out a needs assessment. In part, this was because the request for a Maori counselling programme was viewed with trepidation by some tutors in the mainstream Counselling course. The feedback that we received from other Pakeha was that some Pakeha staff would have had difficulty accepting a counselling paradigm that was initiated and re-designed to suit Maori needs. On the other hand, other Pakeha staff of the mainstream programme had undertaken courses on anti-racism therefore were able to accept that Maori had a valid request for change. Some of them welcomed the opportunity to rectify the inequity between Maori and Pakeha. This small group of Pakeha staff later became important "allies" and supported the development of a Maori counselling programme at the Polytechnic.

During 1991, we interviewed 66 participants from the Waikato region. All were of Maori descent. Many worked in social service agencies and/or with Maori agencies. The findings confirmed that a Maori counselling programme was needed. There was a groundswell of positive sentiment in favour of developing

such a programme. All the participants agreed there was a need for more Maori counsellors who were considered to be better able to relate to Maori people. The relatively few existing Maori counsellors were overloaded (Moeke-Pickering & Nikora, 1991, p. 25). The participants recommended that such a programme should include personal development and Maori culture as well as Professional Counselling components. In brief, personal development included dealing with past issues, walking in two worlds, caring and warmth and having a vision (Moeke-Pickering & Nikora, p. 18). Maori culture included areas such as tikanga Maori, manaakitanga, Maori history, decolonisation, Maori tribal and political structures to name a few (p. 18). The counselling content included safety and ethics, conflict resolution, mediation and knowledge of court systems to name a few (p. 18).

A question posed to participants was should the new programme be housed at the Waikato Polytechnic under the Maori Studies Department? Most agreed pointing out that the Polytechnic had the resources needed (e.g. administration systems, facilities and finances) and there was already a huge presence of Maori there (e.g. students enrolled in the Te Ataarangi reo (Maori language) programme). A smaller group disagreed, arguing that tikanga Maori, whakapapa (genealogies) and protocols are best taught on the marae. However, this raised an important question. Were Maori ready for Maori knowledge and culture to be taught within a mainstream academic environment outside the safe boundaries of Maoridom?

As one of the key researchers, I was privileged to witness the excitement but at the same time hear the concerns raised by the Maori community. A note of caution was expressed by a few who were concerned that a professional training programme would undermine the roles of tohunga and traditional healers and disrupt the way these roles play in the continuity of Maori traditions. As researchers our role was to take such concerns back to the Head of Department and the committee that was formed.

Another issue raised by participants through the needs assessment was distrust of mainstream institutions. At that time, participants were fearful that a mainstream academic institution would further dilute Maori knowledge and culture. Maori

were privy to a long legacy of draconian social welfare legislation which removed children from the care of their families. As well, the memory of the Tohunga Suppression Act was still fresh in the minds of older Maori. Historical reports of children being beaten and violated in foster care caused further distrust which became generalised to all State sponsored organisations including tertiary institutions.

Concern was also raised that the educational system had largely failed Maori. Many reports over the decades claimed that monocultural and assimilative values underpinned the educational systems and structures. Therefore, questions about who should teach the programme, where it should be taught and who owned the programme were raised in the course of our interviews.

A deep concern for negative health statistics and compassion for Maori wellbeing outweighed their fears. Many of the people we interviewed for the needs assessment were workers in agencies. They had seen first-hand victims of sexual abuse and family violence. They had worked with drugs and alcoholism, understood the deep layers of emotional and psychological abuse. They were the front line workers who visited families and worked alongside the police and other welfare workers. They were usually the ones who conveyed to the families the messages of suicide and/or death of loved ones. They were the ones who heard the traumatic stories of people and were privy to their feelings of helplessness and despair. These agency workers needed support by way of skilled helpers. The negative statistics of Maori were increasing, and with them, the need for a Maori counselling programme became more urgent.

Interestingly, as the initial interviews took place, enthusiasm about the possible advent of a Maori counselling programme was building. This appealed to those who were looking for answers to the problems that Maori were facing. It gave hope especially to those workers pinned down by high workloads with little time left to be creative and offer solutions. They looked forward to having a programme that would teach Maori culture and values, where Maori peoples were taught the truth about colonisation and Maori histories and in particular teach counselling skills. The four mains findings from the needs assessment that

emerged were: that Maori Studies would house the new programme; the content should reflect the impact of colonisation and the role of the Treaty of Waitangi; traditional knowledge, cultural values; personal development, and professional counselling knowledge and skills would be reflected in the content. Lastly, the programme should eventually evolve into a bachelor's degree programme.

Te Whiuwhiu o te Hau programme

From the findings of the needs assessment accompanied by strong community support, the Head of Maori Studies established a Development Team comprised of people selected from the community, relevant agencies and staff at the Waikato Polytechnic. The role of the Team was to develop the curriculum for a new Maori counselling programme following the recommendations of the needs assessment. My role evolved to become a member of the Development Team.

The Team developed a six month pilot programme that was delivered in June of 1992. Prior to the programme running, the late Reverend Werewere Maaka (Ngati Haua/Waikato), Chaplain and Kaumatua (elder) of the Waikato Polytechnic bestowed the name Te Whiuwhiu o te Hau on the new Maori counselling programme. It was vital in the developmental stages that the Team drew upon the wisdom and support of elders. In Maori culture, receiving a name from an elder is deemed an honour. This also means that the elder endorses the programme, what it stands for and its purpose. Reverend Maaka explained that the name Te Whiuwhiu o te Hau (simply means prevailing winds) derived from the accomplishments of Tawhaki (in other tribes it was Tane), a well known God who climbed the heavens to obtain the baskets of knowledge. Along his journey he met many obstacles, and it was through his elder brother Tawhirimatea, that he received support, mentorship and guidance. The Reverend Maaka likened Tawhirimatea to a counsellor. This story established the main philosophy and practice of the programme. Indeed this story like many Maori Atua (Gods) stories depicts important values and protocols that should guide the philosophy and development of a Maori Counsellor.

Reverend Maaka gave his endorsement for young Maori to deliver and develop programmes by Maori for Maori. This was an important affirmation especially for a young Development Team as there were concerns raised about traditional and cultural content. He encouraged the practice of integrating traditional Maori concepts to make these relevant to counselling practice. Another elder, the late Whaea Petiwaea Manawaiti who was teaching on the Te Ataarangi Maori language programme at Maori Studies during the early 1990s, also provided support, training and guidance to the Development Team. She taught concepts such as Tuakiri o te Tangata (a model useful for understanding and working with emotions) which we included in the programme. Both these elders supported the notion of creating Maori-based material for the programme. I was inspired to create the Cycle of Rongo model (a listening skill model drawing on traditional concepts) which was also included. Equipped with a number of sources such as the needs assessment ideas, support by the elders and our own creations, the Development Team developed the first Te Whiuwhiu o te Hau pilot programme.

It is perhaps appropriate to note at this point of my reflections, that Reverend Maaka died a few weeks before the pilot programme began. Although his loss was felt by many people, including the Team, it was also a source of strength to carry on. We were honoured to have his wife, Mrs. Te Ao Marama Maaka to take his place as an invaluable member and source of knowledge and guidance for the programme. Today, she is still an honorary member of the programme. One of the philosophies that the late Reverend Maaka left for the programme was the following saying "The foundation to understanding, is the willingness to listen". This saying was integrated throughout the programme teachings.

In June of 1992, the new six month pilot programme was trialed with fifteen students. The evaluation findings from the six month pilot confirmed that the programme content and skills and knowledge gained were well received. However, the most important feedback was that a six month course was too short (Nikora, 1993).

In 1993, the programme was extended to a full-time (32 week) programme. Much of the content was the same as the 1992 course. However, a new fieldwork

component was added and the colonisation/Treaty sections were made longer.
The changes were important. The fieldwork sections meant that the participants
could practice under supervision in the community which is exactly what agencies
wanted: that is, more skilled workers to assist them. Also from the evaluation
findings, the Development Team learned that the colonisation and Treaty of
Waitangi section evoked strong emotions and anger and was a traumatic
experience for some. This section was extended to ensure that there was more
time for processing emotions and feelings while at the same time instilling in
students a foundation for a strong Maori identity and critical analysis. The
Development Team discussed how much information should be provided to
participants about oppression and racism and the impacts that this would have on
them. The feedback from the participants of the programme at that time was that
while their experiences were full of emotion, it was also uplifting to know and
face the truth about the history of Maori peoples and how they were impacted by
colonisation and racism.

By December of 1993, the full-time programme was approved and accredited by
the then New Zealand Polytechnic Programmes Committee under the delegated
authority of the New Zealand Qualifications Authority (NZQA). This was
breaking new ground as there were no other NZQA approved Maori counselling
programmes operating in New Zealand at that time. The accreditation confirmed
that the Te Whiuwhiu o te Hau Maori Counselling Programme fulfilled the
requirements of a Certificate level programme. For Maori the hard work of
bringing their worldviews into mainstream education was achieved.

By 1996, the Waikato Polytechnic felt that there was a need to upgrade some of
its programmes. Led by the Development Team, the programme was first
upgraded from a Certificate to an Advanced Certificate and then to a Diploma.
The Diploma of Te Whiuwhiu o te Hau was accredited in October 1998. This was
viewed as another significant achievement by the Maori Studies Department and
the Maori communities. Even six years after the introduction of the certificate
programme there were still no other NZQA accredited Maori counselling
programmes available in the country. Diploma level qualifications as defined by
NZQA were designed to teach foundational knowledge, theories and skills

relevant to the profession, test participants in a supervised setting and assess students at required levels. The successful completion of a social services Diploma programme attests that the participant is fit for counselling practice. In designing the new Diploma for Te Whiuwhiu o te Hau, the Development Team followed the required Diploma level accreditation standards, while at the same time continuing to build up the Maori cultural and knowledge elements. The following is a list of the module titles of the Diploma when it was first introduced:

- Overarching Maori philosophies and Professional Counselling principles
- Maori worldviews (both traditional and contemporary)
- Maori identity and Maori society
- Codes of Ethics and Codes of Conduct
- Colonisation/Decolonisation/Treaty of Waitangi
- Wananga – Live ins
- Counselling Skills and Models
- Fieldwork practice and Clinical Supervision
- Case Studies and Panel reviews

In summary, the needs assessment reinforced by the trust and guidance by Maori counsellors in practice, input by elders, the determination and skill of a young Maori Development Team and a partnership between community and Waikato Polytechnic were vital factors for establishing the Te Whiuwhiu o te Hau Maori counselling programme. Having the support of agencies to provide fieldwork opportunities for Maori students was also vital as were the evaluations and the attestation of students for the course and content.

Bachelor of Applied Social Science

When the news spread that the Faculty of Applied Social Science at WINTEC (newly named) was considering developing a Bachelors Degree early in 2000, there was a great deal of excitement because of the possibility of integrating the Diploma of Te Whiuwhiu o te Hau into a Degree of the Bachelor of Applied Social Science (BASS). Along with other professional diploma courses such as

counselling, and social work, Te Whiuwhiu o te Hau was revamped to meet degree accreditation requirements such as research and professional papers. In New Zealand a degree is typically 3 years compared to the 2 year Diploma (students can exit at the Diploma level and still practice). As part of extending the programme eight new courses needed to be developed. Like the other specialisations, Te Whiuwhiu o te Hau was required to produce two further Maori Counselling field specific courses. I was invited by the BASS programme committee, endorsed by the Head of Department, to create these new courses. Consultations were initially held with various Maori community members, past and current students as well as staff to consider the course content. The two courses developed were: *Developing Maori Theories: Models for Counselling* and *Hauora o te Whanau: Whanau Counselling Methods and Applications.* These two topic areas were identified because there was a gap in the knowledge and practice areas surrounding Maori counselling models and applied Maori practice. A hui was held with tutors and students to discuss ideas for the potential two new courses and to seek their endorsement. Student feedback suggested that the Diploma content had instilled in students a strong sense of Maori identity and an increased awareness of Maori knowledge and professional counselling practice but revealed a need for more theory and Maori counselling models. Tutors of the Diploma foresaw that while the students were yearning for more information around Maori knowledge and practice there were insufficient published materials or resources being created. The creation of healing and educational models would be an opportunity to contribute to Maori knowledge bases. Therefore, the new courses were created so that students would develop skills necessary to create Maori knowledge and Maori models relevant to Counselling.

In total, eight third year courses were required for students to complete the Bachelor's Degree. The eight courses included two fieldwork requirements; two core papers (relevant to the students' major – in this case was Maori counselling); two core courses (one research paper and a collaborative practice paper) and, two elective courses.

In 2002, the BASS Degree with a Te Whiuwhiu o te Hau Maori Counselling Endorsement was approved and accredited by the NZQA. This was the first

Maori counselling degree to be awarded in the country and was regarded as a great achievement for Maori as well as WINTEC. The first group of students graduated in 2003.

As at 2007, the programme was situated in the School of Te Toi-a-Kiwa: Maori, Pasifika and Indigenous Studies (formerly Maori Studies Department) and within the Faculty of Social Sciences. Other programmes in this school were Maori Language, Maori Art and Craft (weaving), Maori Music, Maori Youth, Maori Mental Health and Pasifika courses.

Faculty of Social Sciences

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School of Te Toi-a-Kiwa: Maori, Pasifika and Indigenous Studies

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Te Whiuwhiu o te Hau programme
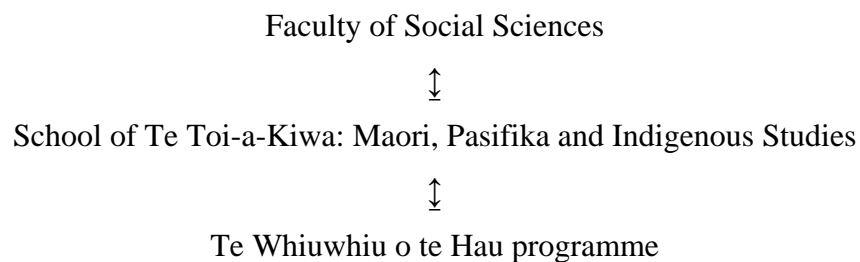
In 2008 structural changes were undertaken by WINTEC. Due to low enrolments, the School of Te Toi-A-Kiwa was downsized and given a new title called Tirohanga (Maori academic unit). Tirohanga is situated under the Center of Foundation Studies (Waikato Institute of Technology, 2009). As the Center only provides foundation courses, the Te Whiuwhiu o te Hau programme was moved to the School of Social Development.

The School of Social Development offers a range of programmes which are designed to provide education and professional qualifications to people working in, or wishing to work in, the social services (Waikato Institute of Technology, 2009). Other programmes in the School of Social Development are Social Work, Counselling, Mental Health, Social Services and Supervision.

Faculty of Social Sciences

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School of Social Development

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Te Whiuwhiu o te Hau programme
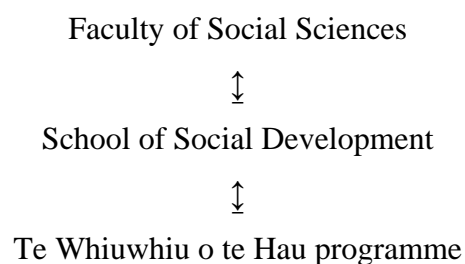
As my research has centered in the period up to 2006, I cannot provide comment about how the programme is faring under this new school structure. My hope is that it would flourish in the same way as it did under the previous School.

To summarise this section on the background of the Te Whiuwhiu o te Hau Programme, the Maori community endorsed the Maori knowledge and cultural philosophies while WINTEC provided the educational environment and endorsement for a degree programme. Students and agencies attested to the content and practice confirming its relevancy and usefulness. All of these contributions were major factors in the development and continuity of this programme. In the next section, I present the findings from the participant questionnaires.

Te Whiuwhiu o te Hau Programme Findings

This section describes the main findings for the Te Whiuwhiu o te Hau programme. As mentioned in chapter three, I carried out a number of analyses of the participants' questionnaires. Three domains emerged: Process of the Learning; Impact of the Learning, and Reactions to the Learning. Participant experiences, insights and perceptions were grouped into these domains, each of which contained themes. These themes are arranged from the most cited to the least. A selection of quotes relevant to each of the domains is inserted into each section. To ensure anonymity of the participants, I assigned each with a number (i.e. Participant 5). Also, I have distinguished those participants who are either faculty/tutors and or/developers. The rest of the participants are students of the programme. I use a summary box to illustrate the key issues from each of the domains. I intend to use the key issues and thread these to the overall findings which will be outlined in Chapter six.

Domains and themes emerging from the Data

Process of the Learning

This domain describes key aspects of the participants' learning during the process of their training in the Te Whiuwhiu o te Hau programme. Responses to questions 1 and 2 are covered under this domain. Participants were asked what information was covered in the Te Whiuwhiu o te Hau programme and how did they find the programme? Two themes emerged from the data collected from the participants. These were: Programme content learning and Pedagogy of the programme.

Programme Content Learning

The participants provided a comprehensive list of the content of the programme. They described traditional concepts such as noho marae, wairuatanga (spirituality)

and Maori centered counselling practice such as Kaupapa Maori supervision and Whare Tapa Wha. Also described were Counselling skills and knowledge relevant to Counselling practice that was mainly drawn from a Western-based approach. This list included art therapy, person-centered theories and learning about New Zealand legislation. I have arranged this list into a table under each of the relevant headings. This table is used here mainly as a way to display what the participants shared. As previously mentioned, I distinguish Maori culture as having its own body of knowledge and practices. This is not meant to imply that culture is not a part of the social work or counselling professions. Rather, I am trying to distinguish those knowledge and practices that inform a unique Maori counselling foundation.

Traditional and Maori centered counselling practice	Counselling skills and knowledge
Wairuatanga	Counselling models, theories, skills and techniques
Manaakitanga	
Tikanga	Power and control
Kawa	Clinical Supervision
tapu/noa	Social Change
Tawhaki/Tawhirimatea, three baskets of knowledge	Multicultural counselling and therapy
	Ethnic validity model
Whakapapa	Art therapy
Karakia	Person-centered model
Te reo Maori	Narrative therapy
Noho Marae	NZAC Codes of ethics and practices
Powhiri	NZ legislation and Acts
Tuakiri o te tangata	Prejudice, oppression, marginalization, discrimination, racism
Whanaungatanga	
Paiheretia	Collaborative practice
Whare Tapa Wha	Report writing, case studies
Te Wheke	Self-discovery – recovery
Cycle of Rongo	Family violence
Kaupapa Maori supervision	Assessments
Whanau health	Professionalism – safe practice
Maori Codes of Ethics and Practices	Individual, couple, partnership
Kaupapa Maori research	Conflict resolution
Maori theories	Social policies
Maori interventions	Early interventions
Whanau counselling methods	Genograms
NZ legislation and Acts on Maori	
Treaty of Waitangi principles	
Maori health and healing paradigms	
Te Whiuwhiu principles	
Kaupapa Maori tautoko	

From the list above, there appears to be two main streams of knowledges and skills that students on the programme were exposed. This list reflects the unique Maori knowledge and particular needs, goals and circumstances of Maori

communities and Euro-Western counselling, theory, and practice models. This is consistent with the goal of the programme which is to ensure that students who graduate from the programme have Maori cultural knowledge relevant to contemporary counselling usage, as well as professional counselling knowledge and skills. This is aptly captured in this participant's description of what she learned from the two bodies of knowledge.

> I learned how to counsel people in a safe manner. I gained an understanding of Te Ao Maori and how to participate in Maori processes and events like powhiri and tangi. I learned how to utilise mainstream services on the client's behalf and act as their advocate where appropriate. I have an understanding and ability to use Maori counselling models and frameworks to assist Maori service recipients. Participant 5

This participant gives the impression that the two bodies of knowledge she gained from the programme were complementary. Royal (2007), a senior lecturer and elder with Te Wananga o Raukawa, claims that Maori education relates to other bodies of knowledge in mutually beneficial ways (p. 76). In this programme, the curriculum enables students to enhance Maori culture with a counselling body of knowledge. For example, students were taught to incorporate aspects of Kaupapa Maori and professional codes of ethical practice. Although such codes are predominantly Western-based, there are aspects of Kaupapa Maori such as manaakitangata (respectfulness) where students can combine two orientations to ethics.

The list above also highlights essential values, beliefs and processes that are steeped in Maori traditions. These traditions are perceived by the participants to be validating and affirming. This is also apparent in this next quote by this participant who is a tutor on the programme.

> People who attend this programme can be affirmed in their identity as Maori, be validated in Maori practices of powhiri, tangi, whanaungatanga and hui. They can become reflective practitioners in safe, ethical counselling with Maori and whanau. Participant 1

What seems to be revealed in this quote is that Maori traditions are relevant for determining practice with Maori communities. I use Maori traditions and Kaupapa Maori interchangeably. They both refer to Maori philosophies and principles that are steeped in Maori traditions (Bishop & Glynn, 1999). Although I have chosen to use the term Maori traditions there is a congruency with the term Kaupapa Maori. Learning Maori traditions is consistent with one of the goals in the Te Whiuwhiu o te Hau graduate profile which is to "establish and maintain working relationships with Maori based on analysis and application of tikanga and kaupapa Maori" (Faculty of Health, Arts and Social Science, WINTEC, 2005, p. 132).

Another term that I utilise is "Maori centered counselling practice". M. Durie (2003) speaks to Maori centered approaches as Maori cultural beliefs and perspectives that have been incorporated into counselling that "has steadily evolved so that now a fairly systematic approach can be discerned" (p. 48). Similarly, I use this term to mean the combining of various bodies of knowledge placed within a Maori framework where the ideology of well-being is translated into actual practice. M. Durie (2003) provides examples of Maori centered approaches as being mauri therapy; bicultural therapy and the Paiheretia model. Other models can also fit this category such as Whare Tapa Wha, Te Wheke and Cycle of Rongo to name a few.

M. Durie (2003) created the Paiheretia model which is used amongst psychologists, social workers and counsellors. Although the origins of Paiheretia are steeped in traditions, it also has application to contemporary usage. For example, a counsellor may use the Paiheretia model to work with issues of family violence or with alcohol abuse. The model is centered in a Maori worldview. Bodies of knowledge such as alcohol and addictions and family violence are drawn upon and translated into practice that is appropriate for Maori well-being. Maori models provide a framework for situating the client in their context. Here, this next participant who is also a tutor and former graduate of the programme gives an example of how she has applied the Paiheretia model.

I like Mason Durie's Paiheretia model in which he alludes to the idea that when the whanau, hapu and iwi are dysfunctional or unwell it has a flow-on effect to individuals. By identifying the contributing factors of hara, mamae, or unwellness that has affected someone, one can then explore the whanau, hapu, iwi and or the broader social context of that individual. Participant 4

Much of the list recalled by participants is embedded within the Te Whiuwhiu o te Hau curriculum. On reflection, when the programme first started Maori counselling literature or Maori models for counselling were scarce. What the list above highlights is that new Maori centered counselling models are being created while the place of Maori traditions are respected. The growth of Maori centered counselling practice indicates the level of proficiency that Maori have with combining Maori culture with another body of knowledge. This confirms the relevance of working with other bodies of knowledge in a mutually inclusive way.

Pedagogy of the Programme

Students receive instruction from a number of sources. These include: lectures, in-class discussions; power point; library; internet sources; books; articles; guest speakers; field placements; marae live-ins; videos; tapes; role plays and field visits. The main tutors for the programme are of Maori descent. The participants recalled gaining knowledge and skills from two bodies of knowledge (Maori and counselling), however, most of the information gleaned from their questionnaires centered on the Maori teachings and how these were fostered in their learning.

Most of the participants referred to a pedagogy that was Maori centered. For example, most of the participants described the "noho marae" teachings. The marae is an integral part of the teaching on this programme. The marae is a sacred place that carries cultural meaning; where the language is spoken; ceremonies are held and cultural customs are carried out. The marae is also valued as a repository of knowledge and a place where in depth Maori culture is performed. Students are required to spend the weekend (Friday to Sunday) living on the marae

(sometimes this was up to four times per year). As well as receiving teachings from the curriculum they were also exposed to activities of the marae. Marae activities included powhiri (participating in a welcome ceremony); whakawhanaungatanga (establishing and/or re-connecting relationships), karakia (prayers) and, waiata (songs) to name a few. Noho marae activities impart knowledge and skills that enable students to learn about the marae, its history, its purpose and its meaning. The marae can be used as an interactive learning space. It is imperative that tutors possess specialised knowledge relevant to the marae environment. The pedagogy on the marae is designed to teach and involve students in Maori traditions.

> The noho marae and cultural concepts studied during the programme are
> designed so students can become aware of the value systems and ancestral
> practices that they do without thinking. In analysing each step of the
> powhiri and tikanga taken throughout their stay on the marae, they begin
> to realise that Maori have counselling practices in use that are more
> effective than the Eurocentric practices that mainstream advocate.
> Therefore a clear understanding of Maori behavioural practices is a
> fundamental core of counselling practice that makes a person a good
> counsellor for Maori. Participant 8

This participant, who is also a tutor on the programme, articulates a pedagogy that uplifts Maori knowledge and traditional customs. This is further reinforced by Bishop (2008) who states that in a culturally responsive pedagogy, teachers create culturally appropriate and responsive contexts for learning (p. 446).

Maori traditions are infused into each module. Aspects of Maori spirituality (wairua) were also touched on by some of the participants. One participant who teaches on the programme claimed that the programme provides a learning space where one's spiritual base is restored.

> Their (the students) spiritual bases are restored and they appear to be
> strong in their commitment to find better ways of offering help and

> understanding to clients so that clients too may decide for themselves what needs to happen for their own self-development. Participant 8

This participant provides insight into her pedagogy; that is, if a student is strong in their own spirituality they will be able to role model their experiences with their clients.

Other participants mentioned the tuakiri o te tangata model teachings. This model teaches students aspects of emotions and spirituality and how these teachings can be applied as a personal healing and counselling tool. In the past, aspects of wairuatanga (spirituality) have been suppressed and denied. Under a colonial/Christian framework they have often been referred to as heathen and evil. In contrast the instruction on this topic within Te Whiuwhiu o te Hau is based on reclamation and revival. Bishop (2008) promotes the use of counter-narratives with teaching groups who have been marginalised. Counter-narratives, as in the case of understanding wairuatanga (spirituality), assist marginalised groups to challenge dominant Eurocentric paradigms while at the same time creating learning contexts for students to be themselves and to achieve being Maori on their own terms (Bishop, 2008, p. 457). Tutors on this programme use counter-narratives to uplift Maori culture and values. As Bishop (2008) highlights, this allows students to find their own connection with Maori values. For example, the next participant who is a tutor and former graduate of the programme shares his experience as it relates to wairua.

> I found a heart, a special wairua that was not evident in year one for me and realised that the environment was one that supported my learning style. Participant 3

Other examples of Maori traditions were also mentioned. One participant shared that each module in the programme contained taonga (treasures) that represents key elements of Maori knowledge.

> The three baskets of knowledge are represented by the taonga contained within the content of each module. Participant 4

Students are assisted through interaction and activity to apply Maori knowledge such as "nga kete e toru" – three baskets of knowledge into their counselling practice.

Teaching students to transmit their traditions orally was also mentioned. An example is the philosophy of Te Whiuwhiu o te Hau. Usually at the beginning of the programme, tutors explain the philosophy of Te Whiuwhiu o te Hau as it relates to Maori counselling practice and to oral traditions. This philosophy originates from traditional teachings but can also be a beginning source for those new to learning a Maori worldview. This next participant shared her version of the story of Te Whiuwhiu o te Hau which also confirms that this story has been retold across the generations of students.

> The underpinnings of my learning journey is intrinsic in its name, Te Whiuwhiu o te Hau which speaks of the supporting winds sent by Tawhirimatea to assist Tane to ascend the twelve heavens to gain the three baskets of knowledge. The name depicts a journey filled with challenges, challenges met with success through the support of others. The purpose of the journey to gain the three baskets of knowledge signifies both the power of knowledge and the empowerment of understanding. Participant 4

The retelling of stories, in this case a major philosophical underpinning of the programme, speaks to the power of oral storytelling which involves both memorizing what has been told, translating it into one's own words and then imparting that knowledge onto another as precisely as one heard and learned it.

Pohatu (2003) affirms that living one's Maori culture is an important pathway toward well-being. Cultural teachings also have a nurturing aspect.

> The ambience of both the learning environment and content deeply rooted in wairuatanga, manaakitanga, tikanga, kawa, tapu/noa and whanau tautoko were integral and conducive aspects for the effectiveness of my personal learning journey. Participant 4

This participant places emphasis on her personal learning journey as resulting from concepts rooted in traditional teachings. Traditional teachings can be effective toward a positive self-discovery. Royal (2007) claims, that traditional teachings encourages students to "engage the world with a sense of depth and reflection and allow it to speak directly into one's experience" (p. 19). This also speaks to a trust by students toward incorporating traditional teachings into their personal and professional learning. For this next participant, the programme helped her to discover ways to foster better relationships with others and as a result, it had a positive effect on her own whanau.

> As a participant my lifestyle changes have evolved because of the learning I have discovered and because of the developmental changes that have evolved during my journey. How I choose to live, how I act and react to situations, how I parent my children, how I relate to my partner, whanau, work mates and fellow students. The programme has been a major positive influence in my life and this has had a positive effect on my whanau. Participant 5

Each day, the class begins and ends with a karakia (prayer/blessing) and waiata (song). Students are encouraged to lead the karakia and the waiata. This method encourages students to lead; organise; to give instruction to others and, to involve the whole class in the activity. Importantly, this method encourages the application of te reo Maori (Maori language) as most times the karakia and waiata are in the medium of te reo. Bishop (2008) talks to the concept of "culture counts". Used in this regard, classrooms are places "where learners can bring "who they are" to the learning interactions in complete safety, and their knowledge are "acceptable" and "legitimate" (p. 445).

Content pedagogy refers to the pedagogical (teaching) skills teachers use to impart the specialised knowledge/content of their subject area(s) (McKenzie, 2003). This complex combination of skills and abilities is integrated in the professional teaching standards that also include essential knowledge, dispositions, and

commitments that allow students to practice at a high level. Teaching standards and specialised knowledge are reflected in this next quote.

> A strong leader well grounded in Maori tikanga needs to be tutoring this course. There are a few left who have that grounding and provide that stability in spirituality that is a mark of integrity for the proper delivery and honourable respect for this programme. Fluency in the language and knowledge of the universality of Maori are two qualities that tutors must have to be able to tutor such a course. Participant 8

This participant presents a strong case for a tutor to have a solid grounding in their Maori culture. Similarly, Royal (2007) asserts that teachers should have a moral, ethical and spiritual disposition with respect to how they apply what they know (p. 16). I believe that a strong Maori cultural background generates the knowledge essential for teaching on Maori-based programmes.

Effective teachers display a wide range of skills and abilities that lead to creating a learning environment where students are sure that they can succeed both academically and personally (McKenzie, 2003). This next participant highlights that the pedagogy in the classroom promoted practices that supported personal growth in students.

> I found the Te Whiuwhiu o te Hau programme a process where personal learning and experiences were gained and also exchanged within a supportive environment. Interlaced within these teachings were traditional and contemporary teachings of how to work within the community, taking into account all aspects of what makes up that person's or people's identity. Participant 2

This participant recognises the importance of an encouraging and learning atmosphere which nurtures students and enables them to combine two bodies of knowledge.

Three participants mentioned that the learning environment was culturally safe. As mentioned earlier in this section, cultural aspects are encouraged and nurtured.

Royal (2007) believes that a key feature of a Maori-based learning environment is that the student should be enabled to apply knowledge in appropriate ways and generally transfer knowledge in a variety of settings and according to their expertise (p. 77). A few participants shared how they were applying their knowledge and skills to their communities. Examples cited included Kaupapa Maori supervision; Kaupapa Maori and Drug and Alcohol; decolonisation tools and recovery and te reo (Maori language) and healing. The point I am making here, is to show examples where some participant's have incorporated their learning into models for practice. Likewise two participants started their own agency and maintain a close connection with the programme.

> We are self-employed Maori counsellors and started our own independent Maori counselling agency approximately 5 ½ years ago. We actively promote and recommend the Te Whiuwhiu o te Hau programme to our networks. We assist students on the programme with regards to peer support, study groups, Assessment of Prior and Learning processes and field placements. We have also assisted the programme during summit of assessments. Participants 9

It is exciting that participants can be part of creating resources for Maori counselling. This approach gives students a sense of their own uniqueness as a counsellor and/or a chance to develop a specialisation that they are interested in. At another level, it would seem that an overarching goal is contributing to the reclamation and creation of resources for the Maori counselling field.

The comments provided by participants assist to identify pedagogies that are used on the programme. Participants have confirmed that they were exposed to a pedagogy that was supportive, cultural and nurturing. It would seem that there are a number of characteristics of the pedagogy on this programme that are operating in the classroom and learning environment. These include Maori centered; content pedagogy; culturally responsive pedagogy mixed with typical pedagogies

taught in the classroom. Combined these pedagogies assist students to connect and apply effective and appropriate teachings for Maori practice.

Summary

In concluding the domain "Process of the Learning", two themes were elicited from the participant's interviews that gave insight into how they found the programme and what information was covered throughout their training. Students were exposed to programme content that drew from traditional and mainstream counselling knowledge and a combination of pedagogies designed to teach appropriate and effective Maori counselling practice.   From the lengthy content list that participants provided, it became apparent that students were exposed to two main bodies of knowledges and skills that derive from Maori practice and Western frameworks. Both these bodies of knowledge contribute to a curriculum which enables students to work effectively with Maori communities and the community at large. This is a shift from the typical mono-cultural, Eurocentric pedagogical approach found in training programmes for helping professionals. As recalled by Mutua and Swadener (2004) a decolonisation framework actively de-centers Eurocentric control as the sole authorizing power for understanding knowledge and theories. Te Whiuwhiu o te Hau re-centers Maori knowledge and values. Aligned with the curriculum, is the pedagogy adopted by the tutors. From what was mentioned, tutors reinforce the relevance of Maori culture by teaching students in a way that brings Maori values and aspirations to the center as tools for counselling practice.

> I am strong in my own Maori tikanga and value systems. I role modelled the style that needed to be accepted, carried and reflected by students who came under my tutelage. Tuturu maua kia tina! Participant 8

Illustration of the key issues for the domain "Process of the Learning" can be discerned in the following box.

Domain	Themes	Key Issues
Process of the Learning	Programme Content Learning	2 Streams of Learning: Traditional and Maori centered counselling practice and Counselling skills and knowledge
	Pedagogy of the Programme	Combinations which include Maori-centered, Culturally responsive, Content – Specialised knowledge.

Impact of the Learning

This domain describes themes relevant to those aspects that impacted the participant's learning. This particular section is focused on paying special attention to underlying influences and/or insights that played a role in heightening the participant's awareness. Responses to questions 3, 4, 5 and 8 posed to participants are covered in this domain. Participants were asked to describe any learning gained; were their expectations met, and what do you think people might expect you to know now that you have carried out the programme and to describe any nervousness about carrying out or developing the programme. From their responses, two themes emerged. These were: Strengthened Maori identity and Strengthened decolonisation framework contexted within a Maori worldview. Each of these themes is described below.

Strengthened Maori Identity

I start this section with a definition for Maori identity. M. Durie (1996) claims that a secure Maori identity includes "not only a sense of being Maori but also access to various cultural markers such as whanau (family), Maori land, a marae (communal meeting place where Maori is the cultural priority), knowledge of ancestors, Maori language, and opportunities for associating with other Maori people" (p. 4). Further, M. Durie relates a secure identity as an important element to healing.

Many of the participants made references to Maori identity. For one participant, the cultural learning gained from the programme enabled her to make a strong connection with her Maori identity.

> A significant learning for me is whakawhanaungatanga. Our identity and a sense of belonging are important. Being able to identify our marae, having a turangawaewae, whenua or rohe, whanau, hapu, iwi and waka is important for Maori. When we aren't able to make these connections there is a sense of incompleteness, a sense that something is missing. Participant 4

This participant identifies that it is possible to shift from a sense where something is missing to a secure place of belonging. For another participant, the programme helped her to feel a greater sense of cultural identity and connection to Te Ao Maori.

> My cultural identity clarified to me who I am and how and where I fit in Te Ao Maori. I feel confident to go out and practice the skills that I have learned throughout the Te Whiuwhiu o te Hau programme. Participant 5

It would appear from this statement that a strong cultural identity leads to greater confidence. This example speaks to A. Durie's (1997) definition of a stable Maori identity which requires a balance between cultural identity, personal identity and enduring self-confidence (p. 159). Students who have doubts about their Maori identity gain an opportunity to strengthen their Maori identity. For example, this next participant explained why she was nervous when she first started the programme.

> Being of fair skin I was concerned that I would not be accepted as a Maori by other Maori students. As a participant, lifestyle changes have evolved because of the learning I have discovered and because of the developmental changes that have evolved during my journey. Participant 5

This participant was able to move from anxiety about being accepted to being secure in her Maori identity. A. Durie (1997) asserts that Maori identities continue to be shaped and reshaped as life circumstances change that even a weakened identity can recover given sufficient confidence and opportunity (p. 157). If this is so, then it is likely that the programme provided students with opportunities to make adaptations toward a secure Maori identity. This next participant sheds some further insight about a secure Maori identity.

> Students on this programme can be affirmed in their identity as Maori, be validated in Maori practices of powhiri, tangi, whanaungatanga, hui and learn to become reflective practitioners in safe, ethical counselling with Maori and whanau. Participant 7

What I read into this is that Maori culture and counselling practice provides students with the confidence and opportunity to be affirmed in their Maori identity as well as their professional Maori counselling identity. This is also reiterated by this next participant.

> The Te Whiuwhiu o te Hau programme helped me to enhance my Maoriness and what it is for me to be a Maori counsellor. Participant 3

These examples show that the programme helped to instill a secure Maori identity in individuals. It would seem that Maori culture, the validation of practice relevant to Maori communities and increasing confidence by affirming one's cultural identity, all seemed to contribute to the strengthening of a secure Maori identity. This is best summed up by the following quote by Kimi Matthews, a key developer and tutor of the programme. As noted in chapter two, Kimi did not complete the questionnaires. However, she did give me permission to use information extracted from email exchanges.

> The students talked about how the programme helped them to recognise, claim and be prideful about being Maori. So many of them had never had the experience or privilege of knowing who they were, why they felt

empty in their wairua, this programme restored that pride in who they are now.

Strengthened Decolonisation Framework contexted within a Maori Worldview

It is apparent from the questionnaires that a decolonisation analysis relevant to a Maori worldview features strongly in this particular learning environment. Royal (2007) claims that a worldview is interested in how a group of people sees the world – how this perception or view is constructed by that group and how it comes to be held by their members (p. 36). In Maori education, a Maori worldview is essential. Some Maori authors situate a colonisation/decolonisation analysis and self-determination process into a Maori worldview (L.T. Smith, 1999; M. Durie, 1998). Others might link it to a Kaupapa Maori discourse which incorporates Maori philosophy and principles and critical analysis framed in a transformational praxis (G.H. Smith 2003; Bishop & Glynn, 1999). Other authors would center Maori traditional culture as a key foundation stone in a Maori worldview approach (Pohatu, 2003; Royal 2007). All these authors point to a Maori worldview as embracing both Kaupapa Maori and integrating a critical analysis of colonial and post colonial processes. This also fits with the ideas of a decolonisation framework that I outlined in chapter two, in that a decolonisation framework incorporates the pre-colonial and colonial context as a critical tool for analysis and is centered on the priorities and self-determination needs of Indigenous peoples.

When I carried out the interviews, participants presented examples that fit a decolonisation framework. Many of the participants shared examples from both Maori culture and the history of colonisation as it is applied to their contexts as Maori peoples. Also, many of the participants referred to the impacts of colonisation, anti-oppression and anti-racism. This could partly be due to the learning gained from the Colonisation/Decolonisation and Treaty of Waitangi module. In this module, students are exposed to the colonial history of New Zealand, the impacts of colonisation on Maori, how assimilative policies such as

the Native Land Act/Native Education Act impacted Maori, structural and institutional analysis of colonisation and an analysis of the Te Tiriti O Waitangi/Treaty of Waitangi. These topics fit within a decolonisation framework (L.T. Smith, 1999). Also threaded throughout other modules are the topics of anti-oppression, diversity and anti-racism. Within the guidelines of the New Zealand National Counselling Diploma units, all courses delivered by educational bodies are required to teach on these topics. As well, students may be exposed to similar information via external sources, such as the media, family, and other activities such as training workshops to name a few.

For some participants, studying the impacts of colonisation on Maori was new and challenging. Being able to decipher aspects of social injustice was raised by one participant.

> Most importantly for me the learning I gained was the unpacking of my own life experiences in comparison to the social injustice that is happening worldwide within all cultures. Participant 2

Similarly, increasing one's consciousness about the impact of colonisation was also expressed.

> On hindsight, it has made me a stronger character and has sharpened my consciousness to the impact of colonisation. Participant 6

Learning tools to engage in anti-oppression work was also mentioned.

> I believe that there is still a large amount of oppression still being exhibited toward Maori. Decolonisation tools for the self and clients are important. Maori are different and deserve the best possible intervention. Participant 1

Here, this participant appears able to comprehend the insidious impacts via oppression and has a view that decolonisation tools would be useful as an intervention approach. Another participant said that in learning about genograms

(a counselling model for analysing families) that this was an effective tool for assessing the impact of colonisation on his whanau. This highlights his ability to use colonisation information as a decolonising tool with a counselling theory or model.

One participant stated that racism is ongoing and therefore she placed a lot of effort in helping students to gain a greater understanding.

> Racism is still in existence and will continue to be so until a better understanding of Maori values is accepted by non-Maori. So a greater understanding of what constitutes racism and how it works against the full acceptance of people, are more effective in helping change the attitudes of students within the programme. As a counsellor, they need to be unbiased and accepting of values, behaviours and idiosyncrasies reflected by the client. These are very important points of reference to work from, to build a safe and effective relationship. Participant 8

Learning effective tools and changing attitudes are ways that these latter three participants have chosen to counter anti-oppression and anti-racism. These actions may be viewed as stances of resistance. For example, one participant chose to enroll on the Te Whiuwhiu o te Hau programme rather than enroll on the mainstream Counselling Diploma programme.

> From another course I took, I learned about the Treaty of Waitangi and the breaches. I learned about the corrupt and deceitful dealings of Pakeha, their tactics of alienation and assimilation and tactics of power and control. I developed a mistrust of Pakeha, their systems and intentions. Therefore to enroll in a mainstream course would be to side with or agree to the ways of Pakeha. Participant 4

This participant learned about the historical injustices associated with the Treaty of Waitangi. This new awareness motivated her to join a Maori-based programme. Derman-Sparks & Phillips (1997) looked to Frantz Fanon's analysis of anti-oppression work to decipher why some choose to veer away from the

oppressor's ideologies. They argue that it is normal for oppressed groups to reject the oppressor's ideology and engage in alternative ways to awaken one's consciousness and to participate in the struggle to transform society. In her interview, the participant quoted above confirmed that for her, "Te Whiuwhiu o te Hau is social change in action".

What this revealed to me, is that a critical analysis of the impacts of colonisation provides participants with a starting point to understand aspects of social injustice, anti-oppression and anti-colonialism as well as giving them grounding in Maori culture. G.H. Smith (2003) highlights the importance of having a critical analysis and being able to use this knowing in a reflexive way. This next quote reveals a participant's ability to recognise assimilative legislation using examples rooted in self-determination.

> From the time education was provided for Maori in the early years of colonisation, there were legislated laws that prevented Maori from learning their own language, history, music, arts, science, health and wellbeing. In fact Maori became an invisible body of people who were to be assimilated into the Eurocentric educational system. Comparing Kohanga Reo, Kura Kaupapa, Whare Kura and Wananga systems with mainstream systems have helped participants realise why Maori previously failed in education. This knowledge was another step in realizing that Maori had their own style of learning and was to introduce them into the universality of all factors of their own survival. Participant 8

Apparent in this next quote is the participant's ability to make connections with Paulo Freire's teachings.

> I learned about Paulo Freire on the programme. As discussed by Paulo Friere, the process of conscientizacao is the process of developing critical consciousness. That is learning to recognise social, political and economic contradictions, and to take action against the oppressive elements of reality. This is essential. Participant 4

To summarise this theme, within Te Whiuwhiu o te Hau, a decolonisation framework is designed to have a wider application that embraces Maori culture and fosters a critical analysis relevant to colonisation and decolonisation. A decolonisation framework in this context strengthens students to learn tools to counter in some instances and balance in others with Eurocentric dominant paradigms.

It would appear from the examples provided by participants, that the learning environment assisted them to gain a greater awareness of the position of Maori and the impacts of colonisation. Bishop (2008) positions Maori education as a space where Maori seek to operationalise Maori people's aspirations and to restructure power relationships from a position of subordination to dominance. This is evidenced in the strong allegiance participants have to Maori culture and values combined with the critical awareness they have developed of colonisation and oppression, prejudice and racism which continue to have an impact on Maori. In their attempts to change this position, some participants have described tools that they utilise to minimise the impacts of racism and oppression.

Summary

The domain "Impact of the Learning" gave insight about aspects of the programme that heightened participants' knowledge and awareness. Data was elicited from questions posed about learning gained, aspects of nervousness about participating in (or developing) the programme and aspects of knowledge they might be expected to know. From participants' information, two themes emerged from the data. These were a strengthened Maori identity and strengthened decolonisation framework contexted within a Maori worldview. Being exposed to a learning environment where one's personal, traditional and cultural aspects were validated helped to instill a secure overall Maori identity in individuals. Perhaps a key issue that was revealed is that the strengthening of a Maori identity builds confidence to work with the depths of traditions from Te Ao Maori. A strengthened Maori identity and validation of their practice was a meaningful

endorsement of their identity as a Maori Professional Counsellor. Strengthening awareness and analysis is an obvious goal for all education programmes. Participants revealed that they gained a heightened awareness about the impacts of colonisation on Maori peoples. This framework helped to provide tools to deconstruct oppression and racism. The curriculum and the pedagogy assisted students to gain a critical awareness of the impacts of colonisation and its impact on Maori peoples. This awareness assisted students to create effective intervention tools for practice. Likewise, having an analysis of how oppression and racism works enables people to participate in making a difference to society, to the profession and to clients. Privileging a decolonisation framework contexted in a Maori worldview helps to give rise to critical analysis: it includes understanding history and colonisation; building a critical awareness and, is about discovering new possibilities to explore and apply Maori practices in the counselling field.

Illustration of the key issues for the domain "Impact of the Learning" can be discerned in the following box.

Domain	Themes	Key Issues
Impact of the Learning	Strengthened Maori Identity	Enhanced /Stable/Secure Maori identity, Building confidence with connection to Te Ao Maori
	Strengthened Decolonisation Framework contexted within a Maori worldview	Centering a Maori worldview in a decolonisation framework, countering colonisation, tools for deconstruction and anti-oppression work

Reactions to the Learning

This domain describes the participants' reactions to their learning during their involvement with the Te Whiuwhiu o te Hau programme. I posed questions (6, 7, 9 & 10) to participants to gage their reaction to certain issues. These were: what do you think would be the consequences if you didn't participate or develop the

programme; what do you think would be people's comments if you did some type of social change action (e.g. protests) now and what specific changes have you made since you have been on the programme; and, now that you have been on the Te Whiuwhiu o te Hau programme, would you recommend that others attend a similar programme – why, why not? In using this line of questioning, I was seeking to find out what aspects of students' learning and experiences they integrated into their practice. Three themes emerged from the data collected from the participants. These themes are: Benefits of the Te Whiuwhiu o te Hau Maori Counselling programme; Types of social action and Specific changes. Each of these themes is described below.

Benefits of the Te Whiuwhiu o te Hau Maori Counselling programme

I asked participants what do you think would be the consequences if you didn't participate on or develop the programme for Te Whiuwhiu o te Hau? Their responses revealed key "benefits" for having a Te Whiuwhiu o te Hau programme and highlighted the importance of the programme to themselves as individuals. Because four of the participants are employed as tutors (although two are former graduates), and therefore there might be a self-serving bias to protect the integrity of the programme, for this question, I focused on those responses that were shared by the remaining participants who were students only.

Three of the participants referred to the impact that would be felt on their own self-development and the impact this might have on their families.

> I doubt very much that I would have moved so far in my self-development.
> More than anything I believe that my family and I would have remained
> frozen in time and still acting out the behaviours such as silencing the
> abuse. Participant 6

This participant further shared that "I had lived in shame from experiences that I encountered during childhood, and how getting truthful would expose that

shame". What might be meant here is that the participant learned to find her voice with regard to speaking out about abuse and letting go of shame.

Not being employed was stressed by others. Because of the programme, many were able to gain meaningful employment in the profession of counselling.

> If I had not participated with the Te Whiuwhiu o te Hau programme I would not be in the employment position that I am currently now doing. I would most probably be doing that I am less passionate about. Participant 2

Also, another stated that she would not have created her own agency if there was no Te Whiuwhiu o te Hau programme.

This question helped to reveal the meaningful benefits of the programme for participants. In essence, the programme benefits the individual and their families and employment potential for graduates.

In the interviews I asked of participants now that you have been on the Te Whiuwhiu o te Hau programme, would you recommend that others attend a similar programme – why, why not? All the participants said yes. When asked why, four participants highlighted that the programme enables students to make positive changes in themselves, their whanau and their communities. As intimated earlier by one participant, she is able to speak out against abuse. Two mentioned the importance of learning about colonisation. Three stated that the programme provided a good grounding in safe counselling skills. Three participants mentioned that the programme provided a solid grounding on tikanga practices.

> Yes I would definitely recommend others attend a similar program. It is powerful, it is deeply rooted in wairuatanga, it is relevant and meaningful, it is validating and supportive and best of all and probably most importantly too is that it is culture specific. Participant 4

One participant stated that it would be helpful if the programme had more Maori male tutors.

Types of Social Action

I was interested in assessing participants' feelings about becoming engaged in social action. I asked participants what do you think people's comments would be if you did some type of social change action (e.g. protests) now? The participants reacted to this question in two ways. Some gave a personal reaction to what others would think and others gave information about the social action activities they would participate in.

With respect to what others would think, two participants stated that they would not care what others thought. One said "it is none of their business" and another said "I don't care, they would expect that of me anyway".

Because the question I posed to participants gave a prompt (e.g. protests) many of the responses centered on protests even though social action can take on many forms of which protesting is one feature. Protests can be an effective forum for expressing issues of perceived social injustices (Minkler, 1999; Nelson & Prilleltensky, 2005). In the past, land occupations and Treaty of Waitangi protests have been an effective approach used by Maori to air their grievances, attract national and international attention and use the forum as an education tool (M. Durie, 1998). Protests and marches are used frequently by Maori as a social action activity. One participant claimed that if there was a need to protest she would.

> People that move in my circle know how passionate I am. If I feel there is a need to protest I will do so. Participant 2

Participants mentioned that it depends what the issue is about before getting involved in a particular protest. For one person it had to be a good cause and for another it had to be relevant to the work she was doing which is in the area of

domestic violence. That is, the level of participation would depend on the relevance of the protest for the individual. The next participant identifies the area of social action she would be interested in participating in.

> I would participate in social change action that supports the benefits for Maori and other oppressed groups and the environment. The late Te Arikinui Dame Te Atairangikaahu and leaders from tribal groups of all areas of Aotearoa were in favour and supported the Foreshore and Seabed march in 2004. Participant 4

Clearly, this participant has identified her area of social action as dedicated to anti-oppression works. However, she mentioned favoring protests relevant to Maori issues. Favoring issues relevant to Maori also determined the level of participation by this next participant.

> Since I have been with Te Whiuwhiu o te Hau I have been on two protest marches. The first march was against the Foreshore and Seabed Bill in 2004 and the second was a march to Parliament in protest at New Zealand First's Deletion Bill that threatened to delete all references to Te Tiriti O Waitangi from legislation. I believe a process like this is valuable in teaching our students the value of Maori taonga and our rights to stand against those whose actions have huge impacts on Maori society. It is the application of the social justice principle. Participant 3

Illuminated within the above quote, is that this participant chose the type of protests based on defending the Treaty of Waitangi (which also includes protection of Maori taonga as outlined in Article 2). The standing of the Treaty of Waitangi has long been a source of conflict in New Zealand.   This example highlights how volatile the debate about the Treaty of Waitangi can be and how important it is for Maori peoples that the Treaty is respected in all parts of society. This participant describes participating in social action as implementing the principle of social justice.

Another form of social action mentioned by participants was choosing to work where Maori knowledge and practices were valued. For example, one participant mentioned that working in the area of Maori education was for her, a form of social action. Two participants mentioned that they chose to develop their own Maori agency. Engaging in social action in this sense can be seen as supporting the empowerment of Maori culture and values at the community and/or organisational levels. According to Minkler and Wallerstein (1999) individuals, communities and organisations can gain mastery by changing the social and political environment to improve equity and quality of life (p, 40). Therefore, for these participants, a form of social action is claiming space for Maori values and practice that would make a difference at the institute or organisational level. Similarly, one participant believes that her work as a Maori counsellor is a form of social action.

> Should we not give the best of ourselves to our people and indeed all that we come in contact with? I believe that our work we do is focused on social change. Participant 6

On an international scale, another form of social action is sharing strategies with other oppressed groups. One of the participants cited her experiences of teaching with other Indigenous peoples specifically Inuit peoples of North Alaska.

> I was reminded of the codes of practices that I had instilled in my students, so I was mindful of the fact that the Inuit were a different culture and I needed to allow them to speak in their own language. I was there to help explore their tikanga rather than mine. It was a blessing to see them move forward at their own speed and for their own reasons. Participant 8

This participant was able to draw on her own experiences of working with Maori students and apply these to working with Inuit peoples. Her example highlights her teaching preference, which was to draw on the cultural and language experiences of the group and let them determine the pace and focus of their learning. Although, there are differences between Inuit and Maori peoples there are also similarities. One of these is the value placed on the survival of language.

Urtnowski (2009) explains that "the daily life, traditions, customs, and stories, the knowledge of the Inuit are embedded in their language, Inuktitut and Inuit survival is intimately linked to the knowledge contained in the language (p 20).

As this participant suggests, there are other Indigenous peoples who share a similar colonial story to Maori and there is value in sharing stories and strategies with like-minded groups. Importantly, this participant brought to the center the value of giving voice and authenticity to the Inuit peoples.

It is apparent from the examples provided by the participants that many were interested in making some type of difference to changing either the social or political environment dependent upon what was relevant and meaningful for them. Many of the examples of social action choices were relevant to making a difference for Maori, particularly for fostering a positive place for Maori culture. The last participant reminds us about the value of giving voice and respect to people of other cultures and that there is a place where a common ground can be established in an empowering and respectful manner.

Specific Changes

I asked the participants what specific changes they had made since they participated on the Te Whiuwhiu o te Hau programme either as a participant or developer. For most of the participants, the specific changes they made were evident in both their personal and professional development. Examples of personal development changes mentioned were in the area of self-esteem, confidence, a positive outlook on life, lifestyle changes with family, friends and colleagues. One participant mentioned that he changed his outlook on his health citing that "I added physical training in the gym as part of my self-care plan".

Some participants mentioned changes they made in the area of their profession.

> My own professional development has improved along with confidence,
> self-esteem and ability to apply my own learning not only with Maori but
> across the board. The confidence of having a recognised qualification has
> opened doors to more learning and professionalism. Participant 1

Two participants developed a Maori Counselling Agency that provided Maori-based counselling practice to their clients. Since graduating from the programme they maintained a connection to the Te Whiuwhiu o te Hau programme through providing fieldwork placements for students and being assessors. Another participant described her agency allowing her to create several programmes for the community as well as respecting her ability to bridge Maori culture and counselling practice within the agency's mainstream service.

> The learning enabled me to create several programmes that have been
> utilised in the community. From these programmes I have succeeded in
> getting full-time employment that I passionately enjoy. I now work
> alongside my people and others of different cultures, helping and
> supporting them to create social change. Participant 2

It would seem that these participants are highlighting that they were able to integrate their learning into practice. It would seem that the specific changes they made were in fostering Maori culture and values into their agencies.

Two other participants later became tutors on the Te Whiuwhiu o te Hau programme. As graduates, they have a solid grounding in the programme. This gave them the experience and confidence to assist with making changes to the modules on the programme. One participant explained

> The changes I contributed to was to prepare Te Whiuwhiu o te Hau
> students to make an easier transition from the Diploma into the Bachelor
> of Applied Social Sciences (BASS). I think it was important that students
> were given a basic introduction to research as these are significant
> requirements in BASS. Participant 4

It is apparent that these latter participants sought to make change by teaching, in this case on the programme. They also made changes at the curriculum levels by adding texts, developing resources and suggesting changes to the module content areas.

It would seem that the specific changes that participants made were in the area of personal development and in fostering and expanding the field of Maori counselling. This gives insight into the forms of practice that the participants are involved in. Many of them drew from their experiences and learning they gained from the programme. Most of them kept connected with the programme either as placement supervisors or tutors. It would seem that Te Whiuwhiu o te Hau over the years has been a supportive hub for graduates of the programme. A unifying factor of the programme is that the tutors of the programme continue to foster connections across the generations of students.

Summary

Three themes were revealed with respect to the domain "Reactions to the Learning". The question of what would happen if the programme no longer existed revealed aspects of the programme that were beneficial. Participants revealed that the programme teachings assisted them to strengthen areas of their personal development and for some this helped them to make a positive impact on their families. Students were able to gain meaningful employment and strengthen their professional development. With respect to the question about recommending the programme to others, all said yes. Their responses gave a clue about what was beneficial about the programme. The range of responses included the programme enables students to make positive changes in themselves and their communities as well as upskilling them in the area of tikanga practices and counselling skills. In regard to social action, it is apparent from the examples provided by the participants that most of them were interested in making some type of difference to changing either the social or political environment dependent upon what was relevant and meaningful for them. Forms of social action mentioned included protests, anti-oppression works, Maori education and fostering change that reflect

Maori centered counselling practices in agencies. One participant reminded us about respecting people of all cultures by establishing a common ground in a respectful manner. It would seem that a thread coming through is that the social action choices are linked to anti-oppression work and creating spaces that embrace difference.

With respect to specific changes, personal growth and development work was important for some participants. This particular area is emerging as being a meaningful aspect of the learning journey. Doing introspective work is part of the training required for the helping field. However, I would dare to take this step further that it is also important that reflective work is cultivated for oppressed groups as well, particularly if they are the target of racism and assimilative legislation. The participants highlighted that the programme offered them the opportunity to work through confidence issues and consequently, this gave them the opportunity to make relevant personal changes. Another specific change that was mentioned was in the area of feeling empowered and supported and be a contributor and collaborator to the Maori Counselling field. In being a contributor, graduates carry on the work of creating and expanding Maori counselling tools and models for practice. For a few of the participants they chose to continue the work of fostering a Maori counselling practice in their agencies. Perhaps as an overarching theme, there is clear evidence that graduates are integrating Maori culture and values in their practice, and secondly that their efforts are extending into areas of cross-cultural work.

Illustration of the key issues for the domain "Reactions to the Learning" can be discerned in the following box.

Domain	Themes	Key Issues
Reactions to the Learning	Benefits of the Te Whiuwhiu o te Hau Maori Counselling Programme	Personal development and Employment.
	Social Action	Forms of social action: includes protests, anti-oppression work, upholding Treaty, Creating new Maori agency, Supporting other

		Indigenous cultures.
	Specific Changes	Personal growth and development, Fostering Maori values and culture, Integrating Maori centered counselling practices, Fostering cross-cultural relationships.

In concluding the findings section for the Te Whiuwhiu o te Hau programme, the three main domains of process, impacts and reactions to the learning have provided glimpses of key approaches and issues that have emerged from the viewpoints of the participants. These key issues will help to formulate overall finding ideas for the overall research. I will explore the key issues further in Chapter Six.

Chapter Five: Native Human Services Social Work Programme Case Study

Introduction

I first met faculty and staff of Laurentian University and the University of Sudbury in September 2004 at a research summit in Sudbury, Ontario. A collaborative agreement was arranged between Laurentian University and my previous employer WINTEC (Waikato Institute of Technology) to carry out a research project exploring decolonising methodological approaches to research. Summit participants were drawn from Maori, Native researchers and non-Native researchers. It was at this summit that I first came to learn about Native peoples of Canada and their experiences of colonisation, and recognised many similarities to colonisation in Aotearoa. I became excited to learn from our new Laurentian colleagues about their Native initiatives, particularly in the area of decolonisation, Native research methodologies and the Native Human Services programme.   A return trip was organised in July of 2005 with a group from Laurentian University visiting WINTEC at Hamilton. The purpose of this visit was to complete the research project and immerse the visitors more fully in Maori culture. A draft paper was prepared at this meeting and planning for possible publications and conferences was discussed. A collaborative paper that reflected the passion and aspiration of the group entitled *Keeping our fire alive: Towards decolonising research in the academic setting* was finalised and submitted for publication (Moeke-Pickering, T., Hardy, S., Manitowabi, S., Mawhiney, A., Faries, E., Gibson-van Marrewijk, K., Tobias, N., & Taitoko, M. (2006).

I was searching for a case study to incorporate into my thesis and felt that the Native Human Services programme had some parallels with the Te Whiuwhiu o te Hau Maori Counselling programme. I suggested the Native Human Services case study to members of the group and was delighted to receive their initial support. I then made a formal approach to the Native Human Services Unit and Laurentian University in October of 2005 which was subsequently endorsed. Since then, my understanding of the Native Human Services programme at Laurentian University and the political, social and cultural context in which it is embedded has grown.

The learning I have gained from carrying out this case study has deepened my understanding of Native peoples, their culture, their resiliency and their respect for all of creation. My experience parallels that of Monture-Angus (1995), who commented "my First Nations teachers have told me that I must double understand. It is not enough to get the knowledge into my head. Instead, I must also get the knowledge to my heart so that I will live what I have learned" (p. 38).

In the first section, I provide a brief historical overview of the Canadian pre-colonial and colonial background to set the context for this case study. I then examine assimilative legislation that impacted Native peoples focusing on education and health as these are central themes to my research. The second section of this case study is about the Native Human Services programme. I begin with a review of literature about Social Work in Canada, followed by Native Social Work. Then I review the key developmental phases of the programme itself, followed by course content choices and main pedagogies. The case study covers the major themes and key findings from the interviews that were conducted from October 2005 to January 2007.

Brief Overview of Pre-Colonial period in Canada

The following is a brief overview of the pre-colonial period prior to European colonisation. According to their traditional beliefs, Native peoples have been in the Americas from the beginning of time (Steckley & Cummins, 2008). Many Native peoples refer to the Americas as Turtle Island. Although the stories of how Turtle Island received its name differ, there appears to be a consensus that Native peoples believe that they originated from the land now known as the South Americas (Steckley & Cummins, 2008). Beliefs held by the Native peoples about their origins are found in their traditional stories handed down orally from generation to generation and still deemed important today (Reed, 1999). Storytelling is an oral method of sharing history, knowledge about life or an event and an attempt to convey some version of their truths (Archibald, 2008; Steckley & Cummins, 2008). Because Native peoples trace their roots from diverse cultures, oral histories will be different but there is also considerable overlap. For

instance, many Native stories reflect a respectful relationship between humans and the natural world. This stems from a belief that everything has a spirit and should be honoured (Nabigon, 2006). Native peoples have a special affinity with nature, animals, plants and birds believing that humans are on an equal plane with them (Nabigon, 2006; Monture-Angus, 1995; Reed, 1999). Monture-Angus (1995) shares her teachings on creation:

> The ways of my people teach that there is a special beauty in living life according to the old First Nation ways. These old ways teach us how to live in respect of creation. Part of this special beauty we have been given is our ability to learn about creation. A person is never so complete that he or she has a perfect understanding of creation. Learning is, therefore, a lifelong process. Because all living things – the animals, plants, humans, the winged, and the water life – are part of creation, we are all created equal (p. 26).

Oral histories authenticated Native beliefs, customs and histories (Archibald, 2008). Oral evidence has recently become accepted by official Canadian bodies contributing toward historical and legal evidence (Monture-Angus, 1995; Reed, 1999). History shows that Native peoples moved across the North Americas and settled in various places. Early Native groups were hunters and gatherers and, therefore, lived migratory lives (Mandell & Duffy, 1999; Reed, 1999). Some followed the buffalo (like the Blackfoot); some hunted the caribou in the Sub-arctic, while others gathered resources from the waters on the West and East coasts (Ponting, 1986; Steckley & Cummins, 2008). A connection with the land and methods of gathering informed their worldviews. Over time, some groups settled in permanent areas.

Early ethnographers categorised the Native peoples into six major cultural areas these being: arctic, subarctic, northwest coast, plateau, Great Plains and the eastern woodlands (Reed, 1999). Another category was based on language groupings. In total there are 11 Native language families these being: Algonquian, Athapaskan, Eskimo (*sic*)-Aleut, Haida, Iroquoian (*sic*), Kutenai, Salishan, Siouan, Tlingit, Tsimishian, Southern Tsimishian and Wakashan (Steckley & Cummins, 2008). Somewhat, these categories help to gain an understanding of territory, language and kinship groupings of Native peoples.

Likewise, it also implies the similarity of the various Native peoples and their cultures.

Traditionally Native peoples lived in communities where the family and extended family played a major role with members depending on one another for communal functionality (Mandell & Duffy, 1999; Reed, 1999). The roles of elders, men, women and children were considered important and mutually respected.

> Extended family-kin bands subdivided into smaller residential sub-units or nuclear households clustered together, with 35-75 people who split off during the year to hunt over a wide area. Economically, the sub-units or smaller households kept in touch with and relied on one another to exchange food, tools, equipment, and other material product (Mandell & Duffy, 1999, p. 18).

In some Native groups, families belonged to specific clans. Within the Six Nations, people are divided into a number of clans. For example the Mohawks divided families into the Wolf, Turtle and Bear clans (Reed, 1999). The Haida (of the east coast) had two clans the Raven and the Eagle (Reed, 1999). This particular custom conveys a connection with people's spiritual, cultural and territorial areas. This custom is still in usage today. Some clans were formed along matrilineal lines. This means that each dwelling was owned by a senior woman and senior matrons who made significant decisions and held political power (Ponting, 1986). The Eastern Algonquians formed their societies along patrilineal (descent from a male) lines (Steckley & Cummins, 2008).

Iroquoian and Algonkian nations inhabited what is now known as Ontario – the Canadian province where this study is situated (Elias, 1991; Steckley & Cummins, 2008). At the time of European contact in 1615 (based on observations of the Huron by Samuel de Champlain in 1615-16), eleven major Iroquoian tribes occupied southern Ontario with an estimated population of 18,000 (Cameron & Wherrett, 1995). These included the Huron, Iroquois, Petun, Neutral, Erie, Susquehannock, Seneca, Cayuga, Onondaga, Oneida and Mohawk nations. The Algonkian nations are divided across two areas - the Eastern branch and the Southerly Central branch of Ontario. In the Eastern branch were the Mi'kmaq, Maliseet, Western Abenaki, and Munsee (Delaware). The central branch groups

included the Ojibway or Chippewa (known today as Chippewa, Ojibway, Mississauga and Saulteaux); the Odawa (Ottawa); Potawatomi, the Cree and Algonquin (Cameron & Wherrett, 1995; Steckley & Cummins, 2008).

The proximity of water, including the Atlantic Ocean and the Great Lakes meant that fishing was a primary activity (Steckley & Cummins, 2008). Likewise, there are many forests in the Eastern areas providing wild plants and animals. In the south, corn-based agriculture was developed which included squash and beans providing food to groups.

The Iroquoians formed their societies based on clan organisation and chief succession (Steckley & Cummins, 2008). The Iroquoians linked their tribes along alliances and federations. In the mid to late 16th century, the Seneca, Cayuga, Onondaga, Oneida and Mohawk established a political and military alliance which became known as the Iroquois Confederacy or Five Nations. In 1722 the Confederacy was joined by the Tuscarora, leading to the name Six Nations (Cameron & Wherrett, 1995). The Algonkian nations together with the Potawatomi, who lived on the west side of Lake Huron, formed a loose Confederacy known as the Council of Three Fires (Cameron & Wherrett, 1995). This reflects the notion that each group was independent, self-governing and had their own social structures and cultural and political systems (Reed, 1999).

The Metis were also mentioned as a group living in Northern Ontario and is documented as a distinct cultural group as the offspring of fur trader Europeans and Native mothers (Steckley & Cummins, 2008). The Metis of Ontario did not identify themselves as a distinct 'nation', but rather as politically and culturally distinct communities (Cameron & Wherrett, 1995).

To summarise, having sole responsibility over their affairs for many hundreds of years and demonstrating kinship and political alliances shows that Native peoples managed their lives capably (Elias, 1991). A brief overview of the colonial context and its impact on Native peoples is described in the next section.

Brief Overview of the Canadian colonial context

The Native peoples of Canada are composed of heterogeneous groupings both culturally and linguistically (Steckley & Cummins, 2008). It is also important to note that they first experienced colonisation and assimilation at different times but all became profoundly affected throughout the course of post contact history. It was estimated that the Native population of the Americas prior to the arrival of Europeans was about 900,000 people of whom 220,000 lived in what is now known as Canada (Ponting, 1986). It is understood that the first contact with Europeans, by the Vikings, took place in Newfoundland about 1000 years ago (Steckley & Cummins, 2008). By the late 1400's European whalers made contact with the Inuit and thereafter more than 1300 British ships sailed by the north shore of Baffin Island (east coast) during the period of 1820-1840 (Steckley & Cummins, 2008). The movement of Europeans across North America was initially from east to west and then later from south to north (Talbot, 2009). Talbot (2009) records that the conquest of Native peoples took place in several stages; first, exploration along the unorganised frontier, second, trade and Christian missionary activity; third, European settlement with the resulting displacement of the Native peoples; and fourth, administrative control of the subject Indigenous peoples (p. 36).

Traders and Hunters were among the first explorers who came into contact with Native peoples. The fur trade is referred to as having an interest for control of the interior of North America between rival corporate and imperial interests (Payne, 2001). The traders brought the concept of trading goods which inevitably favoured the fur trade companies (Payne, 2001). Payne (2001) explains that "Aboriginal peoples responded to the new economic possibilities opened up by the fur trade by becoming traders themselves. Many exchanged trade goods for furs with more remote bands or began supplying posts with food and other products" (p. 8). This also had a down side. Trapping for animals took the hunters away from hunting their own food and making them dependent on receiving an income from the European fur traders. Steckley and Cummins (2008) state that, "during the 1930s and 1940s, the industry crashed when fashion changed, prices fell, and the fox were overtrapped. Inuit people starved as a

result" (p. 48). Traders brought with them the concept of capitalism and inevitably related systems of social control. The fur traders had an impact on Native peoples particularly on their hunting and gathering practices.

Throughout the early colonial period, Christianity had a major impact on Native communities. The so called civilization of Native peoples is made synonymous with Christianisation (Ponting, 1986, p. 27). According to Mawhiney (1994), overtly, Christianity was an attempt to salvage and convert the Native peoples. Covertly, it was also used to control Native customs and behaviour. In many cases, missionaries spearheaded the first white contact with Native peoples and were successful in learning Native languages and mores (Ponting, 1986). The Indian missions discouraged spiritual and ceremonial practices (Elias, 1991; Gibbons & Ponting, 1989; Jordan, 1986; Ponting, 1986). For example, missionaries sent to convert the Northwest Coast tribes viewed the potlatch[3] ceremonies as "the enemy" (Steckley & Cummins, 2008) and as an obstacle to the adoption of Christianity. The potlatch ceremony was banned in 1884 and the Sun Dance[4] was banned in 1895 along with other traditional ceremonies.

Europeans also brought their diseases with them. Smallpox and other infectious illnesses decimated the Native populations (Mandell & Duffy, 1999). The earliest record of decimation was between 1734 and 1741 when diseases swept through the Montagnais, Algonquians and Hurons of the St Lawrence and Ottawa Valleys (Waldram, Herring & Young, 1997). Estimates of population reduction amongst the Huron are between 16,000 and 32,000 (Waldram et al., 1997). Although such figures are estimates only, there is an inference that the effect across Native nations was uniformly devastating leading to social dislocation and the loss of social histories (Steckley & Cummins, 2008). As more Europeans arrived, it became inevitable that the old way of life for Native peoples would change.

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[3] The potlatch is both a sacred ceremony and a social and recreational celebration. Traditionally centered on hereditary names, the ceremonies can involve births, coming-of-age events, marriages and deaths. A key component in the potlatch is the giveaway (Steckley & Cummins, 2008).

[4] The Sun Dance is a religious ceremony practiced differently by several North American Indian Nations. During the sun dance, prayers, dancing, singing, drumming, the experience of visions and fasting are conducted (Reed, 1999).

The early visitors to Canada were mainly Europeans, especially British and French. There is an involved history of conflict between the British and the French including various alliances formed with Native peoples in the years leading up to Canada becoming a string of British colonies. In brief, various wars and alliances created what is now known as Canada. The formation of Upper Canada laid seed to the foundations of institutions and establishments. Upper Canada was a colony of both Great Britain and the United States between 1784 and 1828 (Errington, 1987). Errington (1987) claims that a "motley collection of farmers and artisans, labourers and merchants, and a few doctors, lawyers, and clergyman, abandoned their homes and possessions, forsook friends and family, and in defiance of the American Revolution, trekked north to the uncharted wilderness to start their lives anew. Here against innumerable odds, the loyalists founded a new British society in North America" (p. 3-4).

Further, it is presumed that this legacy laid the foundations for an English speaking society which embraced the 18th century British conservative values and traditions (Errington, 1987). The colonial leaders of that time were committed to the creation of a strong British community; however, due to the demographic and physical circumstances of the colony, many leaders stressed that it was both reasonable and sufficient to apply only the principles of Great Britain. Thus they asserted that the principles of the British constitution had to be carefully and judiciously applied to meet the specific needs of the New World community (Errington, 1987). The shifting and increasingly political beliefs articulated in Upper Canada in the 1820s were marked by ambivalence. Errington (1987) explains that "a number of social institutions and practices were patterned after those in the United States; and, most importantly, the colony's proximity to and continuing dependence on the United States made it impossible to indiscriminately reject all things American" (p. 36).

During the 1800s, the new settlers began to resent the American influence and by 1810 a growing number of influential Upper Canadians had come to believe they should fight for the existence of their own colony. Native peoples themselves were under duress to conform to the new colony. In Upper Canada, Native

concerns remained in the hands of the military until 1830 when they were turned over to the lieutenant governor of the colony (Steckely & Cummins, 2008). In Lower Canada (Quebec), the military also remained in charge of Native peoples until 1840 when Lower and Upper Canada were united as the Province of Canada in 1840. At this time, all Native matters were transferred to the governor general. In 1860, Britain assigned full control of Native matters to the colonies (Steckley & Cummins, 2008, p. 122). The Royal Proclamation became a part of Canadian law in 1763. The Royal Proclamation is a key document in the relationships between Native peoples and non-Native peoples (Helin, 2006). It summarised the rules governing British dealings with Native peoples and portrayed Indian nations as autonomous political entities living under the protection of the Crown (Helin, 2006). This legislation also set the stage for how land was to be acquired (i.e. by fair dealing, by Treaty or purchase by the Crown) (Helin, 2006; Steckley & Cummins, 2008).

The structure of the first government of the new Confederation reflected the British system (i.e. Prime Minister; Governor-General) (Murphy & Bain, 1998). On July 1, 1867, the Dominion of Canada was formed (Murphy & Bain, 1998). At its constitutional birth, Canada consisted of four provinces, Ontario, Quebec, New Brunswick and Nova Scotia. Over the following six years Manitoba, British Columbia and Prince Edward Island were added as provinces. The latter provinces were formed in later years, Northwest Territories (1870), Saskatchewan and Alberta (1905), Newfoundland and Labrador (1949), and Yukon and Nunavut (1999).

Legislation and policies enacted by early governments had a dramatic impact on Native peoples, their way of life, their customs, their leadership and their social systems (Steckley & Cummins, 2008). The Royal Proclamation of 1763 and, the Indian Act of 1876 established policies for assimilation that ultimately resulted in separating Native peoples from their lands and cultural practices (Nicholas, 2001).

In 1857, the Province of Canada passed a law entitled the Act of Gradual Civilization of the Indian Tribes in the Canada's (Steckley & Cummins, 2008). While providing a means for granting full citizenship to Native peoples, the Act

was intended as a substitute for the loss of one's Indian status. In 1869, the Act for the Gradual Enfranchisement of Indians of 1869 imposed a form of government on Indian Bands (Mawhiney, 1994). This was a means of controlling the leadership of the Bands. Perhaps the legislation that is most widely talked about is the Indian Act of 1876. This was the primary legal instrument of the government's assimilationist policy – a policy designed to bring Indians in Canada into full citizenship (Helin, 2006). The Indian Act contributed to the re-definition of what is meant by an Indian, legally dividing Native peoples into three categories: status, Treaty, and non-status (Talbot, 2009). The Act re-defined the role and status of Native women (Gibbons & Ponting, 1989). As mentioned previously, the Iroquois created their society along matrilineal lines. Their women were regarded as key decision makers. The Indian Act in particular section 12.1.b disabled this custom, in that an Indian woman who marries a non-Indian man loses her status as a registered Indian (Ponting, 1986). As recently as 1973, this provision of the Indian Act was upheld by the Supreme Court of Canada. This was a divisive move intended to make Indian woman landless and further to reduce the number of Indians living on the reserves. In effect, the Act diminished women to become an appendage to men and property (Ponting, 1986). In 1985 an amendment to the Indian Act, now known as Bill C-31, introduced a number of important changes (Ponting, 1986; Steckley & Cummins, 2008). These changes included removal of the Indian register rules of the earlier Indian Act, making the new rules gender-neutral for all children born to a registered Indian parent on or after 17 April 1985 and at last allowing the First Nations to establish their own rules governing their Band membership (White, et al., 2003). Further, under these new rules, entitlement to Native registration became a birthright that cannot be gained or lost through marriage or other events (Ponting, 1986; White, et al., 2003). A major limitation of Bill C-31 is that those children born two generations after their registered parent (those who married a non-status Indian) are not expected to qualify for registration. Unlike the rules of the old Indian Act which guaranteed registration to nearly all descendants of registered Indian males, Bill C-31's rules have the potential to result in the extinction of future Native populations (White, et al., 2003). While Bill C-31 could be viewed as being somewhat of an improvement, the fact remains that the definition of Native identity is still under government control.

From 1867 to 1873, Native peoples were under the jurisdiction of the Secretary of State under the new Confederation. Native peoples and lands reserved for them became a federal responsibility (Steckley & Cummins, 2008). Treaties were set up with various Bands with the first Treaty being signed in 1670. In the Ontario province, a series of surrenders of territory were concluded between the mid-1700s and 1850 which covered most of southern Ontario (Cameron & Wherrett, 1995). In 1850, the Robinson-Superior and Robinson-Huron treaties between the Crown and the Ojibway covered about 54,200 square miles on the northern shore of Lakes Huron and Superior. Treaties were set up with the intent of securing land surrender although Bands were allocated "reserves" as a trade off (Cameron & Wherrett, 1995; Steckley & Cummins, 2008). In 1862, the Manitoulin Island (home to six Ojibway reserves) Treaty opened up the island for settlement by non-Native people. The Wikwemikong chief (of one of the Island's largest Ojibway reserves) did not accept this Treaty, and that reserve remains unceded to this day. By 1923, the treaty-making process in the Ontario province came to a close with the signing of the Williams Treaties with the Chippewa of Rama, Christian Island and Georgian Island, and the Mississauga of Rice Lake, Mud Lake, Scugog Lake and Alderville (Cameron & Whetton, 1995). These latter treaties were intended to settle disputes arising out of earlier treaties and outstanding land claims. In the following years numerous other Treaties were signed across Canada with other Native Bands and Nations.

In 1924, one year after the signing of the last Treaty in the Ontario province, the Native nations were faced with the Canada-Ontario Indian Reserve Lands Agreement. Without any consultation with the Native population, this agreement between the federal and provincial governments transferred all rights and interests of the province in reserve land and resources to the Federal government to be administered for the benefit of the Native Band. It also entitled the province to 50 per cent of the proceeds of mineral sales from the reserve lands (Cameron & Whetton, 1995). This was a further erosion of Native control over their lands and indicative of the deception carried out by the Federal government of the day to gain access to mineral resources which ultimately led to strengthening their

economic base. Other legislation could be cited here but the above examples are sufficient to illustrate the general pattern.

The purpose of this section is to provide a background of pre-colonial and colonial aspects of the Canadian context. It is clear that Native peoples were the First Peoples in the North Americas prior to the arrival of Europeans in Canada. They had a long established history and forms of social organisation prior to European arrival. During the establishment of the colonies and the colonisation process, assimilative legislation dislocated Native peoples from their lands, territories and their cultural ways of living and being. One of the main purposes of the colonies was to control the Native peoples, in this case the control was mainly via the military and then later by various colonial leaders. In referring to the Indian Act of 1876, Steckley and Cummins (2008) assert that the "essential thrust of the legislation was to centralise and codify all legislation and to solidify the position of Natives as wards of the state" (p. 123). Further, the Indian Act restricted how First Nations and Band councils could allocate their own monies and resources (Helin, 2006). Assimilative pieces of legislation have a history of restricting the personal freedoms of Native peoples. This forms the basis to present conditions for Native peoples.

As the focus of my research is on education and as social work is concerned with health and wellbeing, I have focused on those legislative instruments that have impaired advances in education and health. These are reported in the next section.

Impact of Assimilative Legislation on Native peoples education and health

This section reviews the impact of assimilative legislation on Native peoples' education and health. I have focused on these two areas as they are of most relevance to this research. I start by reviewing literature on Native education followed by literature on Native health.

Assimilative pieces of legislation were attempts to restrict Native education. According to the 1880 version of the Indian Act, if a Native person wanted a

higher education or to pursue a professional calling, she/he had to legally become a non-Native to do so (Helin, 2006). Many other restrictions on education for Native peoples were set in place by the government. The two policies most often referred to are the Residential School system (linked to the Indian Act) and what has become known as the Sixties Scoop. The early schools (the first was established in 1830) were set up to promote Christianity and Western culture at the expense of Native culture (Steckley & Cummins, 2008). The responsibility for Native education was largely delegated by the government to the churches who went on to play a major role in the education of Native peoples (Helin, 2006; Ponting, 1986). For example, the Industrial and Boarding schools were developed during the 19th century funded by the Federal government and run by religious denominations (Ponting, 1986). From 1879 onwards these schools were modeled after Carlisle Indian Industrial School in Pennsylvania, USA established in 1878 by Lt Richard Henry Pratt. Steckley and Cummins (2008) poignantly captured the deep-seated attitude directed at Native peoples via Pratt's motto for Native education which was "kill the Indian in him and save the man" (p. 191).

In 1910, the Federal government decided to focus Native education on the residential school system, run by the various religious denominations. Attendance at such schools was compulsory. Aboriginal languages, customs, and habits of mind were often violently suppressed (Helin, 2006). These schools were poorly funded and were assigned a deliberately "dumb downed" curriculum (Steckley & Cummins, 2008). Perhaps the most notorious aspect of the residential school system was the emotional, physical and sexual abuse meted out to the children (Helin, 2006; Monture-Angus, 1999; Nicholas, 2001; Steckley & Cummins, 2008). The depth of the abuse and its ramifications is aptly captured by Monture-Angus (1999).

> Our children (many of whom are now the adult leaders in our communities) survived by looking the other way. This behavior may have helped them survive the incidents of abuse in residential schools, but it now has a larger negative consequence for our communities. Many reports document the catastrophic levels of violence and abuse against women and children that occur in First Nations communities. It is not just violent behavior that was picked up in residential schools, so was the ability to look the other way (p. 25).

Sections 114-123 of the Indian Act (1951 version), deal with Native education (Longboat, 1987). These sections apply only to those Native persons resident on reserves. The most important of the sections are 114 and 115 which authorise the Minister of Northern and Native Affairs to establish, operate and maintain schools for Native children (Longboat, 1987). Under these sections, the concentration of power is designated to the Minister to control Native education.

During the 1960's the practice of taking Native children from their families (and in some cases, dispersing them across provincial borders) resulted in what is referred today as the "Sixties Scoop". Linked to the amended Indian Act of 1951, the Sixties Scoop allowed the provinces to be responsible for the welfare of Indian children, allowing officials to forcibly remove children and putting them into foster homes where they were all too often beaten, and sexually and emotionally abused (Nicholas, 2001; Steckley & Cummins, 2008).

The history of Native education appears very dismal and disheartening to review. Education for Native peoples was a deliberate tool of assimilation and oppressive teaching practices resulting in the subjugation of Native children. This was in complete contrast to First Nations' aspirations for their children as aptly stated in the following quote "We want education to provide the setting in which our children can develop the fundamental attitudes and values which have an honoured place in Indian tradition and culture" (National Indian Brotherhood, 1972 p. 2). As reported in chapter two, Native peoples are actively involved in fostering, reclaiming and revitalizing Native education (Alfred, 2005; Battiste, 2002; Dumont, 2006). This stance illustrates Native self-determination in education.

With respect to Native health services provision, infectious diseases, especially acute community infections introduced from Europe, struck Native peoples communities and ultimately lead to a population decline (Talbot, 2009; Waldram et al., 1997). Tuberculosis remained largely out of control by the middle of the twentieth century. The spread of disease was exacerbated by the poor conditions under which some Native communities lived. Under the Indian Act, many First

Nations were relocated to reserves. In these reserves, overcrowding and minimal resources guaranteed a rapid rise in the concentration of diseases such as tuberculosis (Waldram et al., 1997). High mortality rates at the residential schools due to overcrowding and poor conditions were also prevalent (Ponting, 1986). Waldram et al. (1997) provide an example of the conditions at a school for Blackfoot Indians.

> The schools were 'drafty and crowded, food scanty and often unappetizing' (ibid.). Part of the problem was the low government grants provided to the mission societies to operate the schools, and adequate nutritional programs and health services were difficult to attain. Many schools tended to be sealed shut to conserve heat, thus restricting the flow of fresh air (p. 135-136).

From the end of the Second World War to the early 1990s, most infectious diseases were brought under control (Waldram et al., 1997). However, there was a shift of attention to the alarmingly high statistics associated with other diseases such as heart disease, diabetes, hypertension, and obesity (Waldram et al., 1997).

The trade in alcohol had many disruptive effects on Native peoples (Steckley & Cummins, 2008; Waldram et al., 1997). The fur traders in eastern Canada introduced alcohol as early as the 1670s. Alcohol was used as an inducement to participate in fur trading (Steckley & Cummins, 2008). Presents of alcohol were made to Native peoples at the trading posts in exchange for goods. The by-product of alcohol consumption was a variety of social problems which included sexual and physical assault, prostitution of Native women, serious drunkedness and binge drinking (Waldram et al., 1997). The impact of alcohol abuse continued to be experienced by following generations (Steckley & Cummins, 2008). Over the latter part of the nineteenth century, due to many concerns raised by both Native leaders and traders themselves, alcohol supplies to Natives dried up, aided in part by an Indian Act prohibition on registered Natives (Waldram et al., 1997).

Access to proper health care was restricted. One of the most controversial issues in the field of Native health care, concerns the 'Treaty right' to free medical services for Native peoples (Waldram et al., 1997). Under the Indian Act, the

Federal government is responsible for both registered and Treaty Indians (Waldram et al., 1997). In many areas, the Federal government does not take responsibility for Native peoples who move off the reserves to live elsewhere. Native peoples who lived off-reserve were required to find their own health care services. As highlighted earlier, under the Indian Act Native peoples were either induced to move off-reserve or through inter-marriage lost their status. Thus, many Native peoples did not qualify for free health care under their Treaty rights. For those who did live on reserves with Treaties, health needs were controlled by the government. For example, Treaty Six (Plain and Wood Cree from the Saskatchewan and Alberta Provinces) is the only Treaty that specifically mentions medical care. Even that was restricted. As Waldram et al. (1997) explain, one of the clauses of that Treaty states that "a medicine chest shall be kept at the house of each Indian Agent for the use and benefit of the Indians, at the discretion of such Agent" (p. 142).

As noted earlier, the 1884 amendment of the Indian Act outlawed traditional ceremonial practices. Some of these practices were a means of healing. Thus assimilative legislation restricted the ability of Native peoples to seek health needs from their own cultural healers (although some traditional ceremonies and healing practices continued underground).

As of October 2009, the population of Canada totalled 33,873,400 (Statistics Canada, 2009). In the 2006 Census, over 1.1 million people reported having at least some Native ancestry, representing 4 percent of the total population (Statistics Canada, 2009). Native peoples in Canada are increasingly urban (54 percent). Almost half (48 percent) of the Native population are children or youth aged 24 and under compared with 31 percent of the non-Native population. Between 1996 and 2006 the Native population grew by 45 percent nearly six times faster than the 8 percent rate of increase for the non-Native population (Statistics Canada, 2009). The birth rates are twice the national average for Native peoples but the gap in life expectancy between Native peoples and other Canadians is seven years. Addictions and solvent abuse are reported as serious; likewise cancer and diabetes rates are extremely high compared with the national average (White, et al., 2003). As at 2005, the figure for Native children in the

child welfare system was ascertained to be between 22,500 and 28,000 (Helin, 2006, p. 110). The Native rate of incarceration is nearly eight times that of non-Native peoples (Helin, 2006). As these figures show, Native peoples remain significantly disadvantaged compared to other Canadians.

In summary, this section helps to understand the impact of colonial and neo-colonial policies on Native peoples. I highlighted the various pieces of legislation that had a major impact on Native peoples, particularly legislation related to education and health. Several policies covering the period of Canadian colonial history demonstrate that a series of controlled actions were employed to assimilate and subjugate Native peoples. The purpose for reviewing such legislation is to highlight the systematic processes that were used and particularly how these impacted Native peoples. As outlined in chapter two, Native peoples have actively engaged in resistance and self-determination strategies for Native education and health throughout these periods of oppression. Although colonisation and assimilative practices has a devastating impact on Native peoples what is exciting is that a renaissance of their traditions, histories, languages, governance and knowledges is underway. As a result, the capacity of the people to revitalise their culture has grown. In the next section I provide a background for the establishment of the Native Human Services Social Work programme at Laurentian University. The rationale for the establishment of this programme can be linked to self-determination goals for Native education and health concerns that flow from what has just been described.

Background of the Native Human Services Bachelor of Social Work (Honours) Programme

I begin this section by outlining Social Work in Canada, the history of Native-based Social Work programmes, and the Native Human Services Bachelor of Social Work Programme at Laurentian University.   I do so to provide a context for this research and the participants' stories.

Brief Overview of Social Work in Canada

Hick (2006) states that social work in Canada established itself as a vocation committed to major social reform, social change and the eradication of poverty. Three distinct phases are evident in the history of social work practice. Hick (2006) describes these as the era of moral reform, the era of social reform and the era of applied social science (p. 45). Hick (2006) provides an outline of key events that developed under each phase. In the first phase of moral reform (to 1890) private charity organisations developed often in association with churches. Many of the individuals involved became the early social workers although they might not have been labeled as such at that time.

During phase two, the social reform era, a shift occurred from private philanthropy charity type work to funding provided by government bodies. This shift provided the impetus for the development of social work as an occupation. Also in this phase, the notion of scientific philanthropy emerged influencing a scientific approach to practice which was a departure from a moral judgement approach (Hick, 2006). The notion of viewing the client as having a problem and the role of social worker as finding an objective solution flourished under such a scientific approach. During this phase the rise of trained social workers was apparent, with the first programme being established in 1914 at the University of Toronto. In 1927 the Canadian Association of Social Workers was established.

During the phase of applied social science (1941 to the present), a number of factors created the need for social workers such as: post-World War II assistance

for families and returning veterans; the Family Allowance fund; the Old Age Pension fund; and Disability and Child Welfare to name a few. These programmes and others precipitated a need for more qualified social workers. During this phase, a number of key models were introduced that shaped social work practice. These included the integrated approach, the problem-solving approach, the behaviour modification approach and the structural approach. With the increased demand for social workers, there was also an increase in college and university social work programmes. In 1967 the Canadian Association of Schools of Social Work was established to oversee professional university-based education programmes in Canada. Currently, there are 34 universities and 46 colleges across Canada, which provide social work education at various levels.

The political climate during the 1960's set the landscape for Native peoples' seeking control over their affairs. For example, the Hawthorn Report of 1967 revealed the poor living conditions of status Indians on reserves, indirectly incriminating federal authorities as neglectful (J. Turner & F. Turner, 2005). The *Statement of the Government of Canada on Indian Policy* (also known as the White Paper) of 1969 was introduced as a policy that would integrate Native peoples into mainstream society (Mawhiney, 1994). Instead it incited the removal of entitlements to land and services for Natives and was also described as a termination plan (King, 2003).

In response to the White Paper the chiefs of Alberta asserted their collective and cultural rights in a document named *Citizens Plus* (J. Turner & F. Turner, 2005). This stated that they were legally and culturally distinct from Euro-Canadians and argued that their traditions, culture, social practices and goals for self-sufficiency made them responsible for the welfare of their own people (Mawhiney & Hardy, 2005). An underlying intent of Citizens Plus was also to get the government out of Indian business (King, 2003). Another important document was the much cited *Indian Control of Indian Education,* which signaled a message to Native peoples to take control over their educational affairs (National Indian Brotherhood, 1972). Both documents are cited by numerous authors as planting the seeds for self-determination at the community, social and political levels.

As recounted earlier in this thesis, many federal services, including the child welfare and residential schools, which were operating on behalf of the Federal government adopted practices contrary to the wellbeing of Native children and their families. Native children suffered psychological, emotional and sexual abuse in residential schools, and many were separated from their families and communities. During the 1960's and 70's, between 30-40 percent of Native children were made legal wards of the state (Hick, 2006). Until the mid 1900s, the Federal government delivered and virtually controlled all programmes and services to Native communities (Hick, 2006). The Federal government was blamed for being neglectful in the way it addressed issues relating to Native peoples (Mawhiney & Hardy, 2005). Canadian child welfare authorities recognised the damage caused by assimilative approaches so by 1990 the Federal government made an effort to support and fund Native child welfare agencies (Hick, 2006). Initially these Native child welfare agencies were underfunded and were required to follow mainstream regulations. However, over time the need for a Native approach to healing was recognised. This stance was reinforced by *The Royal Commission on Aboriginal Peoples Report* (1996), which identified the need for Native, and non-Native health and social workers to work alongside each other (RCAP, 1996). The Commission's Report endorsed incorporating traditional knowledge and training into the development of Native health and social work training recommending that this training complement Native agencies and services. A thread coming through in the literature and indeed from Native peoples is the desire for a distinct Native approach to healing their communities.

Brief Overview of Native-Based Social Work Programmes in Canada

At the time of writing this thesis, there are two stand-alone Native-based social work programmes that have been accredited by the Canadian Association of Schools of Social Work. What is meant by stand-alone is that each programme is situated within its own school. For example, the Native Human Services programme is situated within the School of Native Human Services. Likewise, the Bachelor of Indian Social Work and the Masters of Aboriginal Social Work programmes are situated within the School of Indian Social Work at the First

Nations University of Canada located in Saskatchewan. Both these Schools function independently, with their own operating budget and faculty. There are also a large number of Native social work programmes situated across universities and institutes. These programmes share governance structures under Social Work programmes and operate as a stream, specialisation or field. All the Native social work programmes provide a Native-based curriculum and pedagogy. The difference between the stand-alone schools and those that are stream-based is that they fall under different governance structures.

The term Native-based social work is used here to indicate that the programme content, the degree of autonomy and the pedagogical approach reflects a Native worldview. Sinclair (2004) claims that Native social work education is an emerging pedagogy framed within colonial history and an Indigenous worldview (p. 49). Recognising that social work was taught and practiced predominantly from Western theory, pedagogy and practice, Native social workers began to question the relevance of mainstream social work education for Native students and the perpetuation of mainstream social work practice being employed for Native clients (Sinclair, 2004). To gain insight into the early beginnings of a Native social work programme, I draw on literature that pertains to the development phases of the first Native social work programme that was established in Canada. This programme is the Bachelor of Indian Social Work which was initiated by the University of Regina, Faculty of Social Work in 1973. In 1976 the programme moved under the Saskatchewan Indian Federated College now known as the First Nations University of Canada. This was the first Native-based social work programme to be recognised for its Native content and practice and subsequently was the first to be accredited by the Canadian Association of Schools of Social Work in 1991. The emphasis was upon the acquisition of social work knowledge that is relevant from a First Nation's perspective.

A number of initiatives arose from the joint efforts of the faculty from both the Bachelor of Indian Social Work and University of Regina School of Social Work. The faculty, are acknowledged for spearheading Native social work opportunities that subsequently spread across other provinces, as well as influencing federal and provincial policies. In 1981, the Welfare Grants Division of Health and Welfare

Canada (a government department) claimed that social work education in Canada was out of touch with the social development and circumstances of persons of Indian ancestry (Stalwick, 1986). In response, faculty from the University of Regina and the Indian Social Work programme submitted to Health and Welfare Canada a proposal to carry out an action research project (which involved Native team members) with the aim of learning how best to accommodate Native students and to take stock of what training courses were offered to see which would be the most effective (Stalwick, 1986). The project named "*Indian and Native Social Work Education in Canada: A study and demonstration of strategies for change*" began in 1982. Later, the project shortened its name to the 'Taking Control Project'. A number of goals were adopted which included looking at the history of social work education, understanding education for oppressed groups, participation and dialogue for change and, embracing joint analysis and perspectives. It was important for the project team that they worked with community groups, attended conferences and attended pertinent self-government hearings (Stalwick, Bitternose, & Howse, 1985).

The project team invited key people, mostly educators of Native ancestry from across the provinces, to attend two conferences. The first conference, the Invitational Consultation on Curriculum, was held at the University of Regina in 1984. The main agenda item at this conference was parallelism in social work education and how that is carried out in the human services field (Stalwick, 1986). A second conference that year, *Strengthening Tribal Families*, focused on "what succeeds in children's and family services" (Stalwick, 1986). The project was successful in bringing together informed judgements from a number of educators, community groups, social work professional association representatives and consumer witnesses aimed at taking control of Indian ancestry as an organizing concept (Stalwick et al., 1985).

One of the outcomes from the Taking Control project was the production of study guides (both written and audio-visual) to assist learners to understand concepts critical to a social work curriculum for Native peoples. Some of the concepts mentioned in Study Guide One are: creating and sharing knowledge; learning from others – reflect then act; learning from testimonies; rethinking needed before

effective helping; admitting mistakes in cross-cultural adoption; a circle of belonging and social living; remembering roots and; naming one's world and acting (Stalwick, 1986). Broadly speaking, experiences and contributions from the Taking Control Project reinforced by the Study Guides helped to transform the landscape of Native social work education.

The two key developers of the Native Human Services programme, Drs Anne-Marie Mawhiney and Thom Alcoze of Laurentian University, were in attendance at these conferences and were privy to the submissions from the conferences that endorsed ideas for a separate Native social work programme as well as the importance of community consultations. Mawhiney and Alcoze drew on these discussions that led to the development of the Native Human Services programme at Laurentian. For example, community consultations were vital in gaining endorsement from the community and the Robinson-Huron Chiefs Assembly (Alcoze & Mawhiney, 1988). The programme started in 1988 and, was the second Native social work programme to have its content and Native faculty accredited by the Canadian Association of Social Work in 1994 (Alcoze & Mawhiney, 1988). At that time, the programme was a stream under the School of Social Work at Laurentian University.

It is important to reflect on the early establishment of Native social work programmes to gain an insight into the deliberations that were undertaken by a number of people concerned with developing Native social work programmes. These early deliberations highlight the importance of consultation and community input, as well as the importance of a Native-based curriculum that reflects and is driven by Native realities and health needs.

In more recent years, there have been a growing number of Native social work programmes (degree/graduate levels) across Canada. At the University of Victoria there is an Indigenous stream for both the Bachelor and Master of Indigenous social work programmes. The Lyle S. Hallman Faculty of Social Work at the University of Wilfred Laurier offers a Masters field in Aboriginal Studies. Recently Dalhousie University announced the development of a Mi'kmaq/Maliseet Bachelor of Social Work programme. Community oriented

baccalaureate social work programmes delivered by universities such as Regina, Victoria, Manitoba, Calgary, Carleton and Quebec are providing Native course content to remote locations. Native educators and consultants design and deliver these programmes (Sinclair, 2004). There is an increase in Native academics teaching across universities and provinces who teach Native courses within existing social work programmes (Sinclair, 2004). These efforts represent a growing recognition for a Native body of knowledge and teaching approaches relevant to Native social work. These endeavours have also affected the provision of social services. Ives et al. (2007) claim that providing culturally relevant education to members of Native communities is a critical piece in the restoration of autonomy in social service provision (p. 14). Similarly, Sinclair (2004) argues that service delivery in Aboriginal communities and agencies "provides the structural framework for understanding contemporary social conditions, and it also paves the way to re-acquiring the necessary value and ethical foundations for practice by drawing upon traditional knowledge" (p. 53). Both Sinclair and Ives et al. argue that Native social work contributes toward a decolonisation framework. Ives et al. (2007) asserts that a culturally relevant education contributes to a decolonising project for combating structural oppression of Native peoples (p. 14).

It is important to note the establishment in 1992 of the Native social work network, WUNSKA. Members of the Taking Control Project and faculty of the Indian Social Work programme at Saskatchewan were key drivers of this network. It was at the second meeting of WUNSKA, that members of the Native Human Services faculty joined this network. WUNSKA is a Cree word translated as "rising up" or "to rise from a resting position" (Thunder Bird Nesting Circle, 2008). Apart from meeting over several years to undertake small projects and to provide professional and personal support to each other, perhaps the most significant contribution that WUNSKA made was at the Canadian Association of Schools of Social Work. WUNSKA members strengthened the position of Native social work at the accreditation levels. The network still exists, now under a new name, Thunderbird Nesting Circle (adopted in 2006). It continues to have members on the executive of the Canadian Association for Social Work Education

and carries a mandate to advocate for Native social work at the Canadian accreditation level.

The development of Native social work curricula is congruent with the reclamation and self-determination of Native education. This is best summed up by Sinclair (2004) who claims that in the Native social work milieu, traditional knowledge is being nurtured and supported through inclusion in the curricula and synthesis into the daily workings of institutions (p. 53). Further, she states "reviving ancient knowledge from the ashes of colonialism is critical to Native social work and the healing agenda" (Sinclair, 2004, p. 53).

Developing the idea for a Native Human Services Social Work programme

As mentioned previously, the Native Human Services social work programme is situated at Laurentian University. Laurentian University was founded in 1960 and is situated in Sudbury, Ontario. According to the Canadian Census of 2006, the population of Greater Sudbury is nearly 165,000 (Statistics Canada, 2009). Sudbury is mostly recognised for its mining of nickel and land reclamation programme which entailed the planting of nearly 8.5 million trees since 1979. Laurentian University's mission states that it is a bilingual (English-French) and tri-cultural institution. This includes fostering the maintenance and development of Native programmes (Laurentian University, 2007). The University offers a range of programmes from Bachelors to Doctoral degrees. Native academics comprise 3.2 percent of the total faculty (Laurentian University, 2007). The student population is nearly 9,000, made up of both full-time and part-time students. Laurentian University has a significant Native student population representing 8.2 percent of the total student population. The Canadian 2006 Census reported that the highest concentration of Native peoples lived in the province of Ontario with 242,495 people reporting Native ancestry (Aboriginal Communications, 2008). This could possibly explain the high Native student population at Laurentian University.

In setting the context for the idea for a Native social work programme, the drive for Native education which accelerated during the 1970's resulted in the development of a Native Studies Department at the University of Sudbury in 1975. Although the University of Sudbury is a federated college within the Laurentian University, the Native Studies faculty, was a key influence behind the development of some of the early Native initiatives at Laurentian University.

In 1984, three faculty from Laurentian University and the University of Sudbury (one Native and two non-Native) each compelled by their own experiences, formally expressed their displeasure with the social work practices of that time particularly as applied to Native clients. One member of the development group (a non-Native and former Professor with the Social Work programme) was determined to redress the gap in the social work education in Canada in order to better prepare social workers for cross-cultural work with Native clients.

> I was a social worker and worked in several situations with Native clients, usually young people who were experiencing serious difficulties with their lives. In one instance I was required to sit in on an interview with a CAS (Child Protection) worker who was interviewing a 9 year old boy. At one point she grabbed him at the chin, turned his head towards her and said "look at me when I talk to you". I experienced this as a violent action I can only imagine how the young boy experienced it. Participant 10

Concerned by negative disparities in social work practices as applied to Native clientele and aware that there was a lack of Native Social Workers, this group of three began to foster the idea of developing a Native programme (Alcoze & Mawhiney, 1988). They canvassed support from Native Studies staff and other empathetic non-Native staff. After initial meetings with both Non-Native and Native faculty, the original group, with the support of others combined their efforts to take the notion of a Native Social Work programme to key stakeholder communities. A small group of Laurentian faculty combined with members of the Native Studies staff from the University of Sudbury embarked on a consultation process with Native communities mainly from the 27 Robinson-Huron communities in Ontario. Extensive consultation with both Native and mainstream

education communities was carried out over a period of four years from 1985 to
1987 (Faries, 1994; Alcoze & Mawhiney, 1988).

Following the advice and guidance of a Native elder from the University of
Sudbury, the group was encouraged to take the idea of a Native studies
programme to the people. They employed two Native women to consult with the
First Nations communities to determine if there was interest in an education
programme for Native students in the area of social work. One of the woman
employed to consult with First Nations in the development phase, was interviewed
for this case study.

> All the communities we went to were within about two or three hours
> drive from Sudbury. We basically conducted workshops to seek input
> from people working in fields that were related to social services, to hear
> what they felt would guide the curriculum design for the Native social
> work project. Participant 2

In July 1985, a key meeting was held with community peoples at Birch Island to
elicit their responses to the following three queries about Social Work training: is
there a need for a change? What does this change look like? And how can these
changes be brought about? (Alcoze & Mawhiney, 1988, p. 11-12). This meeting
confirmed unequivocally that change in Social Work training was needed to better
meet the needs of Native peoples (Faries, 1994). A group acting as advocates
carried the messages of the community to the Robinson-Huron Chiefs and the
Union of Ontario Indians who gave their endorsement (Alcoze & Mawhiney,
1988).

At the end of 1985 a regional working group (made up of 11 members from both
the community and faculty) was formed with the purpose of creating a
community-based programme and establishing a network between Native and
university communities. Several principles guided the regional working group
these being: insistence on community control; respect for Native culture and
institutions; recognition of each community's unique characteristics and needs;
and commitment to ongoing community involvement (Alcoze & Mawhiney,

1988). The regional working group hired two staff members, a Project Coordinator and a Community Facilitator, to gather information from the community. A second round of consultations began in September of 1985 ending in April of 1986 with 27 reserve communities within the Robinson-Huron area, as well as with five urban Native organisations. Those who participated were encouraged to identify knowledge, skills, characteristics, attitudes and experiences that social workers should have in order to work effectively with Native communities. The second round of consultations confirmed the need for a degree programme, that the programme has a strong Native content and that the programme carried the same academic standing as the existing social work degree at Laurentian University (Faries, 1994; Alcoze & Mawhiney, 1988). The consultation meetings emphasised the importance of maintaining standards.

> I remember one member of the Band council saying that their concern was about the programme not being watered down, that any Native programme should be as rigorous as any mainstream programme. People were concerned about the programme not being second rate. Participant 2

That is, there was a clear message that for the programme to succeed, it had to meet an equally high standard as the mainstream Social Work programme. After gathering information from the Native communities, the regional working group was faced with the challenge of translating what they had heard into actual course offerings that would make up the new programme (Alcoze & Mawhiney, 1988). The working group embraced the feedback from the community which indicated that the content should include Native knowledge and culture including history and colonisation; social work skills and fieldwork.

The regional working group formed a curriculum committee whose task was to synthesise the information that was gathered. This group was made up of both Native and non-Native peoples, and both academic and Native experts (Alcoze & Mawhiney, 1988). They determined which courses were already offered at Laurentian University in either the Social Work programme or the Native Studies programme to find out what could be worked into existing courses, and what gaps existed so they could create new courses. Once all the necessary content was

formed, the new programme was submitted to the regional working group, the Department of Native Studies and the School of Social Work. When approval from these three groups was gained, the programme was submitted to the Robinson-Huron Chiefs for their approval. The Chiefs concluded that it was ready to be submitted to Laurentian University, however recommending that the programme should be taken back to the community for their final approval. Key community members endorsed the new programme in July 1987 (Alcoze & Mawhiney, 1988; Faries, 1994).

Once the group gained support and endorsement from the community the next phase was to gain approval for the programme from the University. Two faculty members (from the original group that began the vision) were delegated to take the new programme through the university process because they were familiar with the programme approval process. This small group proved crucial to the process of bringing a fully fledged Native programme into this mainstream institution. They took the initiative to schedule informal meetings with key staff who would be involved at various stages of the approval process and in particular they wanted to be prepared to solve any difficulties that might arise.

> This would give us an opportunity to prepare our colleagues – and ourselves – for what was to come: we wanted to let them know about the nature and intention of the programme for which the Regional Working Group would be seeking approval and about our concerns for its integrity; and we wanted them to let us know what potential problems, concerns or conflicts needed to be considered before the formal process began (Alcoze & Mawhiney, 1988 p. 18).

The informal meetings contributed greatly to the relative ease with which the new programme proposal moved through the formalities of the approval process. They noted (Alcoze & Mawhiney, 1988) that a certain amount of effort was involved in keeping key parties informed of developments especially seeking agreement to changes made to the programme proposal. By keeping key parties involved, those at various levels felt familiar with the programme, and had in a sense become part of the project making it easier for them to support it through the processes.

Alcoze and Mawhiney (1988) noted that a key constraint in the overall process was convincing those university members who were skeptical about non-university people having control over an academic programme. Concerns that arose included whether non-academics should be engaged in making decisions about a degree programme? Whether non-academics were qualified to ascertain programme content? Was it reasonable to presume that academics and non-academics could work together compatibly and effectively? And, should academics be expected to engage in community consultations for every Native project? In response, the group expressed their hope for Laurentian University's structure to accommodate this type of programme and support the need for a better way of collaborating with Native peoples.

> In fact, the constructive and creative partnership between the two groups throughout the last three years demonstrated clearly, that academics and non-academics could take on a lengthy and challenging project and together, bring about a satisfactory result (Alcoze & Mawhiney, 1988 p. 20).

Fortunately, almost all the committee members saw the importance of the programme and came to understand the reasons for safeguarding its integrity and cultural relevance. The proposal was given unanimous approval by all the relevant committees. By December 10, 1987, the group and the community received confirmation from the Laurentian University Senate that they had endorsed and approved the proposal for a Native Human Services specialisation in the Honours Bachelor of Social Work Programme (Alcoze & Mawhiney, 1988). This was the culmination of a long period of struggle.

In summary, a small group of champions recognised the necessity to make a difference in social work practice for Native clients. Respecting the advice of a Native Elder, they consulted key Native communities, recognising the importance of gaining a consensus amongst Native communities. The community was able to experience ownership of developing a better Social Work service for Native peoples. Curriculum developers designed a programme based on input from the community. The curriculum was designed to increase the bi-cultural competence of the student (i.e. Native culture and social work) while at the same time,

maintaining the broader vision for Native self-determination. Involving faculty assisted to connect the community with the local university and vice-versa. Non-Native allies played an important role in increasing the responsiveness from Laurentian University for the Native community's request. Laurentian University provided the avenue to accredit the Native social work programme. The group was perceptive in utilising their knowledge of the University system to navigate a safe passage for the programme through the approval process. Likewise, creating informal meetings played an important part in engaging advocates.

> I was working in the President's office. This meant that the President
> heard about the process and as an expert in adult education he was a strong
> supporter. He kept saying if you get a mandate, get programme approval
> in the communities and at Senate, I will get the money for the programme
> into the base budget. Participant 10

Overall, many parties combined their efforts to achieve a common social action which was to establish the Native Human Services Bachelor (Honours) degree programme at Laurentian University. The relationship formed between this particular university and the Native peoples was mutually negotiated and premised on respecting the validity and legitimacy of the community consultations. The collaborative approach utilised by the Native and Laurentian University communities can offer concrete ideas and possibilities for transforming a positive outcome for Native education.

> I have always believed that good education can be transformative. It was
> my hope that the Native Human Services programme would be a
> mechanism for social change in communities, in organisations (including
> mainstream ones) and in social work education. Participant 10

The Native Human Services Social Work Programme

The Native Human Services (Honours Bachelor of Social Work) programme is a four year undergraduate programme based at Laurentian University, Sudbury.

The programme opened its doors to students in 1988. At that time, it was situated as a stream within the School of Social Work alongside Anglophone and Francophone streams. To help gain insight into how the three streams were developed, I drew information from one of the key developers of the programme. She stated that the three streams were established because of the development of the Native Human Services programme. She described how the Native Human Services embraced a "Native-based and social work approach".

> At the time we were working on developing the Native Human Services programme the terms colonisation and decolonisation were not in common use. However our conceptualisation of Native-based was consistent with these terms. We wanted to move beyond the process of denouncing the social welfare system as it was in the 1980s, pronouncing new ways for Indigenous communities and moving beyond into Indigenous approaches, methodologies and ways of knowing, thinking and doing. What we wanted to do was to bring into social work education something called Native or Indigenous social work – epistemologies, methodologies, values, standards of practice and ways of seeing communities and people from the appropriate Indigenous perspective and using appropriate ways of helping or healing rooted in that communities' or peoples' way of helping".
> Participant 10

This concept is consistent with the original mandate from the Native community for the programme to incorporate the "integration of two orientations" so that students would learn how to work in Native communities and in mainstream social work institutions and agencies (Alcoze & Mawhiney, 1998, p.45). In the use of the term "Native-based" there is an assertion that the faculty will be Aboriginal with extensive experience in the field of social work among Native peoples, as well as possess extensive knowledge of Native culture and teaching Native courses (Faries, 1994). This implies that Native-based is not just about teaching content but, rather the programme goals and the Native faculty experiences intermingle to form a body of knowledge, that represents an Aboriginal worldview and provides a Native Social Work context for training.

Another reason to assert a "Native-based" approach was to advocate for a third social work stream. In the early 1980s the School of Social Work had two social work teams which operated under the one School (i.e. the Anglophone and Francophone team). These teams were not formally designated streams but differentiated along linguistic lines (English speaking and French speaking). In addition, the Francophone team explicitly embraced cultural aspects and approaches relevant to Francophone communities. At the time of approving a Native Human Services stream, the Francophone team thought the idea of separating as a Francophone stream was a good idea. Subsequently the three separate streams Anglophone, Francophone and Native Human Services were developed in the late 1980s within the School of Social Work.

The advent of the AETS (Aboriginal Education Training Strategy) funding in 1988 was timely because it provided funding for faculty, staffing and other resources during the programme's development. After a period of time, the University fully funded the faculty for the programme thereby demonstrating its long-term commitment. A Programmes Committee was set up comprising members from the Native Studies Department, University of Sudbury, community members and faculty from the Social Work Department (Faries, 1994). As the programme became more established, the early Programmes committee gradually became less active. This meant that the Native Human Services faculty took full responsibility for the daily operations and delivery of the programme. To ensure their connection with the Native communities, the Native Human Services programme is an active member of the Laurentian University Native Education Council (LUNEC). I describe the role of LUNEC in the next section.

The late Dr. Art Solomon, the elder and Native Studies faculty member who had advised the group to consult with the community, provided the programme with a philosophy. The philosophy offers words of wisdom and advice for all users of the programme as well as offers a vision for Native self-determination. The following is an excerpt from that philosophy: "as a people, we are taking control of our own destiny that is now an imperative it is no longer a choice" (Odjig-White, 1992, p. 3).

The programme mission gives emphasis to the guidance of Objiway and Cree teachings, in particular the Seven Grandfather and the Medicine Wheel teachings. These particular teachings are inherent traditions akin to those Nations within the Ontario tribal territories. In 1992, four years after the programme was launched, the faculty adopted the Seven Grandfather Teachings as a Native Code of Ethics to be used alongside the Canadian Association of Social Workers Code of Ethics (Odjig-White, 1992). Also at this time, the programme adopted the Medicine Wheel as a teaching and healing pedagogy. Adapting traditional teachings for Native Social Work education signalled the incorporation of Native-based approaches relevant to the Native community and relevant for Native social work practice. The Medicine Wheel teachings were framed by the faculty for Native social work by selecting relevant concepts (listening; healing; inner fire spirit; balance and Shkagamik-Kwe Mother Earth) which serve as a guide in teaching, healing and practice. These concepts and how they are related to the programme, philosophies, goals and people are depicted in the following illustration which is also highlighted in the Native Human Services Fieldwork Manual.
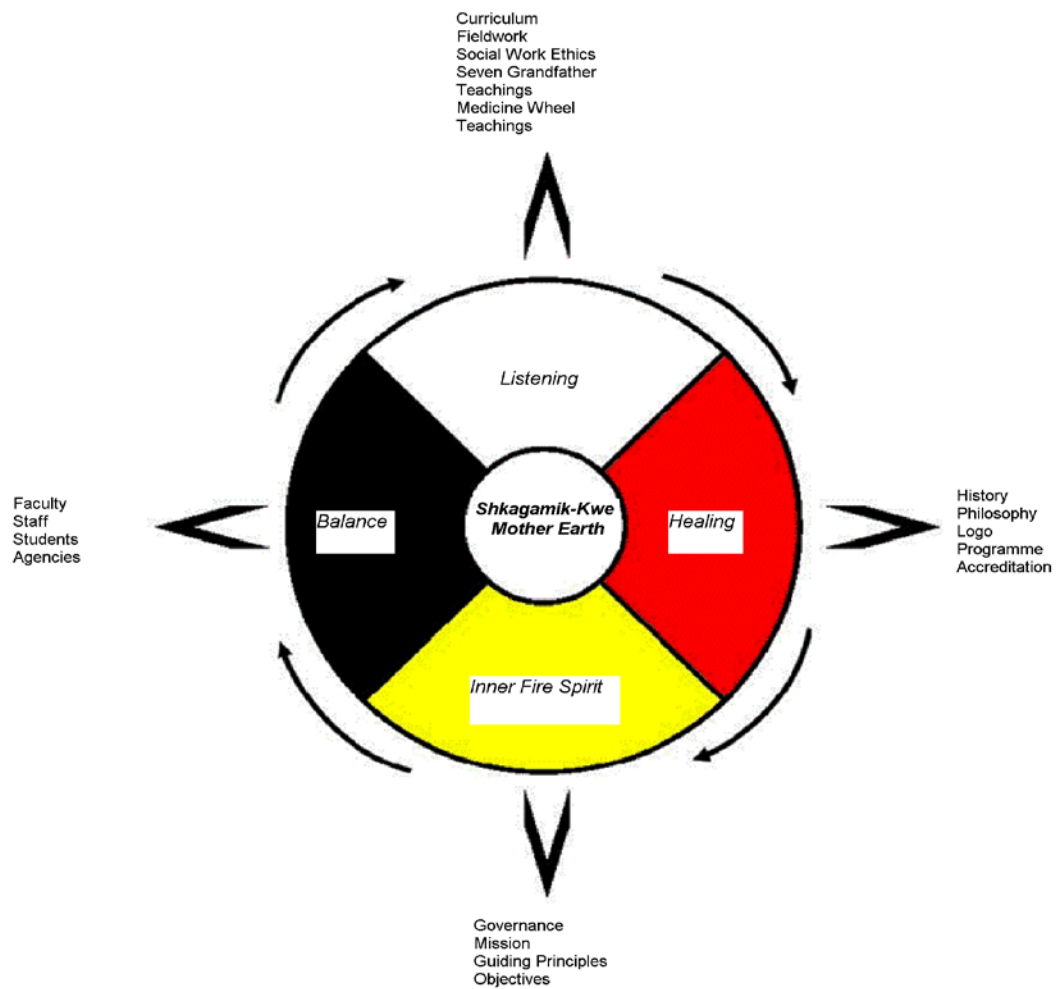
The faculty adopted the Seven Grandfather Teachings as the Native Code of Ethics for the programme. The teachings are generic to many Native peoples. The faculty uses them to inform respectful relationships. The seven concepts and teachings are below:

- **Nbwaakaawin** - To cherish knowledge is to know **WISDOM**
- **Zaagidwin** – To know **LOVE** is to know peace.
- **Mnaadendiwin** – To honour all of the Creation is to have **RESPECT**.
- **Aakde'win** – **BRAVERY** is to face the foe with integrity.
- **Gwekwaadziwin** – **HONESTY** in facing a situation is to be brave.

- **Dbadendizwin** – **HUMILITY** is to know yourself as a sacred part of the Creation.
- **Debwewin** – **TRUTH** is to know all of these things.

Along with the traditional teachings, the curriculum includes courses that encourage students to develop a critical understanding of the Canadian context including learning about assimilative legislation policies applied to Aboriginal peoples, and exploring understandings of Native self-determination, traditions and resilience. It was also considered critical that students learn to frame solutions for wellbeing such as building healthy families and strengthening communities (Native Human Services Accreditation Committee, 2008). This is also reflected in the programme's logo "Nishnaabe Kinoomaadwin Naadmaadwin" which means to build and maintain healthy families and communities.

In the last 21 years the programme has matured and grown. Five major reports provide archival documentation which captures the significant developmental aspects of the Native Human Services programme, namely

1) *Returning home: A report on a community-based Native Human Services project* (1988) by Thom Alcoze and Anne-Marie Mawhiney on behalf of the Regional Working Group
2) *Native Human Services Field Education Manual* (1992) by Lena Odjig White
3) *Report on the review of the Native Human Services program* (1994) by Emily Faries, Education Consultant
4) *Strategic planning report: Native Human Services* (1999) by Joyce Helmer
5) *Combatting discrimination: An evaluation of an Anti-oppression training programme* (2000) by Anne-Marie Mawhiney, Sheila Hardy, Stephanie Bassis and Rana Haq.

These reports are located at Laurentian University and can also be obtained from the Department of Native Human Services library. Another archival source is the *Native Social Work Journal*. The faculty of Native Human Services launched this journal in 1997. It is registered with the Canadian Association of Learned

Journals.   This peer refereed journal provides an academic space that supports writing from a Native worldview. The Journal is published on average every second year. The latest Journal, Volume six, was published in March 2007.

At the time I conducted the interview for the Native Human Services case study in 2005, the Native Human Services unit was a stream within the School of Social Work. In 2005, the School of Social Work was situated under the Dean of Faculty of Professional Schools. This Faculty consisted of Schools from Nursing, Education, Human Kinetics, Social Work, Native Human Services and Midwifery.

Faculty of Professional Schools

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School of Social Work

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Anglophone, Francophone and Native Human Services streams
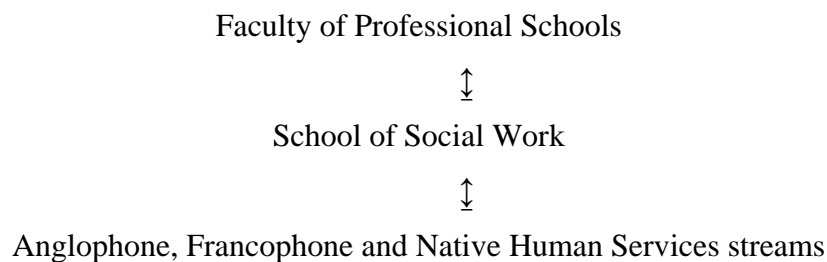
In June 2008, the Laurentian University Senate approved the Native Human Services Unit in becoming a School of Native Human Services separate from the School of Social Work and the other two streams. This was the realisation of a request from the community in the original consultations of 1988. In April 2008, the School of Native Human Services with the support of Laurentian University, applied for stand-alone accreditation with the Canadian Association of Schools of Social Work (Native Human Services Accreditation Committee, 2008). Accreditation was granted in November 2008. The School of Native Human Services remains under the Dean of Professional Schools who is responsible for all administration and academic matters at the faculty level. The School of Social Work now has two streams Anglophone and Francophone and also continues to exist under the Faculty of Professionals Schools along with the other Schools mentioned previously.

Faculty of Professional Schools

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School of Native Human Services

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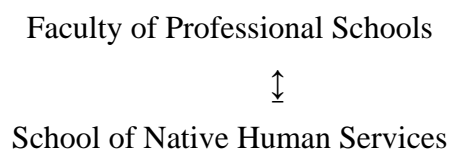
Native Human Services programme

As well as the Faculty of Professional Schools and its member Schools, the School of Native Human Services also works with other Native programmes at Laurentian. The Laurentian University Native Education Council (LUNEC) was established in 1991 and is comprised of representatives from Native communities, Native faculty as well as institutional representation (Laurentian University, 2007). The mandate of LUNEC is to facilitate Native self-determination by ensuring the accessibility to Native students of any programme of study and by maximizing their chances of success in any programme in which they enroll (Laurentian University, 2007).

A position of Acting Associate Vice-President, Indigenous Programmes, was established in 2008 (formerly this position was Director of Academic Native Affairs which was established in 2006). The position was established to assist with Native academic programmes and research development across the University. A priority identified by LUNEC was the development of a Native physical space, namely an Indigenous Sharing and Learning Center. The Acting Associate Vice-President is responsible for overseeing its development. It is envisaged that the new building will house the School of Native Human Services.

The Native Student Affairs office, established in 1991, provides Native students with social and cultural support through the provision of services such as counselling and peer tutoring. The office also plans cultural activities such as the Laurentian University's annual powwow, the annual Aboriginal Day celebrations, organisers of the Gkendasswin Trail (lecture series) and Gwiijgaabwitaadmi (student newsletter) as well as other cultural activities.

The Native Human Services Social Work (Honours Bachelor of Social Work) Programme Content

The programme consists of Native social work courses, Native Studies courses, and four other disciplinary courses that include Sociology, Psychology and English plus an Elective (Arts, Humanities or Social Sciences). Each student must successfully complete a total of seven hundred hours (700 hours) of field education instruction to graduate. Students are required to complete 120 credits to successfully complete the Degree programme spread over four years. Of the 120 credits, the Native social work courses make up 66 credits, the Native Studies courses make up 30 credits and the remaining discipline (i.e. psychology) courses make up 24 credits. The programme is offered on campus and by distance education.

Below is a table outlining the programme's courses (Native Human Services Programme Committee, 2007). Since 1988, there have been moderate changes in the programme content, updates to course readings and changes to titles. The programme was revised in 2003 seeing the addition of four 4th year electives and one 3rd year Aboriginal social work research course (previously this was a generic social work research course). All the Native Human Services social work courses (NWLF/NSWK), are highlighted in bold.

First Year	**NWLF 1006EL - Introduction to Social Welfare** **NWLF 1007E - Introduction to Native Social Welfare and Social Work** NATI 1105 E – The Original People of North America NATI 1016 - Introductory Nishnaabemwin A NATI 1017 - Introductory Nishnaabemwin B NATI 1025 E - Introduction to Cree SOCI 1015 E– Understanding Society PSYC 1105 E - Introduction to Psychology ENGL 1705 E - Introduction to English and Writing Studies Elective (Arts, Humanities or Social Sciences)
Second Year	**NWLF 2006E - Native Social Welfare Issues** **NWLF 2007E - Applied Native Social Work Issues** **NSWK 2315E - The Helping Relationship** NATI 2005 E - Aboriginal Languages in the Contemporary Context NATI 2105 E - Culture, Behaviour and the Identity of the Native Person
Third Year	**NSWK 3305E - Native Theories and Perspectives in Social Work Practice 1** **NSWK 3555E - Aboriginal Social Work Research Methodologies** **NSWK 3605E - Field Instruction I** NATI 3105 E - Canadian Law, Politics and Aboriginal People NATI 3116 E - Aboriginal People and the Criminal Justice System NATI 3117 E - Social Policy and Family Law with Native People NATI 3215 E - Native Community-Based Research Methods
Fourth Year	**NSWK 4256E - Culture Specific Helping with Native People** **NSWK 4216E - Programmes and Issues in Native Social Work Practice** **NSWK 4305E - Native Theories and Perspectives in Social Work Practice II** **NSWK 4507E - Native Social Work: Groups & Families** **NSWK 4517E - Management and Administration in Native Social Work** **NSWK 4605E - Field Instruction II** **NSWK 4416E - Conflict Resolution and Peace-Making in Native Social Work Practice** **NSWK 4406E - Colonising/Decolonising Issues of Violence in Native Communities** **NSWK 4426E - Mental Health Policy and Services – the Native Context** **NSWK 4436E - Addressing Grief and Loss in Native Social Work Practice**

As is evident in the table, the first year consists mainly of disciplinary courses from other fields (i.e. sociology, psychology, Native studies etc). In years two and three, there is an increase in Native Human Services social work courses. By

year four, all the courses taught are from the Native Human Services social work field.

In summary, the Native community endorsed the curriculum and the faculty incorporated key cultural philosophies to guide the programme. Laurentian University provided the educational context and academic endorsement for the degree programme. All of these contributions were major factors in the development and continuity of this programme. In the next section, I present the findings from the participant interviews.

Native Human Services Social Work Programme Findings

This section describes the main findings for the Native Human Services Social Work programme. As mentioned in chapter three, I carried out a number of analyses of the participants' questionnaires. From these analyses reviews, three domains emerged: Process of the Learning; Impact of the Learning and Reactions to the Learning. Participant experiences, insights and perceptions were grouped into these domains, each of which contained themes. These themes are arranged from the most cited to the least. A selection of quotes relevant to each of the domains is inserted into each section. To ensure anonymity of the participants, I assigned each with a number (e.g. Participant 5). Also, I have distinguished those participants who are either faculty members and or/developers. The rest of the participants are students of the programme. I use a summary box to illustrate the key issues from each of the domains. I intend to use the key issues and thread these through to the overall findings which will be outlined in Chapter six.

Domains and themes emerging from the Data

Process of the Learning

This domain describes key aspects of the participants' learning during the process of their training in the Native Human Services programme. Responses to questions 1 and 2 are covered under this domain. Participants were asked what information was covered in the Native Human Services programme and how did they find the programme? Two themes emerged from the data collected from the participants. These were: Programme content learning and Pedagogy of the programme. Each of these themes is outlined below.

Programme Content Learning

From the interviews, the participants provided a comprehensive list of the content of the programme. They described traditional knowledges and processes such as Medicine Wheel teachings and Native social work practices and knowledge such

as smudging and impact of colonisation, as well as social work skills and knowledges relevant to social work practice. This list included social work theories, social welfare and family policies. I have compiled what the participants said into a list. I have arranged this list into a table under each of the relevant headings. This table is used here mainly as a way to display what the participants shared. Therefore, these are not absolute categories under which each fits. As previously mentioned, I distinguish Native culture as having its own body of knowledge and practices. This is not meant to imply that culture is not a part of the social work profession. Rather, I am trying to distinguish those knowledges and practices that inform a unique Native body of knowledge and practice.

Traditional and Native Social Work practice and knowledge	Social Work skills and knowledge
Medicine Wheel Teachings	Social Work theories
Seven Grandfather Teachings	Canadian history
Smudging	Social Welfare
Pipe ceremonies	Family policies
Teepee Ceremonies	Ecological theories
Dodem	Critical and Structural Theory
Drumming	Canadian Association of Schools of Social
Sacred fire	Work
Healing circles	Social Work ethics
Sweat Lodge	Social Work professional skills
Spirituality	Academic writing skills
Traditional healing	Policy and development
Impact of Indian Act	Child and Youth work
Impact of colonisation on Native peoples	Legal aspects of Social Work
Key historical events of colonisation	Justice/jurisdiction policies
Acts that impacted First Nations peoples	Racism and Oppression
Impact of religion on Native peoples	Psychology
Impact of residential schools	
Native language	
Aboriginal theory	
Working with Aboriginal communities	
Aboriginal research	
Personal healing into cultural roots	
Cultural specific practices in First Nations	
First Nations territories/land bases	
Relationships of First Nations peoples	
Promotion of healing and wellness for First Nations peoples	
Decolonisation	
Signing of the Treaties	
Native Psychology	

The list noted above reflects the main streams of knowledges and skills that students on the programme were exposed to. This list is also consistent with the programme content. While the participants recalled Native and/or social work content areas, it became apparent that information pertaining to Native content was the most cited. This could simply mean that Native knowledge is the most relevant for these participants. Another reason is that, although the curriculum reflects Native-based and social work knowledge and skills, the main worldview and pedagogy in the classroom is centered on Native peoples, their way of life, their traditions, knowledge and approaches. This is consistent with the programme goal which is that facilitators are "encouraged to intertwine the traditional and social systems within the Native community with formal social work training" (Alcoze & Mawhiney, 1998). This participant, who is also a faculty member and former graduate of the programme, gives insight into how the two bodies of knowledge are combined to fit a Native perspective.

> On the fourth year theory course, we're talking about ecological theories, structural theory, critical theory, Aboriginal theory which is our favourite and how that's different. And we talked about systems. We talked about all kinds of things and then we talk about how do we combine what we know from all these other theories with Aboriginal theory and find something that works really well in our communities. Participant 7

This participant explains further, that functioning in both worlds is challenging, and infers that the programme has the foundation that supports the combining of two bodies of knowledge.

The list above also highlights values and customs that are steeped in Native traditions. This next participant who is also a faculty member and former graduate of the programme shares about applying traditional teachings into her practice.

> I applied traditional practices and teachings in my service with people. My focus was always in policy and development and I brought my traditional teachings into policy and development. Participant 5

In the next quote, this participant describes the value of the Seven Grandfather teachings as a guide for community practice.

> Our Seven Grandfather teachings guide a lot of the work that we do. And one of the teachings is around respect and respecting the differences that the people have. We tie all these things together and the whole idea is to prepare people to work in the communities. Participant 7

This implies the importance of traditions in working with people. A Native worldview involves meaning and understanding. Here, the participant recognises the value and validity that Native teachings have in working with Native communities. A further reference was made to combining traditional approaches such as Seven Grandfather teachings and a code of ethics. Also mentioned was the Medicine Wheel teachings and its usage for working with youth issues.

I believe that what is emerging here is the development of a Native centered social work paradigm that allows students to combine two bodies of knowledge to fit a Native perspective. The approach is Native centered. The notion of evolving practice that reflects a Native perspective is shared by others in the Native social work field. Sinclair (2004) claims that Native social work education is evolving and translated into practice and service delivery (p. 49). Ives et al. (2007) claim that programmes that have an Indigenous perspective have adopted models shaped by the uniqueness of Indigenous world views and traditions as a holistic approach to social welfare (p. 15).

The list above highlights two bodies of knowledge. It seems that Native educators have found a way to evolve these bodies of knowledges into a learning model that is helpful for practitioners and validating of Native traditions and culture.

Pedagogy of the Programme

When I asked participants to recall what they learned on the programme, they also reflected on the pedagogy of the programme. This theme describes the pedagogy used in the classroom. Students receive instruction from the following sources: lectures; in-class discussions; circles; power point; library; internet; books; articles; guest speakers; field placements; participating in traditional ceremonies (smudging, Medicine Wheel teachings to name a few); videos; tapes and role plays.

Battiste (2002) states that the Aboriginal pedagogy "is found in talking or sharing circles and dialogues, participant observations, experiential learning, modeling, meditation, prayer, ceremonies, or story telling as ways of knowing and learning" (p. 18). Many of these aspects were also recalled by the participants. For example, most of the participants shared about the cultural teachings that were taught in the classroom. Those mentioned were Seven Grandfather teachings, Medicine Wheel teachings, pipe ceremonies, smudging, two road wampum, sweats and healing circles. Although most of these teachings were taught in the classroom, some were taught outside such as the sweats in a sweat lodge. Faculty who teach traditional culture and ceremonies have acquired specialised knowledge from their own elders and or/other traditional mentors. They bring these teachings to the classroom. This practice reflects the pedagogy of transmitting information from generation to generation (Dion, 2009). The pedagogy of cultural teachings is designed to teach and involve students in their Native traditional practices. Faculty members, encourage the students to apply these teachings in their everyday practice. In the following quote, a participant describes how she was taught to apply the Medicine Wheel teachings in her everyday practice.

> Well the biggest thing that I take with me and carry with me at all times is the Medicine Wheel. One of the professors said when you learn this you will start to think like this all the time, you will always say what's the vision, what's the relationship and you will reflect and then you will look

for movement and you can change. And I thought yeah sure. But you
know what? I do that. I do that constantly and I do it and it happens so
fast, so I'll do it when I'm meeting a client. We'll use the Medicine Wheel
or I'll do it even in my own life, what is this vision I have? That's why I
use that a lot. Participant 5

Many of the core values in the Medicine Wheel and Seven Grandfather teachings
center on the concepts of respectful and meaningful relationships. Many of the
participants talked about the importance of relationships and applying this
teaching to their daily lives.

I walk with a respect for self and for others. Being Aboriginal working
with others is natural and this is what I really live my life by, to try to live
by the Seven Grandfather teachings and the social work code of ethics.
Participant 6

On the topic of respect and kindness, which are central tenets in the Seven
Grandfather teachings, one participant explained how faculty combined these
teachings with the sweat lodge teachings.

What I have learned and take with me at all times is that respect, a respect
for diversity and respect for people's opinion. We can disagree but it
doesn't mean that we have to argue. I learned about kindness. So in the
first year of teaching, we were encouraged to have a "sweat" to build
cohesion. Participant 5

As a pedagogical approach, cultural teachings are an important part of Native
empowerment as well as a force for maintaining the continuity of Native
languages. Most times, the prayers are conducted in the Ojibway language.
Students are also exposed to the language by way of drumming. When students
participate in drumming, they sing in the Native language. That some faculty
have the capacity to use traditional methods to process students in a cultural and
nurturing way is very important and a recognition of a distinct Aboriginal
worldview as an educational method (Dion, 2009).

Another pedagogical example that was raised was including traditional forms of knowledge and traditional healing approaches when teaching about topic areas such as the residential school experiences.

> In one of my classes, I have a creative exercise assignment on residential school experiences that students are expected to complete. This challenges university standards because we have to have something that you can really measure in terms of academic standards. So we kind of sneak other things in such as creative exercises. The students are able to present their information in a way that makes sense to them and are able to talk about what it means to them. The other students who are listening to the presentation also learn so much more because it is interesting to them. That's how Aboriginal people learn we try to include other learning styles into the programme. Participant 7

Many of the participants referred to the concept of "healing or sharing circles". Circles are used by some of the faculty as a teaching and learning approach in the classroom. These circles are also a preferred method for teaching sensitive topics. In these circles, the Medicine Wheel teachings are most commonly drawn upon. By using circles in the classroom, faculty demonstrates to students how these circles can be used as healing circles, learning circles and how circle work can be applied in practice. It is important to not gloss over the topic of healing. That it was frequently brought up by participants shows that Native students bring a lot of deep hurt and pain to the classroom. As one participant stated, the fact that healing circles were conducted across all the years of the programme indicates the intensity of the healing that is required. The depth of pain can be elicited by the experiences of this next participant who talks about her treatment at a Catholic school.

> I had always wanted to be a social worker but schooling had not been a good experience for me - I attended a Roman Catholic School where discipline was harsh. Talking was not allowed. Frequently, you could hear cries of children in the halls. I learned that 'Indians' were dirty,

savages, heathens, who scalped pretty white girls with blonde hair. Indians could only grow up to be drunkards. Indian girls were 'squaws' who grew up to be prostitutes. Most of these were included in lessons taught to everyone, either in school or church. My own mother attempted to hide who I was. She would have my hair cut short and curled before school every year. Participant 11

The use of healing circles helps to process students through past pain as they grow through the relearning phases (Baskin, 2006). Battiste (2002) claims that deconstructing the past by critically examining the social, political and colonial history assists students to communicate their emotional journey. The same participant noted that some of the issues covered in classes such as social welfare, family policies and justice "are open wounds for the majority of First Nation students, and can be very emotional and difficult". Therefore, it is important that those teaching difficult topics have the ability to assist students through the healing journey as they deconstruct the past.

Students are assisted through interaction and activity to make a connection between what they are being taught and the lived realities of others. For one participant, coming to the realisation that there were many students who needed a lot of healing work was a surprise.

In Native Human Services the majority is mature students coming back to the university and it really gave me the perspective that our people need a lot of healing for various reasons. So I gained that perspective in knowing so when I work in the field now as a practitioner it sometimes brings me back to when I was going to school here because they're in that place right now and they're not far enough in their healing journey. Participant 9

Battiste (2002) claims, that an Aboriginal pedagogy encourages students to solve their own problems as well as recognising those problems facing their communities. The above quote provides an example of how the healing circle adds awareness of the respective healing journey of others.

Students are taught introspection and reflection work in the classroom.

> You have to do a lot of work on yourself because you need to be well to
> work with other people. That aspect of looking at yourself and looking
> inside is really enlightening, you really grow up. It takes a lot of guts to
> do that because not only are you looking inside then you have to figure out
> how to get that out, how to write about that and how to work with that. So
> when I think in terms of the personal work that we do on ourselves, it is
> amazing. Participant 3

In learning within an environment where one is able to gain a deeper insight into personal issues or understanding layers of healing, students are better able to gain an outlook that will help them understand issues operating in their communities. This allows students to find their own connection with Native needs and values. To address the impacts of the residential schools and the sixties scoop, impacts such as the overrepresentation of Native children under child welfare supervision and in the criminal justice system, there is a strong desire by Native peoples for re-strengthening their communities (Helin, 2006). The provision of cultural healing plans and pathways engendered in a Native Social Work education programme further community trends toward self-determination (Harris, 2006).

The programme pays special attention to the environment recognising that Native students enter into the programme with ambiguous messages about Native peoples, sometimes entering into the programme carrying layers of poorly understood experiences of oppression, domination, and carrying the burden of past degradation. In recognising this, the faculty endeavour to provide a learning environment in which students can learn about their histories and traditions in a safe and nurturing space (Native Human Services Accreditation Committee, 2008, p 54).

Some of the participants provided their insights about the way faculty and guest speakers shared information or facilitated the teaching. One participant mentioned that having some faculty tell their personal history in the classroom

was helpful. She draws a contrast with "those teachers" who worked in the non-Native social work streams.

> We never see who those teachers are that are teaching us. We don't know
> where they've come from personally and I think that is one of the main
> differences with the Native Human Services programme. That is that you
> know the people who are teaching you. You get to know that personal
> side of them. Participant 8

This observation suggests that there is a cultural and personal connection transpiring between the Native faculty member and Native students. Native pedagogical approaches such as sharing one's dodem (formal greeting steeped in Native traditions), participating in circles and Medicine Wheel teachings requires one to offer to the circle personal information perhaps to build cohesion and or demonstrate an openness of sharing.

One participant spoke to an approach where the teacher is a facilitator of knowledge.

> I think that is where we're really different from a mainstream social work
> programme. I think that the learning is different in how we teach and how
> we learn and how we share our knowledge. It is very different in that I'm
> not a teacher but rather a facilitator of that knowledge and that I don't own
> any of that knowledge. That is my job or my role to pass on what I know
> to others. Participant 7

Another participant, who is now a faculty member, describes positive experiences of being a student and how she emulates this practice with her current students.

> I loved the programme when I was here. I really had an excellent
> experience as a student. I was able to speak to the Professors and this
> really made me feel empowered. So that experience that I had is the
> experience I shared with the students who are here now, to give them as
> wonderful an experience as I had. Participant 6

These comments suggest that the pedagogy for teaching was inclusive. It embraces a facilitation style that fosters a mutual learning environment. This is deemed important within an Aboriginal worldview approach and is viewed as the Aboriginal way (Couture, 2000). This pedagogical approach is also evident in the Medicine Wheel and the Seven Grandfather teachings which respects the knowledge and experiences that each member brings to the circle. These teachings help to reinforce respectful relationships with others as well as encourage a respect for the self, holistic well-being and pride for their Nation (Native Human Services Accreditation Committee, 2008).

The pedagogical approach in the classroom was important to the programme developers. This approach was outlined when the programme first started.

> Faculty members must be especially flexible in their own role as educators in their acceptance of the role of others as teachers, and in their understanding of the student-teacher relationships. They must learn to see themselves as being in partnership with community members and as being students as well as teachers in a mutual learning environment (Alcoze & Mawhiney, 1998, p.37).

The comments provided by participants assist to identify pedagogies that are used on the programme. It would appear that the main pedagogy is Native centered as this is a relevant pedagogy for Native cultural and traditional teachings. Another important pedagogy that was highlighted is a pedagogy that reflects Aboriginal healing approaches that also engages the student to apply deconstruction tools for analysis. Similarly, a pedagogy that reflects a culturally supportive and nurturing environment was also apparent. Combined these pedagogies assist students to connect and apply effective and appropriate teachings for Native practice.

Summary

In concluding the domain "Process of the Learning", two themes were elicited from the participants' interviews that gave insight into how they found the programme and what information was covered throughout their training. Students

were exposed to programme content that incorporated two streams of learning, Traditional/Native social work practice and knowledge and Social Work skills and knowledge. From the comprehensive list that participants provided, it is apparent that the list for Native content was recalled the most. This could mean that the Native content resonated more with their learning. This is an acknowledgement that an Aboriginal worldview is befitting for Native social work practice and education. Battiste (2002) asserts that in their quest to help their people "Indigenous scholars and professionals turned to ancient knowledge and teachings to restore control over Indigenous development and capacity building" (p. 5). Further, these scholars and professionals sought answers from the rich treasure trove of cultural knowledge and teachings from their elders. I claim, that the Native Human Services curriculum reflects a rich 'treasure trove' of traditional teachings relevant to a Native centered social work programme. The pedagogy of the programme reflects a culturally, supportive and nurturing environment. Traditional knowledges and ceremonies are an integral part of the programme. Most of the participants talked about the inclusive and nurturing way in which they were taught their traditions and ceremonies. Battiste (2002) notes that "knowledge teaches people how to be responsible for their own lives, develops their sense of relationship to others, and helps them to model competent and respectful behavior (p. 14). It was evident that participants did apply traditional teachings in their respective lives and work places. For example, some participants mentioned the healing circles and the role the circles played in their respective healing journeys. It was clear that special care and facilitation skills are needed to ensure that the learning and healing is culturally safe. This domain highlights the active re-centering of Native knowledges and theories.

Illustration of the key issues for the domain "Process of the Learning" can be discerned in the following box.

Domain	Themes	Key Issues
Process of the Learning	Programme Content Learning	2 Streams of Learning: Traditional/Native social work practice and knowledge and Social Work skills and knowledge
	Pedagogy of the	Combinations which include

	programme	Aboriginal pedagogy, Native-centered, Culturally supportive and nurturing, Importance of ceremonies and healing.

Impact of the Learning

This domain describes themes relevant to the impact of the programme on participants. This section pays special attention to underlying influences and/or insights that played a role in heightening the participant's awareness. Responses to questions 3, 4, 5 and 8 posed to participants are covered in this domain. Participants were asked to describe any learning gained; were their expectations met, and what do you think people might expect you to know now that you have carried out the programme and to describe any nervousness about carrying out or developing the programme. From their responses, three themes emerged. These were Strengthened Native identity; Strengthened decolonisation framework contexted in a Native worldview and Impacts of racism. Each of these themes is described below.

Strengthened Native identity

Key sources of Native identities are rooted in their land bases, social structures, traditions and socio-political contexts (Alfred, 2005; Monture-Angus, 1995; Ponting, 1986; Wearne, 2001). Further, there are many Native peoples who are revitalising their traditions and reclaiming a better socio-economic positioning for their communities.

In the interviews, many of the participants referred to their First Nation and territories when they introduced themselves. Introducing themselves by their First Nations situates them to their land, their territories, and the cultural and socio-political contexts of their Nations.

Six of the participants introduced themselves using their "dodem" (sometimes spelt and pronounced as totem). Typically a dodem would involve a formal greeting in the language of their tribal area (i.e. Boojhoo, Aanii, Kwekwe); where they come from (area, reserve, and clan/family connections) and, their Indian or Spirit name (which was given to them in a sacred ceremony by a traditional healer/elder). The purpose of the dodem is to let people know who you are, where you come from and who you are connected to (Waterfall, 2002). One participant mentioned that she was taught that one's dodem "connects you to the spirit world, so the spirit can recognise you". Although the sequence might vary from person to person, there is great pride, and cultural and spiritual meaning in introducing oneself in one's language and cultural ways (Monture-Angus 1995). One participant stated that she re-connected with her dodem during her journey on the programme.

> One of the things I came to school with or one of the things I came to do was to live my name. My Anishnaabe name is Neebwegegigdo-kwe, and my clan is Whabshishe. So Neebwegegigo-kwe is somebody who speaks for many. And my clan is Marten, and as a strategist in that when we need to be we can be warriors for the clan. Participant 5

Further, this participant commented "when we pick up our traditional teachings, we can find out what our name is our purpose and the clan where we belong". This statement acknowledges that the authentic source of a Native identity can be found in the traditional teachings. Two participants further mentioned that they were part of the Midewiwin teachings. The Midewiwin teachings are grounded in the traditional ceremonies and prophecies of the Algonquin Nations.

For one participant, the material taught on the programme and being around other Native people enabled her to make a strong connection with her identity.

> I did a lot of identity searching for my own personal kind of thing. The programme was something that I could really relate to and that I had full understanding of. I didn't really have to wrap my head around it. So there

was a real strong connection with the material that was being taught and
with the people that were in the programme. Participant 4

For this participant, both the content of the programme and the people teaching it
helped to strengthen her Native identity. This is reiterated in this next quote.

Having the opportunities to participate in more cultural things to be even
aware of those kinds of things was kind of what made me feel like it is
okay to be me. Participant 3

Further, this participant spoke to the issue of being raised off-reserve and how the
programme teachings helped her to gain an analysis of her own position in her
community.

I gained a better understanding of how we are as a people. That
community-ism that we have is functioning as a people. How we all have
our place in the community just as we do in our family. Having that place
in the community and having the responsibilities and what you're
contributing to your community. I never had that because I was raised off-
reserve. I wasn't on a First Nation. But understanding that now, I have a
responsibility to my home people. That was a big chunk to my learning, a
big piece of it. Participant 3

To understand this better, it is important to appreciate that the aim of the Indian
Act was to remove Native peoples from their communities, relocating them to
reserves and for others re-categorizing and displacing them from their reserve
altogether. In this case, the participant stated in an earlier part of her interview
that she was raised off-reserve, although the reason behind this was not conveyed.
Judging by her reaction to the learning, it would appear that the training helped
her to re-formulate her ideas about being raised off-reserve and gave her the re-
assurance for re-connecting to her home people.

This next participant attributes the importance of using one's Native language in
practice.

> There is no real monolingual except there might be still a few elders who
> are not as proficient in English. So there are still some elders who would
> be better served if the person they are working with was proficient in their
> language. There is still some ability to communicate by having a third
> person to translate. Ideally there should be just a social worker and the
> client talking with each other without a third person, so there isn't that
> impediment. Participant 2

Although it is implied that there are few people left that are proficient in the
language, the underlying issue is that those who communicate in the language
would be better placed to reach the depths and meanings in the conversation than
if they were talking in English. On the programme, students are encouraged to
complete Native language courses. This is an indication that language is
important to the programme. As well, this participant highlights that there are
people in the community who still speak their language. Speaking one's language
is an important feature of a Native identity.

It would appear from the examples provided by participants, that the programme
encourages the expression of Native identities. A Native identity enables Native
peoples to take back their power of defining themselves and at the same time,
maintains their cultural processes (Monture-Angus, 1995). It is apparent that the
dodem and stating their First Nation was the more prominent way of expressing
their Native identity. It is evident that there is a thread of revitalisation of Native
culture in the experiences shared by the participants. Importantly, the programme
teachings and environment assists towards the strengthening aspect of a Native
identity.

Strengthened Decolonisation framework contexted in a Native worldview

It is apparent from the interviews, that students are exposed to a decolonisation
analysis from a Native perspective. To set the context of this theme, I review
authors who provide insight into the main tenets of a Native worldview and show

how they link the importance of a deconstruction analysis of colonisation to their Native contexts. Baskin (2005) claims that a significant component of a Native worldview has four aspects – spiritual, emotional, psychological and physical (p. 88). Further, she states, that reclaiming Native knowledges goes hand in hand with challenging colonisation and oppression (Baskin, 2005). Sinclair (2004) observes that a Native worldview has features that are framed within a colonial history. She claims that having an understanding of colonial history establishes the proper contexts for contemporary social and physical pathologies that are highly visible in many Native communities (p. 49). Likewise, Morrissette, McKenzie and Morrissette (1993) view the importance of developing a Native consciousness regarding the impact of colonialism as vital. Further, Morrissette et al. (1993) also claim that a Native worldview should endorse the concept of Native empowerment. Baskin (2005) also concurs with this claim that "in the act of empowering ourselves in order to decolonize, we build Aboriginal nationalism (p. 194). It would seem from these authors that they are presenting the notion that a decolonisation analysis is an important feature of a Native worldview particularly as it relates to Native peoples. This fits with the ideas of a decolonisation framework that I outlined in chapter two, in that the tenets of a decolonisation framework incorporates the pre-colonial and colonial context as a critical tool for analysis and is centered on the priorities and self-determination needs of Indigenous peoples. Further, Indigenous authors emphasise that the source of this knowledge is derived from Indigenous peoples (Alfred, 2005; Baskin, 2006; Monture-Angus, 1999; Nabigon, 2006). Additionally, one of the courses in this programme is entitled Colonising/Decolonising issues of Violence in Native social work practice. On this course, students are further exposed to notions of colonisation and decolonisation.

When I carried out the interviews, participants presented examples that fit a decolonisation framework. Many of the participants shared examples from both Native culture and the history of colonisation as it is applied to their contexts as Native peoples.

Learning the truth about their histories assisted many students gain a greater understanding of what happened to their peoples. For example:

> It was almost shocking to have to come to university to be educated about my own people so in terms of that I grew a lot, like as a person, a greater sense of pride, understanding our history. That is at the core of everything, everything that there is, the history, we need to know what the history is and that is something I didn't have a good understanding of. Participant 3

This quote also reveals that the Native Human Services programme provides some students with a starting point to understand aspects of colonisation. As well as learning to understand the world from a Native standpoint, this participant also alluded to a process of *re*learning, that what happened to Native peoples was also about displacement and assimilation. In referring to "a greater sense of pride" the participant is reframing what could have been an earlier ambivalence about her knowledge of Native peoples. This could also be the case for the next participant who described an awakening on the programme which helped to change stereotypical views of her people.

> It was good because it was very liberating and it was a very kind of an awakening for my self. There was a lot of 'aha' kind of moments when I started the programme because it was like there was lots of things about my own family, my own upbringing that I didn't understand or kind of like with stereotypes that I kind of believed or you know those records that play in the back of your head. Then when you start learning about your culture and about history and all that kind of decolonisation kind of stuff, pieces of the puzzle start kind of fitting together. Participant 4

A decolonisation framework helps to deconstruct the impact of colonialism. For this participant, being able to integrate the learning on culture and history to find meaning for her family and her upbringing was validating.

Learning in the context of a decolonisation framework helped some participants to make a link with the broader issues surrounding the diversity of Native communities.

>Part of recognizing our communities are that we're influenced by our
>history and there's so much diversity in our community just because of
>that history. Whether people identify with being very traditional or people
>or more contemporary, whether they have traditional beliefs or spiritual
>beliefs or how they raise their children. Recognizing that diversity and
>those cultural teachings is important. Participant 7

Learning about Native history helped this next participant understand the Treaties
and land claims that affected her family and her community.

>That epistemology, you know the history and what happened the
>devastation and what the fallouts were of that, and then understanding my
>parents' generation and their parents' generation before that a little bit
>better cause coming to school I came with that experience. When I was a
>teenager, about seventeen years old, our community went through some
>struggles with our Treaty and land claim. So as a young person I sat on
>blockades and the riot police came out there. That was all real exciting but
>I really couldn't connect with what the adults were feeling or
>understanding or what they knew. It was more like okay this is exciting
>we're doing this for our people kind of thing. I think that coming to
>school really gave me a better understanding of what had happened and to
>read up all of that, so that's where the pieces started coming together.
>Participant 4

This quote also highlights that the participant is able to comprehend the
importance of land and Treaty claims and was able to realise that land blockades
was an act of resistance by her community.

Understanding the implications of legislation on Native peoples was recalled by
this next participant.

>In reality you have to deal with the constitution and you still have to deal
>with colonial thought. You still have to deal with our own people not

wanting to change and may not want to come out from under the security
of the Indian Act even though it's a repressive Act. Participant 5

Further, this participant explains that the classroom environment allowed them to have really good philosophical discussions to understand the layers of how legislation has been understood by Native peoples.

Not all Native students in post secondary education programmes are exposed to an environment where the content is Native-based or the instructors are Native. This example was raised by one participant who explained that she was fortunate to be exposed to Native-based training in her undergraduate years. Her experience was amplified when she met other Native students who were not exposed to a Native instructor during their undergraduate years.

When I was doing my masters programme at the University of Toronto, I met other Aboriginal students and they had never had an Aboriginal instructor throughout their undergraduate or any of their other years. And I thought, how fortunate I am to have already had that experience at Laurentian. Participant 6

This participant further shared that it was hard to believe the lack of Native instructors across universities. In some way this enabled the participant to realise the value of Native instructors for Native students. Implicit in what this participant said was the notion that there are very few Native faculty employed in universities.

To summarise this theme, it is evident that the classroom environment is centered on teachings that embrace and foster a decolonisation analysis that is relevant to a Native worldview perspective. The programme, while endorsing the revitalisation of traditions and culture, cultivates a learning environment where students learn to critique colonisation and the impacts on Native peoples. In doing so, students learn tools for deconstruction and critical analysis. This is evidenced in the participant's quotes where negative stereotypes are turned into critical awareness of learning and understanding.

Impacts of Racism

I did not ask participants directly to tell me about experiences of racism; however, examples of racism emerged throughout the interviews. I placed this theme in this domain because I felt it was important to highlight that experiences of racism had an impact on some of the participants' learning. Three participants mentioned that the Native Human Services social work programme was viewed by other non-Native students and faculty as being inferior to the mainstream social work programme. The view that the programme is inferior seems to be perpetuated over a number of years as each of these particular participants were graduates that spanned at least 15 years apart. I personally have heard this from students that I have taught as well. This participant recalls her perspective of how the programme is viewed and describes how she counters negative judgements.

> I think we're being judged by our counterparts in the non-Aboriginal programme. So I try to bridge that as much as I can. I am always willing to present in the mainstream social work programme. When I present I do my best to portray a competent instructor and am well prepared. As I do more presentations you build that respect up. That's what I've been doing to make our programme look good. Whenever I go and talk to people there is always that idea about the programme not being equivalent. Participant 7

Similarly another participant raises the notion that it is through ignorance that non-Natives may not understand Native issues.

> There are some people I think that have the understanding that it is not an accepted programme. We are always having to fight for things here as First Nations people. We certainly have to advocate on behalf of ourselves and I think it's through ignorance of the non-Native community at Laurentian not knowing what we're about. Participant 9

Another participant said that she doesn't see many non-Native social work colleagues making an effort to attend Native conferences. Perhaps implied here, is that non-Native colleagues choose to not take up the opportunity to learn more about Native issues and culture or may be uncomfortable about stepping forward.

One participant spoke to aspects of resistance from a few mainstream social work colleagues toward the Native Human Services programme. Although its status as a distinct stream was supported on an organisational level some social work colleagues from the Anglophone/Francophone streams had difficulty accepting that the Native Human Services unit would be self-managing and in control of its own budget.

> Resistance was obvious from among some colleagues in social work, the
> same individuals and others still have control issues about the relative
> independence of the Native Human Services programme. Participant 10

The subtle theme here is around issues of 'control'. I read into this, that non-Native people have a difficult time relinquishing control to Native peoples even though they are equally competent. That statements of 'control issues' and 'second rate' continue to exist today gives insight into some of the barriers that Native educators and students have to contend with. This should not be surprising however, given the long history of racist legislation and deeply entrenched attitudes that have failed to recognise the importance of Native cultures and languages in education (Battiste, 2002; Helin, 2006; National Indian Brotherhood, 1972). Regardless of negative statements, it is heartening to know that the programme continues to thrive.

It was noted that incidents of racism have also occurred in the classroom. I was struck by the example of this next participant who described an experience of racism in the classroom that she encountered. As mentioned earlier, students enrolled on the Native Human Services programme are also expected to take courses from other disciplines (i.e. sociology, psychology, Native studies etc). This particular experience occurred while the participant was in a classroom that was conducted by a faculty member from another discipline. The participant

describes her feelings of watching a video about racism in the class with other non-Native students.

> I was surprised at how some simple things sparked unexpected responses from me. Like watching a video in one class where admittedly the majority of students were non-Native, of a Native mother and child getting on a bus and these youths were making racist remarks. I remember those things and seeing them again bothered me. They had only seemed to be minor incidents in my past, but re-visiting those occurrences bothered me, I cried, I left the room briefly and then returned. Participant 11

There could be a number of underlying issues relevant to this example. The video portrayed racist remarks by the youths toward the Native mother and child brought up past memories for this participant. Derman-Sparks and Phillips (1997) claim that in racism training, students can plunge into the painful process of examining their situation and facing their own unresolved issues. This is revealed when this participant described re-visiting similar occurrences to those outlined in the video. The topic of racism is a sensitive one and can be extra stressful if one is from a marginalised group. In this incident, the majority of students were non-Native and the video was about a Native family facing racism. Maybe it made the participant perceive that she might be the focus of attention which could explain leaving the room to avoid the spot light. Derman-Spark and Phillips (1997) found that there were a number of reactions by students in the early phases of racism training. These being: conforming to the dominant held views; feeling vulnerable, angry and/or defensive of one's race; keeping silent and/or intellectualizing racism to name a few. For this participant, leaving the room and then returning was the way she reacted. This is an example of, if not processed appropriately, of how one's Native identity can feel under threat. Most students learning about racism require help and guidance from the facilitator (Derman-Sparks & Phillips, 1997). Perhaps the lesson here is that non-Native instructors need training on how to handle the aftermath of showing videos that might evoke strong emotions. Little is known about the facilitator in this instance. However, when considering the next statement, it leads me to believe that this participant's experiences or feelings were not adequately processed given a key component of anti-racism

training is helping students gain awareness and insights about the dynamics of racism.

> You learn very quickly just how political issues are for all First Nations, and that the general public just does not have a clue and can be very arrogant in their lack of understanding.   Participant 11

This statement infers that the participant perceives that the general public lacks understanding of Native peoples.   Baskin's doctoral thesis provides examples of Native students studying at universities in what they described as racist environments (Baskin, 2006). Baskin (2006) explains that hearing generalisations and stereotypes about Native peoples and being exposed to educators who lacked knowledge or the ability to process emotionally sensitive issues about Native worldviews and histories were examples of racism in the classroom. She further reported that commonly Native students reacted to this type of racism with anger and suppressed voices. If this is so, such environments can act to weaken a healthy Native identity in the classroom context. Believing that Native peoples are misunderstood by the general public could also be indicative that the participant felt that the video exercise made little impact on her fellow students in the class. Baskin (2006) found that when Native students felt that their worldviews were acknowledged and respected, they were much more likely to view their formal education as relevant to their social work practice and needs of their communities. This type of experience would strengthen both their Native and social work identities.

To summarise this theme, some participants recalled negative statements made about the programme that implied notions of inferiority or being second rate. Battiste (2002) confirms that Native culture was deliberately devalued particularly in the educational context. Notions of devaluing can be traced to colonisation. Memmi (1991) asserts that cultural values and meanings were deliberately muted and obscured in a racialised hierarchy. In this regard, it could be argued that notions of inferiority targeted at undermining a cultural group are linked to racism. It was evident that an anti-racist pedagogy is important when teaching racism in the classroom. Further, it was intimated that the onus should be on non-

Native colleagues to become more informed about Native issues. This assertion is accurate. As identified by Freire (1970) in order to comprehend oppression one must be active in seeking critical thinking and then be committed to the involvement of social change.

Summary

The domain "Impact of the Learning" gave insight into features of the programme that heightened a participant's knowledge and awareness. Information was elicited from questions posed about learning gained, aspects of nervousness about participating in (or developing) the programme and aspects of knowledge they might be expected to know. Three themes emerged from the interviews. These were a strengthened Native identity, strengthened Decolonisation framework contexted in a Native worldview and Impacts of racism. It was exciting that a number of the participants embraced their Native identity when introducing themselves. The programme teachings and environment cultivated a safe place where Native identities were fostered and validated. This environment is strengthening for Native identities. By incorporating the use of Native teachings many were able to reclaim a connection to their path in life, families and communities. The curriculum and the pedagogy assisted students to gain an understanding of a decolonisation framework for understanding the impacts of colonisation on Native peoples. This awareness helps students to undo ambiguous messages about Native peoples and provides them with deconstruction analysis tools. Some participants revealed the importance of making a difference in their communities. A decolonisation framework contexted in a Native worldview actively re-centers Native culture and values and promotes priorities that are relevant for Native peoples. Some participants highlighted examples of negative judgements toward the programme. Examining the layers of participants' experiences illuminated the impacts of negative messages that had a racist edge. Statements that the programme is inferior or second rate to the mainstream social work programme are an assertion of racism. It is unfortunate that these remarks have continued across the generation of students since the programme started. This speaks to the pervasiveness of racism and the effort it takes to ensure that

mainstream and dominant thinking prevails. There is a strong case to be made for the necessity for developing anti-racism pedagogies, and that the role of instructor is vital for teaching anti-oppression and anti-racism learning. Likewise, there is a revelation that in order for change to happen, one must make the effort to learn to change.

Illustration of the key issues for the domain "Impact of the Learning" can be discerned in the following box.

Domain	Themes	Key Issues
Impact of the Learning	Strengthened Native Identity	Connection to land, territories, cultural values and socio-political contexts. Incorporating use of Dodem, Revitalisation of Native identity.
	Strengthened Decolonisation Framework contexted within a Native Worldview	Incorporating an analysis of colonisation, strengthened understanding and awareness of impacts of colonisation on Native peoples and their communities. Importance of deconstruction and critical analysis tools.
	Impacts of Racism	Notions of inferiority. Non-participation of non-Native colleagues. Importance of anti-racism pedagogy. Issues of control over Native initiatives.

Reactions to the Learning

This domain describes the participants' reaction to what they learned from the Native Human Services programme. I posed the following questions (6, 7 and 9): what do you think would be the consequence if you didn't participate in or develop the programme; what do you think would be people's comments if you did some type of social change actions (e.g. protests) now and what specific changes have you made since you have been on the programme? In pursuing this line of questioning, I was endeavouring to find out what elements of their learning

they have been able to integrate into their practice. Three themes emerged from the information collected from the interviews. These themes are: Benefits of the Native Human Services programme; Types of social action and Specific changes. Each of these themes is described below.

Benefits of the Native Human Services Programme

I asked participants what do you think would be the consequences if you didn't participate on or develop the programme for Native Human Services? Because two of the participants are employed as faculty members (although two are former graduates), and therefore there might be a self-serving bias to protect the integrity of the programme, for this question, I focused on those responses that were shared by the remaining participants who were students only.

Three participants mentioned that there would be a loss in the community and the social work profession if there was no Native Human Services programme. This is highlighted by this next participant.

> Native Human Services really provides a very professional sound training place for Aboriginal peoples and non-Aboriginals as well to get a good base in Native culture which I think is necessary if you are planning to work in this community. I think that without it, it would not have been able to influence the mainstream social work programme so that they have a better understanding of our ways of knowing, traditions and culture and how to better help Native peoples. Participant 4

Others described the impact of the programme learning on their personal life.

> On a personal level, I would have probably given up, and remained in a dead end job, and remained on the fringe of the helping field maybe. There would remain an empty place that somehow needs to be filled but I would not know with what. I believe that this program has contributed

and increased the wellbeing of many communities, families and individuals. Participant 11

Another stated that the programme empowered her.

If I did not do this programme, well I certainly wouldn't be where I'm at today which is being a very empowered Aboriginal woman doing the work that I love, working with the values and beliefs that I know. You know I've really turned positive things for myself. Participant 8

Two participants stated that if there was no Native Human Services programme, then social work practice with Native communities would revert back to mainstream practice.

I would be frightened of all the Native social workers who would have mainstream, Western-European ideas and bringing them back into our community. That's too frightening for our people to think about. Participant 5

This question helped to reveal the key benefits of the programme and what was meaningful particularly for this group of participants. In essence, the programme is beneficial for increasing the understanding of how to work with Native individuals and their communities in a cultural way. As well, its helps to educate mainstream social work about Native worldviews.   Another benefit that was highlighted was how the programme has passed on positive personal development tools for individuals. Perhaps the greatest benefit that was revealed was that graduates were passing on knowledge and skills relevant to Native social work practice both in their own communities and in non-Native settings. This is different from continuing the Eurocentric mainstream social work practice that was delivered to Native communities in previous decades.

I asked participants now that you have been on the Native Human Services would you recommend that others attend a similar programme – why, why not? All the participants said yes. When asked why, five participants highlighted that the

programme enables students to make positive personal changes as well as teaching them how to work effectively with their communities. Five mentioned that the programme provided a solid learning to learn and practice their culture.

> As far as Native perspectives goes, as First Nations peoples and the people I've met, I have been more comfortable being around Native people – interacting, socialising, in the classroom. It just makes learning easier, more fun, it is more comfortable and I believe if you have those things when you are learning you are going to succeed. Participant 9

Two mentioned the importance of learning about Canadian history and the impacts of colonisation on Native peoples. Two stated that the programme provided a good grounding in social work skills. Two referred to the connections and friendships that are made with professors and students. Two mentioned that the programme is suitable for both Native and non-Native students. This next participant highlights the skills learned have relevance for whomever you work with.

> You know you are going to meet Native people in urban centers anywhere. So whether you work in Native or non-Native agencies you are going to need these skills. Participant 1

Social Action

I was interested in gauging the views of participants about social action activities. So I asked participants what do you think people's comments would be if you did some type of social change action (e.g. protests) now? The participants reacted to this question in two ways. Some gave a personal reaction to what others would think and others gave information about the type of social action they would select and why they would participate in it.

With respect to what others would think, one participant stated that "they would think she was proud of her people and she loves her culture". Another said that "people would expect her to know that there is a protest, what is involved and where is it at". One participant stated that "to be honest, I don't believe that there would be much difference as the general public still has their heads buried in the sand".

Others mentioned the types of social action that they are involved in. Most of the responses centered on promoting Native social work practice and Native culture. One example mentioned was participating in ceremonies such as a welcoming ceremony at the Teepee (this is housed at the Laurentian University site). Participant 3 stated that she participated along with other Native peoples, in a welcoming ceremony held at the Teepee. She felt that her actions would reflect on the programme in that she was actively supporting Native culture. She made it a point to mention that her actions would also promote the programme and the culture to non-Native people. Another participant conveyed that she made it a point to tell non-Native colleagues about Native activities happening in the Sudbury area.

> I always make a point of telling my non-Aboriginal colleagues about a Native Mental Health Conference I've gone to, and how exciting it was. They're always really interested, but I never see them coming. I never see them making that effort. Because I think that they still feel that this isn't the place for them. There are very few non-Aboriginal people that go, and I think when you hear the word 'Native conference' it sends a message out there that it's only for Native people when it's for everybody. Participant 8

Here, the participant is promoting a Native conference and the importance of non-Native people attending. Both Participant 3 and Participant 8 targeted non-Native colleagues to ensure they become aware of Native social work and of Native culture generally. Why is this important? As mentioned earlier, there is a perception that the programme is viewed as inferior or second rate to the mainstream social work programme. This could be the reason behind the pressing

need to promote the programme and involve non-Native people. This connects with what another participant said. For her, social action involved breaking down stereotypes about Native people.

> The message is 'here's somebody who is educated and thinks enough about this so that we better pay attention to that person'. It breaks down some of those stereotypes because for so long people think of Aboriginal people as being uneducated, not holding any jobs, all kinds of negative things…. And they see you in a position like this. Then you're changing some of the images – so that's good. Participant 7

Further in her interview, she stated that she tries to overturn negative stereotypes by promoting collaborative relationships with other programmes at the University.

> I like to promote good collaborative relationships between Native Human Services and other programmes at the University. By doing so, it challenges some of the stereotypes that people have of an Aboriginal programme. There might be an impression that faculty from Aboriginal programmes are not interested in the University community. I change this by committing to work with various committees at the University. Participant 7

It would appear that these participants have identified that as a "social change" priority that there is a need to address the negative way that Native social workers and professionals are perceived by non-Native people. This highlights how meaningful it is for Native peoples that their culture becomes accepted and understood in a respectful way by mainstream society.

Another social change action mentioned was about gaining effective tools in communication. This next participant said that she made some changes in the way she conducted herself at meetings.

> I was very aggressive. I used to be working for an organisation and most of the mentors I had were men. So I would come into negotiations and I

would be aggressive. I would be bigger, strong and louder to be heard. I learned that you don't have to do that. I learned that I can use my head, I can use history, I can use knowledge that I gained and I can talk about the Medicine Wheel. I practiced to be an agent of change rather than trying to use brute force. Participant 5

In this case, the participant was armed with a number of choices for communication that she can draw upon, such as her cultural teachings and historical knowledge.

Another two participants presented ideas about possible social action activities that they might engage in. One participant said that her presentations would be more informative, have more facts and knowledge not just emotional responses. Another also mentioned that she would be more enlightened and she would bring about more of a social conscience of whatever it was that she was standing up for.

It is apparent from the examples provided by the participants that many were interested in making a difference by promoting and bringing awareness of Native culture and Native social work to others or making personal changes to the way in which they inform and communicate with others. These participants revealed that the social action activities that are meaningful for them focused on modifying and modeling positive perceptions of Native peoples and their culture to others.

Specific Changes

I asked the participants what specific changes they had made since they participated on the Native Human Services programme either as a participant or developer. Three of the participants made references to the learning they received on relationships recalling the traditional teachings such as the Seven Grandfathers and the Medicine Wheel as their source for understanding. Being respectful and looking at the strengths in a person were examples mentioned.

I guess that the biggest impact will probably be the way that I think about things and the way that I approach things. I try to look at it in a good way and try to look at strength-based kinds of approaches. You know like not look at the negative parts, take it into consideration but don't make it my focus. Whatever the situation is, looking at the strengths and trying to build upon that, I seem to be carrying that with me. Participant 4

Two other participants stated that the specific changes they made were in relation to gaining a positive perspective about learning from a Native perspective.

I would probably have to say that my opinion about learning has changed. I see that it is possible to achieve in a good way. I would like to see more of these same approaches to learning for all First Nations students. I know that the road to achieving is not going to be easy as long as First Nation students must learn under the rules of the other Nation. Participant 11

This participant describes the challenges of learning yet sees the overall benefit of education. Two others mentioned that the specific changes they made were in relation to their personal development.

Before I came here I was struggling with my own personal problems. And I took the risk and I made the change. When I made the change I also ended up coming back to school. Other people also noticed the changes in my life. I inspired other people to not continue to live their life one way but there are other options out there. Participant 7

Another participant mentioned that graduating from the programme inspired her to encourage her daughter to join the programme.

Gaining a perspective of working with communities was raised by one participant. For her, the specific change she made was in studying the behavior of communities.

> Oh I've really looked at behavior. I've really looked at the sense of professionalism in communities and by that I mean not just in the Aboriginal communities but in mainstream communities as well because I've had the opportunity to work in both when I completed the Native Human Services programme. Participant 8

Further, this participant related how by identifying gaps and turning these into training and practice, she was able to find a niche for herself and established her own private practice and consultancy business.

For this next participant, the change she made was to transform the perception of non-Natives toward Native people and Native social work practices.

> In terms of my own personal development I have been able to find the fine line, most of the time, as an ally without leaving the impression that I am an expert in all this. I also am still determined that the mainstream students understand their limitations in dealing with cross-cultural issues although I make sure that there is education that will help them understand their role as allies and their own limitations when faced where they have Native clients. Participant 10

It would seem that the specific changes that participants made were in changing their own behaviours so that, in turn, they can be positive role models for others. Did the programme lead them to make such changes? I say, based on what these participants have reported – Yes! An important source for change was the traditional teachings: for example, the Seven Grandfather teachings and the Medicine Wheel teachings. These teachings and the healing circles provided participants with a voice that is caring, gentle and respectful. Traditional teachings as a cultural framework for practice are a source of empowerment (Morrissette et al., 1993). An overarching aim of traditions is strengthening the individual with voice and awareness. This acts as a harbinger for effecting change, in this case, for their families and their wider communities (Baskin, 2006). This fits with Aboriginal traditions in that they value "all their relations" hence the emphasis on the four directions which embrace the concepts of people

and relationships. Specific changes can also be attributed to social change. Morrissette et al. (1993) espouse the view that when Aboriginal peoples reclaim their culture and identity it is not only a potential source of liberation and empowerment, but also a source for learning to effect change. Lastly, as the last participant highlighted, as a non-Native working closely with Native peoples, she also gained more tools for working effectively as an ally and as a potential source for other allies to effect change in the cross-cultural environment.

Summary

Three themes were revealed with respect to the domain "Reactions to the Learning". The question of what would happen if the programme no longer existed illuminated aspects of the programme that were also beneficial. Increasing the understanding of Native cultural practices at the professional and community levels was highlighted as a critical part of the programme's reason for being. Another key benefit was that the programme teachings helped individuals in the area of personal development. Responses to the question "would you recommend the programme to others?" gave insight about what was beneficial about the programme. The range of responses included the programme enables students to make positive changes in themselves and for their communities, upskills them in the area of cultural practices and social work skills and helps to build networks. Two further participants noted that the programme is suitable for both Native and non-Native students. The reason provided was that the programme focuses on teaching two orientations of Native and social work knowledges, therefore it is suitable for all those who enroll. In regard to social action, participants related that they were engaging in Native-based activities, from attending ceremonies to making changes at the community and agency levels. Another issue was the participants' desire to influence non-Native attitudes about knowledge of Native culture and Native social work. When asked about specific changes that participants made, broadening their perspective for working with others and communities was commonly cited. An important source for positive relationships was rooted in traditional teachings. Becoming role models by changing their own behaviours was also highlighted. Lastly, one

participant (non-Native) mentioned that the specific change she made was in choosing to become an ally as a non-Native person by fostering and brokering cross-cultural relationships. The findings from the domain "Reactions to the Learning" give some support to the claim that this programme was beneficial to the participants at both the professional and personal levels. Importantly, the findings indicate that the programme values the importance of traditional teachings, which has an impact on personal and community wellbeing.

Illustration of the key issues for the domain "Reactions to the Learning" can be discerned in the following box.

Domain	Themes	Key Issues
Reactions to the Learning	Benefits of the Native Human Services Programme	Increasing understanding of Native cultural practices at the professional and community levels. Promoting positive self-development.
	Social Action	Participating in Native ceremonies, Changing the perception of non-Natives toward Native culture and values, Promoting Native culture and Native social work
	Specific Changes	Working effectively with communities, Being role models, Living the values of traditional teachings.

In concluding the findings section for the Native Human Services programme, the three main domains of process, impact and reactions to the learning have provided glimpses of key approaches and issues that have emerged from the viewpoints of the participants. These key issues will help to formulate overall finding ideas for the overall research. I will explore the key issues further in Chapter Six.

Chapter Six: Overall Findings and Conclusion

This chapter brings together the findings of the two case studies. Each case gives a glimpse of the programme in its context. As mentioned previously, although there are commonalities across the two case studies with respect to colonisation and efforts toward self-determination, there are also differences such as colonisation time periods, legislation, traditions, cultural ceremonies, size of country, institutional arrangements, helping profession and length of bachelor degree. The major domains, themes and key issues that arose from each of the case studies are depicted in the following table. I then intend to discuss themes which emerged from the case studies in relation to the overall research aims.

	Te Whiuwhiu o te Hau		Native Human Services	
Domains	*Themes*	*Key Issues*	*Themes*	*Key Issues*
Process of the Learning	Programme Content Learning	2 streams of Learning: Traditional and Maori centered counselling practice and Counselling skills and knowledges	Programme Content Learning	2 Streams of Learning: Traditional/Native social work practice and knowledge and Social Work skills and knowledge
	Pedagogy of the Programme	Combinations which include Maori-centered, culturally responsive, content-specialised knowledge	Pedagogy of the Programme	Combinations which include Aboriginal pedagogy, Native-centered, Culturally supportive and nurturing, Importance of ceremonies and healing
Impact of the Learning	Strengthened Maori Identity	Enhanced /Stable/Secure Maori identity, Building confidence with connection to Te Ao Maori	Strengthened Native Identity	Connection to land, territories, cultural values and socio-political contexts. Incorporating use of Dodem, Revitalisation of Native identity
	Strengthened Decolonisation Framework contexted within a Maori	Centering a Maori worldview in a decolonisation framework,	Strengthened Decolonisation Framework contexted within a Native	Incorporating an analysis of colonisation, strengthened understanding and

			worldview	countering colonisation, tools for deconstruction and anti-oppression work	Worldview	awareness of impacts of colonisation on Native peoples and their communities. Importance of deconstruction and critical analysis tools
			Impacts of Racism	Notions of inferiority. Non-participation of non-Native colleagues. Importance of anti-racism pedagogy. Issues of control over Native initiatives
Reactions to the Learning	Benefits of the Te Whiuwhiu o te Hau Maori Counselling Programme	Personal development and employment.	Benefits of the Native Human Services Programme	Increasing understanding of Native cultural practices at the professional and community levels. Promoting positive self-development.
	Social Action	Forms of social action: includes protests, anti-oppression work, upholding Treaty, Supporting other Indigenous cultures	Social Action	Participating in Native ceremonies, Changing the perception of non-Natives toward Native culture and values, Promoting Native culture and Native social work
	Specific Changes	Personal growth and development, Fostering Maori values and culture, Integrating Maori centered counselling practices, Fostering cross-cultural relationships	Specific Changes	Working effectively with communities, Being role models, Living the values of traditional teachings

The above table gives a glimpse of the domains and themes identified in the findings sections of each case study. I have situated the programmes side by side to make it easier to gain an overall view of all the findings. Many of the themes are similar. This was probably because the questions that were asked of

participants were identical therefore making it easier to place under common theme titles. However, there is one significant difference. That is, the theme "Impacts of Racism" appears within the domain "Impact of the learning" for the Native Human Services programme but not for the Te Whiuwhiu o te Hau programme. I felt it was important to create this theme because participants mentioned subtle tones of racism. I explore this theme in more detail later in this section.

The overall aim of this research was to investigate the social and political approaches that Indigenous peoples undertake to situate Indigenous-based education programmes in mainstream post-secondary/tertiary education organisations.

To achieve this aim, I focused on the following areas:

1) Why did Indigenous communities establish training programmes for Indigenous helping professionals and why did they choose mainstream institutions to deliver their programmes?

2) To what extent does developing Indigenous programmes within mainstream institutions provide opportunities for and barriers to, Indigenous self-determination?

3) What are the distinctive features of Indigenous programmes in relation to their content and pedagogy?

4) To what extent does Indigenous-based education within mainstream institutions contribute to self-determination in the community, in the helping professions and particularly in the individuals who graduate from them?

At this juncture, I intend to merge information from the two case studies and will connect each overall theme to the broader research questions outlined above.

Key Findings

In this section are four major findings that emerged. These are: Key issues for locating Indigenous-based programmes within mainstream institutes; the importance of Indigenous-based programmes for Indigenous self-determination; distinctive features of Indigenous-based programmes in relation to content and pedagogy; and, the impact of Indigenous-based education programmes to community, the helping professions and for graduates. These findings are outlined below.

Key issues for locating Indigenous-based programmes within mainstream Institutes

A key question in this research was "why did Indigenous communities establish training programmes for Indigenous helping professionals and why did they choose mainstream institutions to deliver their programmes"? Programme information from each of the case studies revealed insights about the purpose of the programme, the rationale for locating it in a mainstream institution, the motivation of the developers and, the involvement of the community and the processes that were undertaken to establish each of the programmes in their respective mainstream institute.

The stories from each programme revealed that the initial motivation for their development came from those who work in a helping profession and had a connection with their respective institutes. They were concerned about the existing counselling or social work training programmes not being responsive to Indigenous needs. Their observations and concerns lead them to seek Indigenous community input. This also helped to explain the connection between the community and the institute.

Another factor central to both case studies was the political and social climate, which was marked, in both cases, by cultural revitalisation and self-determination.

The social, political and educational climate favoured a move toward Indigenous peoples taking control of Indigenous education. This was evidenced by movements such as the revitalisation of Maori language programmes and the National Indian Brotherhood paper.

In both cases, consultations were held with the respective communities, which also included those agencies and workers who had first hand information about the needs of their communities. The communities' desire was to provide programmes that would seek healing and wellbeing for their communities in a way that was culturally responsive, while at the same time training skilled helping professionals. Partly, this was motivated by the high negative statistics in the areas of alcohol, drug abuse, violence, mental ill-health and related health issues. Also, it was motivated by mistrust in the ability of mainstream helping professionals to provide an adequate service to Indigenous communities.

Both programmes undertook a needs analysis to substantiate their claim for an Indigenous-based programme. Community consultations elicited strong support for the programmes and contributed ideas that would inform the development of the curricula. It is important to note that the body of knowledge that came from the communities still exists today in each programme although slightly modified. It was the community who set the vision to incorporate the ideologies and worldviews within the respective programmes.

The next step was to gain the endorsement of the academic institutes. Both programmes relied on Native/Maori faculty/tutors and non-Indigenous allies to progress their proposals through the academic systems. Both formed programme teams to develop the curriculum and to ensure that the direction of the community was implemented. It was especially advantageous that a Maori Studies Department and a Native Studies Department was already established in the respective institutes. For example, the Maori Studies Department provided a suitable venue for housing the Te Whiuwhiu o te Hau programme. The Native Studies Department was useful in bridging support for the Native Human Services programme.

Once the programmes were established, the process was driven mainly by Indigenous peoples themselves. Faculty and tutors ensured that the programmes were appropriately managed within the institutes. The vital contribution of faculty and tutors is also reflected in the pedagogy which was characterised by an inclusive and culturally safe approach. This is consistent with the cultural values embodied in the worldviews of the respective communities. Another vital role of the faculty/tutors was to ensure that the programmes met the educational standards of the respective helping professions. For example, the Native Human Services programme is required to meet the requirements set out by the Canadian Association of Social Workers Education accreditation process. Likewise, the Te Whiuwhiu o te Hau programme undertakes programme reviews to meet the New Zealand Qualifications Authority accreditation requirements. I believe this is important to show the role of faculty/tutors in ensuring both the mainstream academic and professional requirements are met and also to highlight the ongoing promotion and justification of their unique specialisations as guardians of Indigenous curriculum and pedagogical needs to their professions. Mastronardi (2009) claims, that the active participation of Indigenous peoples in the design and implementation of educational initiatives is essential to programme success (p. 38). I concur. I believe that Indigenous involvement at all levels is vital to the success of these programmes.

Overall, these efforts have been successful in that Indigenous-based programmes relevant to Indigenous social work and counselling training have been established within the two institutes. The development of Indigenous programmes also highlights the determination by both Indigenous and sympathetic non-Indigenous educators to push the boundaries of a conservative and dominant Western based education system to become more inclusive and embracing of Indigenous-based programmes. G.H. Smith (2003) views the importance of encouraging the academy to respond to the validity and legitimacy of Indigenous language, knowledge and culture (p. 2). The institute, therefore, serves as a source of legitimacy for Indigenous languages, knowledge and culture. Further, the curriculum engenders social interaction between the community, the programme and the profession. These interactions are cultivated via meetings, collaborative research, placements, guest speakers and programme reviews. This fosters the

exchange of up-to-date information and allows cultural and academic debate to flourish.

G.H. Smith (2003) claims, that the momentum for change is also rooted in a transformational process. I concur with this statement, in that the impact of Indigenous-based programmes is much more than just a social conscientisation process or overcoming the low educational attainments of Indigenous students. As is evidenced by the two case studies, these programmes provided a transformational opportunity for the students to engage in Indigenous activities. As well, the Indigenous curriculum and pedagogies are indeed a transformational factor in promoting a place for Indigenous theories and discourse to emerge and thrive.

The importance of Indigenous-based Programmes for Indigenous self-determination

My second research question was, to what extent do Indigenous programmes within mainstream institutions provide opportunities for and barriers to, Indigenous self-determination. In my literature review, I linked the quest for self-determination at a particular point in time with education priorities as understood by Maori and Native peoples. To recap, among Indigenous circles, self-determination is viewed as central to reclamation and resistance strategies (Alfred, 2005; Battiste, 2000; M. Durie, 1994; L.T. Smith, 1999). For both Maori and Native peoples, self-determination is associated, among other priorities, with providing better education outcomes for their peoples (Battiste, 2002; Bishop & Glynn, 1999; National Indian Brotherhood, 1972; G.H. Smith, 2000).

The findings from the case studies point to many opportunities for Indigenous self-determination. When the programmes were first established, there was an indication by their respective communities that providing better educational outcomes for their peoples was important. So was the need to provide a programme that would be conducive to improving the health and wellbeing of their communities. Reclamation and revitalisation of knowledge and culture were

evident in the curriculum of each programme. The curriculum of each programme
was fashioned by their respective communities. This is an important finding in
that the recognition of authentic Indigenous voices and ways of being are central
to self-determination (Alfred, 2005; Battiste, 2002; Dumont, 2006; Martin, 2003;
L.T. Smith, 1999). The communitie's input into the curriculum helped to
construct a more flexible and culturally sensitive model of curriculum design and
development than is normally the case with academics and institutes.

Indigenous self-determination emphasises the reclamation and revitalisation of
culture, language and knowledge. As evidenced in the case studies, Indigenous
culture, language and knowledge permeate the curricula and are reinforced by the
pedagogies used in the classroom. Learning one's Indigenous culture empowers
people to find understanding and meaning in their lives. This demonstrates the
usefulness of traditions and culture. For example, participants referred to the
medicine wheel teachings which are over 1000 years old as a useful framework
for illustrating life, healing and wellbeing, understanding relationships and
learning to live and be in a good way (Nabigon, 2006). Traditions and culture can
be modified for contemporary usage and practice (Battiste, 2000; M. Durie, 2003).
This supports the notion that Indigenous knowledge, culture and language are
vital reservoirs for Indigenous peoples. I argue that an Indigenous worldview
presents a legitimate body of knowledge for guiding Indigenous programmes. An
Indigenous worldview also connects Indigenous peoples to their sources of
traditional foundations for wellbeing and self-determination.

When Indigenous peoples practice their culture in the classroom and in the
profession they model to others that Indigenous practice is relevant and
meaningful. This became apparent when reviewing Native social work
developments. There are now many sites across Canada where Native social work
programmes are delivered in polytechnics and universities. This attests to the
perseverance of Native peoples to ensure that Native social work is being
delivered to students and ultimately their communities. When I first began this
thesis, Te Whiuwhiu o te Hau was the only Maori counselling degree programme
established in Aotearoa. Recently, other Maori-based counselling programmes
have been established such as the National Diploma of Counselling programme

based at Te Pu Wananga O Anamata in the Bay of Plenty. Likewise, mainstream counselling programmes have incorporated Maori knowledge into their programmes such as those delivered at Bethlehem Tertiary Institute, Nelson Marlborough Institute of Technology and Unitec to name a few. It would seem that those who spearheaded the inclusion of Indigenous cultural knowledge into the helping professional fields such as social work and counselling may have had an influence on other programmes in other institutes.

According to Wearne (2001) the drive for Indigenous self-determination is underpinned by the belief that Indigenous peoples have the right to control their own affairs. Wearne (2001) further states, that, Indigenous peoples have the right to control their educational affairs (p. 21). In this regard, it can be noted that both programmes in my study have some autonomy in that faculty/tutors have certain decision-making powers over the curriculum, the appointment of faculty/tutors and the budget. However, the overall control of programmes and the ownership of the curriculum are vested in the institutes. Thus neither programme has the sort of autonomy for Indigenous education as encouraged by G.H. Smith (2003) who advocates that Indigenous education needs to take more autonomous control. On the other hand, new educational institutes such as the First Nations University of Canada and wananga's in Aotearoa/New Zealand (Te Wananga o Aotearoa; Te Wananga o Raukawa and Te Wananga o Awanuiarangi) are examples of Indigenous led educational institutes. Although still regulated by their respective government education departments, the salient feature is that there is Indigenous internal control over decision-making at all levels of the governance and management structure (Walker, 2005).

That mainstream institutes continue to enforce decisions and regulations that are anchored in a Eurocentric Western dominant paradigm is widely recognised by Indigenous authors as a barrier to self-determination. This dominance affects not only Indigenous peoples but also other marginalised groups as well (Mutua & Swadener, 2004).

An obvious barrier to self-determination is racism. As Memmi (1991) and Fanon (1963) assert, racism is linked to colonisation. The ideology of racism was

imposed on Indigenous peoples through the process of colonisation (Alfred 2005; L.T. Smith, 1999). The impacts of racism were raised by participants of both programmes. I believe that racism is a personal and cultural barrier to Indigenous self-determination. In the case of the Native Human Services programme, the repeated claims they face that their programme is second rate serves as a barrier to self-determination. These claims came from non-Native faculty and students from the mainstream social work programme. Augoustinos and Every (2007) have identified that there are pervasive discursive practices that are used by majority group members to justify and rationalise existing social inequities between groups. Further, blatant expressions of racism have been supplanted by more subtle and covert expressions of racism. This has led to the development of discursive strategies that present negative sentiments while at the same time protecting the speaker from charges of racism (Augoustinos & Every, 2007, p. 124). I believe that the comment "second rate" is a discursive expression of subtle racism. To shed more light on this issue, I draw on Derman-Sparks and Phillips (1997) who claim that an

> Ideology of racism prescribes the parameters for perceiving social reality, thereby defining guidelines for "desirable" interracial behavior. Once the members of a society are imbued with racist thinking, they will not only perceive their institutions as natural, they will also voluntarily carry out institutional mandates as if they are a function of their own individual choice (p. 17).

I believe that some non-Native faculty and students perceive that the Native Human Services programme sits outside the "norm" of the bachelors' degree programme of social work. This may explain the judgements made about the programme since its inception. The source of such judgements can be traced to the belief that there is a hierarchy of races (Memmi, 1991) perpetuating the racist ideology that the norms of white society are what is natural, normal and universal (Derman-Sparks & Phillips, 1997, p. 52). For those espousing such a racist ideology, there is a tendency to discount diversity or difference.

Comments made by a few of the Te Whiuwhiu o te Hau participants also intimated experiences of racism. For example, two participants told me that "Maori are subjected to oppression" and "racism is still in existence". I believe

that these comments come from a similar place to those reported earlier in the Native Human Services programme. That is, Maori values and knowledges are discounted in relation to New Zealand Pakeha norms. Certainly, in my role as a senior tutor on the Te Whiuwhiu o te Hau programme, I heard from students that this programme was, like the Native Human Services programme, viewed as second rate. This is interesting. Both Institutions gave academic approval for the establishment of Indigenous-based programmes, and both programmes met the accreditation standard of their respective professions, but it seems that this is not enough to deter negative judgements being made.

These examples, along with the earlier mentioned example of how a video on racism was handled in the classroom show how participants had to bear witness to racist remarks made about their Native culture and peoples. For one participant, she cried, left the room briefly then returned. According to Battiste (2002) racism directed at Native students can be draining and can cause them to have self-doubt (p. 28). Similarly, Monture-Angus (1995) explains that racism in the classroom is hurtful. Further, she states "I had felt very exposed to having my personhood and my reality laid bare on the table in front of the people in class without my consent" (Monture-Angus, 1995, p. 17). Fanon (1967) asserts that racism generates harmful psychological constructs on oppressed peoples and that these experiences can be traumatizing (p. 148). I feel it is important to highlight this issue so that others gain an understanding that when Indigenous students bear witness to racism made about their culture that they react in a variety of ways. For some it might be a traumatizing and hurtful experience. On the other hand, others react by turning a racist situation into experiences of learning. Three participants of the Native Human Services programme responded by promoting Native culture and Native social work to non-Native persons. Two participants in the Te Whiuwhiu o te Hau programme turned experiences of racism into educational opportunities. Another chose to use a decolonisation analysis to understand racism. I view their reactions as "actions", synonymous with Freire's (1967) notion of "praxis" which is predicated on an ability to reason, dialogue, reflect and communicate. I view the reactions by these latter participants as having achieved a level of reasoning that has enabled them to turn negative experiences into teaching and learning opportunities. Self-determination is

associated with social development. Perhaps I can make the leap here that both programmes offer ideas to students that sharpen their awareness of racism as well as help to broaden and deepen their understanding of moving through difficult and tense issues leading to enlightenment for those non-Indigenous faculty and students who may suffer under many misconceptions of what an Indigenous-based academic programme is all about.

Another barrier to self-determination is highlighted in the Te Whiuwhiu o te Hau case study. In Aotearoa/New Zealand there is a trend for Maori students to enroll in the Maori-based (wananga) institutes of higher learning. This is exciting and praiseworthy and definitely follows an important aspect of Maori self-determination which is for Maori control over Maori education. As a result, Maori studies departments in mainstream institutes have seen a reduction in enrolments. Over the last two years, the Te Toi-a-Kiwa School (formerly Maori Studies) at WINTEC has closed, mainly due to low enrolments. The Maori Studies Department at the Manukau Polytechnic has closed for similar reasons. This has meant that some Maori-based programmes have been closed and others such as the Te Whiuwhiu o te Hau programme have moved under mainstream schools. This research was carried out while Te Whiuwhiu o te Hau was within a Maori department. I have little information about how it is doing now that it is within a mainstream school. My hope is that the tutors adapt and continue to maintain their self-determination over the programme regardless of what school they are based in. Interestingly the trend for Native Human Services was that they moved to be a stand-alone school independent of mainstream social work in 2008, almost the reverse of Te Whiuwhiu o te Hau. They were able to thrive and maintain their Native self-determination when they were under a mainstream school for over 21 years.

Closing Maori departments or schools across the Polytechnic sectors raises a number of key issues. Does the new trend suggest that Maori-based programmes are better off in Maori-based institutes? Because Maori-based institutes are successful in drawing large Maori enrolments, does this mean that mainstream institutes should opt out of their responsibility of supporting Maori-based programmes? Is fiscal feasibility, the only answer for prioritizing whether Maori

programmes should remain or go? I am not sure how the future will pan out for Maori-based programmes in mainstream institutes, but it appears that they may be vulnerable at this time.

For the most part, the findings show that Indigenous-based programmes foster Indigenous self-determination aspirations mostly in the cultural, social and educational development areas.

Distinctive features of Indigenous-based progammes in relation to content and pedagogy

The interviews shed light on the distinctive features of Indigenous-based programmes in relation to their content and pedagogy. Although the programmes included the knowledge and skills associated with Western counselling and social work respectively, it became apparent that a distinctive feature was the re-centering of traditional and cultural knowledge as integral to all components of the programme. This includes content, pedagogy and practice. The programmes drew their main ideology from a Native worldview and a Maori worldview respectively. It is important to highlight that the body of knowledge for each programme combines a rich cultural treasure trove with specialised teaching skills. With respect to the Native Human Services programme, a distinctive feature was the inclusion of traditional teachings such as the Medicine Wheel and Seven Grandfather teachings. These teachings appeared to be a core foundation that was taught across the areas of content and practice within the Native Human Services programme. The faculty utilised a combination of pedagogies to relay the traditional and cultural teachings to students in a way that was relevant to social work and practice. I make the claim that the pedagogy was Native-centered in that it incorporated specialised knowledge combined with a capability to engage students using circles, ceremonies, personal introspection work and integration to practice.

Similarly, the Te Whiuwhiu o te Hau programme appeared to focus its teachings on traditional knowledge that position Atua (Gods) stories (i.e. Tawhaki and

Rongo) and marae teachings as core. The tutors combined pedagogies that instilled in students practices that value whakapapa (genealogies), manaakitangata (respectful relationships) and hauora (health models such as whare tapa wha). I make the claim also that the pedagogy was Maori-centered in that tutors incorporated specialised knowledge combined with a capacity to engage students using marae protocols, hauora (health and wellbeing) models, personal development and integration to practice.

It is important to note that in both instances, aspects of the traditional teachings were taught outside of the institute and the classrooms. This meant utilising the marae or the teepee and sweat lodges. The knowledge and skills required to combine aspects of the curriculum with cultural traditions requires the faculty/tutor to be proficient in their traditions and/or have a connection with a traditional teacher or elder. I make this point because the authentic source for traditional teachings requires the guardianship and input from community elders and leaders (Nabigon, 2006; Royal, 2007). Both programmes enlisted the expertise of elders and those guest speakers who were specialised in certain aspects of the traditions. This means that there is a constant sharing exchange of teaching between the programme and the community elders and leaders.

Both case studies revealed that all aspects of the curriculum are integrated into their respective Indigenous worldviews. The volume of such teaching, over three years in the case of the Te Whiuwhiu o te Hau programme and four years in the case of Native Human Services programme, stands in contrast to curricula in mainstream institutions where Indigenous content may occupy just a few hours of lecture time for the entire degree.

I brought to this research a belief that an Indigenous-based programme is in itself a decolonising tool. Both programmes reflected a pedagogy that taught students to counter negative narratives while instilling in them a critical analysis of decolonisation and colonisation. A decolonisation framework raises the consciousness of students to understand the impacts of imperialism, colonisation and, post colonial issues (L.T. Smith, 1999). A necessary component for decolonisation work is Indigenous perspectives and values, and importantly,

charting a wellness and self-determination agenda. An Indigenous pedagogy helps students to apply a decolonisation framework in practice. Some of the participants shared examples such as tools to work in an anti-racist way, tools to facilitate cross-cultural workshops, tools to address internalised oppression and tools for personal development work. In this regard, a decolonisation framework assists people to strengthen their cultural identities, to work across cultures and stand strong in their authentic selves.

Denzin et al. (2008) claim, that Indigenous pedagogies are grounded in an oppositional consciousness that resists neocolonising formations. Further they assert that Indigenous pedagogies fold theory, epistemology, methodology and praxis into strategies of resistance that are unique to each Indigenous community (Denzin et al., 2008, p. 10). Likewise, Alfred (2005) makes reference to concepts of self-sufficiency, strong spiritual and cultural foundation and the importance of protecting these aspects from ongoing colonialism. I therefore make the claim that incorporating an examination of colonisation (past and present) and critical analysis, are important tenets of an Indigenous pedagogy. It is evident in both programmes that the faculty/tutors integrated Indigenous pedagogies that reflect a critical analysis of colonisation and strategies of self-determination in aspects of the curriculum.

Two streams of knowledges were evident in both programmes. These knowledges reflected the importance of traditions and integrated approaches for practice on the one hand and the learning gained from the respective professions theories and skills on the other. The two orientations in both case studies came across as being mutually beneficial. This is interesting as it appears as though there is an acceptance that Western-based knowledge and theories contexted in their professional field have an important place in the curriculum. This also speaks to the capacity of the faculty/tutors to convey Western-based theories and make them applicable to an Indigenous context. This also models to students, colleagues and the profession the bicultural capacity of the faculty/tutor.

Another feature that emerged was that the pedagogy of both programmes reflected Indigenous centered helping approaches. I assert that Indigenous faculty and

tutors who have worked in their respective fields are responsible for the emergence of Indigenous centered helping models and approaches. I believe that these models and approaches reflect the practice that is required to work with complex communities and reflect a wellness agenda. It is from the combination of these two streams of knowledges that graduates of the programme accumulate the necessary skills, theories and values to inform their practice. It is for this reason that I believe that an Indigenous worldview informs Indigenous pedagogies.

For many years, Indigenous programmes have been viewed as "new" or "developing" or a "sub-set" to mainstream educational programmes. I think differently. Both these programmes convey that the body of knowledge and the sources for skills and practice are now well formed and ensconced in Indigenous education programmes.

The impact of Indigenous-based education programmes on the community, the helping professions and graduates

This section addresses the question to what extent does Indigenous-based education within mainstream institutions contribute to self-determination in the community, in the helping professions and particularly in the individuals who graduate from them?

Throughout the interviews, participants talked about the importance of their community from a personal perspective and from a professional perspective. For some, the training fostered their personal development, which, in turn had a direct benefit to their families and communities. That is, by attending to their own wellbeing and education, they are better able to help their own peoples. Strengthening their Native/Maori and professional identities assists them to feel both professionally and culturally prepared to work effectively with their communities. Therefore, there is an important relationship that exists between the individual and their community. This fits the notion of holistic wellbeing (M. Durie, 1998) and holistic relationships (Nabigon, 2006) in that the students of

both programmes are taught the importance of obligation and responsibility for their communities. Although the main mission of both programmes is to graduate students to work in their respective helping profession, perhaps what is also evident from the findings is that participants come to view the community as an important focus of their practice. This can be related to the curriculum and the pedagogy in that much of the focus of the training is directed at appropriate healing and wellbeing work with the community and their whanau/families.

Participants spoke to the importance of taking their Maori/Native worldviews and cultural practices into the work force, the agencies, and their work with clients and communities. B. Duran and E. Duran (2000) remind us of the deep issues around violence, alcoholism, chemical dependency and high rates of suicide that plague Indigenous communities. This highlights the level of competence required to work within the complexities of the community or whanau. Absolon and Herbert (1997) claim that a necessary part of community work is providing the community with critical education awareness. They emphasise the importance of communities taking control of change for themselves, rather than outsiders coming in dictating change for them. Hence their notion of providing the community with tools to foster their own development and needs. Therefore, I make the claim, that Indigenous-based programmes are a conduit for supplying Indigenous communities with skilled and culturally proficient workers. I also assert that graduates are an important means by which Indigenous knowledge and cultures are transmitted back to the communities and as a result, they become vital players in the revitalisation and sustainability of Indigenous culture. Absolon and Herbert (1997) talk to the notion of working towards a practice of freedom through consciousness raising, critical thinking and critical education. I suggest that graduates of Indigenous-based programmes do critical education work in their community/society and with their families/whanau.

Participants of both programmes highlighted that they made personal changes as a result of being on the programme. Overall, strengthening their inner selves, standing strong in their Maori or Native identity and being effective workers for their communities and whanau were the main personal changes that graduates reported. Some were able to do their own healing work while they were going

through the programme. The main source for inner healing was from the traditional teachings and the reflective discussions that were facilitated by the faculty/tutors. This gave graduates an opportunity to gain knowledge and skills relevant to introspection and Indigenous wellbeing practices. Nabigon (2006) reinforces the importance of inner meaning work and employing traditional teachings to view a holistic meaning for healing and overall wellbeing. Similarly, Absolon and Herbert (1997) assert that reconnecting peoples to their traditional and cultural roots moves them closer to healing and solving issues in their own way. L.T. Smith (1999) also sees the importance of claiming a space in which to develop a sense of authentic humanity and centers this space as a tool for decolonising the mind. Participants in both programmes reported the personal learning they gained from the programme. This confirms the value placed on doing personal healing work and the importance of showing students where sources of wellbeing can be found. Alfred (2005) best sums up these ideas when he talks about the Indigenous context as a place where one sees the world through Indigenous eyes, taking hold of one's responsibilities and living them.

Both case studies revealed that the programmes were beneficial for personal and professional development as well as preparing graduates for employment. Both programmes were beneficial in grounding graduates in their respective cultures and enabled them to incorporate traditional knowledge into their practice. The benefits of both programmes included expanding the pool of qualified specialist helping professionals who are able to combine two orientations to practice with a solid grounding in their respective Indigenous worldviews. Perhaps a pertinent question is do Indigenous helping professional programmes make an impact on their professional bodies? At this juncture, I believe yes. In the last 22 years, there has been a proliferation of Native social work programmes established across Canada. These programmes bring to their institutes Indigenous curriculum, research and faculty who foster Indigenous knowledge and practices. This is evident in the impact that Native Human Services has made at all levels across Laurentian University. At the professional level, a Native-based social work national group named Thunderbird Nesting Circle has members who are based on the Canada Social Work Education council. Circle members have input into accrediting social work programmes. At the same time, they have become a

national voice for Native social workers. When Te Whiuwhiu o te Hau was established in 1991, there were a dearth of Maori counselling programmes. Today, there are more Maori counselling programmes and Maori content in mainstream counselling programmes has become more widely accepted. Likewise, Te Whariki Tautoko, the National Maori Counselling Association, has effected changes to the New Zealand Association of Counselling, for example by initiating changes to the ethics committees and to the membership process. As well, Te Whariki Tautoko has been an important conduit for tikanga Maori training and professional support for Maori counsellors including the graduates and tutors of the Te Whiuwhiu o te Hau programme. The literature about Native social work has grown in the last few years highlighting research in those fields that are relevant to Native social work practice. Likewise, there is now substantial literature highlighting Maori counselling and wellbeing models. All of these examples suggest that Indigenous-based helping professional programmes do make an impact on the mainstream professional bodies, in this case counselling and social work.

The findings above show that Indigenous-based programmes play an important part in the role of self-determination with community, profession and graduates. This leads me to assert that Indigenous-based programmes serve as a transformational learning environment in that students are exposed to cultural knowledges, critical analysis frameworks and skill building. This environment helps to produce a body of Indigenous-centered helping professionals to carry out appropriate and effective practice with their communities and whanau. Battiste (2002) asserts that Indigenous education should aspire to be a transformative learning experience and should be a space for capacity building. It could be argued that both programmes provided a transformative learning environment for all those closely involved with the programme.

When I first started this research, I wanted to find out if Indigenous-based helping professional programmes were beneficial and how. I am able to say that the information gathered from these participants point to a 'yes'. Why? It is apparent that for both case studies the major finding is that each programme fosters students to make positive changes for themselves, for their communities, and for

their professions. Importantly, the curriculum and pedagogy teaches graduates to think critically, to act professionally and to be strong culturally. As the graduates encounter the mainstream world, they have an opportunity to become social change agents and to cultivate aspects of Indigenous self-determination. With respect to mainstream institutes, there should be increased exposure to the role that Indigenous communities can play in formulating Indigenous curriculum. This should not only be solely the role of academics rather this research shows that Indigenous communities can also contribute to the creation of sustainable curricula that reflect their needs and vision. Although graduates must learn what is generally accepted by mainstream professional practitioners and accrediting councils and must be competent in their fields of practice, Indigenous worldviews and pedagogies add important cultural teachings, deconstruction analysis tools and wellbeing work that are conducive for Indigenous communities and their families. Indeed, all people would find these of value as well. Indigenous-based programmes help staircase students toward advanced degrees, build a career and, more importantly, to work effectively in Indigenous communities. Further, I believe that a special character of Indigenous-based programmes is reflected by the content in the curriculum especially Indigenous models of practice, traditional cultural healing, Indigenous wellness models and the application of Indigenous teachings and ceremonies such as marae, sweat lodge and medicine wheel teachings to name a few.

Reflections on my role as researcher

In reflecting on my role as a researcher, I gained a number of skills and insights while carrying out this thesis. At the top of my list, is the experience I gained when writing about another Indigenous group who is different from my own. Although initially I had brought to this thesis my experiences as being an Indigenous woman and professor/lecturer who had experiences of teaching and developing an Indigenous-based programme in a mainstream institute, I quickly realised that in order to write on behalf of another Indigenous group that I had to spend a lot of time reading and re-reading, listening intently and learning with an open mind to ensure that I had represented Native experiences in this thesis as

best as I could. It was helpful that I was able to check my ideas and thoughts on Native issues and ceremonies with Native colleagues. This was critical to me as their feedback confirmed that what I was attempting to convey was an accurate representation of their Native values and culture. There is no doubt that the three and a half years that I have spent teaching on the Native Human Services social work programme provided me with greater insight and understanding of Native social work and the respect the faculty members and students have for their communities and culture. Attending their Native ceremonies enabled me to grasp a deeper understanding of their cultural rituals and why these are important to them. This was helpful for understanding and analysing the participant's stories as well. I also gained a deeper appreciation for why Indigenous authors advocate for Indigenous methodologies. Their ideas were useful guides for researching Indigenous communities.

Another consideration is that this research gave me an opportunity to reflect on my role as a tutor and professor of both programmes. I brought to the research a lived experience of having taught and worked with both programmes. By having a lengthy experience with the Te Whiuwhiu o te Hau programme, I was able to use my networks to gain access to key informants, participants and importantly to various key documents. Having an experience as a developer and tutor on Indigenous-based programmes was beneficial to gaining initial trust with the Native Human Services team. It was up to me thereafter, to maintain that trust. For example, particular care needed to be taken into consideration when giving feedback about my doctoral process to the Native Human Services team. Here, I was careful to protect names when sharing where I was at. Also, I needed to gain further consent from one of the participants from the Native Human Services study. I shared with this particular participant her transcript early on and highlighted the places where her anonymity could be revealed to others. I was thankful that she gave me permission to continue to use her comments in this research. This is an important ethical responsibility.

I have come to appreciate the use of the case study as a method in research. For example, it was useful to consider key pieces of information that was relevant to the programmes under study. It allows the researcher to examine diverse but relevant pieces of information from which to understand the impacts, rationale and motivation for the development of Indigenous-based helping programmes. This also proved to be beneficial for setting the background and for analyses purposes. When I was writing the colonisation and assimilation sections, this information impacted me emotionally. At times, I had to stop writing and process my feelings and emotions with others. This happened to me when I was writing both the Maori and Native colonisation and assimilation sections. On reflection, I believe it is important to have people who can support you when writing about difficult topics. I can truthfully say that I shed many tears throughout the writing of this thesis. On the other hand, there were times when I was writing this thesis that I had feelings of elation and pride when finding various aspects of Indigenous self-determination strategies that were employed by Indigenous peoples. Likewise, by doing an in depth background of how both the programmes were developed gave me a deeper appreciation of the vital role that Indigenous developers and communities play in securing a better educational place for their peoples and communities. As highlighted in the method section, both a case study and Indigenous methodology approach in research are vulnerable to critique. However, as various authors have argued, if researched well, the research has the capacity to stand on its own merit (Bert, 2007; Yegidis et al., 1999; Tellis, 1997; L.T. Smith, 1999).

In my research, I used an insider researcher lens in that my role is contextualized with my experience as being both a tutor and faculty member of both programmes. The Te Whiuwhiu o te Hau participants knew me in my role as tutor/developer of the programme. A rapport had already been built with them, making it easier to transition into the role of researcher. With the Native Human Services participants, I was an insider with regard to my role as Indigenous teacher of an Indigenous-programme. I was also an outsider, in that many of the participants I had met for the first time. I knew two from working on a collaborative research together. I acknowledge that my role can be potentially

informing to the research outcomes. Any potential concerns about insider bias and over-rapport can be minimized by measures consistent with good research practice. In my research, I declared my roles in both programmes upfront throughout this research and to the participants. I invited participants to check that their findings were representative of their voices and contexts, and I elicited feedback from the developers of each programmes to ensure accuracy. In this regard, I sought to arrive at my analyses by way of involving a mutual text with the participants. If another researcher followed a similar method, they might reach similar conclusions to the ones that I have found in this study. It is likely that a rapport that has been built with participants may achieve deeper and meaningful conversations, but it could also be the opposite, in that some might be more guarded. For this study, all the participants were open and willing to share their experiences. I believe that in part this was more about wanting to share the experiences of their respective programmes and also because of their devotion of their cultural and traditional teachings. On reflection, if sound ethical practice is followed, this helps to maintain a level of trust professionally, culturally and personally. Therefore, my position as insider did not deter me from adhering to good ethical standards of research practice. It is my hope that my thesis adds to the special and unique learning circle of Indigenous knowledge.

There were two key issues that arose that I believe are areas for further research. In hindsight, I wish that I had asked more questions about the impacts of racism. This would have helped me to examine in more detail about the impacts of various levels of racism on the programme and on students. I believe that the information gleaned from this would have been useful for the programmes and their institutes, particularly with regard to the way the programme is promoted to others. This is an area for further study.

At the time of carrying out the research, one programme was situated in a Maori Studies Department and the other in a mainstream School of Social Work. During the research, these positions became reversed. For example, the Te Whiuwhiu o te Hau programme is now situated in a mainstream Social Development School

and the Native Human Services programme is situated within its own Native School. By seeking further information on mainstream experiences and Indigenous only experiences might have shed insight into how areas of leadership, governance and guardianship of curriculum are sustained. This information might have shed light on issues of sustainability and guardianship and how issues of vulnerability are worked through. I believe therefore, that the topic on sustainability of Indigenous programmes in mainstream institutes is worthy of more investigation.

Conclusion

The findings showed me that Indigenous-based programmes are sites that bring to the center Indigenous worldviews. Through the skills of the faculty/tutors/elders they promote an inclusive Indigenous pedagogy in the classroom that incorporates cultural ceremonies, encourage personal introspection, builds cultural and professional skills, and teaches critical education. The stories in this research endorsed the place of spirituality and cultural values as an important source for wellbeing. It was evident that Indigenous educators are familiarised with a healing and wellbeing map for their respective communities and whanau. This knowledge and skill is so important to have especially for practice in social work and counselling work. I suggest that graduates of Indigenous-programmes become Indigenous-based practitioners and critical educators. I believe also that their work helps to promote positive cross-cultural practices in the helping fields. It was exciting to carry out the case studies and review the literature and to recognise how resilient Indigenous people are becoming especially in education and the helping professions.

In reflecting on the title of my doctorate thesis "Decolonisation as a social change framework and its impact on the development of Indigenous-based curricula for Helping Professionals in mainstream Tertiary Education Organisations", I believe that the quest for decolonisation and self-determination by Indigenous peoples played a significant role in promoting the development and need for Indigenous-based programmes. The social and political fallout from colonisation and the

subsequent impact of assimilative legislation led Indigenous peoples to assert strategies for self-determination. As Fanon (1963) asserts, decolonisation strategies are a way both to understand and dismantle colonisation. L.T. Smith (1999) and others address the importance of Indigenous education as a self-determination strategy. In this regard, the establishment of Indigenous-based programmes promotes Indigenous knowledge and culture, while at the same time provides a decolonisation analysis for Indigenous peoples. Participants of both programmes have reported that decolonisation training assists them to understand the impacts of colonisation on their peoples. Importantly, they are able to learn critical analysis tools to unlearn ambiguities and stereotypes about their peoples. I believe that a decolonisation analysis is both a reflective and healing tool, in that students are provided with the hard evidence about their histories and what happened to their communities. I conclude that Indigenous-based programmes such as the ones in this case study, do affect social changes at all levels of the community, profession, institute, faculty/tutors, developers and individuals.

In linking back to how I started my research, I started with who I am, where I come from, and where I am going. Five generations ago, my great great grandfather Tamati Waaka of the Ngati Pukeko and Ngati Awa tribes wrote a letter to the then government asking them to spare Ngati Awa people and to return their lands. His concern was for the survival of the mokopuna (grandchildren) and future generations. The context in which he grew up was politically volatile. Ngati Awa lands were confiscated by the government on the grounds of war and rebellion. They had faced political and military threats, in that the government had arrested 37 Ngati Awa leaders and thrown them into jail. Some were killed there, others died of old age and a few ran away. The government eventually apologised for its actions but the point I am making, is that in his time, Tamati Waaka had the courage to advocate for his people regardless of the risk of being removed from his community, jailed and even killed. I am proud of my koroua for his determination and love for his people and culture and I gain my inner strength and same determination from him. I believe that the communities involved in the development of the two programmes, also gave of their knowledge in the hope that their communities and culture will survive and flourish. For me, a thrust of where we are going can also be understood from our past. In closing, I

borrow from Taiaiake Alfred's (2005) vision, that when one is solidly grounded in their Indigenous worldview it makes it possible to transcend colonial oppression in a personal and collective sense.

With respect to addressing the issue of new contributions to existing knowledge, a key requirement of a PhD, I believe that this thesis makes the following contributions:

1. This thesis endorses and advances understandings of Indigenous methodologies and how Indigenous ways of knowing, values and practices can be embraced as a methodology in research.

2. A main feature of this thesis is the emergence of cross-cultural understanding and the building of scholarship between two Indigenous peoples and the programmes and practices that they value. This research brought together various journeys, cultural practices, common self-determination and colonisation experiences that have helped to reveal further light on essential concerns and agendas.

3. Indigenous pedagogies and Indigenous wellbeing practices emerged as a critical feature for Professional training with Indigenous peoples. I propose that the Helping Professions' academy may benefit from the ideas and practices inherent in Indigenous worldviews and embrace these practices as beneficial features for training.

Chapter Seven: Closing the Circle

I would like to end the circle, much in the way that Herb Nation teaches, and that is, by way of acknowledgement.

- ❖ I am grateful for the learning journey that this research has taken me on.
- ❖ I am grateful to all those who contributed their gifts and wisdom along this path with me. I am reminded of the good work that many people contribute toward the struggle for Indigenous-based programmes and the healing work they do for their communities and for that I am grateful.
- ❖ I am grateful for the elders/kaumatua for their teachings and their wisdom. I thank you for being respectful guardians of our beautiful teachings on traditional culture.
- ❖ I am grateful to my thesis supervisors who guided me on the journey of this doctorate thesis. Thank you.
- ❖ I am grateful for the authors that continue to inspire and create critical education.
- ❖ I am grateful for those elders, teachers, faculty, lecturers and tutors who teach good education to others.
- ❖ I am grateful for the students who are open to learning and for their families who support them.
- ❖ I am grateful for my partner, whanau and all my hapu and iwi for grounding me in my Maori teachings, tikanga and ture, whakapono and aroha, manaakitanga and hauora, whakapapa and whenua, karakia and wairua.
- ❖ I am grateful to my hoa mahi in Te Whiuwhiu o te Hau and the graduates who are doing great work with our whanau, hapu and iwi.
- ❖ I am grateful to my friends in the School of Native Human services and other Native faculty and staff for sharing your home and Anishnaabe teachings with me.

- ❖ I am grateful for the teachings on the medicine wheel, the pipe ceremonies, the 7 Grandfather teachings, the drum teachings, the sweat lodge teachings, the medicine teachings and for the teachings on the animals from North America.
- ❖ I am grateful for Mother Winter, thank you for teaching me about the snow, the weather, the environment, respect and survival.
- ❖ I am grateful to all the non-Indigenous peoples who have been great allies for Indigenous peoples.
- ❖ I am grateful for all the tough lessons that have come my way, and I am grateful for the teachings on forgiveness, humility and love.
- ❖ I am grateful to the University of Waikato and the Waikato Institute of Technology (WINTEC) and all the scholarship and learning I have gained in my academic career.
- ❖ I am grateful to the sky father and earth mother, to all their children that look after the skies, the cosmos, the universe, the earth, animals and fishes from the forests, river, streams, mountains and ocean. Thank you for the teachings to live in harmony.
- ❖ I am grateful to Io, the Creator. Thank you for all your blessings.

In humility, Taima Materangatira

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Appendices

WAIKATO INSTITUTE OF TECHNOLOGY
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Appendix 1: Te Whiuwhiu o te Hau Interview Schedule

Case Study Project: Te Whiuwhiu o te Hau Programme, Interview schedule

Name: **Contact:**

Researcher: Taima Moeke-Pickering, Doctoral Candidate, Psychology Department, University of Waikato, Hamilton, New Zealand.

The researcher would value knowing your views and experiences about Social Change. For the purposes of this research, this case study is being undertaken to find out what is happening within the programme of *Te Whiuwhiu o te Hau at Wintec* that are: *a) causing change; b) identify what materials/practices of intervention bring about social change; c) link strategies to pertinent theories of Social Change; d) explore the context of why native workshops/programs/methodologies are needed and; e) identify key thematic areas that contribute toward Decolonisation/Liberation Strategies in Action.*

The questions are designed to assist in the development of a case study project. The interviews will be in two phases. The first interview asks you about your experiences with the Te Whiuwhiu o te Hau Programme either as a developer/tutor or student. The second interview is a follow-up interview, where the researcher asks you to review your first interview and invites you to extend upon it or add further information. The second interview will be conducted within five months after your first interview. If you have any queries, please feel free to contact the researcher at email: tmoeke-pickering@laurentian.ca.

1. How did you find the Te Whiuwhiu o te Hau program?
2. What information was covered in the Te Whiuwhiu o te Hau program?
3. Describe any learning gained on the Te Whiuwhiu o te Hau program?
4. Was your expectations about the Te Whiuwhiu o te Hau program met?
5. If there was any nervousness about carrying out/or with the development of the Te Whiuwhiu o te Hau program where did that come from?
6. What specific changes have you made since you have been on (as a participant or developer) the Te Whiuwhiu o te Hau program?
7. What do you think would be the consequences if you didn't participate on or develop program at Te Whiuwhiu o te Hau?
8. What do you think people might expect you to know now that you have carried out the Te Whiuwhiu o te Hau program?
9. What do you think people's comments would be if you did some type of social change action (e.g. protests) now?
10. Now that you have been on the Te Whiuwhiu o te Hau program, would you recommend that others attend a similar program. Why? Why not?

Appendix 2: Te Whiuwhiu o te Hau Consent Form

CONSENT FORM

Study Title: Case Study with Te Whiuwhiu o te Hau, WINTEC.
Investigator: Taima Moeke-Pickering, University of Waikato, New Zealand.

I am a Doctoral Candidate with the Psychology Department at the University of Waikato studying social change issues in indigenous communities. Overall, the study is intended to provide information which will enable Indigenous Communities and members of Academia to identify social change experiences with recipients of native programs. The study will take approximately 30 minutes of your time and will involve you completing a questionnaire. The questionnaire asks you about your experiences with the Te Whiuwhiu o te Hau Program.

Your participation in this study is strictly voluntary. You have the right to withdraw at any time without giving a reason. There is no risk or deception associated with this research.

Anonymity of each participant will be preserved by way of omission of names throughout the research process and in the documentation. The researcher will do everything possible to ensure that information that might identify individuals is not presented in the report or publications. Where attention is drawn to respective roles (e.g. lecturer, graduate, developer etc) the researcher will seek permission from you as to how your role might be conveyed in the report. All information that is obtained from this study will be stored in a locked filing cabinet. Only the researcher and the Waikato University Supervisor will have access to the information.

If you wish to receive a copy of the final report please inform the researcher. The researcher will use the information obtained from your interviews to be used toward a case study report. If you have any questions or concerns about the study or about being a participant, you can email me at tmoekepickering@laurentian.ca.

If you have any further concerns about this study, you may wish to contact the Supervisor of this study, Dr Neville Robertson from the University of Waikato email scorpio@waikato.ac.nz. All concerns will be treated in confidence and investigated fully and you will be informed of the outcome.
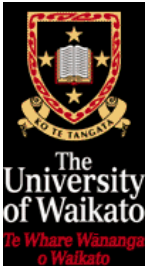
_____

I agree to participate in this study, and I have received a copy of this consent form.

Subject's Signature   **Date**

Appendix 3: Native Human Services Interview Schedule

Case Study Project: Native Human Services Programmes Interview schedule

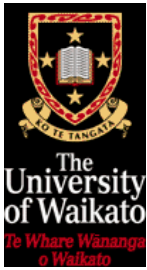**Name:**   **Contact:**

Researcher: Taima Moeke-Pickering, Doctoral Candidate, Psychology Department, University of Waikato, Hamilton, New Zealand.

The researcher would value knowing your views and experiences about Social Change. For the purposes of this research, this case study is being undertaken to find out what is happening within the program at Native Human Services, Laurentian University that are: *a) causing change; b) identify what materials/practices of intervention bring about social change; c) link strategies to pertinent theories of Social Change; d) explore the context of why native workshops/programs/methodologies are needed and; e) identify key thematic areas that contribute toward Decolonisation/Liberation Strategies in Action.*

The questions are designed to assist in the development of a case study project. The interviews will be in two phases. The first interview asks you about your experiences with the Native Human Services Programmes. The second interview is a follow-up interview, where the researcher asks you to review your first interview and invites you to extend upon it or add further information. The second interview will be conducted within five months after your first interview. If you have any queries, please feel free to contact the researcher at email: mstmm@wintec.ac.nz.

1. How did you find the NHS program?
2. What information was covered in the NHS program?
3. Describe any learning gained on the NHS program?
4. Was your expectation about the NHS program met?
5. If there was any nervousness about carrying out/or with the development of the NHS program where did that come from?
6. What specific changes have you made since you have been on (as a participant or developer) the NHS program?
7. What do you think would be the consequences if you didn't participate on or develop program at NHS?
8. What do you think people might expect you to know now that you have carried out an NHS program?
9. What do you think people's comments would be if you did some type of social change action (e.g. protests) now?
10. Now that you have been on an NHS program, would you recommend that others attend a similar program. Why? Why not?

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KO TE TANGATA

Appendix 4: Native Human Services Consent Form
CONSENT FORM

Study Title: Case Study with Native Human Services, Laurentian University
Investigator: Taima Moeke-Pickering, University of Waikato, New Zealand.

I am a Doctoral Candidate with the Psychology Department at the University of Waikato studying social change issues in indigenous communities. Overall, the study is intended to provide information which will enable Indigenous Communities and members of Academia to identify social change experiences with recipients of native programs. The study will take approximately 50 minutes of your time and will involve two interviews. The first interview asks you about your experiences with the Native Human Services Program. The second interview is a follow-up interview, where the researcher asks you to review your first interview and invites you to extend upon it or add further information. Your participation in this study is strictly voluntary. You have the right to withdraw at any time without giving a reason. This will not affect your grades or relationships with staff at Laurentian University. There is no risk or deception associated with this research.

Anonymity of each participant will be preserved by way of omission of names throughout the research process and in the documentation. The researcher will do everything possible to ensure that information that might identify individuals to others in the same department is not presented in the report or publications. Where attention is drawn to respective roles (e.g. lecturer, graduate, developer etc) the researcher will seek permission from you as to how your role might be conveyed in the report. All information that is obtained from this study will be stored in a locked filing cabinet. Only the researcher and the Waikato University Supervisor will have access to the information. The researcher will tape the interviews and transcribe these tapes into an interview format. You may choose to have these tapes returned to you at the completion of the project. You will receive a draft copy of your interviews and can suggest any amendments. If you wish to receive a copy of the final report please inform the researcher. The researcher will use the information obtained from your interviews to be used toward a case study report.

If you have any questions or concerns about the study or about being a participant, you can call me at675-1151 (identify a phone number at Laurentian University) or email Taima at mstmm@wintec.ac.nz. If you have any further concerns about this study, you may wish to contact the Supervisors of this study, Dr Bernard Guerin from the University of Waikato email bguerin@waikato.ac.nz or Associate Professor Sheila Hardy, Associate Professor at Laurentian University s.hardy@laurentian.ca. Or you might wish to contact Gabrielle Miller, Research Officer at Laurentian University on (705) 675-1151, ext 3213 email gmiller@laurentian.ca. All concerns will be treated in confidence and investigated fully and you will be informed of the outcome.

I agree to participate in this study, and I have received a copy of this consent form. Subject's Signature   Date

Appendix 5: Treaty of Waitangi Maori and English Texts

Te Tiriti o Waitangi - Maori text

KO WIKITORIA te Kuini o Ingarani i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira – hei kai wakarite ki nga Tangata maori o Nu Tirani – kia wakaaetia e nga Rangatira Maori te Kawanatanga o te Kuini ki nga wahikatoa o te wenua nei me nga motu – na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kaua ai nga kino e puta mai ki te tangata Maori ki te Pakeha e noho ture kore ana.

Na kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aianei amua atu ki te Kuini, e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

Ko te tuatahi

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu – te Kawanatanga katoa o o ratou wenua.

Ko te tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangitira ki nga hapu – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te Wenua – ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru

Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini – Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

(signed) William Hobson, Consul and Lieutenant-Governor.

Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu, ka tangohia ka wakaaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tatou Ariki.

Treaty of Waitangi - English text

HER MAJESTY VICTORIA Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorised to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorise me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant-Governor of such parts of New Zealand as may be or hereafter shall be ceded to her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the first [Article 1]

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second [Article 2]

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third [Article 3]

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

(signed) William Hobson, Lieutenant-Governor.

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof in witness of which we have attached our signatures or marks at the places and the dates respectively specified. Done at Waitangi this Sixth day of February in the year of Our Lord one thousand eight hundred and forty.