

Ko wai au? Who am I?

What are the meanings of the Mātauranga Māori concept of mana and what might this concept contribute to the understanding and practice of psychodynamic psychotherapy?

A critical review of the literature

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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 nor material which to a substantial extent has been accepted for the qualification of any other degree or diploma of a university or institution of higher learning, except when acknowledgement is made in the acknowledgements.

Signed: Joanne Ataneta Fleur Reidy

Date:

Ngā Mihi Whakanui

Mai i te tīmatatanga, i te kore, i te pō, i te ao mārama, kātahi ka puta tātou te ira tangata ki te whai ao. Ko Ranginui i tu iho nei, ko Papatūānuku, i takoto nei ki raro mokori anō te mihi atu ki te āhuru mōwai o ngā rangi, tae noa atu ki te korowai kua ūwhia nei ki runga i te mata o te whēnua. Ka oho te wairua, ka matāra te tinana, he aroha ki te aroha, ka kā te rama.

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Abstract

This dissertation explores the meanings of the Mātauranga Māori concept of mana and its relationship to psychodynamic psychotherapy. Using a critical review of the literature located within a Kaupapa Māori research framework it undertakes an analysis of the meaning of mana. This meaning is recognised through the Māori concept of self interconnecting with spiritual power, authority, self image, and group connection, all of which involve merging the person with the environment. Associations between mana and the self in psychodynamic literature were critically reviewed, revealing similarities and divergences between these two world views. A psychodynamically informed mana enhancing psychotherapy is explored placing mana at the centre. The review contends that psychodynamic psychotherapy can become more culturally embracing through utilising mana enhancing values and extending relationships to a wider group context and the physical as well as interpersonal environment.

Chapter One: Introduction

Tīhei Mauriora

Ngā puke ki Hauraki ka tārehu

E mihi ana ki te whēnua

E tangi ana ki te tangata

Ko Moehau ki tai, Ko Te Aroha ki uta

Ko Tīkapa te moana

Ko Hauraki te whēnua

Ko Marutūāhu te tangata

Ko wai au? The answer to the question who I am, is determined by those who have come before me. I am a product of my history and whakapapa. One cannot be separated from the other. My personal, cultural and professional identities stem from my whakapapa. It strengthens and empowers me. The first step towards knowing who I am began in 1995 when I walked onto Waipapa Marae at Auckland University for the first time, a step which coincided with my beginning journey in academia. At that time I knew I was Māori but I had no understanding of tikanga or te reo Māori, where I was from, or who I was culturally. As my journey towards understanding commenced I began piecing together these fragmented parts; fragments created in part by the three generations of my whānau that have been dispossessed from their cultural heritage, due to the impact of colonisation. For 14 years I immersed myself in a world where being Māori was understood and fully accepted.

On entering the world of psychotherapy I felt confronted with theories that did not privilege cultural understanding and I often felt that my vulnerability was inadvertently used as a way for non-Māori to understand these difficult issues. Things Māori resonate

within my heart, and making sense of how psychodynamic theories relate to being Māori has been a constant tension for me throughout my studies. However coinciding with this was my personal therapy journey which supported my fragmented parts becoming more heart whole. Consequentially, it felt important both personally and professionally to find a workable solution utilising the best of both worlds.

Overview of the study

The idea for this research continued to develop in the early years of my study in psychotherapy, as I consistently questioned whether a therapeutic approach built in one culture could have relevance in another. As my training progressed I was privileged to be part of conversations with Kaumatua/Kuia and Kaiwhakaruruhau Māori (Māori psychotherapy practitioners) of Waka Oranga, (a professional association for Māori psychotherapists) with lively discussions of could, should, and how psychotherapy could be contextualised to Aotearoa New Zealand.

My method and exploration of this question encompasses a critical review of literature pertaining to mana, a critical review of the literature regarding the concept of self in psychodynamic literature as it relates to the concept of mana, and a discussion of the results of these reviews, leading to a beginning exploration of a psychodynamically informed mana enhancing psychotherapy. The following provides an overview of the content of each chapter of the dissertation.

Chapter two describes Mātauranga Māori as the epistemology and the combined methodology of Kaupapa Māori and critical theory, with a critical review of the literature as the method. The chapter describes in detail the method of critical review of

literature regarding mana. It also describes the process by which I then searched the psychodynamic literature for concepts that most closely aligned with the concept of mana and the reasons why I ultimately focused on the psychodynamic concept of the self, as the concept closest to the meanings of mana. I then explain the similarities and divergences between these concepts.

Chapter three reviews literature exploring the meaning of mana. I identify six central themes.

Chapter four reviews literature regarding the concept of self in psychodynamic literature and explores the relationship between the concepts of self and mana. Obstacles to the development of self and mana are considered including historical trauma, whakama, and shame. The chapter concludes with exploration of the enhancement of self and mana in the therapeutic relationship.

Chapter five discusses the findings of the literature review and reflects on the clinical implications for psychotherapeutic practice. It offers a beginning attempt to explore a psychodynamically informed mana enhancing psychotherapy. It revisits whakapapa, cultural identity, and respect as important binding and relational aspects to the enhancement of mana. The chapter concludes with a description of the limitations of this study and areas for further research.

Chapter six provides the concluding observations to this dissertation.

The methodology and method relating to this critical review of the literature is outlined in the following chapter.

Chapter Two: Methodology

The position of Kaupapa Māori is paradoxical. It must stand aloof from the concerns of science and centre Māori epistemologies as a starting point for research.

At the same time it must critically engage Western knowledge and production practices as part of its decolonising and transformational strategy

(Cooper, 2012, p.64).

This chapter provides a detailed description of the development of the literature review beginning with identifying the research question. It describes Mātauranga Māori as the epistemology and Kaupapa Māori methodology. It fully explains the method of a critical literature review and the process by which the literature was gathered.

Identification of research question

Aveyard (2010) states that the research question provides the structure for the whole of the literature search process and provides a clear focus to guide the process of writing the literature review. She named the importance of the research question arising from the researcher's professional environment and being one in which the researcher is genuinely interested.

While researching Māori concepts I accessed an article by Charles Royal (2006) who was developing the concept of a 'mana enhancing critique' in relation to education. He mooted this concept as an alternative way of "encouraging criticism and critique within discourse but avoiding some of the excesses and corrosiveness which is a feature of academia" (p.12). He also highlighted the restoration and the fostering of mana in the lives of Māori as the greatest but most worthwhile challenge. My interest was stimulated and I was curious as to how the concept of mana might contribute to psychodynamic

psychotherapy. This ultimately led me to my research question “what are the meanings of the Mātauranga Māori concept of mana and what might this concept contribute to the understanding and practice of psychodynamic psychotherapy?”

Although my subject matter had been chosen and my research question had become clearer, I was mindful of what Smith (1999) relates to as the difficulty in “discussing research methodology and indigenous peoples together in the same breath...without understanding the complex ways in which the pursuit of knowledge is deeply embedded in the multiple layers of imperial and colonial practices” (p.2). The problem according to Scheurich and Young (1997) is that all epistemologies are formed from the social history of the dominant race, which means that indigenous peoples are defined by dominant cultural discourse. Smith (1999) encouraged a more inclusive position where indigenous researchers “tell an alternative story: the history of Western research through the eyes of the colonised” (p.2). Therefore, I selected Indigenous epistemology and methodology to guide this cross cultural research project. Contrary to Western positivistic research notions that assume objectivity (Smith, 1999) my positioning within this research as a Māori woman assumes a more subjective perspective.

Epistemology

Epistemology is concerned with how we know what we know, what justifies us in believing what we believe and what standards of evidence we should use in seeking truths (Audi, 2009). Nepe (1991), Cooper (2012), Durie (2012) and Royal (2007, 2012) describe Mātauranga Māori as a Māori epistemology, with Nepe asserting that its foundations date back to the beginning of time and the creation of the universe.

Mātauranga Māori. Mātauranga Māori creates and pioneers knowledge gained from within a Māori world view (Cooper, 2012). Royal (2012) highlights that Mātauranga Māori communicates something distinctive and valuable about the Māori world, and contributes to the transformative and liberation goals of Kaupapa Māori. According to Royal (1988) Mātauranga Māori is not simply Māori knowledge, it creates meaning to explain aspects of existence including personal and collective identity and a Māori experience of the world.

Research within Mātauranga Māori is not merely concerned with ethnic pride and cultural revitalisation but also to notions of indigeneity (Durie, 2012). In other words it asks how we can improve the way in which humankind exists and lives in the world through new strategies, restoring relationships between people, and between people and the natural world. Mātauranga Māori is about an evolving knowledge and responds to the three important questions of life, namely; Who am I? What is this world that I exist in? And, what am I to do? (Royal, 2012). This relates particularly to mana as, within Mātauranga Māori the meanings of mana offer a perspective on the important life questions.

Research Methodology

Kaupapa Māori. I have chosen Kaupapa Māori as the appropriate methodology to sustain and nurture Mātauranga Māori within this body of work. Smith (1999) describes Kaupapa Māori as related to being Māori, connected to Māori philosophy and principles, and as taking for granted the importance of Māori language and culture. In other words the core of Kaupapa Māori is that to be Māori is the norm.

Durie (2012) identifies two related key Kaupapa Māori elements as cultural and political. Both have an analysis and action aspect and are vital for transformation and self-development. Kaupapa Māori as a strategy for the transformation of Māori is based upon seven intervention principles identified by Cram (2001), Hoskins (2001), Pihama (1993), Pohatu (2011), G. Smith (1997), and L. Smith (1999). These principles will guide this research:

1. The principle of the Treaty of Waitangi: Te Tiriti O Waitangi provides a mandate through which relationships can be critically analysed, the status quo challenged, and Māori rights affirmed.
2. The principle of collective philosophy: this is the collective vision, objectives and purpose of Māori communities and for Māori communities.
3. The principle of emancipation: tino rangatiratanga relates to sovereignty, autonomy control, self determination and independence.
4. The principle of socio-economic mediation: asserts a need for Kaupapa Māori research to be of positive benefit to Māori communities.
5. The principle of cultural aspiration: Māori ways of knowing, doing and understanding the world are valid in their own right as asserted within a Kaupapa Māori framework.
6. The principle of growing respectful relationships: the principle of āta (respectful thoroughness) relates specifically to building, nurturing and maintaining wellbeing in relationships with Māori.
7. The principle of extended family structure: whānau acknowledges the relationship that Māori have with the world and to each another. It

acknowledges the essential relationship between the researcher, the researched and the research.

As an analytic approach Durie (2012) posits that Kaupapa Māori is about being aware of the politics of ‘domestication’ and ‘containment’ and that it provides a basis from which to actively critique Western theories that marginalise and makes invisible Mātauranga Māori. Durie asserts that an emphasis on action will help guard against the assimilation of Kaupapa Māori as only a set of words and affirms the importance of Māori self-definitions and self-valuations.

Cooper (2012) reports that Māori do not exist either physically or epistemically in an academic space that is not in relation to ‘other’, therefore while Kaupapa Māori regards Māori epistemologies as normal, it must also produce knowledge through critically engaging in recognisable Western scientific terms. All research methods incorporated need to be assessed for cross cultural reliability, cultural sensitivity, and useful outcomes for Māori (Cram, 2001). Durie (2012) supports the notion that Kaupapa Māori needs to be grounded in two intellectual influences. These include the validity and legitimacy of Māori language, knowledge and culture, as well as Western critical theory, and that both inform each other. The importance of incorporating both Māori and Western frameworks is to ensure that in comparing diverse perspectives, the Māori world view is validated as being more than just cultural (Durie), and to show that although different, they can mutually and successfully support each other. Bishop (1997) and Cram posit that “Māori researchers carry a responsibility to ensure they help lift the mana of Māori” (as cited in Woodard, 2008, p.10). Cooper, Durie, and Royal (2012) propose that Māori methodology should be utilised to ensure the

Māori world view is not diminished or made invisible. With this in mind this critical literature review engages with and works at the intersection of Kaupapa Māori and critical theory.

Critical theory. Critical theory is a perspective that maintains that the “social world is characterised by differences arising out of conflict between the powerful and powerless” (Munford & Walsh-Tapiata, 2001, p.20). Smith (2012) argues that critical theory encompasses the view that liberation is possible through understanding the forces that have created inequality. Māori would therefore be able to take greater control of their own lives and their reality on their own terms. Theorists operating from within critical theory oppose positivist assertions that facts are objective or neutral, and seek to develop theories that encompass human agency and wider societal structural influences (Pihama, 2011). Similarly to Kaupapa Māori, Durie (2012) promotes critical theory as a set of ideas that endorse theory and action focused on Māori self-development.

Intrinsic to Kaupapa Māori theory is an investigation of existing power structures and social inequalities. Kaupapa Māori theory therefore aligns with critical theory in its aim to expose underlying assumptions that serve to conceal power relations and the ways in which dominant groups create concepts of “‘common sense’ and ‘facts’ to provide ad hoc justification for the maintenance, for inequalities and the continued oppression of people” (Smith, 1999, p.185). The critical theory of Kaupapa Māori, when applied to Māori ways of thinking and acting, does not deny the existence or legitimacy of Māori forms of knowledge to Māori people. It endeavours to understand these forms “on their

own terms and within the wider framework of Māori values and attitudes, Māori language and Māori ways of living in the world” (Smith, 1999, p. 188).

According to Smith (1997) three significant components of Kaupapa Māori theory are aligned with critical theory. Firstly ‘conscientisation’ which critiques and deconstructs dominant forces that marginalise Māori knowledge. The second component is resistance or oppositional action. This revolves around “responding and reacting to the dominant structures of oppression, exploitation, manipulation and containment” (p.38). Adjacent to that are the proactive activities where the aim is to bring about a change in conditions to allow wider change to occur. The third component is reflective change, which involves critiquing what has gone wrong and working to achieve a new way forward, drawing on and applying what has been learnt. As such I chose Kaupapa Māori research theory and critical theory as the appropriate research methodologies to work alongside each other, nourish and culturally inform the research method of this critical review of the literature.

All research material used in this study was collected respectfully and I am clearly identified within the research. All referencing follows APA 6th style. Importantly, throughout this process I maintained ongoing communication and guidance with my cultural advisor, Māori researchers, practitioners, whānau O Te Whare Tāhuhu Kōrero O Hauraki and a master carver from Hauraki, on all cultural aspects relating to appropriate indigenous methodologies, emerging meanings of mana and concepts relating to the last chapter which is a beginning exploration of a psychodynamically informed mana enhancing psychotherapy.

Research Method

A critical review of the literature has been selected as the appropriate research method for this dissertation. The primary purpose of a critical literature review is to assist in understanding the whole body of available research and identify strengths and weaknesses of studies within that body of knowledge (Jesson, Matheson & Lacey, 2011). This process was identified by Aveyard (2010) as preventing reliance on one research study that may not be in accordance with findings from other studies.

Utilising a critical literature review method provided the opportunity to organise published texts thematically and include the conflicting opinions and debates pertinent to the intersecting cross cultural ideology (Jesson et al., 2011). The Cochrane Collaboration outlines a comprehensive method of conducting a systematic review; however, this process is considered rigorous and time-consuming and usually involves multiple authors (Aveyard, 2010). Aveyard advises that even if a novice researcher cannot meet the stringent requirements of a Cochrane style review, it is still necessary to be systematic in reviewing the literature to ensure a rigorous approach otherwise the results and conclusions of the review may not be reliable.

Aveyard (2007) posits that following a systematic method requires that strict protocol is followed and outlines a method to ensure the review process is systematic and rigorous:

1. Having a well focused search strategy with comprehensive and explicit methods
2. Rigorous methods of appraising and synthesising the literature
3. Method of undertaking the review is explicit and repeatable (p. 19).

This critical literature review will include qualitative research that is appropriate to the discipline of psychotherapy. Petticrew and Roberts (2006) highlight some limitations and difficulties in locating and synthesising appropriate information and incorporating the results of qualitative research. However according to the Centre for Reviews and Dissemination (CRD) (2009), qualitative research is recognised as appropriate in assessing health interventions.

Search and selection strategy. According to Polit and Beck (2004) a critical review of the literature has a well-planned search and selection strategy. They identify three phases with an additional step advocated by Clifford and Clark (2004) of applying the literature to the study in question. A combination of these phases includes:

1. Identifying the sources of relevant information
2. Reviewing the literature
3. Writing the review
4. Applying the literature to the proposed study.

Identifying the sources of relevant information. In clarifying the research question I was aware that the literature search would be completed in two stages. The first step required becoming familiar with literature pertaining to the Mātauranga Māori meanings of mana. This process included searching and collecting the literature relating to mana, then collating and identifying the unfolding themes. The second stage required applying these themes to the understanding and practice of psychodynamic psychotherapy. This

process involved identifying and exploring similarities and differences between the themes of mana and psychodynamic psychotherapy.

Inclusion and exclusion criteria. Aveyard (2010) stipulates that defining inclusion and exclusion criteria is an important step in the research process. The aim of chapter four of this study is to review literature that informs the practice of individual psychodynamically oriented psychotherapy in Aotearoa New Zealand and to explore its relationship to the concept of mana. Therefore only psychodynamic therapeutic literature is explored and only literature regarding individual psychotherapy is reviewed. Literature on group analytic theory is excluded. Literature on trans-personal perspectives is also excluded. In addition the focus of the psychodynamic therapeutic literature reviewed is on the concept of the self (for reasons outlined in detail later in this chapter). Only English language literature is reviewed, as I am not fluent in written te reo Māori. The words psychodynamic and psychoanalytic are used interchangeably throughout the literature as referring to the same body of therapeutic literature. All other inclusion and exclusion criteria are clearly identified throughout this chapter.

Literature search process. An electronic search strategy was conducted to locate literature relating to mana. Three databases were searched relating to Māori literature as identified on the AUT library database:

1. EBSCO Megafire, which contains articles from journals, magazines and newspapers.

2. nzresearch.org – for access to research documents including thesis, dissertations and academic articles produced at universities, polytechnics and other research institutions throughout New Zealand.
3. Proquest Dissertations and Theses – database of international theses and dissertations.

All search fields throughout the entire literature search process were identified through each individual databases ‘multi-field searches’. As evidenced in the tables below, new keywords were applied as the literature search progressed. The searches were undertaken systematically, and results recorded as they progressed.

The initial inclusion criteria for EBSCO Megafire included English language and Academic Journals. However, in reading the abstracts in the search results it became evident that mana as a concept is important across a number of different cultures including Polynesia, Hawaii and Melanesia, with each relating to mana in different ways. As the focus of the research question is the concept of mana within the Māori world view, the literature search key word ‘Māori’ was added. Sorting through the search results, some of the literature still included the concept of mana from other countries, therefore ‘Zealand’ was added to the search terms. This provided a manageable number of search results. Each of the search hits was initially included or excluded by reading the abstract to ascertain its relevance to the research question. If it was deemed relevant it was saved to view in more detail. Jesson et al. (2003) found that the use of the title alone to determine the relevance of a study to a research question insufficient, however Aveyard (2010) believed this was satisfactory in order to manage the data.

Search: Meaning of mana

<i>Table 1 EBSCO Megafire (limits: English Language, academic journals)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
Mana	7041	Refined search
Mana AND Māori	85	Refined search
Mana AND Māori AND Zealand	65	15

This search was replicated in nzresearch.org.nz and ProQuest Central.

<i>Table 1.3 Nzresearch.org.nz (limits: English)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
Mana AND Māori AND Zealand	74	7+ duplicates

<i>Table 1.4 ProQuest Central (limits: Scholarly Journals, Dissertations & Theses, English)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
Mana AND Māori AND Zealand	925	12 + duplicates

At this point in the process it became apparent that the appropriate literature relating to mana had been identified. The next step was to implement a systematic and critical review of the content of this literature. This process followed Cohen’s (1990) PQRS system, where each article was previewed, questioned (as to whether it would be included or excluded, depending on its applicability to the question), read and summarised. The main ideas and trends that pertained to the research question were

collated and noted through using cards as a note-taking system as recommended by Polit and Beck (2004). This process highlighted six themes in relation to the Mātauranga Māori meaning of mana as being: power and authority; spiritual power; self-created mana; inherited mana; group mana and mana and self image.

Additionally, while reviewing the literature on mana other Mātauranga Māori concepts were found to be embedded in the literature. Tapu, mauri and whakama were highlighted as being central to the concept of mana and are explored further in subsequent chapters.

The literature revealed the theme of historical trauma as a causative explanation for the decrease or loss of mana. This concept was not fully explored in the literature thus far compiled. As it related to the research question, a literature search was conducted. The search results for ‘historical trauma and Māori’ were high, however on reading the abstracts no articles were relevant to the question and mainly related to ‘Māori health and history’. The search was extended to include ‘historical trauma and indigenous’. Due to the initially large number of search hits in ProQuest Central, the search was refined to requiring both ‘historical trauma’ and ‘indigenous’ within the abstract. The term ‘historical trauma’ was the initial search term utilised as this was the term named in the literature on mana. However, literature relating to ‘intergenerational trauma’ was also searched. This search raised no relevant articles on the Proquest Central database. Therefore, the literature search for ‘historical trauma’ rather than ‘intergenerational trauma’ was replicated across Nzresearch.org.nz and EBSCO Megafile.

Search 2: Historical trauma and mana

<i>Table 2 ProQuest Central (limits: Scholarly Journals, Dissertations & Theses, English)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
Historical Trauma AND Māori	1872	0
Historical Trauma AND Indigenous	25068	Refined search
ab(Historical trauma) AND ab(Indigenous)	30	7
Ab(intergenerational trauma) AND ab(Māori)	0	Refined search
Ab(intergenerational trauma) AND Māori	607	0
Ab(intergenerational trauma) AND ab(Indigenous)	41	0

<i>Table 2.2 Nzresearch.org.nz (limits: English)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
Historical trauma AND Indigenous	3	1

<i>Table 2.3 EBSCO Megafile (limits: English Language, academic journals)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
ab(Historical trauma) AND ab(Indigenous)	37	5

At the completion of the search on historical trauma, the second phase was initiated which required linking the themes identified from mana being power and authority; spiritual power; self-created mana; inherited mana; group mana and mana and self image, to the theory of psychodynamic psychotherapy. Four databases relating to

psychodynamic psychotherapy were searched for literature relating to the same themes:

1. Psychoanalytic Electronic Publishing, (PEP) – full text collection of premier psychoanalytic journal titles.
2. ProQuest Central – full text for journals, magazines and newspapers across a wide range of disciplines.
3. PsychINFO – scholarly literature in the behavioural sciences and mental health
4. Proquest Dissertations and Theses – database of international theses and dissertations.

In the initial literature search one article on PsycINFO pertaining to ‘psychodynamic psychotherapy’ and ‘power and authority’, was revealed. ‘Psychodynamic’ was excluded, in an attempt to widen the search. On perusing the abstracts related to these results the articles referred more to the power dynamic between the therapist and client, or within a group setting, rather than an internally experienced sense of power and authority. The search terms ‘authority’ and ‘power’ were then individually searched, however all articles were excluded for the same reason previously mentioned.

An additional search was conducted on the theme ‘inherited mana’ however no identified search terms correlated to having a psychotherapy equivalent or relevance.

Search 3: Themes of mana and Psychodynamic psychotherapy

<i>Table 3 PsycINFO (limits: All journals and English)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>

power AND authority AND ‘psychodynamic psychotherapy’	1	0
Power AND authority AND psychotherapy.mp.	50	0
authority AND ‘psychotherapy’	0	0
power AND ‘psychotherapy’	29	0

In order to check the viability of this literature search an identical literature search was attempted through Proquest Central, which showed a replication of the difficulties in the search criteria.

<i>Table 3.1 ProQuest Central (limits: English)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
Ab(power) AND ab(authority) AND ‘psychotherapy’	29	0
Power AND authority AND ab(psychotherapy)	1134	0

A further search on PsycINFO was completed on the theme, ‘self-created mana’. The search results were plentiful and the identified literature located revealed that the concept of mana relates to the concept of the ‘self’ in psychodynamic theory, with an overall correlating significance to the other themes identified as relating to mana. At this point it became apparent that the concept of the ‘self’ in psychodynamic therapeutic literature came closest to the concepts and ideas relating to mana. The concept of self also provided a manageable focus given the limited scope of the dissertation.

Search 4: The self and psychodynamic psychotherapy

<i>Table 4 PsycINFO (limits: All journals and English)</i>		
<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
(self AND Object Relations)	454866	Refined search
(self AND Object relations).ab.	2083	Refined search
(self AND Object relations).ti	56	15
(self AND self psychology).ti.	251	9
(self AND intersubjective approach)	22559	Refined search
(self AND Intersubjective approach).ab	103	6
(self AND Relational psychotherapy).ab.	12	4

The literature search for ‘self’ and psychodynamic psychotherapy continued through, Psychoanalytic Electronic Publishing, (PEP), ProQuest Central and Proquest Dissertations and Theses databases. I was aware that I needed to explore questions such as ‘what is the meaning of self’ and ‘how is self enhanced’. However I chose to use the term ‘self’ in order to gain a broader perspective of the theory. Searches relating to psychodynamic theories, in particular ‘self and object relations’, ‘self and self psychology’, ‘self and intersubjective approach’ and ‘self and relational psychotherapy’ was conducted. As the initial search results were unmanageable, the search terms were continually refined and narrowed until a manageable amount of literature was identified.

Table 4.1 ProQuest Central (limits 'Scholarly journal', 'Articles' and 'English')

<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
self AND "Object Relations"	454866	Refined search
Ft(self) AND Object Relations	455350	Refined search
Ft(self) AND Object Relations	453964	Refined search
Ab(self) AND Object Relations	69665	Refined search
Ti(self) AND Object Relations	13058	Refined search
Ti(self) AND Object Relations	13058	Refined search
Ti(self) AND ft(Object relations)	12831	Refined search
Ti(self) AND ti(Object relations)	59	8
"self" AND "self psychology"	5054	Refined search
Ft(self) AND Self-psychology	4953	Refined search
Ab(self) AND Self-psychology	2473	Refined search
Ab(self) AND ti(Self-psychology)	193	Duplicates +4
"self" AND "intersubjective"	22453	Refined search
Ft(self) AND Intersubjective	22819	Refined search
Ab(self) AND Intersubjective	6091	Refined search
Ti(self) AND Intersubjective	980	Duplicates +11
Ab(self) AND ab(Relational psychotherapy)	215	5

Table 4.2 Proquest Dissertations and Theses(limits: English Language, All Journals)

<i>Search words</i>	<i>Results</i>	<i>Relevant articles</i>
self AND "Object Relations"	1555	Refined search

Ab(self) AND ab(Object Relations)	931	Refined search
Ab(self) AND ti(Object Relations)	396	5
“self” AND “self psychology”	126	3
“self” AND “intersubjective approach”	523	10
Ab(self) AND ab(relational psychotherapy)	123	3

Table 4.3 Psychoanalytic Electronic Publishing PEP (limits: English, in paragraph)

<i>Search Term/Key Words</i>	<i>Results</i>	<i>Relevant articles</i>
self AND Intersubjective	1684	Refined search
self AND “Intersubjective approach”	66	Duplicates +1
self AND “object relations”	4202	Refined search
self AND “object relations” in abstract	178	Duplicates
self AND “self psychology”	4162	Refined search
self AND “self psychology” in abstract	76	Duplicates +3
self AND “relational psychotherapy” in abstract	5	5

According to Aveyard (2010) a combination of search strategies will ensure a more comprehensive literature search. In addition to the above process, other literature was identified from book references obtained from my own and colleagues’ personal libraries; books and journals identified through journal reference lists; literature sourced manually or as suggested by my dissertation supervisor and colleagues; literature sourced orally through kaumatua, kuia, my cultural supervisor and a master

carver from the Hauraki region; hand searching relevant journals i.e. *Ata: Journal of Psychotherapy Aotearoa New Zealand*; and an author search relating to authors who have completed published and unpublished work relevant to this study, that had not been identified in the electronic search including, Durie, (1998, 2011) Royal, (2007), Morice, (2003), Woodard, (2008).

Reviewing the literature

In total 15 articles were reviewed relating to the ‘self’ and object relations theory, 19 relating to self psychology, 28 for the intersubjective approach, and 17 for relational psychotherapy. Once the literature on ‘self’ was identified, I synthesised and evaluated the literature utilising the same PQRS system (Cohen’s, 1990) and indexing system (Polit & Beck, 2004) as applied to the literature on mana. Each article was previewed, questioned (as to whether it would be included or excluded, depending on its applicability to the question), read and summarised. The main ideas relating to the meaning of self, development and enhancement were collated into themes.

Construction of the review

The themes relating to the meaning of mana are explored further in chapter three. Mana and its relationship to the literature retrieved on the self and psychodynamic theory are explored in chapter four. In chapter five, the implications of this literature review are discussed and a potential psychodynamically informed mana enhancing psychotherapy is offered, which builds on the information and leads gathered and developed from chapters three and four and oral communication previously mentioned.

Conclusion

This chapter described the methodology and method utilised in conducting the critical review of the literature. I named my cultural position and I outlined the importance of and reasons for choosing a culturally sensitive epistemology and methodology. I described my systematic literature search which involved returning to the literature several times. The methodical process was enhanced by Aveyard's (2010) guidelines and the framework provided by Cohen's (1990) PQRS system. The following chapter critically reviews the literature relating to the meaning of mana.

Chapter Three: Meaning of Mana: Literature review

Hūtia te rito o te harakeke, kei hea te kōmako e ko?

Kī mai ki ahau: He aha te mea nui o te ao?

Māku e kī atu: He tangata he tangata!

If you pluck out the heart of the flax bush, how can the bell bird sing?

You ask me: what is the most important thing in the world?

I reply: The human person!

This frequently quoted proverb tells us that in the Māori world people are of paramount importance. The bell bird expresses our fragility and dependence on other parts of creation. A Māori way of expressing the importance of a person, according to Metge (1986), is through the concept of mana. In this chapter the meanings related to the concept of mana are reviewed and the main themes identified. Mauri and tapu are highlighted in the literature as concepts inseparable from mana and whakama is identified as a causative consequence of a diminishment of mana.

Historical overview of concept of Mana

The Mātauranga Māori concept of mana appears to have transformed and changed throughout the years. One of the first written accounts of mana was in 1835 in the Declaration of Independence where it was used to describe aspects of Māori sovereignty, namely authority and control (Durie, 1998). In contemporary times mana has become an increasingly popular part of the English language (Durie, 1998; Royal, 2006). It is often used to describe those who succeed on the sporting arena and a word

synonymous with the All Blacks rugby team. It has recently reached the political arena with the creation of the Mana Party. It can relate to offices held in particular esteem such as the Governor-General. Events and places can also be regarded as having mana, including the annual Anzac day commemoration (Royal, 2006).

Both Magallanes (2011) and Love (2004) express the need for caution when translating across languages, as Mātauranga Māori concepts cannot be explained, described or translated by a single English word or phrase. Reviewing the literature on the concept of mana has proved problematic. Firth (1940) argues that this is due to the emphasis in the literature on attempting to ascertain an English equivalent. He described mana as “not only a force, a being; it is also an action, a quality and a state. In other words, it is used as a noun, adjective and a verb” (p. 484).

Dictionary translations of mana most commonly refer to it as authority, prestige, power or control (Ngata, 1993; Ryan, 1995; Williams, 2006). Numerous authors have explored the meanings of mana and in discussing its complexity, they describe it as multifaceted, relational, spatial, and informed by spiritual influences (Pere, 1991; Waitere, 2009; Winitana, 2004). Pere posits that mana as a concept is beyond translation as its meaning is multi-formed and includes “psychic influence, control, prestige, power, vested and acquired authority and influence, being influential or binding over others and that quality of the person that others know they have” (p.14). Mead (2003) offered a range of meanings including: “authority, control, influence, prestige, power, psychic force, effectual, binding and being authoritative” (p.172). Barlow (1991) describes mana as “the enduring, indestructible power of the gods. It is the sacred fire that is without

beginning and without end” (p.61). Metge (1986) places the primary stress for the meaning of mana as a spiritual and supernatural power and authority.

According to Durie (1998), Marsden (2003), Metge (1986) and Royal (2007) mana is sourced in the spiritual realm, and can be divided into four subtypes: mana Atua, mana whēnua, mana tangata, and mana tūpuna.

Four subtypes of mana

Mana Atua. Pere (1982) describes mana Atua as the divine right from Atua (Gods). Every person is considered to have mana Atua inherent within. Metge (1986) and Bowden (1979) consider mana Atua as all things both inanimate and animate, as Atua is the creator of all things. Marsden (2003) defined mana Atua as our commitments, value, God and what we feel is most important to believe in, for example, beauty, truth, joy, and love.

Mana tūpuna. Mana which is inherited from ancestors was described by Pere (1991), Bowden, (1979) and Marsden, (2003) as mana tūpuna. All writers are in accordance with the meaning of Mana tūpuna as empowering the possessor to act with authority and respect towards others. They also agreed that mana tūpuna was distributed according to seniority with the elder sibling receiving a larger proportion as they were closest to the Gods that bestow mana. However if a kaumatua (elder) could see special qualities in a younger sibling they could gift them an extra share (Bowden; Marsden; Pere, 1982). Marsden extended his definition to include our inheritance and relationship

to the entire natural world. This implies that mana tūpuna is an attribute that is given to one from others rather than something one can grow, develop or enhance.

Mana whēnua. Bowden (1979) and Metge (1986) relate to mana whēnua as mana that is derived from inherited attachment to a particular geographic area. Bowden and Marsden (2003) describe our relationship with the land as both procreative and creative mana, where all things have the potential for growth and development. Marsden extends creative mana, to having a sense of one's place in the world where mana whēnua nourishes what one is able to birth (metaphorically) into the world.

Mana tangata. Metge (1986) describes mana tangata as mana given by others to someone they perceive as having achieved success and possess personality, leadership and personal authority. Although mana tangata is associated with human social achievement it is also considered a spiritual power, Metge states this is due to achievements being evidence of a special relationship with spiritual beings.

A number of authors (Durie, 1998, 2001; Marsden, 2003; Metge, 1986; Royal, 2007) posit that mana Atua, mana tangata, mana whēnua and mana tūpuna are not clearly distinguishable or independent from each other as they are all forms of mana. All groups and individuals can hold several subtypes of mana at one time. The four subtypes are described as interconnecting with no clear or defined boundaries and will continue to interweave throughout the following chapters.

The literature relating to the meaning of mana was reviewed and collated into recurring themes which can be viewed as aspects of mana. The themes revealed are:

spiritual power, power and authority, inherited mana, self-created mana, group mana and mana relating to self image. These themes are described in more detail.

Meaning of mana through the themes that emerged

Spiritual power. Bowden (1979), Marsden (2003), Mead (2003), Metge (1986) and Shirres (1997) agree that the ultimate source of mana is spiritual power and that this is an innate part of our everyday situations. Shirres describes spiritual powers as the power to bring “order out of chaos and light out of darkness” (p.60). Metge proposes that spiritual power inherent in mana not only empowers us to act differently, in different circumstances, it also provides a force-field that protects us from potential harm, from both human and spiritual entities.

Throughout the review of the literature the notion of spiritual powers could not be separated from any of the themes. It became apparent that regardless of which aspect of mana is being referred to, spiritual power is always present. The literature reviewed did not discuss whether a spiritual connection or belief is a precondition to an individual having or enhancing mana, the belief that spirituality exists appears to be absolute.

Power and authority. The literature revealed conflicting views of the concept of mana as power and authority. Grey (1928) states that mana brings authority and power together, asserting that without authority no amount of power can amount to mana, and authority without power is not mana either. Marsden (1975) and Barlow (1991) insist that mana is the power acquired by an individual according to their ability and effort to develop skills and to gain knowledge in particular areas. Others see mana primarily in

terms of power rather than authority, for example Buck (1950) and Bowden (1979) distinguish mana as power in comparison with tapu as spiritual authority. Morice (2003) describes mana as prestige or power that possesses “the strength of gods; given to us rather than self-created” (p.17).

Grey (1928) writes of wide ranging forms of power and authority which can be gained and lost in familiar and straightforward ways. Traditionally these included achievements in warfare, generosity, cooperation, and taking responsibility. Only the latter aspects enhance the mana of others as well as enhancing our own.

Marsden (2003) described authority and power as a double aspect to mana, defining authority and power as the “lawful permission delegated by the gods to their human agents and accompanied by the endowment of spiritual powers to act on their behalf and in accordance with their revealed will” (p.4). Marsden clearly distinguishes authority from power as to exercise spiritual power outside the limits (of tapu) is to abuse the gift. This results in either the decrease of mana or power running rampant and causing harm to self and/or others.

Marsden (2003) describes power as originating from kinship groups, parents, whānau, hapū and iwi. The personal growth of mana is based on the proven skills and contributions made by an individual to a group over time. The element of psychic power relates to whakapapa and connections with mana Atua. Royal (2006) argues that mana as power is a resented type of authority. He preferred to describe mana as a desirable kind of authority, where ‘being and authority’ fosters relationships and communities.

As outlined above, the literature reveals varied notions of power and authority as they relate to mana. The literature does not offer an explanation for this variance, nor do the

descriptions appear to be grounded in empirical evidence. This is perhaps due to Māori being of an oral tradition where Mātauranga Māori concepts have been constructed over centuries of practice and passed down through the spoken word, as highlighted in the proverb, ko te kai a te rangatira he kōrero, the art of rhetoric is the food of chiefs.

Inherited mana. As described in mana tūpuna, each person is born with a certain degree of mana which flows down from the ancestral line and often favours the first-born and male descendants (Barlow, 1991). The amount of mana available is dependent on the mana of the particular ancestors from whom it flows. This means that those of junior descent begin life at a disadvantage in which their inheritance of mana cannot be altered.

Metge (1986) and Pere (1982) separated inherited mana into achieved and inherited. They describe inherited mana as only belonging to certain people on the marae, in discussions about leadership, traditional history and political relations. Achieved mana applies to the area of interpersonal relations within the family and local community. Metge views achieved and inherited mana as complementary and therefore not mutually exclusive or independent from each other.

The literature does not expand on whether inherited or achieved mana can be increased or decreased, as it is reliant on whānau, hapū and iwi abilities, contributions and actions. It was stated that inherited mana is the amount one is born with, however although not documented, it is possible that it can be enhanced or decreased by virtue of the associated increase or decrease of mana in one's whānau, hapū and iwi.

Self-created mana. Patterson (1941) writes that having mana entails responsibility. Those who claim mana must practice social responsibilities, while those who want more mana can gain it by taking on new responsibilities. Under this theme, mana is a self-created achievement. Bowden (1979) states that having mana is a success or achievement oriented concept. Buck (1958) agrees with this notion stating that “the mana of a chief...was not a mysterious, indefinable quality flowing from supernatural sources; it was basically the result of successive and successful human achievements” (p.346). Best (1924) observes that mana covers a category of socially approved occurrences, describing it as symbolising the ability or success of a person.

Pere (1991) draws a correlation between mana and the Māori concept of self which she captured in the concept of mana ake. Ake is simply translated as a directional particle moving in an ‘upwards direction’ (Ryan, 1995). In relation to mana it implies an increase or growth. Pere considers that the relationship between mana ake and self can be followed through a series of interconnected concepts which merge a person and the environment. All of these concepts have been expressed in this chapter.

Mead (2003) agrees that while a portion of mana is inherited at birth, it is possible to build onto it through our personal achievements, good work and the ability to lift the mana of a whole group. He also noted that mana is a social quality that requires other people to recognise one’s achievements and award respect. Metge (1986) states that the mana of groups and individuals are closely interrelated, whether one has mana in their own right, one also has some as a member of a group. She saw membership in groups such as whānau, hapū and iwi as vitally important to Māori identity.

Group mana. Marsden (2003), Mead (2003) and Shirres (1997) describe the necessity for Māori to not stand alone but to be with one's people. The deeper the oneness, the more mana is gained. They argued that identifying closely with one's own people and history enhances one's mana. The people we stand with are both living and dead, however greater emphasis is placed on ancestors who have gone before us. None of the reviewed literature discuss the experience or impact of group mana for those estranged from their heritage, or discusses group mana in the contexts of other groups such as work, sports team or community associations. The literature implies that group mana only relates to one's cultural group identity.

Mana and self image. Metge (1986) is the only writer to name 'self image' as being an aspect of mana. However other writers like Marsden (2003), Pere (1982), Royal, (2006) and Shirres (1997) agree that mana connects our individual inner psychological and spiritual wellbeing with the completion of social obligations. As with self image, this is subject to continuous measurement from others. Therefore the measure of how much mana a person has at any given time is a subjective assessment made by others in our social environment. The assessment is based on what is seen and felt by others through the actions taken, specifically acts of generosity and wisdom (Marsden).

Metge (1986) believes that mana as self image lacks a spiritual dimension as self image is created on human standards. She agreed that mana and self-image are similar, with both containing action and success aspects, but mana has a more empowering effect than self-image.

Whakama

Whakama is identified throughout the literature as evidence of a decrease or loss of mana through either our own deeds or as a result of others' actions on us (Durie, 2001; Marsden, 2003; Metge, 1986). The loss of mana that results in whakama is more than purely a reduction in self-esteem, it relates to a loss of power and confidence to achieve. This negatively affects our relations with others and can cause us to withdraw from those we no longer have the power to control or to relate to as equals. The writers suggest that the mana of an individual and/or group is vulnerable to whakama, as both individuals and groups are susceptible to unfavourable comparisons, loss of mana and therefore to whakama.

Mauri, Tapu and Mana

Numerous authors (Durie, 1998; Marsden, 1975, 2003; Pohatu, 2004; Royal, 2006; Shirres, 1997) argue that mana is inclusive and inseparable from mauri and tapu.

Mauri. Mauri is defined by Pohatu (2004) as a life force or life spark. Every living thing is deemed to have its own mauri. She states, "the underpinning philosophies to this worldview are straightforward yet act as powerful reminders of cultural purpose and obligations" (p.7). Acknowledging that everything has its own mauri demands the need to act with integrity and respect when considering areas of Mātauranga Māori and especially when doing so from a philosophical stand point.

Tapu. Barlow (1991), Shirres (1997) and Marsden (2003) state that tapu means forbidden or restricted and if tapu is not observed something adverse may occur. Shirres describes the meaning of tapu as twofold; from reason – being with potentiality for power, and from faith – mana of the spiritual powers. Every part of creation, both Shirres and Marsden believe, have tapu because every part of creation links with spiritual powers, as Shirres states, “ko tapu te mana o nga atua; tapu is the mana of the spiritual powers” (p.57).

Connection between mana, tapu and mauri. Mana, tapu and mauri were described through the literature (Barlow, 1991; Marsden, 2003; Pohatu, 2004; Shirres, 1997) as interconnecting through mauri as the energy which binds humans and all things in the physical world, while tapu is the sacredness. Mana can only flow into the world through tapu and mauri. We can exist without tapu and mana, however without mauri we would cease to exist.

Conclusion

This chapter expressed many different aspects and themes that all form the concept of mana. It was shown that self-created mana can be increased or enhanced through the deeds we do for others and relates to the Māori concept of self. It was also demonstrated that self and mana can be followed through the interconnected concepts of spiritual power, authority, self image and group connection, all of which involve merging the person and the environment. Inherited mana was shown to be the only theme identified as being unchangeable as it is predetermined at birth in relation to our whānau, hapū and

iwi achievements and status. Spirituality was considered to be ever present and permeates all aspects and themes of mana. Tapu and mauri were described as intertwining and inseparable from the concept of mana.

The interconnected concepts expressed within this chapter form the basis for the following chapter. Literature on the concept of the self in psychodynamic therapeutic writing is reviewed, and mana and its relationship to the self in psychodynamic psychotherapy is explored.

**Chapter Four: Mana and its relationship to the concept of self in psychodynamic
psychotherapy**

*From the centre
From the nothing
Of not seen,
Of not heard,
There comes
A shifting,
A stirring,
And a creeping forward
There comes a standing
A springing
to an outer circle
There comes an intake of breath – Tihei Mauriora
(Grace, 1986, p.7).*

In the previous chapter the meaning of mana was explored and six themes emerged. This chapter discusses mana and its relationship to the concept of self as it is expressed in psychodynamic therapeutic literature. As described in chapter two, the concept of the self was found to be closest to the concept of mana, and thus the concept of self provides a focus for the literature reviewed here. Obstacles to development of self and mana will be explored including historical trauma, whakama and shame. The chapter concludes with exploration of the possibility of enhancing self and mana in psychotherapy, using concepts of resistance, the unconscious and the therapeutic relationship. Where some Māori writers have used mana synonymously with the self, this usage is identified in this chapter.

What is the concept of self?

Johnson (2013) states that much of Western psychotherapy practice focuses on identifying and building a person's perception of self. Across the psychodynamic literature the self is used as a psychological construct and is accorded various relationships to Freud's structural model of the person, with the self at times replacing, arising out of, or coexisting with the ego (Kohut, 1977; Stern, 2004;).

The definitions of the self differ within each different body of psychodynamic theory in relation to what it is, the development of problems related to the self, and what conditions are necessary for self enhancement. In reviewing the literature to ascertain a definition of self, Mitchell (1991) posits that "the self has been the central and most important concept in psychoanalytic theorising of the past several decades. The most striking thing about the concept of self within current psychoanalytic thought is precisely the startling contrast between the centrality of concern with self and the enormous variability and lack of consensus about what the term even means" (p.9). Intersubjectivists view the self "as a social construct, embedded in relational, linguistic and cultural context" (Orange, 2009, p. 28). They consider the self to be central to our experience and to influence all our interactions with others in our environment (Brown, 2013). It exists in multiplicity; rather than one self there are 'multiple selves' (Bromberg, 2008; Mitchell, 1991).

Self psychologists view the self as "cathected with instinctual energy" (Ornstein, 1974, p. 231). Our ability to connect our past experience with present action or our mental executive functions are considered to reside within the self. Self awareness

occurs when we become aware of our mental executive functions (Brinich, & Shelley, 1946; Goldberg, 1993).

Object relations theorists view the self as “the sum total of self-representations in intimate connection with the sum total of object representations” (Kernberg, 1982, p.900). Winnicott (1971) believes that people are born without a clearly developed self and have to search for an authentic sense of self as they grow. At the core of the self is what he refers to as a ‘true self’. He suggests that only the true self can be creative and feel real.

Mitchell (1991) refers to the self across psychodynamic literature as “an idea, or set of ideas in the mind, a structure in the mind, something experienced, something that does things, one’s unique life history, even an idea in someone else’s mind” (p.123). In this sense Mitchell believes that the term self is merely a way of “pointing to the person in question” (p.124).

Mana and its relationship to the self

From a Māori perspective a child arrives with mana. Henare (1988) posits that a sense of agency to create mauri ora, or conscious well-being, is also present at birth. However, Metge (1986) and Mead (2003) state that agency occurs at the point when we actively seek to enhance or reject our mana.

Similarly to psychodynamic theorists, Houkamau and Sibley (2010) take the view that self concepts are organised and accumulate as internal representations of the self. The self concepts include beliefs, values and attitudes that pertain to who a person is,

how they fit in with others in the social world, and what that means in terms of their behaviour.

Essentially these theories converge around the idea that there is a core self, a part of everyone that exists at the centre of one's being which holds great potential for growth, health, and creativity and possesses knowledge about what is life-affirming and life-enhancing. However in contrast to psychodynamic theories, a Māori concept of self relates specifically to the knowledge of being Māori (Durie, 2001).

Development of the self and its relationship with the development of mana

In the psychodynamic literature there appears to be some agreement on the processes whereby the self is enhanced, although the language they use to describe these processes differs.

Childhood experience. Attachment theory and self psychologists (Goldberg, 1993; Karen, 1994; Mitchell, 1991) propose that a person strives to develop a unique, flexible and cohesive self. Self psychologists assert that a child perceives their caregivers as a mirroring and idealising extension of the self. They use the term 'self-object' to describe the undifferentiated nature of the parent-child relationship. When there is a good union between the caregivers and the child or appropriate self-object experiences and the child's needs are met, then the self is more likely to develop into an integrated mature person. A loss of self-cohesion stems from the absence of mirroring and idealising functions, and/or the presence of narcissistic wounds or slights that injure one's sense of self.

The prime focus of object relations theorists (Greenberg & Mitchell, 1983; Kernberg, 1982; St. Clair, 2000) is the internal fantasy world as opposed to relations with real external objects or people. The internal object relations are influenced by what occurs in one's external reality however the experience is internalised creating a more or less rigid sense of self. Kleinians view emotional problems as arising internally due to internal conflict. From this perspective, although relationships with the real objects and the real object relations are relevant, the focus is on the internal dynamics, defences, and anxiety which they consider to be the determining factors of the individual (Grotstein, 1993).

Similar to other psychodynamic theories, intersubjectivist and relational theories (Beebe, Knoblauch, Rustin, & Sorter, 2005; Mitchell, 1993; Orange, Stolorow & Atwood, 1997) assert that it is from our earlier lived experience that we develop subjectivity and that we return to each new interpersonal situation bringing these patterns of experience. Subjectivity emerges within the intersubjective context of early repeated experiences of emotional attunement and misattunement with caregivers. In reflecting on the impact of early intersubjective experiences on self development, Stern (1985) suggests that these experiences not only shape our ability to have conscious access to certain emotions but also influence the competency with which we are able to tolerate and manage these emotions. Beebe et al. state that this experience, "has a strong parallel in Winnicott's (1965) concept of 'not me' experiences. It is also paralleled in Stolorow and Atwood's (1993) concept of the 'unvalidated unconscious' affects that were never validated by the caregiver and become the source of vague, diffuse, unsettling feelings and sensations that do not become shareable and thus do not become integrated into the self" (p.848). These 'vague, diffuse, unsettling feelings' are said to

limit what is possible within intimate relationships and also have consequences for the health of the self.

According to intersubjectivists, optimal development of the self occurs when affect is tolerably experienced through the connection between self regulation and mutual regulation. Beebe et al. (2005), propose that such a balance offers flexibility, “presumably facilitating disruption and repair processes, and yielding relatively optimal levels of intact attention, affect and arousal” (p.87). The organisation of the self then partially represents an individual’s internal response to managing overwhelming affect.

Earlier Freudian and Kleinian notions of the self emphasised intra-psychic processes (Grotstein, 1993), whilst more recent relational and intersubjectivist perspectives emphasis multiple selves arising out of the intersubjective context (Mitchell, 1991; Orange, Stolorow & Atwood, 1997). Similarly to the intersubjectivists approach, mana ake was described by Pere (1991) and Woodard (2008) as relating to the uniqueness of every human being who oscillate between inner and outer energies embodying “a locus of multiple interactive pathways” (Pere, 1991, p. 59).

Māori writers extend the emphasis on the interpersonal concept of self further as being intrinsically linked or entrenched in a collectivist identity of iwi, hapū, whānau and whēnua (Harrington & Liu, 2002; Love, 2004). Henare (1988) states that mana has little application outside the collective context as it is a group-enhanced quality and as such it belongs to the group, being whānau, hapū and iwi. Individuals in Māori society are considered “agents of their people; their value being measured by the way in which their efforts promote the mana of their people” (p. 20).

Woodard (2008) describes Western assumptions, and I suggest many aspects of psychodynamic theory, of the individual and individualism as being “entrenched in psychological theorising and normative structures” (p.26). Whilst relational and intersubjective approaches (Mitchell, 1991; Orange, 2009), highlight the importance of the interpersonal context to the subjective experience of self, Love (2004) postulates that the Mātauranga Māori concept of self and its underlying assumptions are distinctive from Western perspectives. Love recognises that a Māori person as an individual can only be understood in relation to their social, cultural and spiritual contexts and relationships. From this perspective, identity is recognised as being inextricably linked to the relationships Māori have with others including their environment. In contrast, a psychodynamic notion of the self, according to Smith (1999) and Woodard (2008), separates the self from the physical but not the interpersonal environment. Durie (1998) also suggests that the Western ideal of independence is seen as maladaptive by Māori while interdependence, connectedness, whānau commitment and loyalty are actively encouraged. Harrington and Liu (2002) make a similar point observing that Māori are more strongly oriented toward the collective.

I suggest that contemporary psychodynamic and Mātauranga Māori perspectives concur on the view that the self cannot develop without reference to another person, however they diverge about the nature of this relationship. Psychodynamic developmental theory emphasises the impact of the child-caregiver relationship from a present and intergenerational perspective, including more recent consideration of the impact of historical cultural trauma (for example, O’Loughlin, 2012, 2013). A Mātauranga Māori perspective extends the relationship to include present and historic

connections to whēnua, spirituality, whānau and ancestors. These extended reciprocal relationships are based on respect and appreciation that personal well-being is intimately linked to the well-being of others, both past and present, and to the physical as well as interpersonal environment.

Woodard (2008) posits that Māori are defined through their primary and historical relationship with the land and environment that they identify with, and Durie (2005) describes the self as being “fused with the land as it interweaves between identity, customs, language, knowledge and rituals” (p. 137). The literature relating to this Māori view consistently reports that the whēnua and the person are one, as in the concept of tangata whēnua. Pere (1988) expressed that the person is the earth and the earth is the person, which she noted as being inclusive of human cognition and conscious thought.

Psychodynamic perspectives on difficulties in development of the self

Across the psychodynamic literature, childhood experiences are recognised to impact on personal growth with different psychodynamic theories providing different explanations of how obstruction to personal growth occurs. Psychodynamic theory maintains that a parent’s failures to empathise with their children and the responses of their children to these failures are at the origin of almost all psychopathology (Stern, 2004). Winnicott (2012) locates psychosis, futility, unreality, and the false-self personality as results of early environmental failure. He considers the false-self as being based on compliance while the true-self is where “all the spontaneity is kept secret and is all the time involved in hidden relationships to idealised fantasy objects” (p.198). As previously noted, Māori writers view the significance of empathic relationships as

extending beyond primary caregivers to include their cultural and social collective, environment, spiritual connection and beliefs.

According to Dalal (2002), psychodynamic theory implies that regardless of the social or cultural identity of the individual and the internal processes of the self we are all the same. This is despite each theory utilising different languages, or interpreting internal experience differently. This approach according to Dalal, “erodes the difference of the unique true self” (p. 68). Essentially these theories and methods privilege the internal realm at the exclusion of the external social reality. Dalal (2002) suggests that when the external social domain is given a role at all it is secondary, and rather than being explored in its historical or authentic sense, it is instead used to give meaning and expression to internal dynamics.

Exploring the external social domain from a historical perspective raises questions relating to the potential impact of historical trauma on mana and self. O’Loughlin (2013) describes the internalisation of unnamed and unassimilated historical trauma as leading to an escalation of destruction on the self. Writing from an African American perspective, Gump (2010) describes historical trauma as a multigenerational trauma experienced by a specific cultural group, occurring to families who have experienced severe levels of trauma, poverty, dislocation, and war for example, and who continue to struggle as a result. Historical trauma from a Native American perspective, according to Brave Heart and Yellow Horse (1998), has a cumulative and collective impact which manifests itself, emotionally and psychologically, with descendents who have never experienced the trauma still exhibiting signs and symptoms of the traumatic event.

Much has been written about the economic and political disenfranchisement of Māori, see Awatere (1984), Kawharu (2003), Mikaere (2005), Stewart-Harawira (2005) and Walker (1990) to name a few. However this literature search suggests that 'historical trauma' as a psychological construct and its impact on Māori has not been documented. Historical trauma has been reviewed within psychodynamic literature (e.g., Hook, 2011; Hook & Long, 2011; Long, 2011; O'Loughlin, 2009, 2012, 2013; Shefer & Ratele, 2011; Straker, 2011; Truscott, 2011), however no literature was identified that relates to the impact of historical trauma on the self from an Aotearoa New Zealand context. Interestingly, in describing historical trauma as it relates to indigenous South Africans, O'Loughlin (2013) describes evidence of historical trauma within an Aotearoa New Zealand context as depicted in Tamahori's film, *Once were warriors*. O'Loughlin proposes that this movie reveals intergenerational patterns of domestic violence among Māori and reflects the existence of 'trauma trails' in Aotearoa New Zealand's history (p.23).

The importance of the impact of the trauma of colonisation in regard to mana and the self cannot be underestimated. As previously noted mana is incrementally passed down through whakapapa. Therefore, based on the definitions offered for historical trauma it can be assumed colonisation has affected the mana of each subsequent generation. Morice (2003) encapsulates this notion through her statement that "colonisation past and present is the ongoing context for the emancipatory struggle of Māori to reclaim our selves" (p.7). Further evidence of this can be found in the data which shows Māori as being over-represented in almost every negative social and health statistic (Ministry of Health, 2011-2012).

Historical trauma is explored in this chapter, not as Dalal (2002) argues, as a means to only give voice to identify and describe internal dynamics of sameness, but rather in order to make sense of how it impacts on the experience of mana or the experience of the self, or alternatively, how working with historical trauma could help enhance mana and the self.

Historical trauma. Sotero (2006) predominantly writing from a Native American perspective describes the primary feature of historical trauma as “trauma that is transferred to subsequent generations through biological, psychological, environmental and social means resulting in a cross-generational cycle of trauma” (p.42). Duran, Smith and Stanley (2005) suggest that historical trauma becomes embedded in the cultural memory of people and is passed on to the next generation becoming normalised within that culture. As a result, violence reoccurs, increasing in frequency and intensity, in each subsequent generation.

O’Loughlin (2012), a psychoanalyst writing from a South African perspective states that his “belief is the past is never the past. Whether we acknowledge the past or deny it, it is with us daily in our lives as a silent, spectral presence” (p.8). From a psychodynamic perspective, Walker (1999) claims that trauma is transmitted to children as they are influenced by the caregiver, through parental identification, vicarious learning, and disruption of parental attachment, which in turn disrupts self development.

Sotero (2006) provides a conceptual framework of historical trauma that includes three successive phases. The first phase entails the dominant culture perpetrating mass traumas on a population resulting in family, societal, cultural, and economic devastation.

The second phase occurs when the original generation responds to the trauma through biological, societal and psychological symptoms. The final phase is when the initial responses to trauma are conveyed to successive generations through environmental and psychological factors, as well as prejudice and discrimination.

Sotero's (2006) framework of historical trauma can be applied to Māori, with these three phases evident throughout Māori history since colonisation began. For Māori historical trauma has resulted in loss to population, whēnua, whānau and culture, and impairment of social, environmental and psychological functioning. Atkinson (2002), as cited in O'Loughlin (2013), narrates that "in cultural genocide, people come to believe that they themselves are of no value, that their cultural practice and traditions are inferior, and hence so are they, that they are non-persons with no value" (p. 72).

Brown-Rice (2013) narrates that traumatic events suffered during previous generations create a pathway that results in the current generation being at an increased risk of experiencing mental and physical distress. This leaves them unable to gain strength from their culture or utilise their natural whānau and tribal support system and therefore reduces the possibility of the enhancement of mana through these systems.

O'Loughlin (2012) refers to the psychodynamic treatment of an individual as, "psychoanalysis in absentia of several generations (parents, grandparents, uncles et al.) through the symptom of the descendant" (p.8). Rand (1994) as cited in O'Loughlin (2012) states that "the analyst must listen for the voices of one generation in the unconscious of another" (p.168). O'Loughlin encourages the re-creation of old stories through narratives which enable the reconnection of the client to their genealogical lineage. Hall (2013) describes a narrative from a Māori perspective in the concept

pūrākau. Pūrākau is a “traditional Māori story telling narrative that originates from a Māori oral tradition” (p. 151). It values the subjective experience of the storyteller and is synonymous with te reo Māori and narrative approaches in which body language and verbal communication remain at the core of “human relatedness” (p. 153). A narrative approach according to O’Loughlin (2012) allows for the retelling of old stories in new ways, where new possibilities for expressing one’s identity becomes possible. It helps to mourn and rise above the past that prevents one from living one’s life. O’Loughlin posits that the impact of historical trauma through shame and traumatic memory can be transmitted covertly from generation to generation but loses its force once it is given a voice.

Sotero (2006) in attempting to track the way in which direct transmission occurs, locates mechanisms of externalisation such as projective identification as one of the ways in which the survivor parents try to rid themselves of the memories and the feelings associated with them. In effect, the mechanism of projective identification means the experiences of the parents become the psychological properties of the child.

Wendt and Gone (2012) posit that in working with historical trauma the therapist’s interventions and theories need to be adjusted to be culturally appropriate. In addition, the historical losses and the continued discrimination and oppression that impacts indigenous people needs to be validated. Brown-Rice (2013) suggests that given that the dominant Western culture has been the perpetrator of many of the historical losses, validating these experiences is especially important when the therapist is a member of this culture. She goes on to say that clients should be educated regarding historical trauma to enhance awareness about its impact and the associated grief and loss that can

occur throughout each subsequent generation, as is described in the Māori proverb, ka kōhi te toi, ka whai te maramatanga, if knowledge is gathered, enlightenment will follow. Sue and Sue (2012) state that clinicians need to understand that historical trauma pervades all domains of existence, for example, personal identity, interpersonal relationships, collective memory, cultural and spiritual worldviews, all of which impact on the self.

O'Loughlin (2013) reports, that the 'true horror' of historical trauma is carried within the individual as, 'malignant shame' which has the capacity for regenerative haunting from one generation to the next, consequently disrupting self development (p. 5). Similarly, and as explored further below, whakama is expressed through the literature as obstructing the enhancement of mana.

Whakama. Whakama is a common theme throughout the literature as relating directly to the psycho-social and behavioural consequences of the loss or decrease of mana. This is considered by Marsden (2003), Metge (1986), and Woodard (2008) as manifesting in an outward isolation from significant others and an inward isolation from self. Woodard expands this to the experience of self alienation which, as Marsden writes, "effectively destroys any capacity to connect with self or others" (p. 49). Whakama is understood as not only a psychological problem but also an illness "which affects the whole person, body, mind and spirit" (Metge, p.78).

Although there is no exact equivalent in Western societies some aspects of whakama are shame, self-abasement, feeling inferior, inadequate, with self-doubt, shyness, excessive modesty, and withdrawal (Sachdev, 1989). According to the literature, mana

can decrease as a result of misuse of power, failure to complete tasks successfully and insults and injuries inflicted by us, or onto us by others (Marsden, 2003; Metge, 1986; Royal, 2006; Woodard, 2008). Powerlessness is considered both a cause and characteristic of whakama.

Shame and the self in psychodynamic literature. Shame is an aspect of whakama and within psychodynamic literature is identified as an arrest in self development and a primary affect associated with disintegration anxiety and the felt experience of losing the self or having an experience of self that is fragmented or not coherent (Lewis, 1971; Stern, 1985; Stolorow et al., 1987). For Kohut (1977) shame is the reaction experienced by an individual when a narcissistic need is not met and a threat to the self is not quickly repaired. As a child depends on others to help regulate boundaries, shame associated with a breach of self boundaries may occur when the child is rejected by or imposed upon by the other. Similarly to the Māori experience of whakama, Lewis (1971) suggests that a child may defend against that shame by “turning away from the threatening inner self and the external world, in other words, upon the self boundary” (pg 20). In this situation, an individual often has difficulty establishing where self begins and ends.

Enhancing mana and enhancing the self in the therapeutic relationship

The possibility of enhancing mana within therapy has not been fully explored in the literature. Only one article (Royal, 2006) and one literature review (Morice, 2003) can be applied directly to the therapeutic relationship and neither of these address the concept of mana directly or in any depth. A number of articles did express the values associated with enhancing mana (Metge, 1986; Pere, 1991; Spiller, Pio, Erakovic & Henare, 2011).

For Winnicott (2012) the idea of a false self and the need to dismantle it to allow a true self to emerge is central to the therapeutic process. Gabbard (2004) posits that the basic principles of psychodynamic psychotherapy are to effect change in order to enhance the self. From these, psychodynamic psychotherapy can be said to aim to increase client's self-awareness and insight, leading to a deeper self-acceptance and greater sense of agency, or mana. Royal (2006) believed that when we are encouraged to reflect upon our view of life, we are more likely to live harmoniously, with limited conflict, which increases the flow of mana into the world and into us.

The primary focus of psychodynamic psychotherapy according to Gabbard (2004) is to reveal the unconscious content as the basis of maladaptive functioning and resistance to change. The relationship between mana, the unconscious and other key psychodynamic concepts related to the self is explored below.

The unconscious. Gabbard (2004) posits that our symptoms and behaviours are determined by complex and unconscious forces. The process of change occurs in part as our awareness of the contents and power of our unconscious increases, improving our

ability to be more in control of our actions and responses (Stern, 2004). In this way the self is enhanced through the therapy process by gaining insight into unconscious relationship patterns that have evolved in us since childhood. Similarly, Royal (2006) reports that mana is enhanced through a mixture of conscious and unconscious intention. The enhancement of mana relies on our awareness of our relationships developed within the Māori world. This includes our ability to action Māori values and concepts within our day to day life, according to our particular and profound commitments (mana Atua), our heritage and inheritance (mana tūpuna) and our genuineness or what we are capable of bringing into the world (mana whēnua) (Durie, 1998; Royal 2006). Encompassed within this is conscientious observance of the rules (tapu) governing life, and recognition and respect given to us by others.

Resistance. Winnicott (1971) writes that a client displays memories of helpless feelings during childhood that express an unconscious wish to be their own person, to reveal their ‘true self’. This inner conflict generates anxiety, against the client’s defences, which subsequently creates resistance. According to Gabbard (2004) a client’s resistance to the therapy process is a major focus of therapy and the primary obstacle to change. Strupp and Binder (1984) narrate that, “Resistances serve three major psychodynamic functions: 1. They impede the uncovering of an unconscious conflict; 2. Once a conflict is reactivated in psychotherapy they interfere with the renunciation of unconscious wishes and fantasies associated with the conflict; and 3. They reflect the patients general reluctance to experiment with new and more adaptive behaviour” (p. 184).

The concepts of ‘resistance’ and ‘defences’ appear to sit outside a Māori world view as no literature was identified that referenced these concepts or implied any semblance of a connection. The Mātauranga Māori literature relating to the enhancement of mana expressed values of care and compassion rather than concepts like resistance and defences. In other words it focused on positive, uplifting attributes rather than acknowledging and working with conflict and/or deficit.

Spiller et al. (2011) reported that “care and compassion for others are at the heart of the Māori value system” (p.153). They appealed for humans to be kaitiaki (guardian) of the mauri, (life-force), in each other and the environment. In this sense the therapist could be considered to be practicing kaitiakitanga in the therapeutic relationship.

Spiller et al. (2011), Barlow (1991) and Pere (1982, 1988), outlined cultural concepts and values they considered necessary through an ethic of kaitiakitanga where the Kaitiaki (guardian) utilises the agency of their own mana to create mauri ora (conscious well-being), through utilising the framework of: aroha: love, care, compassion; hau: promote, and maintain vitality; hapai: to uplift others; kotahitanga: to create alliance, unity, connectedness; mātauranga: knowledge, understanding, skill; mohio: realise, recognise; pono: honesty, truthfulness; tawhito: expert, authority; tika: just, right, correct, appropriate behaviour; whakapapa: genealogy, honouring of ancestors, recognition of the human connectedness to all of creation; whānaungatanga: relationships; kaitiakitanga, which includes guardianship, preservation, conservation, fostering, protecting, and wise use of resources.

Supplementary to those listed, Morice (2003) and Pere (1982) include manaaki or mana-aki which is defined as showing respect or kindness to others; it is “the embrace

and movement of mana as generosity is enacted, given out or bestowed upon others” (Morice, 2003. p.17). Manaaki conveys the virtues of a person rather than what material assets they have acquired (Pere, 1988). Pere states that when we manaaki someone we are strengthening their life force, acknowledging and showing regard for their mana which invariably enhances our own. Within this list can be seen the breadth and depth of Māori spirituality enhancing all of Māori culture and life.

Throughout this review spirituality within Mātauranga Māori is revealed as being enmeshed and natural to all concepts, values and aspects associated with mana. Spirituality within most of the psychodynamic psychotherapeutic literature reviewed was not mentioned. Contemporary literature on spirituality and psychodynamic theory (see Field, 2005; Johnson, 2013; Shafranske, 2009) does express that a relationship between the two is explored. However spirituality is not seen as a naturally inherent and emerging aspect of psychodynamic psychotherapy in relation to the self.

The process of change in the therapeutic relationship

Gabbard (2009) states that change is “set in motion not simply by the technical skill of the analyst, but by the fact the analyst makes himself available for the development of a new ‘object relationship’ between patient and the analyst” (p. 5). Accordingly the process of self change in psychotherapy relies on the interpersonal relationship between the therapist and client. The central themes explored in therapy are the current relationship of the client and therapist in treatment, current relationships outside of treatment, and past relationships, particularly one’s primary attachments, all of which aim to create a more integrated sense of self (Gabbard, 2004). These central themes

assist the client to become aware of patterns of interpersonal functioning as they relate to past experiences and relationships. When this pattern is repeated within the therapeutic relationship, it provides a tangible example for the client and therapist to explore and change, and ultimately strengthen the self (Gabbard). The nature of the therapeutic relationship offers opportunities to emulate the ongoing struggle the client faces in interpersonal relationships outside the room. A number of writers describe the client's transference to the therapist as a primary source toward understanding these struggles, while the therapist's countertransference provides understanding about what the client induces in others (Gabbard; Greenberg & Mitchell, 1983).

The client is assumed to be capable of taking responsibility for seeking greater awareness and ultimately for the results of the therapy thus reinforcing a stronger sense of self (Greenberg & Mitchell, 1983; Stern, 2004). Similarly the enhancement of mana is considered only possible through the efforts of the individual to describe the shape of their lives and what they want to do. Mana is the Mātauranga Māori concept considered by Mead (2003) to be most open to change and, corresponding to Ogden's (1994) view, it involves us testing our talents through our lifetime.

Similar to the objectives in a therapeutic relationship, where, psychodynamic therapy assists the client to achieve a sense of authenticity and uniqueness within the self (Gabbard, 2004; Winnicott, 2012), concepts related to mana teach that there is an essential goodness lying deep within everyone and that this can be fostered, nurtured and supported to blossom through the enhancement of mana (Royal 2006).

Psychodynamic theories have moved from a one-person primarily intrasychic explanation to a two-person more interpersonal investigation and most recently to a

intersubjective approach described as a 'no person psychology' (Orange, Atwood & Stolorow, 1997; Stolorow et al., 1987). A Mātauranga Māori perspective may consider these theoretical relational contexts as unhelpfully limiting as Māori are relational to all things regardless of whether they are internal and external to their experience, including spiritual values, past ancestry, and the physical environment.

Psychodynamic psychotherapy and enhanced mana would ideally result in a person's improved ability to handle incongruence, cope with past incidents, and experience improved relationships. Psychodynamic theory has a more limited range in that its emphasis is on the exploration and interpretation of childhood events or past events as they manifest in the present in order to give meaning to a client's current life (Greenberg & Mitchell, 1983; Stern, 2004). Mana on the other hand, provides a conceptual framework for exploring deeper and broader relationships to people, place and time.

Conclusion

This chapter reviewed the concept of self as it relates to psychodynamic theory which postulates that many aspects of human behaviour are unexplainable without the notion that we have a self. The Mātauranga Māori view emphasises the importance of our concepts of self as being directly related to how we see ourselves as Māori.

In this chapter it was concluded that both psychodynamic theory and Mātauranga Māori converge in the belief that the self alone is never the central component of therapeutic consideration; rather it is always the self in relationship to another that is the focus, even if that other is an internal object. It is within reciprocal empathic relationships that personal well-being is experienced as being intimately linked to the

well-being of others. It was found that mana is drawn from various internal and external sources and a child can only grow into a healthy adult if they live in respectful recognition of their own mana and the mana in the world around them. Mana as a concept represents action for realising potential and the Kaitiaki supports the agency of mana.

The restoration of mana and the enhancement of self is only possible through the efforts of the individual and it is up to the individual to describe the shape of their life. Psychodynamic theories guide and support a client to enhance self and would support a client of any cultural heritage towards growth. However, for a Māori client, without incorporating the teachings and values of Mātauranga Māori and in particular mana, the fruits of therapy may not be as rich. The words and meanings expressed in the proverb: *toitu te kupu, toitu te mana, toitu te whēnua*, bring with them a sense of strength and empowerment. They carry a deep understanding to hold fast to our culture for without our language, without mana and without land our essence as Māori would diminish.

The following chapter discusses the implications of the literature reviewed in this and the preceding chapters and then explores and discusses the possible shape and content of a psychodynamically informed mana enhancing psychotherapy.

Chapter Five: Discussion

Popo e tangi ana tama

Ki te kai māna!

Waiho me tiki ake

Ki te Pou-a-hao-kai

Hei Āmai te pakeke ki uta ra

Hei waiu mo tama

Hush my child, your cry is heard,

For your cultural sustenance

Wait while it is fetched from its source

That cultural sustenance carefully tended

And brought here in its uniqueness,

*To nurture and advance your spiritual, psychological, cultural, and intellectual
wellbeing.*

(Ngata, 2005, p.152).

In earlier chapters I reviewed the literature regarding mana and identified its meaning. I explored the relationship between mana and the self as described in psychodynamic literature. The similarities and differences were reviewed and a relationship between the enhancement of the self and mana considered. In this chapter, I discuss the implications of the literature reviewed and any similarities and differences between mana and self will be consolidated. I also offer my own responses to the literature and my views on how this review may inform the possibility of a psychodynamically informed mana enhancing psychotherapy. The potential content of a psychodynamically informed mana enhancing psychotherapy is outlined in further detail. Limitations of the study are described and areas for further research indicated.

Meaning of mana

The preceding literature review described four subtypes of mana as mana tūpuna, mana Atua, mana whēnua and mana tangata. They were revealed as naturally occurring aspects to being human, in that one is who one is, because of one's ancestors, spiritual connection and attachment to the collective of whānau, hapū, iwi and whēnua (Bowden, 1979; Marsden, 2003; Metge, 1986). The growth or enhancement of mana is dependent on the level of commitment and attachment to all four subtypes. These subtypes are guided by mauri and tapu, where mana can only flow into us through mauri as the life force and tapu as sacredness (Durie, 1998, 2001; Marsden; Metge; Royal, 2007). Tapu within the literature had an 'elusive' feel to it, and was difficult to relate to a contemporary context. In considering tapu in relation to psychodynamic psychotherapy, I described obedience of societal rules, following structures and relating to individuals through caring about all aspects of the self, having healthy boundaries and making decisions that enhance wellbeing. From this perspective I suggest a psychodynamically informed mana enhancing psychotherapy occurs naturally in the relationships developed within the Māori world, encircled by tapu and where our commitments (mana Atua), heritage, inheritance (mana tūpuna) and what we are capable of bringing into the world (mana whēnua) enhances mana.

Flowing from the subtypes, six themes were identified which clarified the meaning of mana. They were revealed as 'spiritual power', 'group mana', 'self-created mana', 'power and authority', 'inherited mana' and 'mana and self image'. Of all the themes, the literature on the relationship between 'power and authority' was the least consistent. Perspectives ranged from the necessity of separating power and authority (Bowden,

1979; Buck, 1950), to both being intertwined and inseparable (Grey, 1928; Marsden, 2003), and to authority being a more accurate definition than power as power relates to force rather than effortless action (Royal, 2006). Royal is contemporary and relates to our changing society where power is often viewed as more harmful than constructive. His preferred definition of self-authority and effortless action, relates to mana as being achievable both inside and outside the cultural environment.

The literature on the theme of 'self-created mana', reveals that an individual can directly enhance their mana through their own efforts and achievements. This theme was also embraced by the subtype of mana tangata, which is associated with human social achievement (Metge, 1986). Although 'inherited mana' is largely reliant on the mana of others mana, by enhancing or growing mana through one's own achievements, one can enhance this type of mana by enhancing self-created mana. The other themes did not appear to have this level of potential growth or achievement. Self-created mana (although not in isolation) became the pivotal focal point for exploring the relationship with the self as described in the psychodynamic psychotherapeutic literature.

The concept of self

Psychodynamic literature provides a variety of definitions of the self. Much of the literature explored what assists and interrupts self development. After thorough review of the literature, I ascertained a number of similarities between mana and the psychodynamic definition of the self. Both concepts converge around the idea that there is a core self, a part of everyone that exists at the centre of ones being, which holds great potential for growth, health, and creativity and possesses knowledge about what is life-affirming and life-enhancing.

Both bodies of literature agree that the self is central to the understanding of who we are. Mana converged with self psychologists, in that the self is seen as our awareness of behaviour, thoughts and feelings, in relation to our own experience and in our interaction with others (Kohut, 1977). However, as has been consistently reflected in this review, the enhancement of mana extends the interpersonal relationships into exploring relationships to present and historic connections to whēnua, Atua, whānau and tūpuna (Mead, 2003; Royal, 2007). Comparable to object relationalists, Royal (2006) described mana as an internal image of conscious and unconscious representations of one's self. Object relations are also concerned with how inner images of self and other manifest in interpersonal situations (Kernberg, 1982). Winnicott (1971, 2012) referred to an individualised core as the 'true self' and proposed that in coping with impingements on the true self, the 'false self' is created. In comparison, mana remains mana and only either decreases or increases. If mana decreases greatly enough it manifests into whakama. Intersubjectivists view the self as multiple and created within our social environment (Brown, 2013; Bromberg, 2008; Orange, 2009; Stolorow et al.,

1987). Similar to this approach, mana relates to embodying multiple interactive pathways (Pere, 1982).

The self then relates to mana through the view that self concepts are organised and accumulate as internal representations of the self. Self concepts also include beliefs, values and attitudes that pertain to who a person is, how they fit in with others in the social world, and what that means in terms of their behaviour. However for Māori interpersonal relationships exist in a wider context.

What interrupts development of self and mana?

Psychodynamic literature states that we learn how to manage affect during our experiences in early childhood. If caregivers are misattuned or invalidating, a false, inauthentic self emerges. Unless healing occurs these early disruptive patterns continue to play out in other relationships throughout life (Beebe et al., 2005; Goldberg, 1993; Kernberg, 1982; Kohut, 1977; Mitchell, 1991; Orange et al., 1997). The literature relating to mana did not consider the impact of a disruptive caregiver relationship, as impingements on mana were seen as being related to historic trauma experiences and current discrimination.

As discussed, the psychological impact of historic trauma has not been documented fully within the context of Aotearoa New Zealand, but has been explored internationally. I propose it is a causative explanation for a diminished sense of self and mana. Historic trauma is described as trauma experienced by a group and carried successively through subsequent generations (Brave Heart & Yellow Horse, 1995; Duran et al., 2005; O'Loughlin, 2013; Sotero, 2006). I suggest that the importance of the impact of historic

trauma on mana can not be minimised. Atkinson's (2002) description of historic trauma as being an internalised experience of becoming a non-person with no value emphasises the impact historical trauma has on a person's mana, which accentuates the importance of this issue being reflected within clinical practice. The literature also describes whakama as evidence that mana has diminished. In light of the literature on historical trauma, it seems likely that whakama is also evidence of the existence of the 'trauma trail' that O'Loughlin (2012) describes. It became evident in this review that this area needs further research within an Aotearoa New Zealand context.

I suggest that a psychodynamically informed mana enhancing psychotherapy would challenge a therapist to work in a culturally appropriate and informed manner, bringing awareness to the historical, ongoing and escalating levels of grief, loss, trauma, and internalised discrimination. To assist in counteracting the effects of historic trauma and the debilitating experience of whakama, such a therapy would investigate historical influences on whakapapa, development of an identity formation and awareness of relationships developed in the Māori world. A psychodynamically informed mana enhancing psychotherapy would consider both the primary caregiver relationship and extended relationships as described by Māori writers as being important to the enhancement of mana. (These ideas are developed in more detail later in this chapter).

What enhances the self and mana?

The psychotherapeutic literature suggests that healing occurs in part as a result of becoming aware of resistance and other unconscious content. As our awareness of our behavioural patterns increases we become more able to control our actions and

responses (Gabbard, 2004, 2009; Strupp & Binder, 1984). A mana enhancing life is also created through a mixture of conscious and unconscious intentions (Royal, 2006). In enhancing the self the psychodynamic literature focused on awareness of deficits or maladaptive behaviour as a focus for change, whereas Māori writers stress the importance of cultural values and concepts as enhancing mana. A psychodynamically informed mana enhancing psychotherapy would concur with psychodynamic theory that the therapeutic relationship is a vitally important aspect of change. It would consider identifying resistance and defence through a framework of Māori values as being necessary for change to occur. However a focus on change would extend the scope of therapy to include exploring present and historic connections to whēnua, Atua, whānau and tūpuna.

Both world views concurred that in order to enhance self and mana an individual needs to take responsibility through effort and action (Greenberg & Mitchell, 1983; Mead, 2003; Royal, 2006; Stern, 2004).

Clinical implications

The relationship between mana and the self has been described throughout this study. In this chapter some of the implications for clinical practice have been discussed, including that mana provides a conceptual framework for exploring deeper and broader relationships to people, place, and time (Marsden, 2003; Pere, 1982; Woodard, 2008). For example the therapist in chapter four was described as the Kaitiaki, or protector and guardian (Spiller et al., 2011), and life reaches its fullness or peak when mana flows into the world and into us (Royal, 2006). From this perspective the purpose of a

psychodynamically informed mana enhancing psychotherapy is to assist the flow of mana into us and into the world. Evidence for the presence of mana in us is our creativity, our ability to bring forth new ideas, knowledge and insight which are then directed into our action, skills, and talents (Durie, 1998, 2001, 2011; Metge, 1986; Royal).

In summary, this review contends that the concept of mana offers a wider perspective on enhancing self through connections with the environment, collective relationships, identity, values, and ethics. The self, on the other hand, provides valuable intrapsychic ideas to facilitate change. With this in mind I now outline in more detail what might comprise a psychodynamically informed mana enhancing psychotherapy.

A psychodynamically informed mana enhancing psychotherapy

Na tō rourou, nā taku rourou, ka ora ai te iwi.

With my contribution and with your contribution the people will thrive

The literature explored in the previous chapters has afforded me insight, opportunity, and inspiration to creatively provide the ‘action’ aspect of Kaupapa Māori and critical theory in the form of a psychodynamically informed mana enhancing psychotherapy. It is not possible within the scope of this dissertation to explore this initiative comprehensively, however the following offers a beginning exploration.

Houhou Rongo. Marsden (2003) writes that “a truly educated person is not one who knows a bit about everything or everything about something, but one who is truly in

touch with his centre” (p.9). In describing a psychodynamically informed mana enhancing psychotherapy, this chapter will embrace the concept of ‘Houhou Rongo’, the cultivation of peace, which Shirres (1979) describes as a “gathering together and binding of all the chips and pieces and a renewal, a restoring and making young again of all that has been broken. Then people can stand tall again” (p. 48). Houhou Rongo, within a psychodynamically informed mana enhancing psychotherapy, relates to weaving together many of the pieces and concepts both cultural and psychodynamic that will potentially enhance a client’s mana. These pieces and concepts are a culmination of the insights from previous chapters and include a psychodynamic psychotherapeutic approach, whakapapa, identity, tapu, respectful relationships, mauri, self-created mana, poutokomanawa and kaitiakitanga.

Psychodynamic psychotherapeutic approach. A psychodynamically informed mana enhancing psychotherapy positions itself as an extension to psychodynamic psychotherapy through cultural grounding. Clinical technique is tailored to the unique dynamics and needs of the client. The multiple theoretical perspectives (e.g., object relations theory, self psychology, intersubjective approach and relational psychotherapy) may be drawn upon to understand the nature of the client’s conflicts and deficits, and guide the therapist’s interventions. A cultural grounding of these theoretical perspectives includes extending the investigation of unconscious processes to historical influences on whakapapa and the development of a cultural identity. It recognises the importance of identifying resistance and defence through a framework of Māori values. It values the

therapeutic relationship and requires that relationships explored include spirituality and the environment. It supports the client to know who they are and where they belong.

Whakapapa. According to Woodard (2008), the self “often shifts depending on the orientation of the author” (pg. 14). According to Dalal (2002 as cited in Woodard, 2008), this occurs because ‘who I am’ and ‘what I am’ is the same as ‘where do I belong’. In other words mana is enhanced through knowing where we belong. Mana, according to Patterson (1941), looks for relations between people, whānau, whēnua and Atua. Viewing mana in this way means it is essentially relational and whakapapa is the Mātauranga Māori concept that binds all things relational. Te Rito (2007) describes whakapapa as connecting all things animate and inanimate, known and unknown phenomena in the earthly and spiritual world. It acknowledges that every action, every thought and every relationship we enter into transforms our relationships with the world through our connection to our environment and all living things. Whakapapa links all humans back to Atua, as both people and genealogies are spiritual. Hemara (2000) argues that “whakapapa was created as an important and valuable, yet underused, educative tool. It is a gathering of research and analysis that covers history, property rights, resources, married to identity, codes of behaviour between all that exists, with a particular focus on human relationships” (p.126).

A psychodynamically informed mana enhancing psychotherapy connects the client to their tūrangawaewae which translates as ‘a place to stand’ (Ryan, 1995). It encompasses the mountains, rivers and people to which we can claim a relationship to and creates an internal sense of foundation which enhances mana. From this perspective the external

world is a reflection of an inner sense of security and foundation. Therefore, whakapapa is about what connects and binds us from the outside-in and as Hall (2013) posits, without whakapapa we have no future.

Māori Identity. Durie (1998) identified three sub-groups to classify Māori cultural identity. The first group are ‘culturally’ Māori in that they understand Māori whakapapa and are familiar with te reo Māori and tikanga Māori. Another group are bicultural and identify as Māori but also function efficiently among all cultures. A third group he described as marginalised and not able to relate to any culture. Williams (2000) as cited in Houkamau and Sibley (2010) describes one group as enculturated, often rural dwelling and bilingual. The second group are primarily urban and bicultural and a third group are biologically Māori but know little of their Māori heritage and culture.

Hall (2013) reflects that “without cultural knowledge we run the risk of isolating and separating (or splitting) the client away from her own cultural reference points. Secondly in the absence of cultural knowledge the client is effectively silenced, where she is unable to access her understanding of her world and therefore subjugated by the therapeutic experience” (p.153). This implies that the less connected and knowledgeable a client is about their culture the more important it is for the therapist to be culturally aware of the norms and values of Mātauranga Māori.

To guide clients ‘home’ to a restoration and enhancement of their mana requires a more directional approach from the therapist. Hall (2013) reasons that in “overlooking obvious differences in the therapeutic process [even if these differences are not named]

is to deliver a disservice to and further subjugate Māori which can lead to silencing, the contradiction of the purpose of a good therapeutic experience” (p.150).

Durie (1998) posits that identity is a critical prerequisite for wellbeing and a secure Māori identity requires more than a superficial knowledge of tribal affiliation or ancestry. It depends on access to the cultural, social and economic resources of the Māori world, especially te reo Māori, whānau networks, and access to traditional whēnua. A goal of a psychodynamically informed mana enhancing psychotherapy therefore is to promote a secure identity which requires as suggested by Durie and Royal (2006) the facilitation of Māori entry into the Māori world.

Tapu. Mana does not grow in an incremental or consistent manner unless a client observes the rules associated with tapu (Metge, 1986). If these rules are breached, an individual’s mana may decrease leading to whakama and/or to the person inflicting injury on others (Metge; Royal, 2006). Bowden (1979) posits that tapu has two sides, good and bad, and we choose which aspect of tapu to follow. In other words, tapu is the observance of the rules that place restrictions on what we may or may not do or allow to be done to us.

As Shirres (1997) argues, for Māori nothing exists in absolute isolation, “the wind blows on the land and on the sea. Person meets person....In this universe, therefore, in which everything has its own tapu, there is a constant meeting of tapu with tapu. The meeting of tapu with tapu is dynamic. It is constructive or destructive, never neutral” (p.37). Tapu therefore is present in people, place, buildings, and things, and is inseparable from mana, from our identity as Māori, and from our cultural practices.

A psychodynamically informed mana enhancing psychotherapy therefore calls for a recognition of the tapu of all things and especially the tapu of the human being. The tapu of a person is inclusive and inseparable from mana tangata, power from people, mana whēnua, power from the land, and mana atua, power from our link with spiritual powers (Bowden, 1979; Durie, 1998; Metge, 1986; Royal, 2006).

Respectful Relationships. A psychodynamically informed mana enhancing psychotherapy focuses on growing respectful relationships. It accords quality space and time and it demands effort and energy. Respectful relationships are achieved through utilising the transformational potentials of āta. A literal translation of āta is “with care” and “deliberation” (Ryan, 2005, p.34). Pohatu (2004) expands the phrase to include ‘respectful relationships’ to people, environment, and cultural efficacy.

Within a psychodynamically informed mana enhancing psychotherapy, āta requires the therapist to grow a respectful relationship with their client by negotiating cultural boundaries, creating and holding a safe space in regards to the Māori world view, and developing respectful connections. Utilising āta within the therapeutic context requires active, conscious, reflective deliberation to enter and maintain all levels of the relationship with a Māori world view (Forsyth, 2006). It requires a push to break away from the norm, to be divorced from the acceptable status quo and to be strong and courageous to break new ground. Exercising the principles of āta through reciprocity, reflection and discipline strengthens and develops the integrity of mana in the self and other (Forsyth). Pohatu (2004) reminds us that “the pursuit of integrity and respectfulness in relationships and their boundaries [tapu and mauri] is fundamental”

(p.13). When consciously applied āta processes assist in the successful transmission of cultural practice.

Mauri. This critical review of the literature has shown that interconnectedness is at the heart of being Māori. The concept of mauri, as with all aspects of mana, cannot exist in isolation. Mauri symbolises existence and signals obligations of each new time to its past and future (Royal, 2007). Each step taken, each direction turned from the outside-in contributes to the whakapapa of āta and adds to its tapu and mauri. This in itself reiterates the existence of mauri and the inter-connectedness of Māori worldviews. Within a psychodynamically informed mana enhancing psychotherapy mauri is intrinsic in the therapeutic relationship and within the client and therapist individually.

Self-created mana. As explained in chapter three, inherited mana depends on our parent's, social position and how they are regarded by others. Therefore, parents with a high level of mana (and tapu) will pass onto their children a corresponding level of mana. The opposite is also true.

Metge (1986) differentiates between inherited mana from self-created mana as encapsulated in the expression “he mana nōu ake” (p. 69) meaning mana from oneself. Considering the different identity status of many Māori who may not be privileged with inherited mana or, in fact, are disadvantaged, the emphasis within a psychodynamically informed mana enhancing psychotherapy is placed on Metge's absolute uniqueness of the individual, “kia maumahara ki tou mana ake” (p.70). This does not reject inherited mana but facilitates and focuses on the mana enhanced from one's own knowledge and

experience. According to Metge and Royal (2007), mana is increased for those who have explored themselves, know their capacities and strengths, are more integrated and are more able to concentrate. This unifies and increases the mana that comes their way. Although self-created mana can be enhanced on an individual level, Metge asserts that inherited and self-created mana are complementary rather than mutually exclusive or independent of each other.

Patterson (1941) makes a further distinction by separating self-created mana into two different paths, which he describes as 'hard mana' and 'soft mana'. Patterson believes that you can gain mana from aggressive acts (hard mana), and from supportive acts (soft mana).

Hard mana he describes as taking mana from others in order to win it for yourself. In contemporary times people of this nature are frequently referred to as a 'mana muncher'. Hard mana, therefore, results in losers and winners. Soft mana is gained by adding to the mana of others as well as your own. This naturally creates winners.

The focus of a psychodynamically informed mana enhancing psychotherapy is on assisting the client to recognise these differences and exploring, reflecting and understanding any actions that reflect 'hard mana'. This is also experienced through the therapist exemplifying soft mana, for example, by providing a relational and Māori values embracing experience. Through the uncovering, actualisation and realisations that occur in the therapeutic relationship the development of 'soft mana' has the potential to become integrated into the client's way of life.

Poutokomanawa. In order to make sense of each aspect of a psychodynamically informed mana enhancing psychotherapy it was important to firstly consider them individually. When brought together however, their true value can then be experienced. In weaving together all of these aspects within a psychodynamically informed mana enhancing psychotherapy, I visualise mana symbolically as a Poutokomanawa. This is the central ridge post of a Tūpuna whare (a marae meeting house), and is described as the heart of the house. Traditionally, like all sacred carvings they were carved by highly skilled carvers observing the rules of tapu and mauri learned through oral tradition (personal communication, R. Pene, April 20, 2014). Breaking down the word to gain further meaning, pou means post and sustenance; toko is defined as ‘to begin to move, swell, increase in bulk’, and manawa is the heart of a person and includes attributes of patience and tolerance (Ryan, 1995).

The Poutokomanawa connects at the top to Ranginui (Sky father), tūpuna mate (past ancestors) and Atua (God) and grounds us at the bottom to Papatūānuku (Earth Mother), (personal communication, R. Pene, April 20, 2014), although directionally it can flow either up or down. It is where we gain our strength and connect to mauri and all things. This symbol for a psychodynamically informed mana enhancing psychotherapy gives shape and purpose to the enhancement of mana, the stronger our connections grow from out-in the more our mana is enhanced in terms of the width, strength and resilience of our poutokomanawa. The wider our poutokomanawa, the stronger our mana. Symbolically our poutokomanawa is placed firmly through the middle of our tinana (body) and either depletes or increases depending on our relationships to our whēnua (including, hapū, iwi, whānau, environment), to our spiritual selves (this aspect is

inclusive of whakapapa) and in our observance of tapu. Without the connection at both ends the mauri does not flow and the poutokomanawa is without life. We then become unwell, or, like a tree without roots, we die.

Kaitiakitanga - clinical implications. According to Sue and Sue (2012) a significant proportion of practitioners regard Mātauranga Māori as unimportant to their clinical practice. Hall (2012) writes “Māori require mana-enhancing experiences for healing to occur in our families at the micro and macro levels of society in Aotearoa New Zealand. Education and training are required if we are to foster “mana” as a core principle for healing that can be embraced by healers and therapeutic practitioners” (p.27). A psychodynamically informed mana enhancing psychotherapy demands that it be recognised and interwoven within the therapeutic space. Houkamau and Sibley (2010) define cultural efficacy as the client’s belief in their ability to engage appropriately with other Māori in Māori social and cultural contexts. Those who hold mana can afford to be generous and exercise mana well so their obligation is to enhance it in others. The therapist within a psychodynamically informed mana enhancing psychotherapy is the kaitiaki of mana; they have successfully, in their own right, harnessed their skills and abilities in ways that are harmonising and empowering. They impart knowledge and awaken the client to deeper possibilities within themselves. Not dissimilar to psychodynamic psychotherapy, the therapist makes and sustains empathic contact with the client’s level of functioning and remains in relationship with them as they rediscover and enhance their mana and pursue their own program of action.

To speak about one's own mana decreases it. It is therefore the therapist's role to recognise the client's achievements and award respect as highlighted in the Māori proverb *kāore te kumara e kōrero mō tōna ake reka*, the kumara does not say how sweet it is. Kaitiaki who have enhanced their own mana demonstrate this through their skills, attributes, talents, and expertise, and also in providing clients with an ongoing experience of mana so they feel and know themselves to be empowered and valued.

Royal (2006) states that recognising someone with mana is to recognise a peace and stillness in the changing world around them, they have insight, are harmonisers, and can see possibilities and understandings that others may not. As stated by Hall (2013), the psychotherapy "experience need not be divisive however it can be a mana-enhancing experience for us all" (p. 154).

The naming. Moving towards a psychodynamically informed mana enhancing psychotherapy requires one to ask the vital questions of who am I, where do I belong, and where am I going. Dalal (2002) states that we need to know where we belong, in order to be named, and to be named means that we exist. Naming, creates a necessary experience of safety in recognising the self in difference and similarity which is answered through the process of "this is me, this is not-me. This is us, this is not-us" (pg 185). This naming process has been a continuous thread throughout this research project.

Dalal (2002) addresses the notion of power relations reminding us that while some are able to name, others get named. Therefore, it is important for Māori practitioners to be active participants in contextualising psychotherapy in Aotearoa. As expressed by

Hall (2013), “the reality for Māori in Aotearoa is that we live within a bicultural context and have no choice in this; the bicultural context for non Māori in Aotearoa is a question of individual choice and thus the bicultural relationship is something non Māori can step in and out of at any time” (p.150). One aim of this approach to a psychodynamically informed mana enhancing psychotherapy is to bring to the therapist’s attention to the notion of working from the outside-in, rather than the inside-out.

Conclusion

A psychodynamically informed mana enhancing psychotherapy places mana firmly at the centre. It cares for the emotional, physical, intellectual and spiritual growth of our clients. It nurtures intuition and knowledge in knowing what, when, how, and why to do something. As personal mana is reflected in the goodwill and thoughts of others, community and whānau are important in the enhancement of mana. This requires balancing the client’s personal aspirations and goals while providing a space for other voices (whānau, hapū, iwi) to be heard.

A psychodynamically informed mana enhancing psychotherapy aims to redress historical trauma and strengthen one’s tūrangawaewae through whakapapa. It focuses on the development of identity formation, observes the rules (tapu and mauri) governing its use, it is respect or āta driven, and it occurs in the context of a Māori view of relationships. It is both directive and non directive and relies on the mana of the therapist as the Kaitiaki to protect and guide the client. Ultimately, growing individual mana assists in renewing and nurturing mana in our communities. The pathways to the

restoration of mana may take many forms, a psychodynamically informed mana enhancing psychotherapy is one.

Limitations of this study and areas for further research

Limitations. This review explored the themes of mana found in the literature. Each iwi has its own variations in translating Māori values including mana, which may have contributed to the varying meanings highlighted in the literature. The themes identified may have been viewed differently if conducted by a different researcher, however a rigorous and systematic literature search was conducted to lessen this possibility.

In conducting this review, I discovered that psychodynamic psychotherapy has multiple concepts of the self and its development. This review endeavoured to summarise key theoretical approaches and use language which was consistent with each body of literature. However writing from a broad psychodynamic psychotherapy perspective is inevitably problematic and this review cannot fully represent the breadth and depth of psychodynamic psychotherapy.

I acknowledged my own subjectivity as a Māori woman and have privileged the Mātauranga Māori concept of mana in an attempt to provide a culturally appropriate, nurturing, and visible emphasis on redressing the power imbalance, as required within the methodology of Kaupapa Māori and critical theory. As a Māori worldview differs from the Western world view there is a need to support such differences through appropriate research tools (Durie, 2012), however I was rigorous and systematic in my approach to retrieving, reviewing and critiquing the literature (Aveyard, 2010).

Further research. This review highlighted a number of opportunities for further research including exploration of the impact of historical trauma on mana and the self from a Aotearoa New Zealand context.

The review of the literature on the self related only to the themes of mana, rather than an investigation of the self as a whole. As a result psychopathology was not addressed but the opportunity for further research on how psychopathology is perceived from these two world views was highlighted. Similarly, while spirituality was identified as a core principle of mana, it was not the focus of this research project. Further research could valuably explore spirituality from the perspective of mana and the self.

Summary

An exploration of the relationship between mana and the self has never previously been conducted and as this review reveals there is a strong association. This chapter offered a beginning exploration of a psychodynamically informed mana enhancing psychotherapy. Such a therapeutic approach offers the possibility to pursue a culturally grounded psychotherapeutic practice, specifically relevant to Aotearoa New Zealand.

Chapter Six: Conclusion

This research project explored the meaning of mana and its relationship to the self in the psychodynamic literature. In chapter two the theoretical position informing this project was explained. The epistemological foundation is Mātauranga Māori, the methodology is Kaupapa Māori and critical theory, and the method is a critical review of the literature. I then clearly described in detail each phase of the method from the literature search through to the review completion.

Chapter three revealed and described six themes relating to the meaning of mana. The theme of self-created mana was identified as relating to and potentially enhancing all other themes. In order to determine if self-created mana had any relevance to psychodynamic psychotherapy, a significant body of psychodynamic literature was condensed, integrated and analysed. The literature illustrated the correlations and discrepancies between mana and the self in psychodynamic psychotherapy as discussed in chapter four. Emphasis was placed on the importance of historical trauma and whakama as obstacles to the development of self and mana. The chapter concluded with an exploration of the enhancement of self and mana in the therapeutic relationship and the manner in which they intersect and diverge.

Chapter five summarised the findings of the literature review and reflected on the clinical implications for psychotherapeutic practice. It also made a beginning attempt to discuss a psychodynamically informed mana enhancing psychotherapy, which embraces whakapapa, cultural identity, and respect as conduits to enhancing mana.

Psychodynamic psychotherapy informs a mana enhancing psychotherapy through the multiple theoretical perspectives which supports the therapist to make meaning of a

client's conflicts and deficits. The chapter concludes with a description of the limitations of the study and areas for further research.

This literature review began with a proverb that emphasised the importance of mana as expressing the worth of a person. It is appropriate to end in the same manner. The proverb below is an encouragement and a challenge to take responsibility for the enhancement of mana, now and into the future. The challenge has been laid; it is up to us as clinicians to seize this challenge. No reira, tenei te mihi ki a koutou katoa, kia ora rā. E whai ake nei ki te whakatauki, ki te whakaoti i tēnei iti kahurangi.

Kia maumahara ki tou mana ahua ake

Me whakaaro rangatiria

Me kimihia te ara totika hei oranga mo tou ao

Ko te Kaupapa o te maramatanga he rite ki nga ihi o te ra

Cherish your absolute uniqueness

Think only the highest thoughts

Seek the right path to benefit your world

The purpose of enlightenment is that it be as clear as the sun's rays

(Tai, 1992, p. 47)

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