

**To be seen and heard: The lived experience of Pasifika students participating
in Psychotherapy training in Aotearoa, New Zealand**

An Interpretative Phenomenological Analysis

By

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A dissertation submitted to Auckland University of Technology in partial fulfilment of
the requirements for the degree of the Master of Psychotherapy

2017

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Attestation of Authorship

“I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.”

A handwritten signature in black ink, appearing to read 'A. Stewart-Folau', with a small dot at the end of the line.

Signed: Ambyr Stewart-Folau

Date: 26 June, 2017

Abstract

The focus of this research was the lived experience of self-identified Pasifika students; exploring their ethnic identity and experience of psychotherapy training. Interpretative phenomenological analysis (IPA) was used to analyse data derived from semi-structured in-depth interviews with three participants; each engaged in psychotherapy training at a tertiary institute in Aotearoa, New Zealand. This research provided an avenue for Pasifika psychotherapy students to share their stories and be seen and truly heard in a way they may never have felt before. The findings provided valuable insight into the tensions, complexities and realities of their unique journeys to becoming a psychotherapist; an emotionally laden journey. The findings of the study resulted in an overarching theme of navigating two worlds; the Pasifika collectivistic and psychotherapy individualistic worlds which encompassed four associated themes of identity, conflict, sacrifice and power relations. Exploration and dialogue in relation to these themes gave voice to the often unspoken aspects of their lived experiences; and an enhancing of insight and understanding of Pasifika ways of being, needs, hopes and aspirations.

Acknowledgements

O le tele o sulu e maua ai se figota, e mama se avega pe a ta amo fa'atasi
My strength does not come from me alone, but from many - Samoan proverb.

Firstly I wish to acknowledge and offer my heartfelt gratitude to the courageous three who gave so generously of themselves, giving voice to the unspoken and infusing the heart and soul into this research.

I would like to extend my gratitude to my supervisors Dr Paula Collens and Dr Julia Ioane for your unwavering support, faith and patience.

As a recipient of the Leva Pacific Mental Health and Addiction Scholarships I wish to acknowledge and thank the team at Le Va for financially investing in and supporting me and many fellow Pasifika students on our academic journeys.

Last but not least I offer my deepest gratitude to our Heavenly Father and my loved ones whom without none of this would be possible.

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Chapter 1: Introduction

Research Rationale and Formulation of the Research Question

The aims of this study are: (1) to provide an avenue for Pasifika psychotherapy students to share their stories and be seen and truly heard in a way they may never have felt previously, and (2) to create a space that presented an opportunity to explore and focus on the personal meaning and sense-making of Pasifika students and their lived experiences within the context of psychotherapy training in Aotearoa New Zealand. In reviewing the literature, I had not found any other study on the lived experiences of Pasifika psychotherapy students. In an effort to fill the gap in the literature, I formulated the research question: “How do self-identified Pasifika students understand their experience of psychotherapy training in relation to their ethnic identity in Aotearoa, New Zealand?”.

In addition to wanting to explore participants’ lived experiences, my self-identification as a Pasifika psychotherapy student training in Aotearoa New Zealand in part provided motivation for this study. I was equally inspired and interested in deepening my understanding of my own and the lived experiences of other Pasifika psychotherapy students. This study has the potential to validate matters of personal relevance and significance, which are often not elicited and overlooked. According to Vasquez and McKinley (1982), the task of integrating one’s own sense of ethnic identity with a professional identity, embracing the culture of psychology or psychotherapy, whilst also valuing and maintaining their own ethnic identity, is a crucial developmental task for ethnic minority trainees.

This study has the potential to play an important role in highlighting and attending to this unique developmental task, which Pasifika psychotherapist trainees are confronted with in the process of becoming psychotherapists in Aotearoa, New Zealand. Furthermore, I hope it will highlight the significant experiences of Pasifika psychotherapy students and enhance awareness and understanding regarding Pasifika ways of being, and their needs, experiences and aspirations. I anticipate that the findings will be beneficial to institutions providing psychotherapy training the wider tertiary education sector and the psychotherapy profession in terms of creating awareness around the experiences of Pasifika psychotherapist trainees and Psychotherapists. Findings of this study will also help deepen

existing knowledge and understanding regarding the impact of psychotherapy training and tertiary education on ethnic identity. As this is an unexplored area within mental health research in New Zealand, the outcomes will contribute to developing a better understanding of issues of ethnic identity in an Aotearoa New Zealand context, and help illuminate areas for further research.

Chapter 2: Literature Review

Introduction

In an effort to honour the richness, depth and complexities of the lived experiences of Pasifika psychotherapy students, my literature review approach is metaphorically likened to the process of weaving a *fala*. In many Pacific cultures, the term *fala* is translated to the English word “mat”, which can have many symbolic meanings. In Samoa, the phrase “fofolale fala” means “spread the mat”. Across the Pacific, the *fala* is spread for various purposes, including as respected acts of reception, acts of mediation and reconciliation, and acts of sharing wisdom and history. It is my intention to employ the symbolic meaning of the *fala* in this dissertation as a means to weave key components of research rooted within its own pertinent body of literature. In staying close to the participant’s subjective experience, the myriad of literature strands provide background and understanding for the focus of this research from both Western and Pacific perspectives. Through the weaving process, I hold onto the notion that the more interconnected and tighter the strands are woven together, the better quality and value of the *fala* – that is, this research. Just as the design patterns and colours of a *fala* mat can vary, I embrace the notion of flexibility and adaptability as I navigate through this research. To enhance my understanding and the presentation of the research material and findings, I will also introduce and weave further literature as appropriate throughout the subsequent chapters.

This chapter consists of three sections, introducing each strand, which are interwoven in Chapters 3 and 4. The first section presents a brief historical and conceptual overview of Pacific peoples living in Aotearoa, New Zealand. It discusses the concept of Pasifika, Pasifika as a multi-ethnic group, and its demographic position according to New Zealand census data. Section two presents the concept of ethnic identity from a social-psychological and Pacific perspective, from which this research is predominantly positioned theoretically.

The final section of this chapter presents an overview of the literature on the lived experience of ethnic minority students regarding psychotherapy, psychology and counselling institutions internationally and within Aotearoa, New Zealand.

Section 1: Historical and Conceptual Overview of Pasifika Peoples in Aotearoa, New Zealand

The growing population of Pacific peoples in Aotearoa New Zealand (NZ) has become a defining feature of New Zealand society. Considered the fourth largest ethnic grouping, “Tagata Pasifika” represents peoples from seven major Pacific Nations – Samoa, Cook Islands, Tonga, Niue, Fiji, Tokelau, and Tuvalu – in addition to smaller populations from Kiribati, Solomon Islands and French Polynesia. The most recent New Zealand census data showed Pacific peoples collectively represented 7.4% of the total population (Statistics New Zealand, 2013). Despite being a demographic minority in NZ, this heterogeneous ethnic grouping continues to grow in both number and proportion of the NZ population (Statistics New Zealand, 2015). Historically, the influx of Pacific peoples in NZ was associated with the genesis of Pacific Islander migration in the post-war years to meet NZ labour market needs. However, since the 1980s, the high Pacific population growth rate, which has slowed down in recent years, has been associated with a higher Pacific youth population and birth rate compared to the national population (Pasifika Proud, n.d.).

Aotearoa, New Zealand is renowned as the home of the largest Polynesian city in the world. Pacific peoples are a growing and diverse population that have a dynamic influence on NZ’s social and cultural landscape, with an infusion of traditional and contemporary culture, history, language, beliefs, values, and traditions from their respective Pacific homelands. Another defining aspect of Pacific peoples in NZ, one less celebratory, is that they are disadvantaged in the areas of health, education and socio-economics. Pacific peoples experience poorer health outcomes, higher rates of mental health disorders, lower educational achievements, and are underrepresented in tertiary education institutions compared with the general NZ population (Ministry of Health, 2006; Oakley Browne, Wells, & Scott, 2006; Ministry of Education, 2015; Statistics New Zealand, 2013). The relatively poorer health status of Pacific Peoples is significantly impacted by their low socio-economic status relating

to income and poverty, employment and occupation, education and housing (Ministry of Health, 2017).

Historically within NZ, various socially constructed labels have been coined by government bodies and society to refer to Pacific Peoples. According to Samu (2010, p. 5), terms that have been in common usage overtime have included ‘Pacific Polynesians’ (1970s), ‘Pacific Islanders’ (1980s), and ‘Pacific nations people’ (late 1990s). More recently, the term ‘Pasifika’ and, more precisely, ‘Tagata Pasifika’, is commonly used to encompass people living in NZ who have migrated or identify with the ethnicity from the islands of the Pacific. These blanket terms of convenience are specific to Aotearoa New Zealand – they continue to evolve and are used commonly and interchangeably by individuals, governing bodies, policy makers, institutions, media and others for their own purposes. These terms are also known to have diverse subjective meaning amongst the non-homogenous Samoan, Tongan, Fijian, Cook Islander, Niue and Fijian, and other Pacific, Melanesian and Micronesian people to whom these terms refer.

Emerging in the mid 1990s, the origins, purpose and use of such umbrella terms and labels became a source of critique for many Pacific academics. The controversial nature of such terms is reflected in Foliaki’s (1994) claim that “Lumping people together is convenient for the administrator. It is not what the groups themselves desire. Different Pacific groups want to keep their own separate identities and their own languages” (p.107). Coxon, Foliaki and Mara (1994) also cautioned against the promotion and misconception of a myth of unity amongst the Pacific Island community, arguing the use of such terms “conceals and undermines the historical, social, political and cultural uniqueness of each Pacific Island society” (p.181). These umbrella terms leave people from distinct and diverse Pacific Island, Melanesian and Micronesian nations vulnerable to stereotyping and generalisations. I concur with Anae (1997), who stated “Pan-ethnic identities, whether constructed by westerners or Pacific Islanders, are inevitable and here to stay but this does not mean that people (or ethnic groups) caught within these pan-ethnic identities are homogenous” (p.132). Throughout this research process, I am mindful of the mentioned vulnerabilities and reflective of my own purposes and use of such blanket terms, which are open to contention. My interchangeable use of collective terms ‘Pasifika’, ‘Tagata Pasifika’, ‘Pasifika Peoples’ and ‘Pacific Peoples’ stems from my own positive affiliation with these terms, their contemporary use in today’s society, administrative convenience and the research purpose of

ensuring participant anonymity. My intention is to use these terms in a way that focuses on the shared identity of belonging among the Pacific Island nations, drawing on the similarities of Pacific ethnic groups whilst simultaneously recognising and respecting their unique distinctiveness, and ethnic and cultural diversities.

Section 2: Ethnic Identity: Social-psychological and Pacific Perspectives

With no widely agreed upon definition of ethnic identity and a variety of meaning and constructs across disciplines and theoretical perspectives, the research literature on ethnic identity is fragmented and perplexing, often lacking conceptual clarity. The concept of ethnic identity and the literature reviewed have predominantly come from a social-psychological and Pacific perspective.

Ethnic Identity: A Social Psychological Perspective

From a social psychological perspective, Social Identity Theory (Tajfel, 1978) is used as the conceptual framework for understanding the relationship between individuals in this study and their social worlds. For the purpose of this study, ethnic identity is defined as “the subjective meaning of one’s ethnicity and the feelings that one maintains towards one’s ethnic group” (Schwartz, Montgomery, & Briones, 2006). Furthermore, to examine ethnic identity from a cross-cultural perspective, Berry’s (2005) theoretical model of acculturation – the four fold model – is used as the theoretical tool to frame the acculturation feature of this study.

British social psychologist Henri Tajfel developed Social Identity Theory with its central concept social identity defined as “that part of an individual’s self-concept which derives from his [or her] knowledge of his [or her] membership of a social group (or groups) together with the value and emotional significance attached to that membership” (Tajfel, 1978, p. 63). As a result of simultaneous affiliation with a variety of groups and roles, individuals have multiple social identities. For example, multiple social identities may derive from a person simultaneously being a woman, a Christian, a New Zealander, a psychotherapist, and a Niuean. Ethnic identity – based on ethnic group membership – is considered one of many social identities that provide an individual with a sense of who they are through group membership.

According to Phinney (2003), ethnic identity is a subjective identity that is “a dynamic, multidimensional construct that refers to one’s identity, or sense of self as member of an ethnic group” (p. 63). Furthermore, Phinney stated that “Ethnic identity is not a fixed categorization, but rather is a fluid and dynamic understanding of self and ethnic background” (Phinney, 2003, p. 63). Social Identity Theory posits when an individual perceives themselves as belonging to a group (i.e., psychologically identifying with that particular social group), the group is referred to as an ingroup. In contrast, the social groups with which an individual does not psychologically identify are referred to as outgroups. The notion of ingroups and outgroups produces an “us-and-them” mentality. According to Social Identity Theory, the process of creating an ingroup and outgroup mentality consists of three elements – social categorisation, social identification and social comparison (Turner & Tajfel, 1986). By evaluating the ingroup more positively compared to the outgroup, the individual enhances their self-esteem. This notion is also supported by Verkuyten (2005), who highlighted ethnic identity as socially defined and constructed, but that it also provides a foundation for self-understanding and a source of positive or negative self feeling.

Ethnic identity is distinct from acculturation as it involves one’s subjective sense of attachment and the degree to which one feels part of a group, while acculturation involves how one relates to a certain culture and the degree to which one has adapted. Berry (2005) stated “acculturation has been taking place for millennia, but contemporary interest in research on acculturation grew out of a concern for the effects of European domination of indigenous peoples” (p. 700). According to Berry (2005), acculturation is the dual process of cultural and psychological change that occurs as a result of contact between cultural groups and their members. In relation to this study, Berry’s model suggests Pasifika psychotherapy students are concerned with maintaining their ethnic identity on one hand and adapting to the Western dominant culture on the other. This bidimensional approach to acculturation consists of four acculturation strategies – assimilation, integration, separation and marginalisation (Berry, 1997).

Berry’s model and studies have been criticised by a number of writers (Rudmin, 2003; Weinreich, 2009). A major criticism is the biased emphasis on the acculturation of minority groups, despite the fact that, in theory, the model describes the acculturation process as a mutual process - that is, a two-way street influencing both cultures. This critique highlights the notion and implications of power, or more precisely, power imbalance. Berry can be

viewed as downplaying the power dynamic with his tendency to use the term cultural group rather than minority group. The term ‘minority’ is used in relation to race, ethnicity and cultural discourses denoting an unequal representation of power as opposed to numbers and proportions (Valeri, 2003). Furthermore, Berry’s model, in theory, alludes to the notion that individuals and groups have the power to choose their strategy of adaptation. However, in reality, by recognising the power dynamics between minority and majority groups, one may question the degree of freedom one has in regards to acculturation adaptation. For example, considering social and environmental conditions and constraints – in order for ‘integration’ to occur, one would imagine a valuing of cultural diversity and inclusiveness to be a prerequisite of the dominant society (Berry, 2005). Berry’s model has also been critiqued for its application in the ‘real world’, claiming an under-theorisation of what is meant by a dominant culture, questioning the homogeneity of a dominant host society, and its primary focus on national and ethnic identifications (Vadler, 2010). For example, in relation to this study, one may also consider the acculturation of Pasifika Psychotherapy students in association with a dominant psychotherapy culture or tertiary institutional culture. Given the important power differences between Pasifika students and the dominant psychotherapy or institutional culture within the psychotherapy programme, one may be inclined to believe acculturation would have a significantly greater impact on the non-dominant Pasifika culture, which has less power in this context (Berry, 1997).

Ethnic identity: A Pacific perspective

Peoples of the Pacific are renowned for inhabiting a world beyond their traditional homeland. Pacific peoples are navigators by nature, mobile peoples who are geographically dispersed across a ‘sea of islands’, ‘Oceania’ and beyond (Hau’ofa, 1993). Pacific peoples represent a multi-ethnic group of interrelated and interconnected cultures. This interrelatedness and interconnectedness amongst Pacific peoples and their homelands are deeply rooted historically, culturally and socially. From the second half of the twentieth century, Pacific peoples’ initial interconnectedness between themselves spread to diaspora as they began to migrate further to new homelands, namely, America, New Zealand and Australia.

The term diaspora, according to Butler (2001), is defined “at its simplest, as the dispersal of a people from its homeland” (p.189). Despite the diasporic nature of many Pacific peoples,

Pacific peoples living abroad tend to maintain reciprocal ties with their homelands and connections with kin and cultural practices. Pasifika peoples in New Zealand can be viewed as a diasporan community, with each specific ethnic grouping consciously part of an ethnonational group. According to Butler (2001), this consciousness not only binds the dispersed peoples to their homeland, but also to each other. Furthermore, Butler (2001) argued that this element of consciously holding and constructing identity is pivotal to surviving as a cultural unit, especially for those who have been separated from their homelands for generations. The reality of diaspora amongst Pacific peoples has resulted in multiple identities, with ethnic identity considered of significant importance to Pacific peoples. Within the dynamic social process of diasporisation, the notion of Pasifika peoples was created.

The Pacific perspectives of ethnic identity for Pacific peoples are known to change over time and across places and situations. According to Gray (2001), within the context of Pacific peoples diaspora to NZ, different sub-groups are likely to have differing perspectives on their ethnicity and ethnic identity. These sub-groups include, and are not restricted to, New Zealand-born and overseas-born people, New Zealand or overseas educated people, younger people and older people, native language speakers and English-only speakers, people who have learnt a Pacific language later in life, recent migrants and earlier migrants, and people who have an affiliation with multiple ethnic groups. The diversity of these sub-groups and experiences has resulted in diverse and shifting identities among Pacific peoples. A literature review on ethnic identity in Pacific peoples living in diasporic communities identified ancestry, family, cultural practice and place as primary factors impacting on Pasifika peoples' ethnic identity (Spickard, 2002).

Pasifika identities and worldviews are diverse, and for many, they are dynamic and ever evolving and renegotiated. Generally speaking, a Pasifika worldview and identity are collectivistic in orientation, with reference to a complex set of inter-relationships inclusive of individuals, families and communities (Te Pou, 2010). Pasifika peoples identify with a collective sense of self rather than an individual self. This collective perspective of identity is well articulated by Tui Atua Tupua Tamasese (2009), who stated:

We, as Samoan, Pacific or Maori peoples, are not individuals; we are integral parts of the cosmos. We share divinity with our ancestors - the land, the sea and the skies. We

are not individuals because we share a tofi (inheritance) we our families, our villages and our nations. We belong to our families and our families belong to us. We belong to our villages and our villages belong to us. We belong to our nations and our nations belong to us. This is the essence of Maori and Pacific belonging (p.212).

For many Pacific peoples, their collective identity is a lived experience as opposed to simply being an ideological view of one's identity. This experience is often founded upon deeply held values and beliefs, which are reflected in their attitudes, behaviours and lifestyles.

Section 3: Ethnic Minorities and Psychotherapy and Counselling Training

Within the domain of psychotherapy and counselling research, a considerable amount of literature has been published on ethnic minorities, specifically, on ethnic minority clientele and therapeutic modalities. Within this literature, psychotherapy and counselling are extensively critiqued for its individualistic and Eurocentric nature (Moodley, 2009). The fundamental argument that, even in its culturally sensitive form, psychotherapy and counselling have fallen short in terms of addressing minority issues is reflected in Moodley (2009) suggestion that minority clients “will always be “outside” the supposedly flexible and reflexive places and spaces of counselling and psychotherapy” (p. 1). With this being an indicative experience highlighted for ethnic minority clients, one wonders about the experience of ethnic minority psychotherapy and counselling trainees.

Empirical and theoretical literature pertaining to ethnic minority trainees in psychotherapy and counselling training is sparse. The limited international literature available identifies the unique training and supervisory needs of ethnic minority trainees, perceptions of ethnic minority trainees, the value of diversity (with ethnic minority trainees exposing fellow trainees and faculty staff to alternative worldviews), and issues of discrimination, racism and isolation, describing academic training environments as somewhat less inviting, if not hostile to ethnic minority worldviews (Goode-Cross, 2011; McNeill, Hom, & Perez, 1995). Vasquez and McKinley (1982) drew our attention to the task of integrating one's ethnic identity with a professional identity, suggesting embracing the culture of psychology or in this study psychotherapy, whilst also valuing and maintaining one's own ethnic identity as a crucial

developmental task for ethnic minority trainees. The current study has the potential to play an important role in highlighting and attending to this unique developmental task, which Pasifika psychotherapist trainees are confronted with in the process of becoming psychotherapists in Aotearoa, New Zealand.

Internationally, there is a dearth of research examining the lived experience of ethnic minority trainees in psychotherapy and counselling. The few empirical studies available were all conducted in the United States and the United Kingdom, and indicated the emancipatory value of finding a voice, the salience of cultural and racial diversity, and the challenges ethnic minorities face within Eurocentric institutions, which included negative racial experiences, intense emotional experiences, and safety concerns (McKenzie-Mavinga, 2005; Pieterse, Lee, & Fetzer, 2016). To date, the empirical literature exploring the lived experience of Pasifika students undertaking Psychotherapy training specific to Aotearoa New Zealand is, to my knowledge, non-existent, thus, highlighting this area as an important gap in research. As I expanded my literature search to include Pasifika students, their ethnic identity and tertiary education, several studies were discovered (Anae, 1998; Mara, 2006; McAlpine-Petelo, 2003; Pasikale, 1996). Mara (2006) undertook a doctoral study, which collected personal narratives from 20 Samoan women, who were NZ tertiary graduates. The study explored the issue of how their experience of tertiary education influenced their construction of their cultural identity. The findings of this study revealed significant and poignant insights into their experience. Most importantly, it showed a strengthening of cultural identity. Similar to the international findings, these studies reflected the fragmentation of meaning and constructs indicative of the general ethnic identity literature.

The considerable amount of literature published on Pasifika peoples and education in general coincides with the notion that improving Pasifika educational outcomes is considered vital for the economic prosperity, growth and future of Aotearoa New Zealand (Ministry of Education, n.d.). Since the 1990s, research on Pasifika peoples and tertiary education has grown in importance, coinciding with successive government policies, strategies and initiatives aimed at addressing the underrepresentation and underachievement of Pasifika students (Ministry of Education, n.d.; Ministry of Health, 2002). A substantial volume of this research has been aimed at identifying and addressing key barriers and issues Pasifika students face in accessing and succeeding in tertiary education (Ministry of Education, n.d.; Statistics New Zealand, 2013 & Ministry of Pacific Island Affairs, 2010). In recent years, there has been a

significant shift from an overall negative and deficit framing of Pasifika students and tertiary study to a developing body of literature and greater attention on the educational aspirations and lived experiences of Pasifika students (Chu, 2009; Mara, 2006; McAlpine-Petelo, 2003).

Within the social context of tertiary education institutions, it has been my experience, as a Pasifika student engaged in psychotherapy and counselling training, that Pasifika worldviews are often marginalised when confronted with majority Eurocentric worldview, paradigms, knowledge and disciplines. The research findings of Chu, Abella, and Paurini (2013) in relation to Pacific Peoples in the New Zealand educational environment are synonymous with my personal experience. Furthermore, Pasifika peoples as ethnic minorities within society are vulnerable to prejudice and discrimination, and lacking in status and power (Phinney, 2004). Housee (2011) stated that “identities are made and remade within a social environment” and that for ethnic minority students, tertiary education institutions can “shape how people experience being, belonging and participation” (p. 76). This research is useful for exploring self-identified Pasifika students’ experiences of psychotherapy training, as it is also concerned with the lived experience of being, belonging and participation, and the dynamic relationship between their ethnic identity and the psychotherapy training environment.

Chapter 3: Methodology and Methods

Introduction:

Interpretative Phenomenological Analysis (IPA) is the methodology chosen to guide and inform this research. Widely used in health psychology and, more recently, within counselling and psychotherapy research, IPA is a contemporary and well-established qualitative methodology originally developed in the 1990s by British Psychologist Jonathan Smith (Willig, 2001). This research is situated within the paradigm of qualitative research, and IPA is an analytic method that draws on insights from the hermeneutic tradition, attending to both description and interpretation. Resonating with the discipline of psychotherapy with its own reflective and meaning-making nature, IPA aims to ‘give voice’ to, and ‘make sense’ of, its participants’ lived experiences (Larkin & Thompson, 2012). This chapter is divided into two parts. The first part presents the formulation of the research question and the philosophical underpinnings of the research. The second part presents

details of participant recruitment and selection, data collection, data analysis, cultural considerations and ethical considerations.

Research Methodology

Philosophical Underpinnings:

IPA has a distinct philosophical and theoretical underpinning stemming from phenomenology, hermeneutics and idiography (Smith, Flowers, & Larkin, 2009). Each component within this trilogy of fundamental principles is associated with key philosophers and features that have influenced the IPA methodology and method. IPA concerns itself with trying to understand a person's relatedness to the world through meaning-making, therefore, it is akin to an interpretative phenomenological epistemology (Larkin & Thompson, 2012). The founder of phenomenology, German philosopher Edmund Husserl, laid the foundation for the phenomenological in the first half of the 20th century, which over time has been significant for philosophical thinking, leading to the development of various phenomenological philosophies and methods (Langridge, 2007). Phenomenology is a philosophical movement and an epistemological underpinning of a framework for research that describes the "what" and "how" of phenomena experienced by an individual, developing a description of the essence of the experience without ascribing meaning, explanation or analysis (Creswell, 2013). In relation to describing the essence of an experience, Van Manen (1990) stated:

The aim of phenomenology is to transform lived experience into textual expression of its essence in such a way that the effect of text is at once a reflexive re-living and reflective appropriation of something meaningful: a notion by which the reader is powerfully animated in his or her own lived experience (p. 36).

In an effort to get to the essence of the phenomena as it presents itself to consciousness, Husserl phenomenology employed the notion of bracketing - that is, the act of identifying and suspending assumptions and preconceptions (Pietkiewicz & Smith, 2014). Husserl's thinking was adapted and further developed by his follower, Martin Heidegger, who rejected the notion of bracketing as he considered the nature of human experience occurs

within a situated context the world in which interpretation is essential for understanding (Smith & Eatough, 2012). Heidegger, alongside Sartre and Merleau Ponty, is also known to have “contributed to the philosophical perspective of a person as embodied, embedded and immersed in the world in a particular historical, social and cultural context” (Frost, 2011, p. 46).

Heidegger’s position presents the notion hermeneutics is a pre-requisite to phenomenology, with the amalgamation of the descriptive lived experience and interpretation resulting in the development of a phenomenological approach known as hermeneutics – the theory of interpretation (Finlay, 2011). Originating from the interpretation of biblical text, hermeneutics has been established over time as a philosophical foundation for more general theories of interpretation. Interpretation, thus, meaning-making, is a dynamic element of IPA, a multi-layered element that ensures meaning is first given to the subjective experience of the participants, followed by an emphasis on the researcher’s analysis of the participants’ experience and the further ascription of meaning (Smith & Osborn, 2003). This two-staged analytic process is referred to by Smith and Eatough (2009) as double hermeneutics, where “the participant is trying to make sense of his/her world and the researcher is trying to make sense of how the participant is trying to make sense of his/her world” (p. 36). The IPA process of double hermeneutics aims to enrich the analytic process by combining empathic hermeneutics and critical hermeneutics. The former is demonstrated by the researcher attempting to understand the participant’s experience as much as possible, yet never completely possible, by stepping in their so-called shoes. The latter involves the researcher taking a step back and inquiring critically and curiously regarding the participant’s accounts (Smith & Eatough, 2012).

According to Pietkiewicz and Smith (2014):

IPA synthesizes ideas from phenomenology and hermeneutics resulting in a method which is descriptive because it is concerned with how things appear and letting things speak for themselves, and interpretative because it recognises there is no such thing as an uninterpreted phenomenon (p. 8).

In summary, phenomenology produces a descriptive study of the lived experience whilst hermeneutics determines meaning embodied in such lived experiences through

interpretation. In addition to the two mentioned fundamental principles, IPA has a commitment to idiography. The idiographic approach focuses on the uniqueness of each individual participant, highlighting the particular rather than the general and enabling the detailed and finely textured analysis of the participant's lived experience (Smith, 2004). I personally value the idiographic nature of IPA with its distinct focus on the individual's subjective experience, enabling me as the researcher to honour and highlight the intensity and richness of one's experience whilst also balancing participants' experience in relation to shared themes. I also find the inductive nature of IPA appealing, especially in relation to the unexplored territory of the Pasifika psychotherapy student's lived experience, which at present is not well understood. I celebrate the study's use of lived experience as the source of data, which privileges the voices of its Pasifika participants, who are intimately familiar with the phenomena of the psychotherapy training experience in relation to their ethnic identity. I am particularly drawn to the dual interpretation process involved with IPA. Smith (2004) situated the researcher's own experiences and resources within IPA with the concept referred to as the "biographical presence" of the researcher. Furthermore, as a novice researcher, the availability of practical and accessible guidelines for conducting qualitative research through an IPA approach is also appealing (Smith, Jarman, & Osborn, 1999).

Research Method

In undertaking this study, I was guided by the following IPA research design, methods and data analysis steps (Smith, Flowers, & Larkin, 2009):

- 1) A detailed coding and analysis of the verbatim interview;
- 2) Discovering emergent themes from within the data for each participant and across the data for all participants, including differences and similarities, and patterns across the entire data set;
- 3) Understanding of the accounts and personal meanings of the participants ;
- 4) Development of an interpretive account by the researcher;
- 5) Abstraction and/or subsumption of the themes into super-ordinate themes;
- 6) Numeration of the codes, themes, and super-ordinate themes to determine their frequency as a rough gauge of the relative importance of each to the participant.

- 7) Development of a framework of principles that illustrates the relationships between themes and super-ordinate themes;
- 8) The use of supervision and/or audit of the study to increase the validity and plausibility of the findings;
- 9) Moving between the parts and the whole in the development of a full narrative with supporting narrative extracts of the data to support the argument made and the conclusions drawn;
- 10) Reflection by the researcher on the findings and their implications for further research.

Participant Recruitment and Selection

As is typical of IPA studies, I used purposive sampling to select a small sample of three participants. Purposive sampling in IPA studies ensures recruitment of participants who find the research study to have high personal significance and relevance (Smith & Eatough, 2012). As a novice researcher, I chose to limit the sample size to ensure a more manageable research study. Bearing in mind the length of this dissertation, I considered the data collected from sole interviews with three participants to be sufficient, realistic and typical for this proposed IPA research. It was important for me that I was strategic with participant numbers, as I was committed to undertaking in-depth analysis of each case, focusing on depth as opposed to breadth. Participants selected for the study fit the following inclusion criteria:

- 1) Self-identify as Pasifika
- 2) Either currently or previously enrolled in psychotherapy training at the tertiary education institute
- 3) Have a willingness to share their lived experiences as a self-identified Pasifika student in the psychotherapy training context.

An independent third party initiated contact with potential participants to minimise the possibility of coercion. The independent third party was a Pasifika staff member at the university external to the Psychotherapy Department. This staff member attended a Psychotherapy Department community meeting for the purpose of introducing the research to the students and staff. This meeting provided Pasifika Psychotherapy students and others an

opportunity to voluntarily give the independent third party their contact details and/or the contact details of potential participants. An invitation (Appendix A) for participation was extended to those who meet the inclusion criteria and an information sheet (Appendix B) was provided to those personally interested in participating and/or for snowball sampling.

Data Collection

Data collection comprised face-to-face semi-structured in-depth interviews with each participant in accordance with an IPA protocol (Smith, Jarman, & Osborn, 1999). The interviews were conducted in the group study rooms at the university library. The institutional setting was used as it was convenient for participants and ensured the safety of both the researcher and participants. Although I had no experience conducting interviews for research purposes, my clinical training as a psychotherapist enabled me to ask open and inquiring questions and listen in an open and reflective manner, whilst being mindful of my own biases and presuppositions. The semi-structured approach was chosen to enable the participants and the researcher to engage in flexible and explorative dialogue. Each participant was interviewed once, with the interview being approximately 60 to 90 minutes in duration. In keeping with the IPA style of interviewing, I alternated between specific and general questions, in a seamless and conversational manner. I held loosely to the interview schedule (see Appendix C for a copy of possible questions for the interview), as I was mindful to remain participant-led, staying with the participant's story and perceptions as they were presented (Smith & Eatough, 2012).

Data Analysis

Each interview was audio-recorded and transcribed by myself in preparation for an interpretative approach to data analysis (Smith, Jarman & Osborn, 1999). I chose to personally transcribe the interviews to assist with familiarising myself with the data. The data derived from each interview were analysed on a case-by-case basis prior to commencing interviews with additional participants. The analysis involved my sustained engagement with the data – first, by reading the transcript in detail several times to enable familiarisation. During this time, I made notes on the transcripts and highlighted text with different coloured highlighter pens. My notes comprised the assigning of comments,

summaries of what the participant said, meaning-making, associations, and the analysis of participant nuances, gestures, silences, use of metaphors and analogies, culturally-specific communication and words (e.g., word frequencies, repetitions, and key phrases and terms). Throughout the data analysis stage, I sought the guidance of my research supervisors by providing them with samples of my data analysis and associated data extracts – this process helped to increase the validity and plausibility of the findings.

I then began to identify emerging themes and make preliminary interpretations. This involved an idiographic process, as I pored through the text, reviewing the entire data and examined the identified themes in an attempt to make connections and cluster themes. I distinguished between what was said by participants and my analysis and interpretation. I referred to the participant transcripts regularly which helped ensure that the meaning-making aligned with particular participant verbatim extracts. Themes from each individual interview were typed into a word document and collated. During this process, the identification of convergences and divergences across cases was essential. Valuing the distinct voices which highlighted variations in the participants' unique experiences and meaning-making.

The themes lists were then printed and each theme was cut. each theme was coloured to represent the interview with which it was associated. Focusing on one interview theme list at a time, I began to look for connections between them to make sense of the emerging theme clusters, and created superordinate themes. I repeated the process three times, placing the themes and their cluster groups in the 3 columns represented participant 1, 2 and 3. This layout enabled analysis across interviews, capturing convergences and divergences. Following this process, a final table of subordinate themes were mind-mapped onto a large sheet of paper I continued to analyse the data, prioritising themes in connection with the themes across the entire study and the richness of particular data extracts, which were highlighted and cut into palm-sized cards to facilitate the mind-mapping process. This process illuminated rich data and themes for prioritisation, and began to reduce the value or relevance of other themes which were subsequently discarded due to their lack of significance. I then created a final themes list, and each theme was supported by relevant data extracts from all three participants. This was followed by the write-up of the final themes and subthemes,

translating the themes into a narrative account for the analysis of the findings, which are discussed in the next chapter.

Cultural Considerations

Pasifika people are a diverse and heterogeneous ethnic minority grouping in Aotearoa New Zealand. With this in mind, the researcher was committed to social and cultural sensitivity, with a willingness to be prepared for, and be receptive to, any social and cultural issues that may arise. Furthermore, in conducting this research, the researcher drew on her personal experiences of being Māori, Pākehā and Samoan, and engaging with and adapting to social and cultural differences, as well as her clinical experience of working with clients from diverse backgrounds.

The research process, in accordance with the Tiriti o Waitangi, embraced the three principles of participation, protection and partnership. Throughout the research process, I consulted with a secondary supervisor/cultural supervisor, who is a Clinical Psychologist and university lecturer who self-identifies as Samoan, and has extensive personal, clinical and teaching experience and interest in the field of cultural diversity and cross-cultural therapy. Ongoing cultural consultation was essential for enhancing and monitoring cultural safety and cultural competence. Consultation with this cultural mentor provided a supportive context within which to explore and reflect on my personal experience of being a Māori and Pasifika student and psychotherapist, the assumptions I hold related to my experiences, and the possible coercive influences of these assumptions in the design and conduct of this research.

Ethical Considerations

Ethics approval was sought and approved by the tertiary education institute ethics committee. A copy of the Ethics Approval letter is provided in Appendix D.

Due to the few Pasifika students engaged in psychotherapy training, the researcher was not able to guarantee participant anonymity. Potential participants were informed of the issue of anonymity the former via the information sheet and consent form (Appendix E). Informed consent was further discussed with each participant prior to the interview to establish rapport, and for the participant to review and sign the consent form. For the purpose of

transparency and accuracy, participants were informed they would be able to review their data transcript, notes on their data and interview recordings, and withdraw themselves or any information that they provided from the study at any time without being disadvantaged prior to the transcription of the data, which took place two weeks after the interviews.

The researcher made every effort to protect participant anonymity where practical, treating all information and issues arising with sensitivity and care. Pseudonyms were used in this study to reduce the likelihood that participants will be identifiable. The tertiary education institution in Aotearoa, New Zealand will, therefore, not be specifically named and will be referred to using words such as ‘a tertiary education institution in Aotearoa, New Zealand’, ‘Psychotherapy training institution in Aotearoa, New Zealand’, and “the university” interchangeably. In consultation with research supervisors, participant gender and ethnic identifiers were removed from this dissertation and data extracts. As an alternative to stating “Samoan”, “Tongan” and “Fijian”, for example, each ethnic identity will be referred to as “Pasifika”, “Pacific”, and “Pacific Islander” interchangeably.

The researcher has identified potential conflicts of interests. The researcher is a fellow Pasifika psychotherapy student, with the participants being her peers. With the relational nature of the Pasifika community at the university and within the wider Pasifika community, it is inevitable that dual relationships exist and may develop. It is highly likely that the researcher has a relationship with participants, however, the researcher does not hold a position of power or control over the participants. The primary researcher appropriately managed conflict of interests to ensure the integrity of the research by being familiar with and adhering to ethical guidelines, engaging in supervision to monitor and reflect on the research process, and removing identifiable details where possible for confidentiality purposes. At the time of the research project, the project supervisor did not have any involvement with eligible participants; however, it was acknowledged that this may change in further university academic years. The primary supervisor and I identified and discussed the conflict of interest involved and proposed the following strategies to manage conflict of interest: the supervisor will not be involved with any classes or meetings in which psychotherapy students are exposed emotionally and encouraged to expose their personal processes; the supervisor will not partake in clinical supervision of participants; and if the supervisor is assigned a teaching role, the supervisor will take a non-assessment role in relation to participant’s work with an alternative staff member allocated to assess the participant’s work.

Chapter 4: Research Findings

Introduction:

This chapter presents the findings of this study under the umbrella of navigating two worlds – the Pasifika collectivistic world and the Psychotherapy individualistic world. Under this umbrella, key themes and sub-themes were identified from the data analysis and are listed in the figure below. I will explore each of the themes and sub-themes in turn in this chapter, and providing verbatim extracts as evidence.

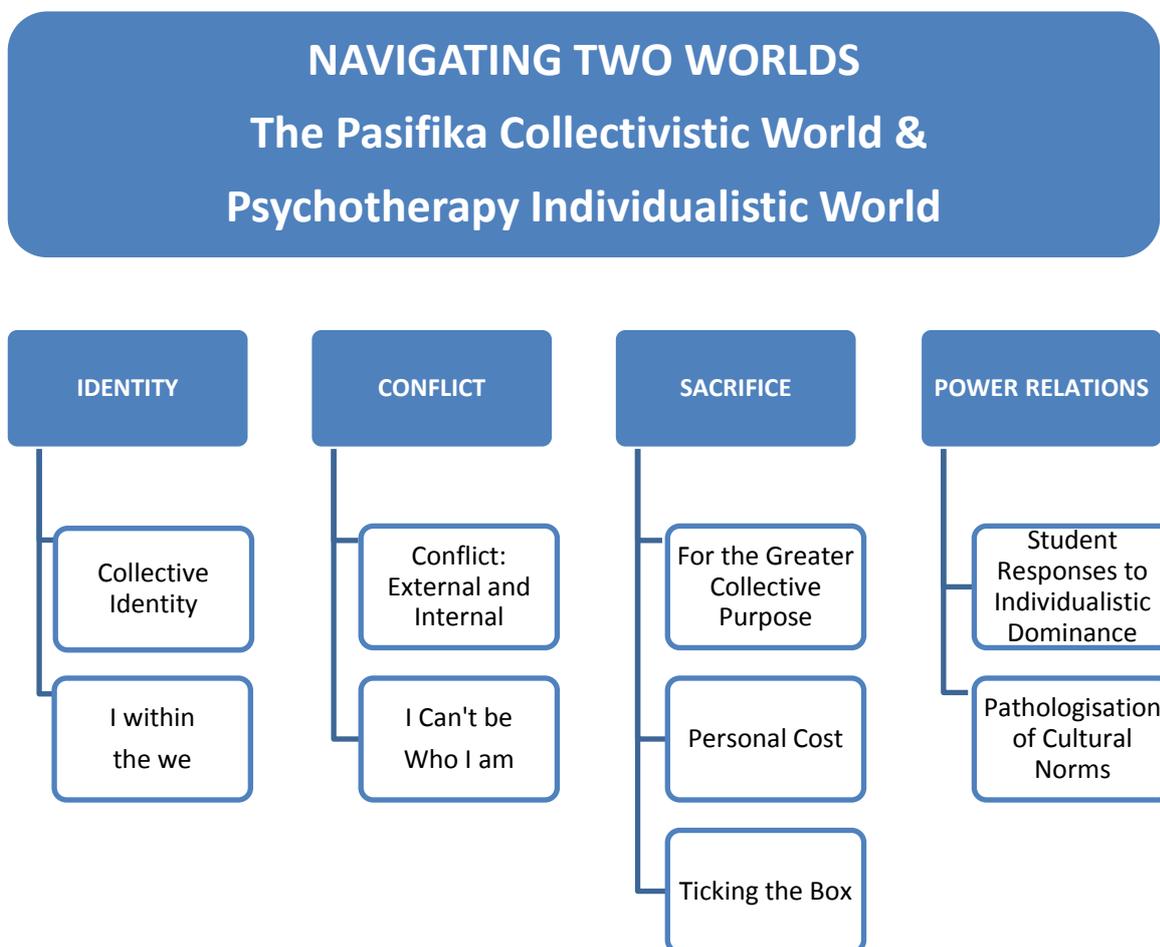


Figure 1. Themes and subthemes

Navigating Two Worlds: Pasifika Collectivistic World and Psychotherapy Individualistic World

The distinction between the Pasifika world and Psychotherapy world, more specifically, navigating collectivistic and individualistic orientations, was acknowledged as a significant contextual factor by all participant accounts. Hence, it formed the overarching theme encompassing key themes and sub-themes. This section first outlines variations in participants' experiences in relation to the two worlds. The experience of each world is subsequently explored in more detail.

- P 1: There are two worlds I'm in all the time. There's the Western world that everybody knows, is the norm. But when I go home or when I pass a certain area is my home, my community. And sometimes they can be very separate; no they are very separate. Umm and it's my family, my culture, my church and none of them know what Psychotherapy is; and most of them won't ever know what Psychotherapy is [...] I feel like when I drive to uni it's like the journey changing worlds[...] anywhere outside of the house or outside of the community. You change the way that you think, you change the way that you speak and behave. Umm because that's not how you would speak and behave at home.
- P 2: It's very scary, it makes me want to ask, what did I miss? I haven't been there. Yeah, this training very much took me away from my world. (Pause, sniff). I have to learn how to be back in the real world. This is very, it's not very real. Yeah, that's what I, I guess if there was one thing that I could critique about this course is that it is not very real, yeah.
- P3: Yeah, the thing that stands to me when you are able to realise, to realise, that how it just goes, you know the two way or win-win thing. You know we bring this and associates with this (hand motions, bringing together of two hands) to make it work why not bring this to here (yeah) and associate it with it and make it work [...] Yeah, it's not working the other way round. Yeah because what I believe if they allowed us to come in you know; they will be able to see more and be able to incorporate that, into a form that is more culturally effectively appropriate.

The above extracts reveal a common theme that two identifiable worlds exist and suggest a variation in experience in relation to these distinct worlds. The first extract gives the impression of a bi-cultural individual navigating two separate worlds. This participant emphasised a transitional process of change in accordance with the expectations of each world she finds herself in, illustrating an ability to function separately in both the Pasifika world and the psychotherapy world that is representative of the Western world. The second

extract communicates the second participant's experience that the psychotherapy world is not felt to be 'real'. This participant communicated a painful experience in relation to the two worlds, one that illustrates how scary and dislocating the training has been. The psychotherapy world is portrayed as a world that lacks realism and is unsupportive in terms of integrating the whole person, thus, taking her away from her world.

Although the third extract does not mention the specific phrase 'two worlds', the participant communicated a dualistic notion that can be seen as reflective of 'two worlds'. With the reference to 'two way' and the use of hand motions illustrating the two differing entities (represented by each hand) coming together, this participant revealed a desire to 'make it work'. A sense of being disheartened emerged ('it's not working the other way round') as the participant described the current experience of not being 'allowed us to come in'. There is a sense here that this participant was displaying intolerance for how things are, whilst also recognising the possibility for change. Hope emerged with the expression of personal belief and confidence that if ('they') the programme was inclusive ('allowed us to come in'), and be seen and validated, the result would be a more culturally effective and appropriate psychotherapy programme.

The above extracts illustrate both personal and collective experiences of navigating two distinct worlds, communicating shared understandings and the different interpretations and meanings assigned to the experiences. They demonstrate how the two worlds are represented and experienced in a dynamic way, and how they are mutually exclusive, independent and interdependent of each other.

In the next section, I explore the first major theme of Identity and the related sub-themes of Collective Identity and I within the We.

Identity

Identity was a consistent theme across all participant narratives. This prominent strand emphasised a Pacific worldview in the understanding and formulation of identity. Two sub-themes were identified under this theme – Collective Identity and I within the We.

Collective Identity

The sub-theme of collective identity appeared in all participant accounts as each participant acknowledged his or her self-identification as Pasifika and collectivistic orientation. Each participant placed considerable significance on their collective identity, describing the formulation of their ethnic identities in relation to relational ties and meaningful interactions with a collective, for example, family, ancestry, cultural practices, community and place.

The following two extracts exemplify collective identity in relation to ancestry:

- P 1: I'm full [Name of Pasifika identity] and both my parents are [Name of Pasifika identity] heritage and yeah I self identify as Pasifika or [Name of Pasifika identity] cause that's always been my identity. That's what I know of myself that umm yeah I think, so it's kind of I don't know New Zealand born but umm ethnicity wise it's yeah Pacific and [Name of Pasifika identity].
- P 3: I'm [Name of Pasifika identity]. I'm full [Name of Pasifika identity]; umm I speak [Name of Pacific language] as well. And the thing that really identifies me as a self-identified Pasifika because I'm a [Name of Pasifika identity] healer; [Name of Pasifika identity] traditional healer. The first time I say it. Because in my bloodline my mum, my mum was doing the what we call it in [Name of Pacific Island] [...] it's a healing.

In the above extracts, both participants appeared to be describing their heritage and their relationship with collective identities. The second participant referred to cultural practices of traditional language, traditional healing, and the 'bloodline', which reveals the sense of collective and historical connection. The readiness of each participant to identify with their ancestry appears to situate them within a collective. Their ancestry appears to provide symbolic meaning to connection, assisting with the solidification of a collective identity.

Another participant revealed a different aspect of collective identity with reference to the cultural practice of language within a diasporic context.

- P 2: Both of my parents are [Name of Pasifika identity]. Umm my mum is New Zealand born, and my dad is island born but [Name of Pacific Island] raised. So I have a bit of a mix, a mix of influences. My mum wasn't spoken to in [Name of Pacific language] so she never held the language. And my dad had to kind of relearn it as an adult. So he left [Name of Pacific Island] when he was twenty, well there about nineteen twenty and came back to New Zealand to live with his [Name of Pasifika identity] family. So he, the language is very

shaky in my house. Nevertheless I still and have always had a sense of being [Name of Pasifika identity].

In this extract, a sense of the loss and reclamation of language within the participant's family is captured. The participant seemed to convey that the loss and reclamation of language in her household leaves language somewhat vulnerable, or 'shaky', as the participant stated. This narrative is evocative of the possible threat to language in the context of NZ and how language can be 'lost'. Nevertheless, the participant held a deep sense of being [Name of Pasifika identity].

The following participant extract gives voice to the heart of Pasifika collective identity common among Pacific peoples – the importance of family.

P 1: Yeah, being [Name of Pasifika identity] is a big part of me. Umm because the identity is not just the self. It's not just on myself. [Name of Pasifika identity] is being part of my family, part of my community, like there is a lot of extensions of that [Name of Pasifika identity].

The above participant narrative illustrates the collective self ('identity is not just the self') and how familial ties and being part of a community strengthen one's Pasifika identity. In a sense, the participant's identity can be seen as emerging out of strong kinship ties and community connection. The phrase 'there is a lot of extensions of that [Name of Pasifika identity]' appears to talk to the collectivistic nature of Pasifika identity, where connection and belonging to something outside of one's self is key.

During the interviews, all three participants acknowledged the significance of place and ties to the land in relation to their identity. Each acknowledged their own and family connection and/or disconnection to particular places, for example, specific Pacific Islands and Aotearoa New Zealand, revealing the importance of place in their Pasifika identity.

The following narrative presents one participant's experience relating to connection to land.

P 2: But the emotional tie to the land itself, especially going to where my parents are from; it was beautiful. [...] I like it when I step off the plane and the air hits me. That to me feels like home. Some people feel suffocated by it, but it's soothing to me. It feels like a blanket. It's lovely.

The above extract refers to Pacific diaspora to Aotearoa New Zealand and illustrates one's return to Pacific homelands. The emotive language used in this narrative (e.g., 'beautiful', 'lovely', and the metaphor of a 'soothing' blanket) is evocative and depicts a significant emotional tie to the land and connection to possible lost or hidden parts of one's identity. The phrase 'that to me feels like home' communicates a deeply valued connection and relationship to a place, and an intrinsic sense of belonging.

I within the We

The I within the We was a sub-theme that emerged primarily as a point of significance in one particular participant's narrative. This sub-theme initially emerged in the extract below:

P 1: I really needed to have that space, for someone to say it is okay for you to be you, in the collective you are very different even though you live in a collective world where everyone has to do things the same way. Yeah, I think that was quite important for me. So you don't get lost in the collective but in the collective you live in an individualistic kind of world. So it felt really easy that you could easily get kind of lost in that.

In this narrative, the participant described his/her experience of living in a collective world, communicating a need for 'space', where one is affirmed and reassured that 'it is okay for you to be you'. It is a clear expression of the need for validation and the creation of an environment conducive to permitting a sense of self within the collective. This extract suggests the importance and a valuing of a personal identity within the collective, and the fear of losing oneself in the collective. This need is communicated in past tense, indicating a need that was not met at the time.

The next extract from the same participant provides more insight into his/her experience of the I within the We:

P 1: I think it is hard to do, hold onto the sense of your authentic self. What you want to do, or how you really feel. When your sense of self is always attached to the group, and what the majority of the group is doing.

This narrative depicts the participant's experience of difficulty holding onto 'your authentic self' and a difficulty exercising a sense of autonomy 'when your sense of self is always

attached to the group'. It supports the view that the Pasifika collective identity is one where the sense of self is 'always' connected to the group rather than the individualistic self. The reference to 'it is hard to do' alludes to the value and challenge of trying to hold onto an authentic sense of self. This challenge highlights the perceived threat and vulnerability of losing grasp of an authentic sense of self.

The following extract from the same participant describes a transformation of his/her experience within the collective in relation to undertaking psychotherapy training.

P 1: I think it has really helped me to have a better sense of who I am; as an individual within the collective. Umm, yeah it's helped me to understand more of myself through the training it has really helped me in my personal life. Umm yeah but there is that tension in terms of once you start to kind of pick apart your culture and your life; you automatically then become the person that is not a part of it. Yeah in that process you become the person that is looking at it.

This extract identifies both the benefits and costs in relation to developing a 'better sense of who I am as an individual within the collective' – that is, having greater self-understanding and becoming more critical of his/her culture and life. This appears to give way to tension which can be associated with contradictory value system. 'Becoming the person that is not part of it' (the collective) gives a sense of otherness, an 'onlooker' disconnected from the collective as an 'automatic' result of the individuating process. This passage is indicative of the struggle and complexities of being an I within the we. This struggle would seem to be further complicated by the context of operating in two worlds.

Another participant's account exhibits similarities to the extract above, with a description of his/her experience of a dialectic tension within the collective context in relation to self-development associated with psychotherapy training.

P 2: I guess it is being emotionally congruent all the time through the course; it is not realistic for me, for my life. Umm, it's helped in intimate relationships. Umm but it doesn't help me with the communal, or in the community. In a community space, it doesn't help me at all. If anything it takes me away from what's happening in the community. In a different way, because this does teach you to be with others. But that sense of being so attuned to others in an emotional sense and really understanding yourself in relation to that is not quite natural to being in a big [Name of Pasifika identity] space where what's

most important is umm everyone else. So you're kind of like a cog in a wheel; whereas here they are asking you to be the wheel which is like, friggin impossible.

This narrative illustrates how psychotherapy training, with its predominantly Western, Eurocentric worldview emphasising individuality, autonomy, self-actualisation and intrapsychic features, is considered by both participants to have 'helped' in their personal lives and intimate relationships. Both extracts also describe a sense of difficulty and a detrimental effect amongst the collective, hence, the dialectical tension of helpful versus detrimental. The extracts clearly depict the tensions associated with navigating differing value systems, cultural norms and expectations of how to 'be with others' in relation to collectivistic and individualistic worldviews. The effect of 'becoming a person who is not part of it' of the collective or being taken 'away from what is happening in the community' appears to be especially detrimental for a person with a collective sense of identity. Both accounts capture the conflict between individualistic and collective paradigms. 'Being emotionally congruent', 'attuned to others in an emotional sense' and 'understanding yourself in relation to that' were described as not quite natural in the collective space, indicating such values are at odds with the collective paradigm and the 'I within the we'.

The phrase 'So you're kind of like a cog in a wheel; whereas here they are asking you to be the wheel which is like, friggin impossible' reveals an emotional struggle of trying to navigate the tension of operating within two worlds and two differing value systems. Interrogative reading of this metaphor reveals multiple layers of meaning and possible implications. First, it depicts the matter of difference between individualistic and collectivistic groups, and differing expectations placed on its members. Furthermore, it gives voice to the internal conflict participants experience when psychotherapy training requests an individual from a collective paradigm to operate from an individualistic paradigm. This is metaphorically represented in the participants' reference to being asked to operate as 'the wheel' as opposed to functioning more naturally collectively as 'a cog in a wheel'. There is a layer of frustration and dismay expressed in the participant's phrase 'friggin impossible'. It is important to understand and appreciate that what it means to be an individual within the collective varies from person to person, and that all experiences are valid and authentic to the individual.

Conflict

The theme of conflict was evident in all participant narratives, representative of the inherent tension of navigating two worlds. Deliberation of this theme revealed two sub-themes: (1) Conflict: external and internal and (2) I can't be me.

Conflict: External and Internal

All participants described experiences of internal and external conflict as they navigated the inherent tensions of being an ethnic minority positioned within a Western Eurocentric academia context.

The following extract is an example:

P 1: It was hard. But it felt like, in the beginning, this is what I need to do to pass this paper. Umm and I was holding that, next to kind of side by side with this feels really weird. And this is unnatural; and I, it was almost like a transaction of I'll tell you my secrets if you give me a good grade. Umm but there was something liberating in being able to say this is how I'm feeling. This is how I am feeling; but also I was worried that I would get in trouble. So there was quite an internal struggle, going on. But if anybody ever read this, I would get in trouble [...] Umm it almost felt like a betrayal

This extract depicts the participant's sense of uncertainty and internal struggle within the psychotherapy training context, illustrating the power of conflicting external messages, expectations and internal motivations. The use of the words 'betrayal', 'transaction' and 'secrets' is powerful, capturing something conflicting likened to selling one's soul, 'giving up one's secrets' to the devil kind of phenomenon. To do 'what I need to do to pass', receive 'a good grade' and have a liberating experience at the cost of experiencing tension seem to emerge around the sense that being able to tell secrets feels emancipatory and 'liberating'. There appears to be a paradox here, a feeling of being forced or coerced to give the secrets versus finding liberation in that process, mixed with guilt and betrayal to the collective. The description of feeling really weird and 'unnatural' is key in depicting how the participant is experiencing the training context – feeling like something is being forced and being made to

feel alienated or at odds with one's own values or sense of what's right for oneself. The conflict and turmoil experienced are also representative of the diasporic challenges Pacific peoples face. This is a very complex dynamic for the individual to navigate, and is fraught with internal and external conflict.

The following extract from the same participant is a further example of the sense of betrayal specific to 'going against' the collective or family.

P 1: A betrayal of going against the collective, or going against my family. Because we don't, that's not what we do. And when you start talking when you start talking like that like that you're not, you don't get to be part of the group anymore. There is something that takes you out of the group when you start writing about the group. I don't know, it feels like that. You become the onlooker,

The phrase in the above narrative 'that's not what we do' is indicative of the collective paradigm, which expects an individual to be loyal to the group and not advance personal interests at the expense of the group. The pursuit of personal advancement seems to impair the participant's sense of partaking in and connection to the group. The participant revealed a sense of loss of connection, a feeling of alienation to his/her family and collective community in order to belong to the social group.

The following account from another participant further illustrates the conflict between individualistic and collectivistic paradigms:

P 3: That's come, that's come, come to be an experience in the, at school (university). You know, it takes me time before I say it, I don't just, it takes me time because I don't just think about me I think about so many pile of people behind me you know

In this extract, the responsibility the participant felt towards the community (Pasifika community) is powerful and the reference to 'it takes me time' portrays the struggle experienced in navigating conflicting domains.

I can't be who I am

Findings across all participants revealed a sense of difficulty and, at times, an inability to be 'who I am' whilst engaging in psychotherapy training. The following extracts convey each participant's unique experience:

- P 1: I noticed that there was a kind of growing resentment in me. It became harder and harder over the years, to be Pasifika and to be in the masters programme. umm and it is still taking some time to process, but there was, it's hard now when I look back at it. It's hard, it's hard because it goes against a lot of things I know as a Pasifika person
- P 3: Cause you know this is the only programme that, you know I've been to uni and I've done different courses [...] And this is the only programme that I feel, what I feel that I don't have the right, the student right to be who I am in my training
- P 2: As much as I wanted to explain what it's like for me I didn't want to make it cultural; firstly because I felt they were inadequate to understand so yeah that was difficult actually for me, I really resisted writing about a cultural lens, when I'm trying to figure out so much myself and I think I felt like, I was letting someone in when I didn't want to. Yeah so I kind of split myself off I guess. [...] It felt like I was expected to write about my culture but yes it's an important part of me but it is not all of me. So it felt to me as if they saw my difference first.

All extracts depict feelings of being misunderstood linked to an apparent lack of understanding, lack of wanting to understand, or possible ignorance on behalf of the psychotherapy programme and its staff. The lack of recognition, consideration and understanding of the ethnic minority experiences of Pasifika students on the programme is clear. The word repetition of it became 'harder' and 'it's hard' in the first extract (P1) signifies a level of distress when confronted with a programme that 'goes against a lot of things I know as a Pasifika person'. Although not explicitly stated, each account conveyed a sense of distress about not being able to be 'who I am'. As I reflect on these extracts and how the participants' collective orientation seems to be overlooked or misunderstood within the psychotherapy programme – the phrase 'there is no me without we' comes to mind, symbolic of great loss.

Extract three (P2) makes reference to 'I felt they', referring to psychotherapy programme staff, 'were inadequate to understand'. This statement suggests a lack of insight and

awareness among staff. The consequent ‘splitting myself off’ conveys the participant’s sense of unsafety and a need to protect oneself. The reference to feeling ‘they saw my difference first’ speaks to the participant’s sense of being ‘othered’. Extract three describes a dichotomous context of wanting to be seen in an entirety, yet not wanting points of difference to become a focal point leading to disconnection. The felt sense of ‘letting someone in when I didn’t want to’ possibly suggests a feeling of being coerced or forced into a position that is unwanted. This unwanted position possibly compelled the participant to retreat and ‘kind of split myself off’, hence, ‘I can’t be who I am’.

Sacrifice

The theme of sacrifice emerged across all participant narratives. This pattern of sacrifice can be considered reflective of Pasifika culture, which tends to value and privilege the needs of a group or a community over the individual. Findings from the interviews revealed three sub-themes in relation to sacrifice: (1) for the greater collective purpose, (2) personal cost and (3) ticking the box.

For the Greater Collective Purpose

The phrase ‘for the greater collective purpose’ encapsulates how participants find and pursue purpose in the collective, rather than in their individual selves and in the pursuit of personal interests. The following extracts convey participants’ experiences and descriptions of their sources for the greater collective purpose. These sources include the divine call of God (P3), ancestry (P3), family (P2), community (P1) and future Pasifika psychotherapy students (P1).

P 3: This is a call for me (referring to psychotherapy) which other people don’t believe that; myself I believe it. I believe this is a call for me because something happened. There’s a direction for me because the [Name of Pasifika identity], God is everything. Yes, it’s my call. There is a connection there with my ancestors because it comes on my bloodline. So for me to learn in the psychotherapy field so there is a similar thing that psychotherapy is doing and what I do on my mum’s line (traditional healing).

The above extract (P3) illustrates how the notion of a calling through God, ancestry and bloodline is of significance. The participant made meaning of the decision ‘to learn in the psychotherapy field’ through this calling.

The following extract exemplifies the notion of for the greater collective purpose in relation to family:

P 2: I still am representative of my entire family. So, not doing this course to better myself it really; I carry my name and my family, so my victory is theirs. And same as my failures is theirs. I don't think that's quite understood I think that there are higher stakes that maybe this programme does not understand.

This extract depicts the participant's strong feelings of family affiliation, which was evident across all participant narratives. The narrative communicates deep emotional and familial ties, explaining how these ties provide meaning, motivation and an incentive for him/her to undertake the psychotherapy programme. The latter part of this extract alludes to the experience of the psychotherapy programme falling short in comprehending the 'higher stakes', which can be viewed as suggestive of a lack of understanding of the collective investment and implications of his/her success and failure on the programme.

Similar to a strong affiliation to family as a source of meaning and motivation for studying psychotherapy, the two extracts below convey the call to work in the community (P1) and thinking of future Pasifika psychotherapy students (P3) as meaningful motivating factors:

P 1: I feel that's part of my calling to work in my community (Pasifika community).

P 3: I don't just see myself and that's the Pasifika way. I don't just see me passing the course and go out there, I also see me coming out and the unknown (Pasifika) students behind me. So that's the collective thinking, that don't understand by this because I don't always think about me, I always, think think think more than myself. [...] I want them (Pasifika students) to stay and believe and try to incorporate their values in the forum, the psychotherapy forum. I want them to believe in themselves and they can incorporate that.

The (P1) extract refers to the notion of a calling, a calling to work in the community (Pasifika community). This notion of a calling is similar to the (P3) extract presented earlier with reference to a divine calling through God to the psychotherapy programme. A strong inner impulse towards psychotherapy appears to be conveyed here, and this impulse is accompanied by a conviction of divine influence and meaning connected to the collective community. The above (P3) extract also presents another collective community – Pasifika psychotherapy students coming 'behind' the participant. The lack of focus on individual

achievement – ‘I don’t just see me passing the course and go out there’ – reveals a sense of responsibility and valuing of the collective achievement of Pasifika psychotherapy students. The participant demonstrated a desire to pave the way for other Pasifika students, thus, being motivated by others.

Personal Cost

The sub-theme of personal cost appeared in two out of the three participant accounts, which are illustrated in the following extracts:

P 1: Umm I think the personal cost is quite (pause), I think it is a lot [...] the work that I have done in the masters it feels like umm, yeah a transaction that I had to betray myself or my loved ones or my group to be part, to get those grades to get that piece of paper. Umm there was a huge personal cost, because I feel really guilty. You know it doesn’t; that’s not how the collective works. You don’t kind of sell them out for your personal gain. And it feels like a personal gain, because it’s also quite a lonely journey. But I think I’m trying to make it right, with the reasoning behind it is I’m going to go back and help the collective. But it comes at a really large personal cost that feels very fraudulent; kind of going back into the community. Umm because they don’t know about what I have exposed about myself being in there. Umm and it’s not just my story, It’s my family’s story as well. And it’s my community’s story as well. So it, feels kind of soul-crunching, umm yeah and it doesn’t feel worth the piece of paper you get at the end.

P 2: I think to be honest I had to put this first (Psychotherapy programme) which is quite selfish, (teary) [...] be willing to put my [Name of Pasifika identity] second sometimes. Which is so painful but I would not of got through if I didn’t. The gains are that I can practice how I need to. The costs are that (pause) (teary, crying) I think that I was missed, so that’s painful. (crying) That it doesn’t allow (sniff) well for me it didn’t allow all of me. (sniff) (pause) that it, the fact that it even asked me, or required me to put myself umm second, just is very sad.

These accounts reveal highly complex layers of conflicted emotions and states of relatedness with the psychotherapy programme versus the participant’s Pasifika identity and Pasifika community. Pain and emotional turmoil are highly evident in both accounts, providing insight into the depth of feeling and turmoil the participants experienced in relation to the personal cost of engaging in psychotherapy training. The personal cost relates to the implicit demand placed on Pasifika students to operate from an alternative value system to meet the requirements of the psychotherapy programme.

These accounts capture succinctly that the participants' progression through the psychotherapy programme is laced with conflict and sadness. In describing their experiences, both participants demonstrated an emotional awareness, openness and expression of intense emotional states. One participant (P1) explained the turmoil experienced associated with navigating through conflicting value systems. The participant described the personal cost of having to betray him/herself and his/her loved ones or group to 'get the grades to get that piece of paper'. The value of the 'soul-crunching' personal cost requirement was questioned by the participant in the latter part of this extract, with the participant resigning to the notion that 'it doesn't feel worth the piece of paper you get at the end'.

The expression of conflict, betrayal and guilt is associated with pursuing 'personal gain' through the programme at the expense of the collective. Reference to the collective paradigm highlights the discord between feelings experienced and actions taken, as the participant succumbed to the need to operate more so in accordance with the individualistic paradigm. This discord appears to have left the participant with a sense of condemnation, leading him/her to try to make amends. The reference to making amends is reflective of the participant's ingrained collective orientation. The phrase 'trying to make it right' and returning to help the collective may be evocative of the notion of retribution, an attempt to right a wrong. (P1) associated the act of returning to the collective feeling 'very fraudulent' due to the personal cost paid at the expense of her/his fundamentally collectivistic orientation. In a similar vein, the second extract above also highlights the challenges inherent to navigating the psychotherapy programme environment. This extract describes the juxtaposing of ethnic identity and professional identity. The need to choose one identity over the other on the programme is experienced as painful.

Ticking the Box

Findings across all participant narratives revealed the sense of ticking the box in order to progress through the psychotherapy programme. The notion of 'ticking the box' captures a theme that emerged across accounts in relation to Pasifika students meeting the bureaucratic requirements of the psychotherapy programme rather than assessing the actual personal merit of such requirements.

The following extracts illustrate the notion of 'ticking the box':

- P 1: You have to manipulate your identity so that it fits those boxes. Umm like when I was talking about the assignments that I have to write based on your family, based on your community. And how hard it is to write those and not being able to be proud of it [...] umm that's the divide, in my ethnic group you don't do that, because it is seen as disrespectful and disloyal.
- P 3: I don't like the saying you know oh let's tick the box (taps table with knuckles tick, tick, tick) and get pass and go. You know I hear that you know I hear that from Pacific students and (pause) I don't like that. I want the, I want the programme to change to fit everybody, not just for the Pacific people to come and be this person to get the qualification and then come back and be yourself again with the qualification
- P 2: It was kind of like ticking the boxes; like some people say on the course. You do what you have to do and you sort of struggle along like I use to get really angry because I don't like struggling along, it's not fair to me.

These extracts depict the experiences of Pasifika students 'having to manipulate your identity' and 'do what you have to do' in order to meet psychotherapy programme requirements. The experience of ticking the box is conveyed as 'hard' (P1), a 'struggle' (P2) and a source of dislike (P3).

Power Relations

Power relations emerged as a central theme across all participant accounts. These power relations primarily involved Pasifika students feeling compelled to actions and inactions contrary to their own needs and interests in accordance to the dominant individualistic paradigm and authority figures within the psychotherapy programme. The following two sub-themes were identified: (1) Student responses to individualistic dominance and (2) pathologisation of cultural norms.

Student Responses to Individualistic Dominance

All participant accounts of power relations were presented as the dominance of the individualistic paradigm within the Psychotherapy programme. The following passages are indicative of student responses to individualistic dominance:

- P 2: Umm I guess if it's difficult to understand [referring to Pasifika Worldview], and then it's easy to say I [referring to lecturers speaking position] don't know what you mean you didn't come across well. But that may not be my fault.

Cause if it is difficult for you to understand and I've said it clearly and it makes sense to me then at what point do I say that's your problem, not mine.

This first extract presents a strong sense of feeling not being understood and conveys a sense that he/she feels they are somehow blamed for the lecturer's difficulty in understanding them. This appears to leave the participant with a dilemma – that is, at what point does the participant cease to try to make the lecturer understand, and at what point does the participant decide it is no longer worth it or it is not his/her responsibility. The participant conveyed a self-reflective quality as he/she attempted to make sense of an interaction between him/herself and the lecturer. The response 'I don't know what you mean you didn't come across well' that is given to the voice of a lecturer appears in the text to convey that the participant experiences lecturers as absolving themselves of responsibility and placing the issue on the participant. Through this self-reflective process, the participant expressed a lack of agreement and non-acceptance of the apparent rationalisation on behalf of authority figures, a somewhat contemplative rejection of the onus being placed on him/herself. The ability to reflect and critique the interaction seems to enable the participant to push back and hold his/her ground, possibly reclaiming a sense of power. Although not acted upon in the passage, the lack of deference to the other and conformity to authority can be perceived as depicting a strengthening of self and freedom of independent thought.

Another participant described his/her experience of individualistic dominance as follows:

P 3: I just think, they don't value them [referring to ethnic minorities], their values. I think the programme doesn't value that. Like we have been talking about, it's like they [refers to lecturers] say you come and if you don't like it you go, we don't care. That's my interpretation.

The above (P3) extract presents the participant's impression that ethnic minority values are devalued by the programme. The phrase 'if you don't like it you go, we don't care' is powerful and evocative of feeling negating and disregarded if one does not conform. It communicates a sense of feeling rejected and alienation. This phrase alludes to a belief that not only are ethnic minority values devalued, but also ethnic minorities themselves. The implications of this experience are unclear in this extract. However, one can hypothesise being on the receiving end – whether perceived or real – can result in one feeling significant emotional disturbance.

The following extract exemplifies individualistic dominance in relation to theories taught in the psychotherapy programme:

P 1: No, not that I am aware of [refers to Pasifika models and theories in Programme] no but I have introduced them in my own assignments. In my assignments I try, I need to bring in myself, my Pacific heritage so that it ties in with what I am doing.

The above extract captures an experience of having to do things for oneself as a result of the participant experiencing a lack of cultural responsiveness on behalf of the psychotherapy programme in meeting the needs of its Pasifika students.

Pathologisation of Cultural Norms

The sub-theme of pathologisation of cultural norms was identified in all participant accounts. These accounts involved experiences of self-pathologisation, and real and perceived pathologisation from external sources in relation to Pasifika cultural norms. Whether perceived or real, all extracts within this sub-theme have a common thread of the participants describing an experience of the training as making them feel something is wrong with them.

The following extract is an example of the pathologisation of traditional cultural norms:

P 3: Yeah, no I'm not really worried about it. (pause) well part of it, saying this, if I said this in the, in the, in the at school (University) I'm a traditional healer, hehe (chuckle) they'll think that I'm (chuckle) they'll go oh oh you been studying too much you've gone crazy; you call yourself a healer.

This extract (P3) suggests a lack of trust in the psychotherapy programme's ability to embrace cultural diversity and indigenous knowledge and practices. The participant anticipated being deemed 'crazy' as a result of revealing 'I'm a traditional healer'. The participant's concerns of pathologisation resonate with the tendency for Western Eurocentric paradigms to dismiss traditional healing methods to the realm of superstition and/or philosophy.

The next extract exemplifies an experience of self-pathologisation:

P 2: I guess that, that unknowing makes me feel stupid it makes me feel, why don't I know what I feel. Everyone else seems to know. Yeah, especially at the beginning of my training because I didn't understand it. So, I just felt like oh umm it almost felt like well maybe I don't do emotions. I remember I was the last person to cry in my ET group in the graduate diploma year. I remember thinking I should really be able to access this feelings faster, how come I can't do it? It's extremely intimate. Much more than what it might be given credit for. I mean some Pacific people, their parents have never even seen them cry as an adult.

This extract seems to indicate the participant's sense that if they don't get it fast enough, then there is something amiss with them. This may suggest the participant is communicating that their experience of the academic system is that they are alienated through the value system or processes of the system, and thus, end up feeling there's something wrong with them. Although the participant did not mention shame, one might wonder if being made to feel 'wrong' is troubling for the participant.

The following extract is illustrative of the pathologisation of Pasifika developmental models and cultural practices:

P 1: It was connected to putting on the psychotherapy lens [...] it was painful I didn't realise that there was something that was missed, that I thought was kind of normal before and that was the relationship between me and my dad. That kind of analysing it with that lens on; you realise there wasn't that relationship there. That things like that, that were that became painful it was really painful. It rocked it completely. I was really upset and I was really angry at my family, you know at my community; at anybody who had ever helped raise me. I was really really angry like because it made me feel like I wasn't well raised or wasn't given all the best opportunities to be the best person now kind of thing. And I really started to question the way that we raise our children and the way that; how we do it and the impact of it.

This participant (P1) engaged in word repetition – the word 'painful' is reiterated several times, signifying an increasing level of distress. Detailed analysis of this account attributed the distress to various layers of experience, which entailed the pain of 'putting on the psychotherapy lens' and discovering unmet needs and longings. This distress appeared to be compounded by the self-critique of what was initially considered 'normal' in relation to

Pasifika culture. The utilisation of Western developmental models as a framework to make sense of Pasifika cultural norms and practices appears to be problematic here. The participant risked feeling and possibly being pathologised by a Western model of practice that lacks understanding of the participant's worldview. The implications of this participant applying a Western developmental model to analyse his/her development seem to have resulted in pathologisation – 'it made me feel like I wasn't well raised', alluding to something abnormal about his/her upbringing. A further implication is the apparent creation of tension and disharmony within his/her interpersonal relationships, as suggested by the comment 'I was really upset and I was really angry at my family, you know at my community; at anybody who had ever helped raise me'.

Summary:

This chapter presented findings from three interviews with Pasifika students in relation to their lived experience whilst undertaking psychotherapy training. Four major themes under the overarching theme of navigating two worlds – the Pasifika collectivistic world and the psychotherapy individualistic world – were identified throughout the data. These themes included identity, conflict, sacrifice and power relations. Throughout this chapter, the participants' experiences of the themes and sub-themes were explored and supported by verbatim extracts.

Chapter 5: Discussion

Introduction:

The purpose of this dissertation was to provide an avenue for Pasifika students within the context of psychotherapy training in Aotearoa, New Zealand (NZ) to explore and make sense of their perceptions and lived experience in relation to their ethnic identity. Through a content analysis of in-depth, individual interviews with Pasifika students, the research sought to explore how self-identified Pasifika students understood their experience of psychotherapy training in relation to their ethnic identity in Aotearoa, New Zealand.

The main findings of this dissertation revealed a number of features and phenomena that were personally significant for the Pasifika students. These included their experience of navigating two worlds: the Pasifika collectivistic and the individualistic psychotherapy worlds, matters pertaining to identity, internal and external conflict, sacrifice, and power relations. This chapter presents a discussion of the findings with a focus on convergent and divergent aspects of the participants' narratives in relation to these themes.

Navigating Two Worlds: the Pasifika Collectivistic and the Individualistic Psychotherapy Worlds

The overall findings of this study illuminated the complex & dynamic position in which Pasifika psychotherapy students found themselves whilst engaged in psychotherapy training. The findings revealed that each participant was confronted with the interface of two culturally distinct spaces, which were referred to as two worlds. This reference to two cultural worlds aligned with ethnic minorities' experiences globally typically in relation to a host culture which is often the dominant Western culture with Eurocentric ideals and cultural norms. The experiencing of two worlds has been extensively studied internationally and within NZ, with many studies specifically on Pasifika peoples (Anae, 1997; Anae, 1998 & McAlpine-Petelo, 2003). Participants tended to make specific reference in regards to the tensions between the respective worldviews of their Pasifika cultural world and the psychotherapy cultural world.

In accordance with psychotherapy literature, the findings in this study revealed the psychotherapy worldview is predominantly governed by a Western, Eurocentric paradigm that emphasises individuality, autonomy, self-actualisation and an emphasis on intrapsychic features and processes (Jones-Smith, 2012). The findings suggested that the participants regarded psychotherapy as a form of culture embodying particular cultural beliefs, values and preferences. Both the Pasifika and psychotherapy cultures were shown to potentially influence the participants' perceptions, interpretations and degree of engagement in both worlds. According to Bonnemaïson (2005), "cultures create diversity of the world, thereby making it more interesting. At one level differences separate, at another they are a gathering force" (p.58). This notion concurred with the participants' reports of their dynamic interaction with the Pasifika and psychotherapy worlds.

Findings from the interviews regarding the two worlds' metaphors and references to dualism revealed shared understandings, idiosyncratic interpretations and meaningful associations for the participants. Shared understandings amongst the participants referred to the existence of the two distinct cultural entities and the inherent conflict associated with their contradictory value systems and expectations. The notion of two worlds was commonly used in relation to cross-cultural experiences, often in association with phrases, such as "walking in two worlds" and "best of both worlds". Phrases such as these have the potential to oversimplify this significant cross-cultural issue. All participants expressed a desire for and acknowledged challenges in attaining 'bicultural competence'. According to LaFromboise, Coleman and Gerton (1993), bicultural competence is the capacity to "live effectively, and in a satisfying manner, within two groups without compromising one's sense of cultural identity" (p. 404).

The challenges that arose for the participants from the inherent conflict concurred with the notion that exposure to more than one culture on an ongoing basis could result in the experience of ambiguity, confusion and a sense of feeling torn between conflicting cultures (Samu, 2003 & Tiatia, 1998). Divergence in the participants' experiences were reflected in their idiosyncratic responses, subjective sense of attachment and their unique navigation of the two worlds; these can be considered levels of acculturation (Berry, 1997). The research findings provided insight into the flexible, fluctuating and dynamic ways each participant acculturated to the psychotherapy context. Participants were found to differ in their acculturative processes and level of willingness and competence to acculturate. Examples of the divergence in the participants' levels of acculturation regarding both worlds included: An attempt to keep the worlds mutually exclusive (exemplified in the case of participant P1) whilst actively pursuing involvement in each world, an awareness of cutting off from or decreased involvement in the Pasifika world, and a significant part of the participants' being was indicated by reference to the need to reintegrate or reconnect to the real world (Pasifika world) (in the case of participant P2), and a desire for integration and the maintenance of high levels of involvement in both cultural contexts was evident in the suggestion to incorporate 'the two' to be more culturally effective (in the case of participant P3).

In relation to this study, Berry's model suggests that the Pasifika psychotherapy students were concerned with maintaining their ethnic identity on the one hand while adapting to the dominant psychotherapy culture or tertiary institutional culture on the other. This

bidimensional approach to acculturation consists of four acculturation strategies: assimilation, integration, separation and marginalisation (Berry,1997). Given the important power differences between the Pasifika students and the dominant psychotherapy/institutional culture within the psychotherapy programme, one may be inclined to expect acculturation will have a significantly greater impact on the non-dominant Pasifika culture, which has less power in this context (Berry, 1997).

Other indicators throughout the findings contributed to a more accurate representation of the dynamic perspectives and relationships that participants had with the two worlds, which were not absolute and binary. Collectivism and individualism can be reflected in both cultural- and personal-discourses, each existing along a continuum. Generally speaking, the majority of the Pasifika peoples are collective in orientation and identify themselves in terms of relationships with ‘ingroups’ (Tajfel, 1978). The research findings showed that the participants’ sense of connection and interactions with both worlds was often contextual and waxed and waned. The study revealed various conflicts and complexities involved with navigating the two worlds and the implications for Pasifika students in relation to identity, conflict, sacrifice, and power relations. These themes are discussed in-depth below.

Identity

This study found that across all participants’ narratives, identity had great significance and consequence in relation to their experience of psychotherapy training. The findings revealed that the participants identified with plural identities rather than a single identity, involving their ethnic identity and professional identity as a psychotherapist trainee. Vasquez and McKinley (1982) viewed the identification or solidification of a bicultural identity as a crucial developmental task for ethnic minority trainees. This task involves the trainees’ efforts to incorporate their own sense of ethnic identity with a professional identity, to reconcile the aspects of the “culture of psychology” or in this study’s case, the culture of psychotherapy that may conflict with one’s own cultural background.

The data analysis found a dominant theme of relationships emerged, which presented as the most influential dynamic affecting their identity formation and experience of sense of self. Strong association for participants between their identity and relational connections concurs

with ideas presented in Pasifika literature, which highlights that Pasifika identities are “constructed in the context of relationships with significant others” (Mila, 2010, p. 154). Although the participants navigated the territory of identity in different ways, the significance of relational ties was clear. The study revealed the collective orientation of Pasifika identities, and the implications of being an ‘I’ within the ‘we’, were of personal significance. These two themes of collective identity and the ‘I’ within the ‘we’ are now discussed.

The notion of collective identity at a cultural and personal level appeared in the analysis of the interviews. On a cultural level, collectivism and individualism were presented as a ‘cultural syndrome’ that differentiated the Pasifika and psychotherapy worlds (Trandis, 1994). On a personal level the participants’ conveyed their sense of collective identity which was synonymous with the Pasifika worldview and ideas within the Pasifika identity literature. . Tamasese, Peteru and Waldegrave (1997) highlighted the importance of connections and a sense of belonging for Samoan people: Through you, my being is contextually meaningful and whole. Through myself, you are given primacy in light our collective identity and places of belonging (*fa’asinomaga*), our genealogical lineage (*tupuaga*), and our roles, responsibilities and heritage (*tofiga*)” (Tamasese, Peteru & Waldegrave, 1997, p. 13). Although this view refers specifically to Samoan people, the essence of a collective identity that is communicated by Tamasese et al. (1997) it may be generalised to the wider Pasifika community. The findings revealed that all participants considered their collective identity to be key, with both convergence and divergence found in how each participant defined his/her identity in accordance with relational ties and with specific cultural attributes and practices, such as family, ancestry, language, community and place.

Consistent with the notion argued by Spickard (2002) that Pacific peoples’ genealogy largely determines their identity, all participants identified ancestry bloodline as an important factor in the formulation of their identity. Although specific ethnic identifiers were removed in this study, it was important to acknowledge that ancestry and social standing within specific Pacific ethnic groups could vary in their operation on an individual and social level. Variances between Pacific ethnic groups include, for example, the process of discovering common ancestry and social standing within the Samoan matai system, or the Ha’a ranking, rating chief titles in accordance with genealogical positioning with ancestors and the social structure of king, nobles, and commoners of Tonga (Volkel. 2010). The dominant definition of ‘who I am’ in relation to parents and ethnicity in the study highlighted the collective

orientation to identity formation and the relevance of family for Pacific people. According to Janes (2002), family is a primary means for the transference of Pasifika culture and the establishment of ethnic identity. Findings also revealed that cultural practices were an equally important aspect of determining identity; the cultural practices of traditional healing and Pacific language were identified as key components in identity formation.

The study found considerable evidence that the participants experienced their collective identity within the context of psychotherapy training and also within the Pasifika world to be complex, emotionally laden and challenging at times. The theme of 'I within the we' was suggestive of two elements: the self in relation to a collective orientation, as explained in the Pasifika identity literature; and the dialectic tensions that two of the three participants experienced within the collective context in relation to their newly acquired self-development that was associated with their psychotherapy training. The 'I within the we' can be seen as symbolic of the Pasifika worldview of the self, which Autagavaia (2001) explained: "it is in relation to others that the integrity of the self is shaped and realised; the self does not exist alone, and the Samoan individual does not survive in isolation" (p. 59). In its simplicity, the notion of the self viewed through a Pasifika cultural lens, is described by Tamasese et al. (1997) "as a relational self and mental wellness as a state of relational harmony, where personal elements of spiritual, mental and physical are in balance" (p.1).

Conflict

There was a strong convergence in the findings across all participants' narratives highlighting the dilemma and inner conflict related to the experience of not being able to be 'who I am' whilst undertaking the psychotherapy training. Findings from the interviews revealed the idiosyncratic ways Pasifika students concealed features of their ethnic identity in some form or another. This concealment of aspects of one's identity is not an uncommon phenomenon amongst marginalised groups such as ethnic minorities in this study. According to Kay (2005),

Marginalised groups often face complex choices in defining and enacting their own identities. They may choose, or feel compelled, to assimilate to the norms and values

of the dominant group thus abandoning alternative identities, or at least judging them by the standards of the dominant group (p. 3).

The emotionally laden responses and expressions of distress throughout the findings regarding the concealment of identity illuminated the complexities and difficulties that Pasifika students faced in the psychotherapy programme. The act of concealing aspects of their ethnic identity or, as one participant (P2) phrased it, “kind of split myself off” and as another stated (P1), “it became harder and harder over the years to be Pasifika in the ... programme” can be interpreted as indicative of their internalized stigma, anticipated stigma and/or experience of discrimination or misunderstanding. The concealment of parts of their identity presumed that revealing that which was concealed may have had a detrimental consequence. According to Nattles and Balter (2002),

Individuals with stigmatized identities (people of colour, people with same-gender sexual orientations and people with physical disabilities) continue to experience the negative effects of stigma. These effects include increased stress, diminished self-esteem, less access to education and economic opportunities, and increased violence directed against them (p. 29).

The students’ act of concealment can be considered a valid stigma management strategy, which may be less stressful than the alternative, whatever the alternative may be, Stigma was defined by Susman (1994) as an adverse reaction to perceived difference that has been negatively evaluated. This was reflective of one participant’s (P3) response of withholding his/her identification as a traditional healer, as he/she anticipated an adverse reaction from psychotherapy training staff, deeming him/her to be ‘crazy’. In reflecting on the interview process I also wondered if the need to protect oneself is also playing out during the interview, as the participants demonstrated a degree of emotional detachment to the severity and painful experience of the theme ‘I can’t be who I am’.

Findings revealed how troubling it was for Pasifika students to be themselves within the psychotherapy programme. Participants described a psychotherapy context that lacks a cultural responsiveness; mirroring or capacity to reflect and attune to cultural and ethnic identities and values. According to Triandis (2000) we as humans have a predisposition to respond according to our culture; however, our behaviour in the moment is very much

situational. This is suggestive of the Pasifika and intersubjective notions of self which posits that we come into being in relational contexts. Thus the experience for the participants is one of fragmentation of parts of the self, or loss of parts of self. Nakhid (2003) argued that the education system needs to:

“make space for Pasifika students to carry out their identifying process and for them to be able to bring, form, or connect with their own representations of who they wish to be, and for those representations to be valued as all other representations and identities within educational institutions (p.27).. (Ferguson, Gorinski, Wednt-Samu & Mara (2008).

Sacrifice

Findings across all participant data scripts found the notion of sacrifice to be of personal significance. This finding is synonymous with Pasifika culture which tends to value and privilege the needs of others, the group and community over the individual. The notion of sacrifice was found embedded in the participant’s’ commitment to greater collective purposes, a willingness to pay a personal cost and do what is necessary to meet the bureaucratic requirements of the psychotherapy programme in order to attain their goals and fulfil their purpose.

The data analysis revealed that intrinsic and extrinsic motivating factors related to purposes greater than themselves fuelled the participants’ enrolment in and commitment to psychotherapy training. This was consistent with Pasifika culture in which Pacific people have been considered interdependent, which leads to an emphasis on other- and group-orientated values and roles, as opposed to a self-orientation. The fulfilment of these roles often coincides with what is good for the collective rather than what is good for the individual. For example, participant (P3) disclosed that his/her calling to psychotherapy and the domain of healing was a divine call of God. This calling resonated with Tui Atua Tamasese’s work in regards to the notion of faasinomaga/divine designation. According to Ao o le, (2017), Tui Atua suggested that divine designation related to a Samoan person’s identity being bound to his or her designated roles and responsibilities, which have been defined since birth”. Putting others first and considering others greater than ourselves is at the heart of being part of the collective. From a Pasifika perspective, it was not unexpected that

two of the three participants expressed feeling conflicted, a sense of betrayal and guilt associated with their pursuit of becoming a psychotherapist. Findings connected the emotional turmoil to the participants' felt need to do what was necessary to meet academic requirements and expectations; especially when the participant felt it was at the collective's expense.

Power Relations

Findings from the study revealed that power relations had significant implications for the Pasifika students' experience of the psychotherapy training programme. The theme of power relations was predominantly associated participants experiencing emotional turmoil and feeling compelled to actions and inactions contrary to their own needs and interests; when interfaced with the dominant individualistic paradigm and authority figures within the psychotherapy programme.

According to Delpit (1995), "power plays a critical role in our society and in our educational system. The world views of those with privileged positions are taken as the only reality, while the world views of those less powerful are dismissed as inconsequential" (p. xv). The participants described experiences of exposure to the privileging of dominant Western ideologies and practices within the psychotherapy training environment, which conveyed to the students an explicit or implicit message that the ethnic identity and worldview of Pasifika students was a non-issue. Findings from the study also revealed the absence of Pasifika models and theories in the psychotherapy curriculum which can be viewed as reinforcing the Western Eurocentric individualistic positioning of the programme, thus marginalising Pasifika knowledge and ways of being. This is an example of power relations which does not involve power in the sense of force or the threat of it, but resembled influential power, that is, the influence of a dominant individualistic paradigm. In the above examples Western ideologies and practices administered within the psychotherapy training programme were presented as the norm, as if invisible. This normative Western structure seemed parallel with the wider Aotearoa, NZ context. Although Aotearoa, New Zealand identifies as a bicultural nation founded upon the Tiriti o Waitangi (Treaty of Waitangi), many New Zealanders experience NZ society to be, in reality, mono-cultural structured upon a Western Eurocentrism. The notion of biculturalism is contested; with many who perceive NZ's

biculturalism is purely symbolic and solely in principle (Sibley & Liu, 2004; Ward & Liu, 2012,).

Sue and Sue (2007) investigated the shortcomings of psychotherapy and counselling with respect to culturally diverse groups. In their work, the problematic nature of differences in worldviews between the therapist and client was highlighted; and they found that the application of a Eurocentric focus on individuality can lead to misunderstandings of culturally diverse clients. Sue, Ivey and Pedersen (1996) argued for the need to “unmask and demystify the values, biases, and assumptions about human behaviour made by each theoretical orientation” (p. 11). It is well accepted within the psychotherapeutic community that the effectiveness of psychotherapy is enhanced when therapists implement modalities and goals consistent with the client experiences, values and beliefs. It was clear that cultural diversity in relation to clients is addressed within the literature and during psychotherapy training. However, findings from this study highlighted the participants’ experience of a lack of attention to cultural diversity amongst psychotherapy trainees.

Findings from the study revealed that the Pasifika students’ experiences of being Pasifika within the context of psychotherapy training involved a dynamic pattern of invisibility, pathology and difference. This aligned with the concept “normalised absence or pathologised presence” coined by Phoenix (1987). In relation to Pasifika students, this concept can be seen to describe how the experience of Pasifika students were either excluded or ignored, only to appear as pathologised or othered.

The lack of significant attention to the socio-cultural issues and experiences of Pasifika students within the context of psychotherapy training could be interpreted to be a form of colour blindness. Colour blindness is a racial ideology that strives to treat individuals as equally as possible to end discrimination by ignoring ethnic, cultural and racial differences. A by-product of this position is the creation of an environment which according to the student’s experiences invalidated their their cultural and ethnic heritage and may have denied the acknowledgment and exploration of racial, cultural and ethnic issues. Kite and Whitley (2016) stated that:

The colour blind perspective holds that social group membership should have no influence on how people treat one another and so people should ignore group membership when interacting with or making decisions about others. Instead, people

should focus on the commonalities that exist across groups and group members as individuals rather than as representatives of their groups (p. 561).

Findings highlighted that the Pasifika student's responses to the dominant individualistic paradigm within the training at times could be perceived as passive, which may have left them vulnerable to the risk of being considered invisible or presumed to align with the dominant Western paradigm as a result of assimilation. This passivity can be viewed as being intertwined with the Pacific principles of humility and respect; which may be misunderstood or inadvertently ignore in western cultures and therefore the power imbalance remains. Findings revealed that participant (P1) experience of being burdened with the task of making sense of his/her own identity and sense of alienation from the dominant identity was also a common experience of marginalised groups. The participant's (P1) task was further complicated by the significant lack of recognition and support from the dominant other. With further findings having showed that the individualistic practices and expectations within the psychotherapy programme at times had an isolating effect on the participants.

This next section in this chapter discusses the limitations of the study, implications of the research findings and areas for future research.

Limitations, Implications and Future Directions

The study was limited in three key ways, (1) the omission of gender and specific ethnic identifiers for the purpose of participant anonymity, (2) the use of Western research methodology and method for cross-cultural research and (3) the use of the English language.

Given the small number of Pasifika students engaged in psychotherapy training in Aotearoa, New Zealand, participant anonymity was considered of great importance. During the data analysis stage all gender and specific ethnic identifiers were omitted for anonymity purposes to minimise the potential for identification. The generalised use of pan-ethnic identity terms such as "Pasifika" and "Pacific peoples" limits the studies ability to explore the historical, social, political and cultural uniqueness of each homogeneous ethnic Pacific group. A further limitation was the need to use gender neutral references which limited the studies capacity to analysis matters pertaining to gender. Overall the inability to utilise specific ethnic and gender information posed a considerable limitation for the study; as the opportunity to

capture a richer understanding and insight into the participants' idiocratic lived experience. This is identified as a potential area for further research.

Considering I am Samoan and Maori, undertaking research with participants who self-identify as Pasifika, in relation to the matter of Pasifika identity one may expect the use of a Pacific research approach; which incorporates Pacific knowledge systems and conceptual frameworks to provide structure to research design and methodology. This however was not the case, for the purpose of this study a Western research methodology and method was used. This in itself is a potential limitation of the study, given the extensive literature on decolonising Pacific research which highlights the value of Pacific research methodologies and methods such as talanoa and faafaletui for our Pacific Peoples (Suaalii-Sauni & Fulu-Aiolupotea, 2014). I acknowledge that I am not alone as a researcher of Pasifika decent carrying out research according to a Western model. As I reflect on my decision to use interpretative phenomenological analysis (IPA) I associate it with the influences of my own Western education dominated by Eurocentric thinking and resources. I realise at the time of selecting the research methodology and method for this study; the lack of sufficient cultural support available to enable the competent and confident undertaking of Pacific modes research was the deciding factor.

The predominant use of the English language throughout this study has the potential to be viewed as a limitation of the study. With cultural and ethnic diversity being a key element of the study, it is important to consider language which captures and also constructs experience. The study emphasised the lived experiences of Pasifika students, utilising semi structured interviews as the dominant means of gathering data. The interviews were conducted in English; as English is the only language I speak. This in itself can be considered having a limiting effect on the richness of data collected from participants who also speak their native Pacific language. Given the privileging of the English language in this study one wonders about the depth of meaning that is lost when participants are required to translate their experience into English. I wonder about the limitations the use of English places on expressing and communicating culturally specific meanings of concepts. The use of the English language in this study poses the risk of being bias with a disposition towards a Western value base as opposed to an indigenous one. Further research regarding Pasifika psychotherapy students, their ethnic identity and lived experiences which enables participants

the opportunity to engage in research in their own Pacific language is a potential area for further research.

Much is unknown about the lived experiences of Pasifika students undertaking psychotherapy training in Aotearoa, New Zealand. Participants voluntarily shared their lived experiences in relation to how their ethnic identity has affected their psychotherapy training experience and vice versa. The findings have allowed insight and greater understanding into the diverse and shared experiences, perceptions and attitudes of Pasifika students. The Pasifika students were found to embrace the opportunity to be seen and heard, in a way that they may never have felt previously. The Pasifika students shared emotionally laden stories of their experiences with many of them revealing the highs and the lows of their journeys in becoming a psychotherapist. These stories depicted their personal and collective struggles, challenges and internal and external conflict whilst interfaced with matters of identity, conflict, sacrifice and power relations.

Within the social context of tertiary education institutions, Pasifika students and their voices are often silenced and marginalised; it was a privilege to see, hear, feel and bear witness to their stories. The findings of this study have provided meaningful insight into their lives, their world(s) and greater understanding of their needs, hopes and desires. Although it was not a primary focus of the research; the participants made several recommendations directed towards the psychotherapy training institute with the hope that the training becomes better equip to support Pasifika students. These recommendations included but were not restricted to:

- The recruitment of Pasifika staff within the psychotherapy department
- The provision of Pasifika mentoring (Peer and Staff)
- A culturally appropriate 'Pasifika' space for students and staff
- The incorporation of Pasifika knowledges, models and theories into psychotherapy curriculum
- Access to adequate and culturally competent cultural supervision
- Access to working with Pasifika clients
- More culturally inclusive psychotherapy training

It was evident that this study provided a safe space for Pasifika students to reflect upon, voice and validate matters of personal and professional relevance and significance. We, the collective Pasifika psychotherapy students hope that more spaces, opportunities and avenues for authentic, collaborative dialogue can be created to enable ongoing engagement and conversations about matters that matter most to Pasifika students.

Conclusion

In conclusion, as more Pasifika students undertake psychotherapy training and enter into the profession; it is vital that psychotherapy training institutions be more attentive to how ethnic identity factors affect Pasifika students within academia. The findings of the study indicate a need for Pasifika students and the wider psychotherapy academic community to collaboratively work together towards finding and executing culturally effective solutions to jointly manage the complex cultural and ethnic dynamics Pasifika students are confronted with. This research has been pivotal in providing insight into a relatively unknown area; the new found insight and understanding is beneficial to psychotherapy training institutions, the wider tertiary education sector and the psychotherapy profession in terms of creating awareness around the unique experiences and needs of Pasifika psychotherapist trainees.

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Invitation to Participate in a Research Study

Tēnā koutou katoa, Talofa lava, Kia orana, Malo e lelei, Ni sa bula vinaka, Fakalofa lahi atu, Taloha ni, Fakatalofa atu, Mauri and warm Pasifika greetings to you all.

My name is [REDACTED] and I am acting as an independent third party for [REDACTED], who as part of her [REDACTED] dissertation is conducting a research study exploring the **lived experience of Pasifika students' participating in Psychotherapy training in Aotearoa, New Zealand**. I would like to warmly extend an invitation for our past and present Pasifika psychotherapy students to partake in this research.

Eligible participants will need to meet the following criteria:

- (1) *Self-identify as Pasifika*
- (2) *Currently or previously enrolled in psychotherapy training [REDACTED]*
- (3) *Willing to share their lived experiences as a self-identified Pasifika student within the psychotherapy training context.*
- (4) *Willing to participate in a 60-90 minute, face to face, audio taped interview at the [REDACTED]*

If you or anyone else you know may be interested or a potential participant, please take an information sheet. I'm available to meet with you, and answer any questions in person, via telephone and/or email. Please feel free to contact me on ph: [REDACTED] and [REDACTED]

Ia soifua ma ia manuia,

[REDACTED]

Appendix B - Participant information sheet

Participant Information Sheet

Date Information Sheet Produced:

09 August 2015

Project Title

To be seen and heard: The lived experience of Pasifika students' participation in Psychotherapy training in Aotearoa, New Zealand.

An Invitation

You are invited to take part in a research project exploring the lived experience of self-identified Pasifika students' participation in Psychotherapy training in Aotearoa, New Zealand. My name is [REDACTED] and I am undertaking this research study for my [REDACTED] Dissertation. Your participation in this project is entirely voluntary, and should you choose to participate you may also choose to withdraw your participation at any time during the process. Given the few Pasifika students previously and currently enrolled in psychotherapy training at [REDACTED], participant anonymity cannot be guaranteed; however participation in the research will be confidential.

What is the purpose of this research?

There is a shortage of research exploring the subjective experiences of Pasifika Psychotherapy trainees in relation to ethnic identity, and there are currently no published studies pertaining to this area of research within the context of Aotearoa, New Zealand. I hope that the information gained in this study will help give voice to the experiences of Pasifika students participating in Psychotherapy training in Aotearoa, New Zealand, and also contribute towards expanding current knowledge and understanding regarding issues of Pasifika students within tertiary education. You may also find that participating in the research will provide you with an opportunity for self- reflection around this topic. The final research output will be in the form of a dissertation. I will provide each participant a summary of the findings unless directed otherwise by the participant and the dissertation will be available for access in hard copy and digital format through the [REDACTED].

How was I identified and why am I being invited to participate in this research?

You are being invited to participate in this research as you self-identify as a Pasifika Psychotherapy student training in Aotearoa, New Zealand. You would have been identified by word of mouth by someone who knew about the study and thought you might be interested. You would also have been identified as you have responded to a general invitation issued at the [REDACTED] [REDACTED] or by e-mail and/or phone call from an independent third party.

What will happen in this research?

The study involves interviews with Pasifika Psychotherapy students. These interviews will be audio recorded. If you choose to take part, you will be asked to spend between 60 and 90 minutes being interviewed about your lived, everyday experience as a Pasifika Psychotherapy student training in Aotearoa, New Zealand in relation to ethnic identity. Participants can withdraw themselves or any information that they have provided for this project at any time without being disadvantaged in any way prior to the transcription of the data which will take place 2 weeks post interview.

What are the discomforts and risks?

Experiences related to ethnic identity can be deeply personal. Hence you may experience some discomfort when discussing this topic.

How will these discomforts and risks be alleviated?

You may choose to have the recorder turned off at any point during the interview and withdraw from the interview/research process at any time. You may find it helpful to discuss your experience in clinical supervision, and you can also utilise the services of a [REDACTED], [REDACTED], [REDACTED] which also offers counselling to research participants. The centre can be contacted on [REDACTED]
[REDACTED]

What are the benefits?

Participation in this research will give you an opportunity to reflect on your experiences as a Pasifika student in tertiary education and the impact this identification has had on your psychotherapy training. This may add to your personal and professional development. The findings will be beneficial to the psychotherapy profession, in terms of creating awareness around the subjective experience of Pasifika students and Pasifika psychotherapists, and deepening existing knowledge and understanding regarding the impact of ethnic variables on psychotherapy training, and psychotherapy training on ethnic identity. I will also benefit from this research, as it will add to my understanding as a Pasifika psychotherapy student and Pasifika psychotherapist, and the completion of this study will enable me to obtain my [REDACTED]

How will my privacy be protected?

Your audio recorded interview will be transcribed only by the researcher. Only I and my dissertation supervisor will have access to the data. Due to the size and nature of my research the researcher cannot provide anonymity however participation in the research will be confidential. I will endeavour to keep your identity confidential by the use of a pseudonym. Identifying demographics with participant identification numbers will be stored separately from the research data, as will signed consent forms. All material involved in the research will be secured in a locked filing cabinet and destroyed after six years.

What will my participation involve?

Participation in this research involves your time. As indicated earlier, if you choose to take part, this will consist of an interview of up to 90 minutes. I will meet you for the interview at the group rooms at the [REDACTED] library.

What opportunity do I have to consider this invitation?

I would find it helpful if you could let the independent third party know within two weeks whether or not you wish to participate in the research.

How do I agree to participate in this research?

You will need to complete the consent form provided by the independent third party which is likely to be included with the Participant Information Sheet to participate in this research.

Will I receive feedback on the results of this research?

I will post or e-mail you a copy of the summary of the research findings if you would like to receive this information. This could take up to a year after you have been interviewed.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, [REDACTED]

Concerns regarding the conduct of the research should be notified to the [REDACTED]

Whom do I contact for further information about this research?

Independent Third Party Contact Details: [REDACTED]

Researcher Contact Details: [REDACTED]

Project Supervisor Contact Details: [REDACTED]

Approved by the [REDACTED]

Appendix C - Interview Questions (indicative)

Interview Questions (*Indicative*)

1. Can you tell me about who you are and what brings you to self-identify as Pasifika?
2. How did you come to study psychotherapy?
3. What is it like/was it like to be Pasifika (or Samoan, Tongan etc) in the psychotherapy training programme?
4. Can you describe the relationship between and possible influences of your Pasifika identity and psychotherapy training?
5. What place does your ethnic identity have in relation to your psychotherapy training?
6. If you were running a psychotherapy programme in the future, what do you think would make a difference in supporting Pasifika students in relation to their ethnic identity?
7. Are there any topics or areas during our interview that you have felt you could not talk about; you need not talk about the details, but it may be useful to know if there was anything during the interview that you felt could not be said?
8. During our interview was there anything significant that stood out for you? Or anything that you will take away from our interview?

Appendix E – Consent Form

Consent Form

Project title: To be seen and heard: The lived experience of Pasifika students' participation in psychotherapy training in Aotearoa, New Zealand.

Project Supervisor: [REDACTED]

Researcher: [REDACTED]

- I have read and understood the information provided about this research project in the Information Sheet dated 09.08.2015
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I have been briefed of the potential limitations for anonymity in relation to participation
- I understand that I may withdraw myself or any information that I have provided for this project at any time without being disadvantaged in any way prior to the transcription of the data which will take place 2 weeks post interview.
- If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research (please tick one):
Yes No

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):
.....

Date:

Approved by [REDACTED]
[REDACTED]

Note: The Participant should retain a copy of this form.