

Tudor, K. (2018, 22nd September). *He tangata, he tangata, he tangata: A humanistic relational approach to people-centred and experiential approaches of and in Aotearoa New Zealand*. Keynote speech at the Person-Centred and Experiential Therapies Conference, Christchurch, Aotearoa New Zealand. Not to be further distributed.

He Tangata, He Tangata, He Tangata: A Humanistic Relational Approach to People-centred and Experiential therapies of and in Aotearoa New Zealand

Keith Tudor

What is now known as “the person-centred approach” (PCA) has developed through a number of iterations, beginning with “non directive therapy” as reflected in Carl Rogers’ earliest work (Rogers, 1939); through “relationship therapy”, a term Rogers (1942) borrowed from Jessie Taft (1933); “client-centred therapy” (Rogers, 1951); and “person-centred therapy” (Rogers, 1961); to the wider vision of “a way of being” (Rogers, 1980), embodied in the person-centred approach to life. In this paper, I acknowledge the implications of these various terms and the pluralism within the approach. I also suggest that we need a further development of the approach to encompass people (plural) rather than the person (singular), and the land beneath the people; and that for this, we could and should take a perspective that, *ka mua, ka muri*, walks backwards towards the future, and, therefore, is grounded in both culture and history. Finally, drawing on the inspiration of Te Tiriti o Waitangi, what is generally acknowledged as the founding document of our bicultural nation, I apply this pluralism to the “tribes” or *iwi* of the person-centred and experiential nation.

Tauparapara

Tihei mauri ora!

Te whare e tu nei, tēnā koe,

Te papa ki waho na, tēnā koe.

Kei te mihi ahau ki te mana whenua, tēnā koutou,

E te komiti whakahaere, tēnā koutou.

Kei ngā mātāwaka, kei ngā mana, kei ngā reo, kei ngā rangatira, tēnā koutou, tēnā koutou, tēnā ra koutou katoa.

Pēpehā

Ko Helvellyn te maunga.

Ko Don te awa.

Ko Waka Oranga te waka.

Ko Ingarihi ko Werehi ngā iwi.

Ko Tudor te hapū.

Ko John Tudor te tangata.

He tangata Tiriti ahau.

Ko Ngā Wai o Horotiu, ko Whaiora, ko Awataha ngā marae.

Nō Sheffield ki Ingārangi ahau.

Kei Titirangi, kei Waitakere ahau e noho ana.

Ko Leslie Charles Tudor tōku matua kua mate ia.

Ko Joan Cherwell Philipson tōku whaea kua mate ia.

Ko Paul rāua ko Roland ōku tuākana.

Ko Louise tōku hoa rangatira.

Ko Saul rāua ko Esther aku tamariki.

Ko Tumuaki ki Kura Hauora Tūmatanui.

Ko Keith Tudor taku ingoa.

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Thank you Beverley for your introduction, and thank you Beverley, Watiri, Morag, Paul and Steff for your role in organising this conference which I see not only as a significant step on the road to PCE2020 (about which Brian and I will be talking more later this afternoon), but, more importantly,

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to reviving person-centred and experiential therapies in this country and, beyond that, humanistic therapies, and to developing a uniquely kiwi version of and for Aotearoa New Zealand – and, for those who, like New Zealand First, tend to emphasise a unitary approach to our nation and to nationhood, I should point out that you can't spell kiwi without "iwi"! Thanks too, to Whaea Kim for her welcome to the conference – tēnā koe. I would also like to welcome Bernie and Melissa, our colleagues and friends from Te Pāpaka-a-Māui, the paddle crab of Maui, or Australia. One of the pleasures of attending PCE2018 in Vienna was meeting up with old friends from across the Ditch and meeting new colleagues and making new friends, and both I and Brian were very appreciative of your support both there and here for our joint project of raising the profile of person-centred and experiential therapies in both our countries. Tēna korua e rau rangatira mā – nau mai, piki mai, kaki mai, haere mai. Some of you will know that "rau" means a thousand and, while some may view this as an exaggeration, I use the word advisedly and in the spirit of acknowledging those who stand with you, the traditional owners of the land on which you stand, elders past and present, those who stand with us and behind us, and those yet to come – tēna korua.

I am delighted to be here in Ōtautahi again. When I was last invited to speak here, I addressed a branch meeting of the New Zealand Association of Psychotherapists, who presented me with this T-shirt, which I am wearing today in acknowledgement of that and in solidarity with your post-earthquake experiences – tēna koutou. I have a few other connections with this city: my sister-in-law, Kay Embleton and her family live here; I am the external examiner for and consultant to Vision College which is based here; and, via my doctoral supervisor, Bernard Burgoyne, I am two handshakes away from Karl Popper, the Austrian/British philosopher who, from 1937–1945 worked at what was then Canterbury University College, and of whom more anon.

In thinking about this keynote speech, I decided to take my inspiration from a famous Māori whakatauki (or proverb):

Kī mai ki a au, "He aha te mea nui i te ao?" Māku e kī atu, "He tāngata, he tāngata, he tāngata". | If you ask me what is most important in this world, I will reply, "It is people, people, people".

I chose this whakatauki for a number of reasons:

- Firstly, as I wish to honour the context of the wisdom traditions of tangata whenua, the first people of this land, and, therefore, to locate my thinking in and in relation to this land and country;
- Secondly, as it focuses us on people, plural; and
- Thirdly, as the wider context of this whakatauki offers both a challenge and awhi or support for us in coming together as person-centred and experiential practitioners.

So, guided by this whakatauki, I intend to say something about the person-centred and existential tradition; culture, and how we might think about the relationship between cultures; history; and what I refer to as a humanistic relational approach to people-centred and experiential therapies which, in this country, must be both bicultural and contemporary.

Person-centred and experiential approaches

What is now known as "the person-centred approach" (PCA) has developed through a number of iterations:

- The first, "non directive therapy", as reflected in Carl Rogers' earliest work (Rogers, 1939), which was influenced by his experience of working with children and his disenchantment with the directiveness of psychoanalysis and behaviourism.

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- The second, “relationship therapy”, a term Rogers (1942) borrowed from Jessie Taft (1933), and which guided his vision of a “newer psychotherapy” based on the therapeutic relationship – and which, I may say, at the risk of being accused of being a little sectarian, predated the psychoanalytic “relational turn” by half a century!
- The third, “client-centred therapy” (CCT), represented by Rogers’ (1951) book on the subject, which focused on the client, rather than the skill(s) of the therapist.
- The fourth, “person-centred therapy” (PCT), marked by the publication of *On Becoming a Person* (Rogers, 1961), which shifted the focus again from the client as client to the client as a whole person.
- The fifth, “a way of being” (Rogers, 1980), a term that reflects a wider vision of a person-centred approach (PCA) to life, which John K. Wood (1996) elaborated when he argued that the PCA [PP]:

is neither a psychotherapy nor a psychology. It is not a school ... itself, it is not a movement ... it is not a philosophy. Nor is it any number of other things frequently imagined. It is merely, as its name implies, an approach, nothing more, nothing less. It is a psychological posture, if you like, from which thought or action may arise and experience be organized. It is a “way of being”.

Acknowledging that the concept of the organism lies at the heart of the person-centred approach, in our book on *Person-Centred Therapy: A Clinical Philosophy*, I and Mike Worrall commented that:

Rogers’ use of the concept signifies both a unified concept of human motivation and a focus on all organisms, and in this sense it may be more accurate to talk about a people-centred or even species-centred approach to life and to therapy. (Tudor & Worrall, 2006, pp. 45–46)

However, whilst the plural (“people” and “species”) is more encompassing than the singular, there is still a sense in which framing the approach in terms of human beings is anthropocentric, a criticism also levelled at humanistic psychology in general, especially from perspectives informed by post-humanism and environmental philosophy and ethics.

As CCT, PCT, and the PCA have developed over the past 80 years, so too have differences within the approach and there are now a number of what Sanders (2004, 2014) has referred to as “tribes” within the person-centred nation. In his book on this subject, published in 2004, he identified these as: classical CCT/PCT, focusing, experiential, existential, and integrative, to which, ten years later (in the second edition of the book) he added: emotion-focused therapy; person-centred expressive therapies; pre-therapy; and CCT/PCT based on working at relational depth (see Table 1).

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Table 1. The tribes of the person-centred nation and *strands* of person-centred and experiential therapies [work in progress]

Tribes (Sanders, 2004, 2014) Strands (Tudor, 2018)	Key concepts	Key texts and theorists	Notes
Classical (from 1939)	organism, actualising tendency, formative tendency, self, locus of evaluation, non-directivity, conditions of worth, the necessary and sufficient conditions of personality change	Rogers (1939, 1942, 1951, 1957, 1959, 1961, 1980), Godfrey (Goff) Barrett-Lennard (1998), Bozarth (1998), Patterson (2000), Levitt (2005), Kriz (2006/2008), Tudor and Worrall (2006); plus Nat Raskin, Barbara Temaner Brodley, John Shlien, , Fred Zimring, Barry Grant, Dave Mearns, Brian Thorne, Margaret Warner, Lisbeth Sommerbeck, Tony Merry, Ivan Ellingham	
Experiential (from the late 1950s)	experience, agential, reflexivity, process experiential, attending to process	Greenberg, Watson and Goldman (1996), Rennie (1998), Worsley (2002), Leijssen and Elliot (2008); plus Carl Rogers, Eugene Gendlin, Mary Hendricks, Maureen O’Hara, Germain Lietaer, Garry Prouty, Leslie Greenberg, Laura Rice, Robert Elliott, Campbell Purton, James Iberg, Nick Baker	
Integrative (from the late 1950s [see notes])	meta-perspective, principled non directivity	Rogers (1957), Bozarth and Stubbs (1996); and Richard Worsley	... insofar that Rogers’ (1957) statement of the necessary and sufficient conditions was an integrative statement (Bozarth & Stubbs, 1996); not a tribe, according to Sanders (2004) and Worsley (2004)
Focusing/focusing-oriented (from the mid/late 1960s)	experiencing, felt sense, interactional human nature, personality change,	... Eugene Gendlin, Laura Rice, Campbell Purton, Mary Hendricks, Greg Madison	
Pre-therapy (from the 1970s)	psychological contact, contact impairment, contact functions, contact reflection	Prouty, Van Werde and Pörtner (1996/2000), Pörtner (2002)	
Cognitive-behavioural (from 1974)	organism, perception, construct, self-concept, intentionality, self-schemas	Wexler (1974), Zimring (1974), Cartwright and Graham (1984), Zimring (1990), Hoyer (1996), Tausch (2002), Wexler (2002/2008); see also Tudor (2008, 2018)	
Political (from the late 1970s)	personal power	Rogers (1978), May, Rogers and Maslow (1986), Schmid (1996), Natielo (2001/2002), Proctor (2002), Proctor and	

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		Napier (2004), Proctor, Cooper, Sanders and Malcolm (2006), ... Maureen O'Hara, Carol Wolter-Gustafson, Keith Tudor	
PC Expressive therapies (from the early 1980s)	creativity, expressive arts modes, creative connection, arts for peace	... Natalie Rogers, Liesl Silverstone	
Spiritual (from the early 1980s)	spirit, spirituality, presence, transcendent, faith	Rogers (1980), Arnold (1984), Villas-Boas Bowen (1984), Harman (1990, 1997), Thorne (1991, 1998, 2002, 2008, 2012), Brazier (1995), Purton (1996), Miller (1998), Morotomi (1998), Macmillan (1999)	
Ecological (from the 1980s)	ecology,	Amatuzzi (1984), Embleton Tudor et al., (2004), Barrett- Lennard (2005), Mountford (2006), Tudor and Worrall (2006), Wood (2006), Kriz (2008), Blair (2011), and Neville (2012)	
Emotion-focused (from the mid 1980s)	present-moment emotional experience, assimilative integration, therapeutic task, task markers, end state	Johnson and Greenberg (1985), Greenberg, Rice and Elliott (1993)	
Existential/existentially- oriented (from the late 1990s)	existence as a process	... Marueen O'Hara, Mick Cooper	Not a tribe, according to Sanders' (2004) own criteria and to Cooper (2004)
Working at relational depth (from 1997)		Mearns (1997), Mearns and Cooper (2005); plus Peter Schmid	

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However, whilst I broadly agree with Sanders' sense of the different traditions of the person-centred approach, it is clear that this doesn't encompass all experiential approaches by which I would refer to a much broader range, including: art therapy • animal-assisted therapy • bibliotherapy • biodynamic therapy • bioenergetic therapy • BodyMind therapy • body psychotherapy • Bowen therapy • collaborative therapy • conversational therapy • core process therapy • cross-cultural therapy • dance/movement therapy • drama therapy • dreamwork • ecotherapy • emotional-focused therapy • equine-assisted therapy • existential therapy • expressive arts therapy • family constellations work • family systems therapy • Feldenkrais method • feminist therapy • focusing • gestalt therapy • Hakomi • imago relationship therapy • integral therapy • integrative therapy • interpersonal therapy • journal therapy • MindBody therapy • mindfulness-based therapies • music therapy • narrative therapy • neuro-linguistic programming (NLP) • neo-Reichian therapy • play therapy • psychodrama • psychosynthesis • reality therapy • rededication therapy • regression therapy • relational psychotherapy • sand tray therapy • sensorimotor therapy • somatic psychotherapy • theraplay • transactional analysis • wilderness therapy • wild therapy • etc., etc.

The other, more serious criticism of Sanders' designation of tribes is that I don't think he compares like with like. Gendlin's (1971) focusing clearly came out of classical, Rogerian theory and practice, and, specifically the Wisconsin project (Rogers et al., 1967). However, the term experiential reflects a key aspect of the approach, rather than a sub- or different category; existential refers to a philosophical tradition on some of which CCT/PCT/PCA draws, and, indeed, Mick Cooper's (2004) chapter in Sanders' book details this, but not as a school or tribe; similarly, as Sanders himself acknowledged that "integrative therapy isn't a [person-centred] approach" (p. x) but, rather, describes a personal way of putting theory into practice, and, indeed, in his contribution to Sanders' book, Worsely (2004) specifically noted that "I am not writing about a 'school' or particular approach within the family of person-centered and experiential psychotherapies." (p. 125) For those of you less familiar with this material, I think it is worth noting whence Sanders derived the concept of tribes and nation. It was from a paper by Margaret Warner in which she distinguished different tribes in the person-centred nation on the basis of their approach to what she described as "interventiveness", a concept which, in turn, draws on the concept of non-directivity ..., a taxonomy which seems (at least to me) a more coherent conceptual basis for describing and distinguishing differences between person-centred and experiential practitioners (and, therefore, tribes).

I present this in order to offer a sense of the whole field, and to acknowledge that many of us have been and are influenced by the praxis of a number of these tribes and their theories, as well as other approaches, 'though I also recognise that in countries where the person-centred and experiential tradition isn't so strong – and in this I include both Australia and New Zealand – we are probably too small to have too many differences and/or divisions, at least for now! Indeed, I think our task is to find out who we are and, to this end, Brian (Rodgers) and Janet (May) have designed and circulated a survey precisely to identify who considers themselves part of the person-centred and experiential tradition.

Here in Aotearoa New Zealand, we face a number of historical and contextual issues with regard to identifying and organising around PCETs:

1. That neither Carl Rogers or any of his immediate followers visited New Zealand professionally. Rogers and his wife, Helen, did spend some days here in February 1965 on his way back from Melbourne where he addressed a meeting of British Psychological Society (Victorian Group) and the New Zealand College of Psychiatrists (Victorian Branch), at which he presented a paper on the therapeutic relationship (Rogers, 1965). During his short time in New Zealand he stayed with or visited Revd. David Williams had trained with him in Chicago and was one of a number of clergy who were influential in developing counselling services in New Zealand, including Lifeline (which

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Williams founded). To date, this is the only direct connection I have found between Carl Rogers and one of our own founding fathers.

2. That CCT/PCT is viewed as basic – but only basic

This problem is not unique to New Zealand but it is a fundamental misunderstanding and misrepresentation of the approach by which it is marginalised.

3. That CCT/PCT is not widely taught

Most counselling training providers with whom I have talked about this say either that they don't teach it or that they only teach it in the foundation or first year as they then have to teach other approaches in order to satisfy the organisation, external accreditation bodies, and/or funders. Indeed I know of one course, which did teach person-centred theory and skills, that was closed entirely on the basis of one manager's misunderstanding and ignorance of the approach.

4. That there is a strongly-held distinction between counselling and psychotherapy

Despite – perhaps because of – the fact that, from 1974 to 1987, psychotherapists and counsellors were part of the same professional Association, for the past 30 years there have been two distinct national associations of psychotherapists and counsellors. One feature of this is that counselling is seen as drawing more on humanistic psychology while psychotherapy is seen as more psychodynamic/psychoanalytic; and, indeed, for many colleagues here, psychotherapy is seen as synonymous with psychodynamic. Shortly after I emigrated/immigrated here in 2009, I met somebody who, in response to me introducing myself as a humanistic psychotherapist, said “Isn't that a contradiction in terms?” – and she was a narrative therapist! It appears that, despite the presence of some humanistic psychotherapists in the New Zealand Association of Psychotherapists (NZAP) (including bioenergetic practitioners, gestaltists, Hakomi practitioners, psychodramatists, psychosynthesis practitioners, self-psychologists, and transactional analysts), the default setting and basic assumptions of the organisation is psychodynamic – and, indeed, I have recently resigned from the NZAP partly in protest at this continuing, unwarranted, and indefensible prejudice.

5. That CCT/PCT is not recognised as a form of psychotherapy

This partly follows from the previous point but is not confined to the NZAP. Of all the current training programmes and pathways in this country, the only two that are not currently recognised by the Psychotherapists' Board of Aotearoa New Zealand (the Board), are Hakomi and the NZAP's He Ara Māori pathway. If ever any of us felt strong enough to design, establish and facilitate a person-centred and experiential psychotherapy training programme, I would be very surprised if the Board, despite its claims to neutrality as far as theoretical models, orientations or modalities are concerned, would accredit it.

In concluding this part on PCET approaches, I suggest a return to the relational. A number of us within the person-centred approach have expressed regret that Rogers felt the need to move beyond the term “relationship therapy”, and I would argue that the relationality of relationship therapy can be applied equally to the person or persons; other species; or entities, such as a river – and most of you will be aware that, last year, the Whanganui River was given the legal status of a person under a settlement of Te Tiriti o Waitangi (the Treaty of Waitangi). Moreover, I would argue that we have the theory – regarding the organism, tendencies, the person, alienation, conditions, process, and environment, including nature, wilderness and wildness etc. (see Totton) – to sustain this, without the need for one nation (to which I will return later).

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Culture

I have had a long interest in culture in both senses of the word – that is, of the arts, and of identity – both of which, initially, was generated in my upbringing. My parents were cultured, and fostered an interest in the “Liberal Arts”: art, literature, music, and theatre. As a teacher of German language and literature, my father also welcomed German students, many of whom stayed with us. However, in terms of culture as identity, my focus was largely on the culture of the other (Said, 1978), a term which is sometimes capitalised in the psychological literature, thus “the Other”, often to emphasise the projection and objectification/reification of the person who isn’t the subject. Although I studied critical theory, and specifically critical and radical social work, it wasn’t until I lived in Italy for two years (in the mid 1980s), that I became more aware of my own culture (English, middle-class, white, heterosexual, etc.). Following my return to the United Kingdom (in 1987), I began to explore this more more consciously and to embody what Shweder (1990) refers to as “cultural intentionality”, that is, a psychological posture based on the subject’s consciousness of being a cultural person (in the sense of identity) and having a culture. As such this challenges the notion of “culture” as what “other” people have and, therefore, the myth of cultural neutrality, such as being white. As I received more invitations to work with people of cultures different to mine, I began to look at some of the theories that I had been taught and drew on, especially in psychotherapy and counselling, and began to subject them to some critical analysis, specifically one that sought to examine cultural assumptions from a cultural perspective, i.e., one based on a critique of universality and universal “truths” or givens:

- My first attempt at this was to reconsider Carl Rogers’ six necessary and sufficient conditions of therapy (Rogers, 1957, 1959). I began talking with a colleague and friend of mine, a British Asian (Indian) man, about this, and the result of our dialogue and analysis was published as what we referred to as the “cultural conditions of therapy” (Singh & Tudor, 1997) in which we subjected Rogers’ conditions to an analysis informed by Indian philosophy and concepts of contact, engagement, and healing.
- Later, I pursued one aspect of cultural intentionality in an article, with another colleague, a British Irish woman, on “being white” (Naughton & Tudor, 2006), a publication which, amongst other things, challenged the notion of cultural neutrality of whiteness and white privilege.

Following my emigration/immigration to Aotearoa New Zealand, my reading of a book on *Southern Theory* by Raewyn Connell, an Australian sociologist, and my engagement with biculturalism, I published two articles in which I was wanting to make sense a) of the politics and psychology of biculturalism (Tudor, 2011); and b) of living and working in another hemisphere. I was particularly struck by one sentence in Connell’s (2008) book: “Since the ground is different, the form of theorising is often different, too.” (p. xii), and, inspired, by this, wrote an article on “Southern psychotherapies” (Tudor, 2012) which, amongst other things argues for the validity and usefulness of ideas from the periphery – which, again, I suggest, is an important metaphor for psychotherapy and psychotherapists.

Following this, taking up the spirit of my first article on the subject, I returned to initiating a number of dialogues with colleagues from different cultures about different aspects of person-centred therapeutic theory and practice, thus:

1. With a Japanese colleague about “Reading the air” or atmosphere in a room as an example of how different concepts, in this case, in Japanese culture, can be understood in person-centred theory (Komiya & Tudor, 2016);
2. With a Samoan colleague about the Fa’ásamoa and person-centred theory, drawing out the implications for cross-cultural practice (Ioane & Tudor, 2017); and

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3. In November, I will be working with a Singaporean colleague about what might be considered as “Singaporean counselling” (Kuna & Tudor, in preparation).

Engaging in cross-cultural work, whether theoretical and/or practical, is challenging. I make mistakes, make more mistakes, and continue to make assumptions.... So, when engaging with this material, all I – and, I think, we – can hope to do is to accept that we will make mistakes but to learn from them and, if anything or nothing, to make better mistakes!

Reflecting on this work over the years, I have become increasingly aware of and concerned about what I refer to as the directionality of cultural engagement. This can be as simple as asking “What’s the Māori word for ...?” which inherently privileges the language and frame of reference of the person asking the question, and which explicitly places in this case te reo Māori as the second language. Writing about counselling and psychotherapy as a cultural practice, Loewenthal and Snell (2008) raised a number of questions: “Who ‘interculturally’ manages whom? Which experience does one privilege? Will wherever one comes from lead to some form of cultural domination?” (pp. 49-50) As a result of this interest in directionality, I have begun to identify a number of models that describe the relationship(s) between cultures (see Tudor, forthcoming). The order of these models is intended to reflect the historical development of contact between two (and more) cultures. I recognise, of course, that, with regard to the relationship between particular cultures, and/or the application of this model to a particular field or discipline, they may unfold in a different sequence.

I am currently working on the elaboration of this model as a way of understanding different approaches to multicultural, cross-cultural, transcultural, bicultural, and intercultural therapies. Nevertheless, I wanted to present this here as a way of establishing the ground for the approach – the “psychological posture”, as it were – of considering what was here first, and hence, acknowledging therapies “*of*” Aotearoa New Zealand (represented by the proto, and radical (subversive) models of cultural engagement), before therapies “*in*” New Zealand (i.e., those proactionary and reactionary models).

History – Ka mua, ka muri

I want to illustrate this perspective about culture by looking briefly at history, and, specifically a way of thinking about the history of psychotherapy in Aotearoa New Zealand, a subject I am currently researching – and which, I imagine, may well take the rest of my life! In doing so, I draw on another whakatauki: “Ka mua, ka muri”, which may be interpreted as meaning “Looking backward in order to move forward”, a view which I think encapsulates the perspective of much of our therapeutic work.

When considering the history of psychotherapy in Aotearoa New Zealand, the obvious date and place to start is 1947 and the establishment of the NZAP. However, with the formation of any association, it is clear that something must have preceded it and so I became interested in what was happening *before* 1947. As I searched the National Library’s *Papers Past*, it became clear that the concept and practice of psychotherapy, or some variant(s) of it, went back some 40 years previously and, to date, I have traced the first mention of the word “psycho-therapy” to 1906.

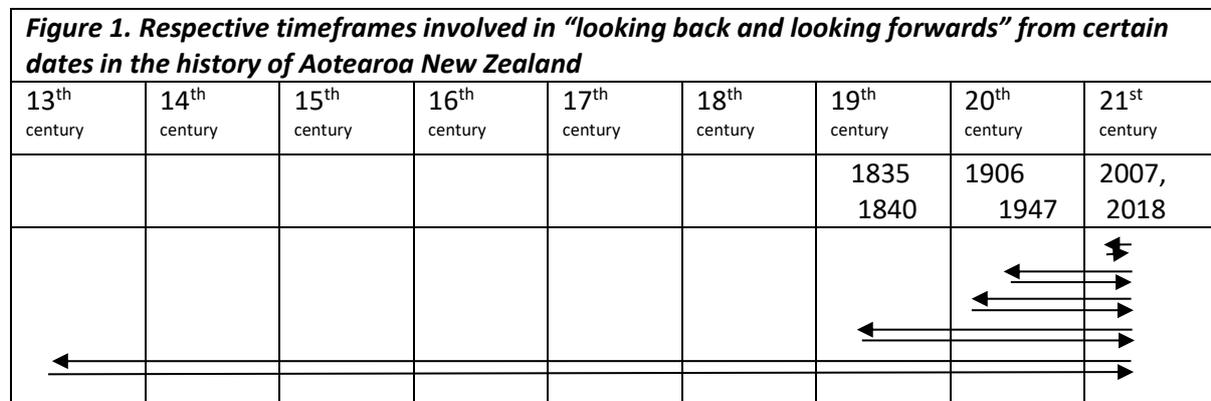
In the light of this, rather than taking a specific starting point for this particular history, I decided to take several points in history and to look back to them and to look forward from them (see Figure 1). Thus, these points or specific dates – and they are specific dates – become moments that mark my en-counter with and from them, a perspective that is consistent with the view that “Māori measure time in and as a series of relational moments” (Margaret Poutu Morice, personal communication, 14th December, 2017). To begin with, I have taken three significant dates as moments by which I will structure my research and discussion:

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1. 2007, 15th October – when the Order in Council made earlier that year came into effect, whereby psychotherapy was included as a health profession under the *Health Practitioners Competence Assurance Act 2003* (the *HPCA Act*) and the title “psychotherapist” became a protected one.
2. 1947, 13th December – when the NZAP was founded.
3. 1906, 31st May – when the word “psycho-therapy” first appeared in print in New Zealand (at least as far as I know to date).

Looking further back, in and into the context of the history of Aotearoa New Zealand, I also identify two further dates of relevance for a history of psyche in this country:

4. 1840, 6th February – when te Tiriti o Waitangi was first signed at Waitangi.
5. 1835, 28th October – when He Wakaputanga o te Rangatiratanga o Nū Tirenī (the Declaration of Independence) was signed, also at Waitangi, a date which also acknowledges a prior history of life from the first settlement of this land in the 13th century.



My point here is that where and how we look determines or at least influences what we see and find and on what we focus. Thus, taking these various dates and markers of epochs, we can identify five periods in the history of what we might refer to as “therapy”:

1. For some years before and after 2007 until recently

This period is marked by debates especially within the NZAP about moving towards and achieving the state registration of psychotherapists and, to some extent, the wider statutory regulation of psychotherapy (i.e., of supervisors, visiting educators, and education/training programmes and pathways). Although this is framed as in the interests of the protection of the New Zealand public (as is required under the *HPCA Act*), and, more broadly, as promoting public sector psychotherapy (see Bailey, 2004; Manning, 2006), there is no evidence of either (see Tudor, 2011, 2017).

2. From 1947 to 2007

This period is marked by the four stages of professionalisation as identified by Caplow (1966), i.e., the formation of a professional association; changing the association’s name to reduce its identification with any occupations considered of lower status (e.g., counselling); the promulgating of a code of conduct (and ethics, etc.); and regulation (see Manchester & Manchester, 1996; Carson, Farrell, & Manning, 2006; Dillon, 2011).

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3. From the turn of the 20th century until 1947

This is the current focus of my research, which is raising questions as to with whom and where the early “psycho-therapists” trained, as they appear to have done so mainly overseas.

4. From 1835 to 1906

I anticipate that researching this period will focus on the two worlds of healing (Ngā Ao e Rua) as understood by Māori and especially Māori tohunga (experts/healers/priests), and by settlers who generally brought Western medicine – and the tension between them, which was particularly marked by the passing of the *Tohunga Suppression Act 1907* by which indigenous healing and healers were outlawed (and which was only repealed in 1962) (see Woodard). In understanding the realities of different worlds, I am drawing on Popper’s major work *The Open Society and its Enemies* (which was largely written in this city). Developing Bolzano’s (1837/1972) work on the distinction between truths and statements, Popper (1974/1986) conceptualised three worlds: world 1, the world of “things” or physical objects; world 2, the world of subjective experiences such as thought processes; and world 3, the world of statements, theories, and critical arguments. In his work, Popper distinguished between worlds 3 and 2 in that, whilst statements can stand in logical relations to each other, subject thought processes can only stand in psychological relations. Thus, Popper (ibid.) argued that “thoughts in the sense of contents or statements in themselves and thoughts in the sense of thought processes belong to two entirely different ‘worlds’.” (p. 181) Popper’s identification of different worlds and their relationships is helpful in clarifying that, as he put it: “the subjective approach, especially the subjective theory of knowledge, treats of world 3 objects – even those in the narrower sense, such as problems, theories, and critical arguments – as if they were mere utterances or expressions of the knowing subject.” (pp. 196-197) This approach offers a way of thinking about subjective and objective knowledge as different, complementary and overlapping “worlds” rather than opposed and competing poles of one dimension.

5. From the 13th century to 1835

I anticipate that researching this period will focus on te Ao Māori (the Māori world), including Māori understanding and concepts of psychological and spiritual world(s).

I am also anticipating that I will be conducting the research into these last two epochs with a Māori colleague and that this will involve learning Māori.

Many tribes, many people, one Treaty

On 6th February 1840, rangatira (or chiefs), representing various hapu and iwi (broadly interpreted as sub-tribes and tribes) signed Te Tiriti o Waitangi, otherwise known as the Treaty of Waitangi. I use the Māori name for Te Tiriti as it was the Māori language version that the rangatira signed – and as, in international law, and according to the principle of *contra proferentum* (meaning against the offerer), when there is any ambiguity regarding terms and conditions, it is the indigenous version of such treaties that is recognised and upheld. This is particularly important with regard to Te Tiriti as there are significant differences of understanding between this and the Treaty (i.e., the English language version), specifically regarding kāwangananga (governance) (as outlined in Article 1 of Te Tiriti) and rangatirantanga (sovereignty) (Article 2). Reading the history as well as the Māori language version of Te Tiriti, which has been recently re-translated into English by Margaret Mutu (2010), it is clear that the rangatira did not give away their rangatirantanga. As Moana Jackson, a leading lawyer has commented: “Rangatirantanga was entrusted to the living to nurture and hand on to the generations yet to be. As a gift from the ancestors, it was both spiritually incomprehensible and legally impossible to even contemplate giving it away.” (Jackson, 1995, p. 7) This reading and position has been upheld by the Waitangi Tribunal when it confirmed in its 2014 report that in signing *Te Tiriti*, Ngāpuhi (a Northern tribe) did not cede their sovereignty. Having heard the

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evidence from the Crown and Ngāpuhi Nui Tonu, the Tribunal concluded that: “The rangatira did not cede their sovereignty in February 1840; that is, they did not cede their authority to make and enforce law over their people and within their territories. (pp. 526-527). Thus, it is clear that, while Māori signed up for co-governance, they maintained or assumed a vision of unitary, Māori sovereignty. However, it is equally clear that William Hobson, who represented the British Crown at Waitangi, had other ideas as he greeted each rangatira who stepped forward to sign Te Tiriti with the words “He iwi tahi tatou” | “We are now one people”, meaning that all Māori (who identified with their hapu and iwi) and all British subjects living in New Zealand as well as those to come were all “one people”. This has come to be known as “Hobson’s pledge”. That this oneness was to be under British law was made clear when, the day after the signing of Te Tiriti, Hobson had the flag of Te Whakaminenga o ngā Hapū o Nū Tīrene (The United Tribes of New Zealand) lowered and replaced by the British Union Jack. That this action demonstrated the intentions of a perfidious Albion was not lost on the rangatira that had signed Te Tiriti, notably Hone Heke (Ngāpuhi) who, later, famously cut down three times a flagstaff which was flying the Union Jack, an action that led to what became known as the Flagstaff War.

Nearly 180 years on, we are now a country of many tribes and many peoples, but I would not say that we are or should be one nation, at least not in the way that Hobson and his present-day supporters would have it. I make this point here today as I think we can take inspiration from this story for the tribes and the people(s) of person-centred and experiential approaches. Rather than promoting the notion that we are, can, or should be one nation, I prefer the concept, spirit, and reality of us being many tribes and people(s) with our own identities, philosophies, practice, theories, and ways of doing things, as well as ways of being, who, from time to time, come together in the spirit of dialogue and the pursuit of knowledge. As the guiding whakatauki of my own university puts it: “Tāwhaitia te ara o te tika, te pono me te aroha, kia piki ki te taumata tiketike | Follow the path of integrity, respect, and compassion; scale the heights of achievement.” Thus, as I look forward to welcoming colleagues from all over the world to PCE2020 in Auckland, I would like to make a pledge that acknowledges and honours diversity: “He iwi tuatinitini tatou” | “We are many, with many strands”.

Conclusion

I began this keynote by citing the whakatauki:

Kī mai ki a au, “He aha te mea nui i te ao?” Māku e kī atu, “He tāngata, he tāngata, he tāngata.” | If you ask me what is most important in this world, I will reply, “It is people, people, people.”

However, these lines themselves have a broader context as they are preceded by the sentence: “Hūtia te rito o te harakeke, kei hea te kōmako e kō? | If the heart of the flax is pulled out, where will the kōmako [or bellbird] sing?” In this context, the harakeke is this hui, the rito is our kaupapa or purpose, and the kōmako is you. So the wisdom of the complete whakatauki provides us with the context to the importance of he tangata, that is: we need a clear kaupapa in order to sing our song here in and of Aotearoa New Zealand, a song that can include similar as well as different contributions from throughout these islands as well as from our hoa mahi (colleagues) ki Te Pāpaka-a-Māui (Australia).

I look forward to our continuing kōrero or discussion about this rito or kaupapa, as well as the kaupapa for PCE2020 so that, together, we can bring together te tangata from all over the world to waiata or sing our various songs about our humanistic relational people-centred and experiential approaches to therapy and to life.

Tēnā koutou, tēnā koutou, tēnā tatou katoa. Thank you.