

**Out of the Room:
A phenomenological study into the lived experiences of
becoming and being a counsellor-leader**

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Abstract

The purpose of this study is to explore the lived experiences of becoming and being a counsellor-leader, in order to understand and see the phenomenon.

The notion of the counsellor-leader is not widely studied or discussed in counselling or leadership literature. However, what is written does highlight that the counsellor-leader may have a contribution to make toward the development of the vocation, as well as having influence on the social, health, and political landscapes of Aotearoa New Zealand. In this country the counselling vocation is undergoing significant change; indeed, there is a call for leadership in this country's health context at all levels of stakeholder: government, funder, agency, and service user. Additionally, the literature contends that counsellors have characteristics and attributes that aligns them as good leaders; counsellor-leaders are possibilities. But how does the counsellor-leader Become to Be? It is this new geography of leading that the study explores: investigating how the notion of the counsellor-leader is experienced and given meaning by practising counsellors. As such, the thesis aims to contribute to an understanding of becoming and being a counsellor-leader by attending to the lived experiences of 12 counsellor-leaders.

Understanding is achieved through a hermeneutic phenomenological study. Participants shared their stories of becoming and being a counsellor-leader which were interpreted as defined by van Manen's six research activities of hermeneutic phenomenology. Heidegger's radical ontology into the study of Being was foundational in the development of understanding as notions emerged. The hermeneutic circle as proffered by Heidegger and Gadamer constructs this study's centrifugal force of ever expanding understanding.

Participants' individual stories, combined into a larger story, indicate through subtle notions that there are essential, and universal, ingredients that are the experiences of counsellor-leaders. The meaning of becoming and being a counsellor-leader is revealed

as understanding self through impressive self awareness that is present, historical, and futural. Wise-ness shines through into a leaderful presence and my study argues that this is because counsellor-leaders are counsellors. Counsellors are always ongoingly Becoming; the journey of self-discovery and understanding contributes to the leaderful presence they each imbue. The study adds to the conversation about counsellors being leaders in that they can, do, and should contribute across a range of leadership contexts outside of the therapy room.

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Attestation of Authorship

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

A handwritten signature in blue ink, appearing to read "Kent Smith".

Signed:

Date: 23 March 2018

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To my girls, Alexandra, Rebekah, and Kaitlyn for being inspiring academics and researchers. Who's next?

Dedication

Nichola, you are precious: listening when I was rambling and supporting me with the time and the space to do this study. For you, I will ramble on!

Chapter 1

The Sun is Shining in the Shadows

E huri tō aroaro kit e rā,
tukuna tō ataarangi
ki muri I a koe
Turn and face the sun
and let your shadow fall
behind you

(Alsop & Kupenga, 2016, p. 132)

Introduction

This phenomenological study addresses the question: *What is the experience of becoming and being a counsellor-leader?* It is, in the spirit of the proverb above, to pause to see where the sun shines, and to ponder what lies in the shadow that falls behind.

Coming to counselling, as a second vocation, after over two decades in the corporate arena, I was struck by the qualities of my new counselling colleagues. They appeared to embody an intensity toward their work, one that I had not experienced in any of my previous workplaces. I immediately recognised that I was in the vocation that somehow I knew I would be in long term. Counselling captured me – mind, body and soul. Indeed, for me, the work of counselling is soul work.

Prior to being a counsellor I had been a corporate worker with a strong work ethic dedicated to success. I had achieved success in my own terms and had experienced the benefits of this success: except I had not. Although driven, I reluctantly recognised I was mal-employed in the corporate environment. This revelation came at a time when I was a middle manager in a prestigious Aotearoa New Zealand company. I had a definite future ahead where the rungs of the ladder were available to climb. Yet, and to the consternation of my corporate colleagues, I took a different path: the path was

toward becoming a counsellor. My colleagues recognised my passion toward my new call and as such gifted me a tree and a pair of sandals as a farewell present. This was their summation: I was heading toward becoming some sort of hippy tree hugger; in other words, not a real professional and, moreover, one of low value. I took a deep breath.

I spent some time in my new vocation 'looking'. I had felt that after leaving the corporate environment, my type of leading experience, in sales and marketing, would be misplaced in my new context. I began my counselling career successfully. I joined the Student Counselling Service of a prestigious university at a time of a burgeoning need for counselling services in that sector. Counselling had started to lose the false reputation as a service solely for those with problems. In the university environment it was contextualised as an experience to facilitate growth. This was the time that I met my new colleagues' intensity. The growth in demand necessitated a growth in supply. Very quickly I recognised, as did some colleagues, that my experience of leading could be well-placed in this new context of counselling.

Over the course of 13 years at the university I was involved as a counsellor leading innovation, developing and influencing policy, educating, and many other projects. I also found myself 'invited' into people-leading roles within the team. As the small team grew, more people were needed to lead team structures. I found myself, with a clinical psychologist colleague, developing the first Deputy Head of Counselling role, which we co-led. This experience, leading with another, was a great pleasure in my vocational career and where I learnt many new ways to lead. I felt apprenticed in redesigning my leadership. Relatively quickly I had a period as Acting Head of Counselling whilst the Head was on sabbatical and after he returned took a newly designed role of Deputy Head of Counselling which, effectively, was the clinical lead role of the counselling team. I had found my place. I felt at home in this role. By the time of taking this role, I was one of a team of 12 experienced counsellors. Although all members of the team were employed as counsellors and were practicing counselling, the team was made up of people trained in the vocations/professions of counselling, psychotherapy, social work, and clinical psychology.

As a member of the Counselling Service leadership team I was to become involved in leading across both the Counselling Service and the university's Health Service. In doing so, I came into contact, fairly abruptly, with the politics of interprofessional leadership. The politics of health hierarchical structures showed me that counsellors, regardless of experience, knowledge, or organisational seniority, were viewed rather lowly in primary and secondary care contexts. In this space, leading was very challenging. Within this experience, practicing and leading as a counsellor in an interprofessional health context which, at the time, was the busiest primary health care service in Wellington, I noticed myself dwelling in the nature of leading as an expression of self and as connection to others. Dwelling led me to engage in this study.

The Reason for the Study

Dwelling and observation motivated my interest to explore the lived experiences of counsellors leading, initially within the context of primary health care settings, but also across other counselling settings such as education and private practice. I was developing an interest in counsellors as leaders regardless of the context of leadership. As I thought and read I came to notice that some of the counsellor skill set had similarities to leadership skills, narrated in their specific literature as finely-tuned relational skills (Gardner, 1990; Kouzes & Posner, 2007; McLeod, 2005; Stanley, 2011). At the time of my original review of literature (in 2014) I found very little relevant literature linking these ways of being (counselling and leading) although it felt clear to me that, as Jacob, McMaster, Nestel, Metzger and Olesky (2013) put it: "effective leadership is largely dependent upon relationship factors and successful outcomes are likely a function of the leader's ability to maintain these relationships ... [which offer a mirror] of abilities specific to master therapists" (p. 295).

My curiosity was ignited around understanding whether counsellors who lead are aware of these abilities and qualities, giving rise to and being expressed in their own lived experience of leadership. Further, I wondered whether, in their opinion, that their leadership offers a presence that is empowering and known/felt/experienced by colleagues. If so, it begs the questions: how do they do this, and how do they know this? Is leadership a purposeful activity or a series of inter-related activities? Is leading intentional or accidental, conscious or embodied? Is leading related to a role,

hierarchy, or position? Has training or education played a part in their being a leader? Do they know when they are in a space of leading or not? Could there be conscious activity or training that may enable leadership in primary care? Could counsellor leadership enhance the visibility and accessibility of counsellors in the interprofessional setting? The quintessential purpose of this enquiry evolved into opening up and capturing stories of the existence of lived experiences of becoming and being a leader. This also became the research question: *What is the experience of becoming and being a counsellor-leader?*

As I pondered the study I deemed that there were four preliminary foci, those being:

1. To understand the lived experience of the counsellors interviewed as told by them;
2. To bring meaning and understanding to the phenomenon of becoming and being a counsellor-leader;
3. Then, to understand better how these counsellors intentionally use leadership to influence practice;
4. To gather knowledge that adds to existing understanding of leading and leadership in the counselling vocation.

The above being noted, I remained open in my pondering to what was uncovered. I lived through this phenomenological study to explore the meaning of becoming and being a counsellor-leader. I offer an interpretation of the stories of 12 counsellor-leaders who are counselling and leading. The philosophical writings of Heidegger [1889-1976] and Gadamer [1900 -2002] underpin my thinking.

I designed the study towards exploring leading that is uniquely experienced by counsellors and is within the construct of being a counsellor. I was intrigued to see how leadership looks because of the comportment brought to the role of leading by someone who is first and foremost a counsellor. I wondered whether the lived experiences of counselling training, counselling practice, the social, and political contexts of counselling would open up the possibilities of the phenomenon of counsellors-leaders. For instance, I wondered whether there is something about the

being of a counsellor, about the inherent qualities of a counsellor, the training to become a counsellor, the work of counselling, and/or the social context of counsellors and counselling that bring uniqueness to counsellor-leaders? As I embarked on the research I hoped that the study would contribute to the dialogue related to counsellors as leaders and that it would be useful to the vocation of counselling and the development of counsellors leading.

Language and Conventions of Writing used in this Thesis

In hermeneutic phenomenological research understanding the use of language is fundamental. van Manen (2014) recognised, that in describing lived experience, words at times “will fall short of our aims.... because language tends to intellectualize our awareness” (p. 242). Further, he suggested that language as used as an expressive medium is what the phenomenologist attempts to do in his or her writing: “what we try to do ... is to evoke understandings through pathic mediations of language such as fictivity, example, anecdote, and poetic image” (van Manen, p. 242). This use of language is in order to understand the nature of everyday lived experiences so as to make meaning understandable and communicable. Inwood (1999) cited Ernst Junger’s commentary on Heidegger: “[He uses] perplexing but spellbinding [language] ... a rearranger of facts and ideas, who is endowed with this spirit, can fascinate his listeners even when they don’t understand a word” (p. 1). Understanding is at the heart of this thesis. Below I will clarify some of the perplexing but spellbinding conventions.

Hyphenation

As this thesis delves into Heideggerian notions, there will be Heideggerian language. These notions utilise language, when translated from the German to the English, that inhabits the hyphen (Drake & Heath, 2011). The hyphen is a way “to call attention to the individuating, differential dimensions of language and signification that, following Heidegger’s thinking, occur prior to how we typically comprehend signs and words in their grammatical or logical form” (Thomas, 2015, p. 3). Hyphenation brings words together to become one singular notion (Howard, 2000). The use of hyphenation is not restricted to Heideggerian notions. Readers will see my own development of

hyphenation as notions, for example that of counsellor-leader, are considered through the progression of the thesis.

Capitalisation

The use of stative capitalisation of certain words, such as Being, are used congruently with the philosophy of phenomenology and represent the usage by the thinkers cited. Therefore, when encountering words, for example 'Being' and 'being', you will be guided to the position that they have different meanings. It is useful to recognise that the usage of the stative capitalisation is in general within the translator, from the German to the English, trying his or her best to be clear with highly complex notions.

Proverbs as metaphorical instructions

The proverbs at the start of each chapter have been chosen to represent the insights of the chapters that follow them. As a bicultural Aotearoa New Zealander I have thought deeply of the usage of the proverbs. Each has been chosen to represent my metaphorical understandings of what unfolds through the story of the thesis. Metaphorical understanding, as Lakoff and Turner (1980) imagine, is uncovered from the proverb as poetry and equally from poetry as the proverb. They wrote:

Poetry has the power to instruct us in what to notice, how to understand, and how to construct our lives. Proverbs are ... the simplest form of such poetry.... These poems are instructions for understanding the nature of our being, the nature of people and situations we encounter, and our role in the universe. In each case, the instructions are addressed metaphorically. (Lakoff & Turner, pp. 160-161)

This form of understanding is the invocative position of phenomenological writing in that, as van Manen (2014) explained, "invocative words become infected or contaminated by the meanings of other words to which they stand in alliterative or repetitive relations" (p. 260). In other words, phenomenology, as I present it, is the invoking of poetic language to intensify understanding.

The Relevance of the Study

This study will contribute to what is a limited body of research on counsellor leadership. It is a unique study in the Aotearoa New Zealand context as the majority of

current research on counsellor-leadership is from outside this country. It appears that most of the international research on counsellor-leaders is within the educational setting bringing attention to how to train counsellors to be educational leaders. Although the former is useful, my project is designed to bring understanding to leaders who are already in action, to understand their lived experiences. *Becoming and Being* is my project's primary focus.

I suggest it is widely accepted that the study of leadership is of value; so then, in my opinion there is a compelling need to address the dearth of study into the leadership and counsellors (Smith, 2015). There appears to be little direct research undertaken, or any other sort of literature, on counsellor-leadership; it is important that this topic is given prominence by our profession. The considerable shifts in health care in Aotearoa New Zealand, in particular in mental health, and the need for clinical leaders, demand attention by counsellors; hence it is important that counsellors themselves become engaged in this topic (Keithly, Bond, & Marsh, 2002; Smith, 2015; Stanley, 2011). Indeed, as I write this chapter a damning review has been released determining in part that leadership and governance is weak within Aotearoa New Zealand's Ministry of Health (MoH) - Manatū Hauora. The *Performance Improvement Framework Review for Ministry of Health – December 2017* (State Services Commission, 2017) indicated that weak leadership is a contributing factor towards many of the Ministry's initiatives which have been compromised and/or failed. The review led the Director of Health to resign. Strong leadership, and 'good' leaders, in the health care environment is crucial. Although my study is not aimed at solving the Ministry's leadership woes, it is a study that contributes to understanding leaders in the health and social contexts. The study is designed to understand 12 counsellors becoming and being leaders and, as such, the study is for the vocation of counselling to understand that counsellor-leaders could broaden counselling's contribution to health care practice in Aotearoa New Zealand. My study, with a lens on counselling and leadership in Aotearoa New Zealand, is of a time (2015-2017) and timely in the development of the professionalisation of my vocation.

Background

As mentioned previously in this chapter, when I started this project in 2014 I was a counsellor with leadership responsibilities within a unique co-working model of health care in a university setting. That setting designed a distinctive leadership structure which could be described as leadership designed to co-lead. The leadership group which had overall governance of the Student Counselling and Student Health Services was an interprofessional team of leaders including those from counselling, nursing, medicine, and administration. The leadership team contributed to a number of critical initiatives to improve the care and wellbeing of students at the university. The model of leadership opened the possibility for great success and was a good model for both the Student Counselling Service and the Student Health Service to stimulate a vision for interprofessional practice. As a way to 'be' interprofessional, the leadership structure across two distinct services supported the old cliché of two heads being better than one (Jackson & Parry, 2008). At the same time, the two heads were from different beasts (counselling and medicine), and this created interesting and challenging negotiations and compromises (Smith, 2015). The vocations and respective ideologies command the people of the vocations to work hard to understand each other. Very early in this relationship, it appeared that the health service leaders initially struggled to understand the counsellor-leaders. Nevertheless, and after many ideological debates, the health service leaders were able to come to the position that "the counseling culture is respected, where all ideas are welcomed, and where notable work with prevention and early intervention is thriving" (Wallace, 2014, p. 4).

How can a counselling team contribute to a large primary care medical service? And how can the counselling service maintain its culture in such a model? These are but two of the questions that are constantly demanding attention as a counsellor-leader, as "it is known that collaborative relationships and the frequency with which these happen are major contributors to ... [a successful] integrated service" (Waller et al., 2005, p. 123). For collaborative success it is important that counsellor-leaders hold on to the position that counsellor-leaders "need the freedom to determine what our profession and roles will be" (Wallace, 2014, p. 5), especially so within integrated health care systems, where medicine has typically held power. Certainly in my

interprofessional leadership experience this was an ongoing moment and, at times, a struggle to continue building the vision of interprofessional practice. Retaining the autonomy to determine their workflow is vital for counsellors and counselling teams to feel and trust, so that, there is respect and acceptance of their professional boundaries and understanding of the structures to support ethical counselling. Thus, a significant aspect of the counsellor-leader's role is to promote the values, ethics and world-view of counsellors and counselling practice. The counselling profession offers much to health care provision and policy development; however, there is a risk, due to demand focused servicing, that we join our medical colleagues and concentrate "solely on office based direct services" (Wallace, 2014, p. 4). Counsellor-leaders are challenged to step out of the therapy room.

My Background as a Researcher

In a hermeneutic phenomenological research project, it is important to articulate the background experiences/understandings through which I, the researcher, see and embody my thinking and pre-understandings of the phenomenon of the counsellor-leader (Bryman, 2001; Gadamer, 2013; McLeod, 2005; van Manen, 2014). Being open to my pre-understandings acknowledges I have come to this study with awareness of what I already think and what I already know. Equally, I come to this study with what I do not remember I know. To uncover and be open to my already-there-understanding, I was interviewed by one of my supervisors. This was an unusual experience for me yet made perfect sense. Importantly I came to notice in the interview how difficult it is to narrate experiences in the way I wanted to. This certainly gave me pause to reflect how time and space would be important when interviewing my participants. Yet, I also sensed a story unfolding within me and content flowed. I was in the mood to reveal. It felt a rich experience that helped form the study that has followed.

My own lived experience as a counsellor and a leader gave rise to a perspective that 'we', that is counsellors, have a number of necessary qualities and skills to enable leadership of a certain kind. I always have a grounded sense that context is a necessary ingredient for understanding. As such I recognised that I brought a different contextual experience of leading when I became a counsellor-leader. Nevertheless, and perhaps significantly, a lot of what I needed for this new role was already there, with(in) me,

from before. Those experiences developed a sense of confidence to contribute. Yet, as I reflect, I realise that the confidence to lead in a clinical setting as a new counsellor certainly felt unsettling. I was not experienced, maybe even knowledgeable, in the art of counselling. I could contribute but due to this sense of insecurity I did not. And then I did.

It was at a moment of frustration when it was clear that change and movement were required. This was, as I recall, the development of a new intake structure which included a 'duty' appointment to meet same day demand. My counsellor colleagues were not so open to this concept at the time; actually they were very against it. Yet it was clear that if the service were to be truly client-centred, it was needed. This was a frightening first step for me as a counsellor-leader. I was myself in my infancy in the vocation. "What did I know?" Going up against the history of the service did feel confronting. Yet, I was able to see that we were a service that had flexibility to meet the need of our changing client demographic. In the end the duty role was accepted by all as a useful addition to our service offering. How though, were my colleagues affected by my leading? I noticed that my leading had explicitly changed 'me' from before. In leading I had come to the realisation that the team saw me differently and equally I had encountered a new aspect of myself as a leader who serves. As Dylan (1994) observed:

Might like to wear cotton, might like to wear silk
Might like to drink whiskey, might like to drink milk
You might like to eat caviar, you might like to eat bread
You may be sleeping on the floor, sleeping in a king-sized bed ...
You may be a business man or some high-degree thief
They may call you doctor or they may call you chief
But you're gonna have to serve somebody, yes indeed
You're gonna have to serve somebody. (pp. 593-594)

In other words, leading, similar to what I already knew of counselling, is an act of service. And no matter from which position you are standing, serving is what it is to be a leader. The 'somebodies' are varied, from staff, colleagues, to stakeholders, bosses, and of course, clients. I certainly notice my sense of leadership positionality and my leadership lens have both changed somewhere in the move from corporation, via a

degree in counselling and another in social science research, toward becoming and being a counsellor-leader.

The above discussion on leading recognises organisational leading. However, I have come to the realisation that leading is an act of influence that occurs inside and outside the organisation or system. Social leading is of high value and from my personal sense of Becoming, this context of leading is a form of openness to the world and is becoming more of my personal focus. I am talking of leading in the political, social, and cultural contexts; and as I understand more of the world, I believe this is a contextual space in which counsellor-leaders can increasingly contribute. This said, I acknowledge that if I were to return to corporate leading then I would take with me a different sense of openness, a willingness to be more available as a person. I would also be more careful and caring in my languaging. Equally, I would be more available to my courage and have awareness of the ethic. Are these shifts an aspect of being a counsellor-leader? I consider them to be, in my story.

Onward in the journey of this study I came to leave my role at the university and I moved city. After a break I became a director of a small counselling practice. This is a role I continue to enjoy very much. I am consulting and contracting as a counselling clinical lead throughout the upper North Island. At the time of my move, I had a challenge regarding this study. I had come to the study interested in the dynamic that counsellor-leaders brought to interprofessional leadership with the context of a primary health care context. I was within that space and so it was of high interest; then I was not. Although my interviews were completed I had wondered whether I was able to stand in this study from what I reflected was now a non-leading position, I was certainly in a different context. I discussed with my supervisors and reflected that perhaps I was “not interested in the phenomenon” now that I was out of the context that gave rise to the interest in the first place. Dwelling with this, I came to the moment when this study made sense to me. I recognised that along with being a counsellor and having been a leader in a system/organisation I was also, and perhaps more so, a researcher. This was a moment of revelation.

My own experience as a counsellor-leader has taught me that the qualities of leadership are often in the 'difficult to define' category. Of course a list of such qualities are plentiful and the words can be written. This may direct us toward what a leader is theoretically, but I feel those qualities need something more to convert them into a phenomenon that is the reality of lived experience. I wonder whether this is something akin to presence. The natural relationship between who and how enables a person to be always becoming open. In the openness, presence may be described as:

being totally in the situation ... being there in body, in emotions, in relating, in thoughts, in every way ... Although fundamentally presence is a unitary process or characteristic of a person in a situation, accessibility and expressiveness may be identified as its two chief aspects. (Bugental, as cited in Rowan & Jacobs, 2002, p. 57)

I certainly have recognised that when I am leading, as distinct from managing, I am in the moment in an embodied way that feels like 'leading'; more so, openness and availability feel authentic and organic. The implication here is that leading is not something imposed on others rather something intuitive that is always becoming open. I am in agreement with Thorne (2012) when he explained that for the organic nature of presence to be, "I have a responsibility to attend to my own being ... in such a way that this quality of presence with its remarkable capacity for promoting growth.... [This] requires the disciplined practices of self-exploration and self-acceptance" (p. 147). Nevertheless, to lead needs intentionality, as it is "intentionality [that] dictates the way in which we are in the world" (van Duerzen-Smith, 1997, p. 59). More specifically, I think intentionally *doing leading* can develop a *being who leads*, as it is *in the doing that we create the Being*. This was my worldview at the point of arriving to this study.

Yet, I felt I needed a place to broadly examine the developing wondering. As an employee of a university I was very aware of the benefit to people of post graduate study. I had not seriously considered doctoral level study; however as the questions and interest grew within me, I decided that the questions I was dwelling upon could be well placed in a university degree. Fortunately, I came across the Doctor of Health Science (DHSc) programme at Auckland University of Technology (AUT). Supported by my university I enrolled in this programme in 2014. The DHSc encourages a deeper

connection to research and I engaged in three papers scaffolding toward this research thesis.

Coming to Methodology

I became very interested in research when completing my Bachelor of Counselling degree; so much so, that once that study was completed I immediately entered post-graduate study in the form of a Master of Arts in Applied Social Science Research. I studied the phenomenon of the therapeutic presence of four master counsellors in Aotearoa New Zealand. I consider that counsellors engaging in research either as a researcher or as a user of research is important. Drake and Heath (2011) considered practitioner research as important for the “production of knowledge” (p. 14). Indeed, McLeod (2003, 2003a) acknowledged the value of counsellors engaging in counselling research as he suggested counsellors are most likely to understand the tensions and contexts of the vocation. McLeod (2003a) suggested that counsellors benefit from researching in five distinct ways:

1. By gaining a wider perspective of the vocational contexts
2. Building accountability for the vocation
3. By development of new ideas and approaches
4. By addressing the application of counselling to new areas
5. For personal and professional development.

At the time of engaging in my Master of Arts research I was attracted to grounded theory as a method of research. Indeed, I was entirely convinced I was a grounded theorist and, initially, coming to this study felt that this would again be the method of investigation.

However, very early in the design of the study I selected hermeneutic phenomenology as the methodology of investigation. Initially I was confused to be leaving grounded theory behind, yet from the moment of choosing hermeneutic phenomenology I felt this mode of inquiry simply made sense to me. A core paper in the DHSc is a thorough review of research methodologies. This paper engaged me in understanding who I am as a researcher opening choices for congruence of methodological choice. I am a counsellor practicing in the humanistic-existential tradition and this has a large proportion of its roots located in the thinking of Martin Heidegger. Heidegger is one of

the great thinkers of phenomenology and hermeneutics. I quickly noticed that the distance between counselling practice and research practice could be closed. The methodology of researching is very clearly my methodology of counselling; phenomenology is my way of Being. When studying or practicing counselling on the nature of Being, one must be aware of their own nature of Being. It becomes an embodied existential experience. Chapters 4 and 5 deepen the conversation of understanding the research methodology shift.

Hermeneutic phenomenological research engages the participants and the researcher in the nature of their lived experiences (van Manen, 1997). It is the “study of the essences” (van Manen, 1997, p. 39) of the experiences of existence of being human (Cohn, 2002; van Manen, 1997). It is the ‘turning to the nature of the essences’ that determines whether the study is indeed phenomenological. van Manen (1997) further suggested that “to orient oneself to a phenomenon always implies a particular interest, station or vantage point in life” (p. 40). My vantage point and worldview is that of counsellor-leader. My study, oriented to the research question, and to my worldview vantage point aims *‘to construct an interpretation of the human experience of becoming and being a counsellor-leader’* (van Manen, 1997). The move from grounded theory to the construct of phenomenology as a research way, is a congruent construct of my worldview and vantage point. They, in other words meet *a priori*: Smith-the-counsellor is Smith-the-researcher.

Organisation of Thesis

The thesis is organised into nine chapters. This first chapter ‘The Sun is Shining in the Shadows’ has opened the path into the study by showing the development of my interest toward researching the topic of counsellor-leaders in Aotearoa New Zealand. Along with a brief introduction to my motivations for undertaking the research, the chapter has introduced the methodology that underpins the study and shows the congruence of this choice for a counsellor researcher and the research question.

Chapters 2 and 3 are re-views of relevant literature related to ‘counselling’ and ‘leading’ respectively. Chapter 2 locates ‘counselling’ in Aotearoa New Zealand.

Counselling is understood as a 'different type of dialogue' with a rich history of its own as a vocation and highlights relevant aspects of the existential counsellor's worldview. Chapter 3 re-views 'leadership' with emphasis on the context of counsellor-leaders. This re-view locates the possibilities of counsellor leadership as a particular type of leading and argues that counsellor leadership matters. Chapter 3 also highlights the gap in literature that calls for my study.

Chapter 4, 'Methodology', furthers the conversation on phenomenology started in this chapter. The chapter outlines the philosophy of phenomenology and discusses the influence of Martin Heidegger's radical ontology as a way to understand the openness for being human. After a review of how Heidegger's phenomenology connects to counselling there is an introduction to the hermeneutic circle as considered by both Heidegger and Gadamer. This is an important chapter in the context of my study as it unpins my lens into the lived experiences of the participants.

Chapter 5, 'Method' shows how I went about the study. It introduces van Manen's influence on the way to 'operationalise' phenomenology research. It follows the process of 'doing' from ethical approval, participant selection, the process of interview, how the essential themes were uncovered, writing up and a conversation on how to consider the trustworthiness of this study.

Chapters 6, 7 and 8 present my interpretations of the lived experiences of 12 counsellors becoming and being leaders. Chapter 6, 'Becoming: A Person Who Understands', brings attention to historicity and that the participants were showing signs of being leaders before they became a counsellor. Leadership was already-there. The chapter shows how the participants reflected upon their emergent possibilities with understanding in their always *Becoming*. Chapter 7, 'Seeing: Into the Heart of Things', shows how participants examine their lives with impressive self-awareness. It seems that being a counsellor has something to do with this reflexive capacity. The chapter shows how participants 'see' their counsellor-leader world-view evolving and revealed in a fluid experience of *openness-of-being*. Chapter 8, 'Counsellor-Leader: Care as a Way of Being Leaderful', shows how the participants embody their *leaderful presence*.

Chapter 6, 7, and 8 are the parts coming together and, when combined with chapter 9, form the whole. This weaving of a tapestry of understanding is an ongoing circular expansion connecting and considering the parts and the whole, and whole again to part, in an always ongoing experience (Crotty, 1998; Gadamer, 2013; van Manen, 1997).

Chapter 9, the whole: 'Weaving a Tapestry of Meaning', articulates the *meanings of becoming and being a counsellor-leader* uncovered in my study. This chapter also discusses what the possibilities of the study's insights might mean for counselling and counsellors. Opportunities for further research are suggested and the thesis ends, as it began, in reflection.

Chapter 2

Dwelling in Counselling Literature

He rangi tā matawhāiti;
he rangi tā matawhānui
A person with a narrow vision
has a restricted horizon;
a person with a wide vision
has plentiful opportunities

(Alsop & Kupenga, 2016, p. 27)

This chapter and the next (Chapter 3) are literature review chapters that ‘re-view’ literature with a hermeneutic phenomenological gaze (Smythe & Spence, 2012). The narrative flow of these chapters focuses on the study’s core question: *What is the experience of becoming and being a counsellor-leader?* The hermeneutic ‘re-view’ interprets an academic literature review in a different form in that it engages text as “a rich, complex array of meanings, all of which will be interpreted across gaps of understanding ... to provoke thinking” (Smythe & Spence, 2012, p. 14). Gadamer (2013) proffered that literature, as with other forms of art, “seems to be poetry alienated from its ontological variance. It could be said of every book ... [and any form of literature for that matter] – that it is for everyone and no one” (pp. 159-160). I take a poetic stance when reading literature, whether it be with a counselling or researching lens. As such many pieces of text become relevant to the horizons of my re-viewing. “To acquire a horizon means that one learns to look beyond what is close at hand - not in order to look away from it but to see it better, within a larger whole and in truer proportion” (Gadamer, 2013, p. 316). In immersing myself, prior to and through the course of this study, in the diversity of text and literature and conversation and hearing and writing and wondering and dwelling, these re-views of literature synthesise my thinking with other thinking already done. In offering my resulting thoughts I “encourage readers to [join me in] engag[ing] in dwelling, pondering, thinking and questioning” (Smythe & Spence, 2012, p. 14).

In order to consider both traditions of counselling and leading with some depth I have constructed two separate chapters to re-view this literature. I undertook a search of literature where I utilised a snowballing sampling approach to gather literature that was “responsive to the literature already obtained” (Aveyard, 2010, p. 82); that is, texts and readings I had gathered in the creation of my original doctoral proposal (PGR2) and my confirmation of candidature (PGR9). Although this approach is well-regarded as a way of gathering literature, the quality of snowballing is dependent on the quality of literature from the initial search. I searched professional literature electronically through the AUT and Victoria University of Wellington (VUW) online library platforms, principally accessing the EBSCOhost and Journals@OVID databases over the period of 2014-2017. Although I searched primarily for literature post 2000, I was open to older sources if they generated useful contribution my re-views. As counselling does have history and tradition that is important, I searched for and reviewed significant articles and counselling texts that have contributed to my understanding of this topic.

As this study is located in Aotearoa New Zealand and is about counselling-leading in this country I aimed to pay attention to this geography. That said, counselling is an international vocation and much can be learned from the experiences of others in the world.

On Counselling

This study is not a study of the art of counselling. It is a study of counsellors and their lived experiences of becoming and being leaders and leading. Thus acknowledged, the re-view of literature starts with a brief consideration of counselling because the participants *are* counsellors actively counselling. Their leading reflections are from this position. Counselling locates the study’s participants’ voices within their worldview and tradition. I contend this is exceptionally important contextually and usefully understood as foundational for the pages that follow.

Contemporary counselling emerged as a vocation, initially, from psychiatry and then through psychology as the talking cure developed through the early 20th century (Dryden & Mytton, 1999; McLeod, 2003). However, it can be tracked back to the 18th century where society began to respond “to the needs of people who had problems in their lives” (McLeod, 2003, p. 21). From this time, and in all likelihood pre-dating it, people with problems were cared for in a variety of ways determinant of the cultural understanding of the ‘ill’ (McLeod, 2003). Many healing traditions are part of the story of the development of counselling including: the village mystic, lay practice, church and ministry, education, and many other traditions of helping (McLeod, 2003). As psychiatry gained prominence Sigmund Freud [1856-1939], in particular, became an important figure in the emergence of the talking cure (Corey, 2001; Dryden & Mytton, 1999; McLeod, 2003). As the discipline of counselling emerged from the psychiatric medical forebear, it found a new home as a sub-set of psychology (Rogers, 1951; Yalom, 1980). As such, in some parts of the world, counselling is appreciated as an applied science as well as an art (McLeod, 2003). Indeed, this doctoral research in counselling is being conducted within a Health Science Degree. A major influence in the genesis of counselling as a separate and distinct discipline from that of psychology is Carl Rogers [1902-1987]. Rogers’ *Client-Centred Therapy* (1951) is a particularly influential work that has continued to maintain relevance to the various talking therapy disciplines (Corey, 2001; McLeod, 2003; Tudor & Worrall, 2006). Contributing to the humanistic-existential foundations of counselling, Rogers explored counselling as a practice, and the person of the counsellor (1951, 1980). This latter point is of much importance to my personal philosophy as a counsellor. That is, the acknowledgement that the person of the counsellor contributes immensely to the relationship of what is called counselling (May, 1989; Mearns & Cooper, 2005; Yalom, 1980). According to Dryden and Mytton (1999), Rogers espoused the view that human beings have an “innate ability to discover and develop our own inner resources and that we can use these resources to grow and mature into physically and psychologically healthy human beings” (p. 55). The capacity of discovery and development in a counselling relationship where there are two human beings, the client and the counsellor, is a relationship where mystical things can occur (Baldwin, 2000; Dryden & Mytton, 1999).

A Different Form of Dialogue

Counselling is a form of talking therapy that is different from 'normal' talking (Keithley et al., 2002; McLeod, 2003). Philosopher, educationalist, and activist Paulo Freire [1921-1997], although not a counsellor, clearly understands what 'different talking' means and how it matters. Different talking can be transformative for the human beings involved. In his *Pedagogy of the Oppressed* Freire (2001) delightfully encounters components of a 'different talk' as dialogue:

Dialogue ... requires an intense faith in man, faith in his power to make and remake, to create and re-create, faith in his vocation to be more fully human ... Faith in man is *a priori* requirement for dialogue; the "dialogical man" believes in other men even before he meets them face to face. His faith however, is not naïve. The dialogical man is critical and knows that although it is within the power of men to create and transform in a concrete situation of alienation men may be impaired in the use of power. Far from destroying his faith in man, however, this possibility strikes him as a challenge to which he must respond ... And that re-birth can occur. (pp. 90-91)

Freire's commentary is reflected within traditional counselling theorists' positioning of the dialogue that is 'different talk'. To engage in the 'talking cure' requires a faith in man that is, indeed, intense. I consider that the counsellor's internal frame of reference resides in this belief. Rogers (1951), I suggest, considers that dialogue from the counsellor's internal frame of reference includes, as far as he or she can, a deep understanding of:

the internal frame of reference of the client, to perceive the world as the client sees it, to perceive the client himself as seen by himself, to lay aside all perceptions from the external frame of reference while doing so, and to communicate something of this empathic understanding to the client. (p. 29)

The 'coming together' of both the counsellor's and the client's internal frame of reference that Rogers describes, is not simply dialogue that is speaking. This is where I believe counselling becomes the 'different type' of talk that is dialogue founded on an 'intense faith in man'. In being together, counsellor and client, under certain conditions, therapy or healing or change occurs (Rogers, 1951; van Duezen-Smith, 1988). Manthei and Miller (2000) wrote that for counselling to be effective it must become a "collaborative process of [a client] sharing ... thoughts, feelings, and experiences with someone [a counsellor] who is trained to be understanding,

insightful, analytical, reflective and skilled at ‘drawing [the client] ... out’ as they listen to [the client]” (p. 14). This further isolates counselling as a dialogue that is ‘different talking’. In being a collaborative experience, dialogue includes deep talking and active listening and meaningful understanding (Corey, 2001; Dryden & Mytton, 1999; Jungers & Gregoire, 2016; McLeod, 2003; Rogers, 1951; van Duerzen, 1988; Yalom, 1980).

Meaningful understanding is also a ‘different’ understanding. Mearns and Cooper (2005) suggested that for counselling to gain a certain ‘relational depth’ the counsellors need to “let go of ... [the] desire to *understand* the Other” (p. 115). They further this by illuminating that, in being a certain type of dialogue, within counselling “it may be perfectly possible to provide an intense human contact with the experiencing of the client that in itself creates a safety to explore without ever knowing what the client is talking about” (Mearns & Cooper, p. 115). Pearmain (2001) acknowledged the importance of listening in the dialogue. She wrote that the counsellor discovers how “to become accustomed to the melody of each client – the usual way they move and act and speak and the narratives they unfold” (p. 94). In this type of dialogue, attunement to the other is an aspect the counsellor must bring to the relationship.

Counselling is a Relationship

There are many different models of counselling, where “a *model* is defined as a collection of beliefs or unifying theory ... generally includ[ing] *techniques*, defined as actions that are local extensions of beliefs or theory” (Ogles, Anderson, & Lunnen, 2003, p. 202). The constant across the different models is in the acceptance of the importance of the counselling relationship. This is described as a common factor of effectiveness. Indeed, “the quality of the therapeutic relationship has been shown to be a significant determinant of beneficial outcome across diverse therapy approaches” (Bachelor & Horvath, 2003, p. 133). That is, there is another person in the room with the client/s. Clearly, the person who shares this space is the counsellor. The person who is the counsellor has a personal position in the world and his/her particular training will influence this worldview (Corey, 2001; Hubble, Duncan, & Miller, 2003; May 1989; McLeod, 2003; van Duerzen, 1988; Yalom, 1980). Dollarhide and Oliver (2014) contended that the humanistic-existential model has particular focus upon the

counselling relationship that has influenced most other schools of counselling and a “significant impact on the professional as a whole” (p. 213). Indeed, many counselling educators (Corey, 2001; McLeod, 2003; van Duerzen, 1988; Yalom, 1980) acknowledge that “humanistic therapeutic factors have been integrated into contemporary counseling practice and training irrespective of theoretical perspective” (Dollarhide & Oliver, 2014, p. 213) being taught.

Freire (2001) described how relationship is developed into something different through dialogue:

Dialogue cannot exist ... in the absence of a profound love for the world and for men. The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself. (p. 89)

The point I take is that counselling is a different relationship when emphasised by the component of love. Although not an attribute defined explicitly by all commentators, Rogers (1951) was very clear about the value of love in the relationship. He wrote that within the meaningfulness of therapeutic relationship the “client moves from experiencing himself as an unworthy, unacceptable, and unlovable person to the realization that he is accepted, respected, and loved, in this ... [different] relationship with the therapist” (Rogers, p. 159). Natiello (2001) also acknowledged “unconditional positive regard, ... [as] equivalent to non-possessive love” (p. 91). Rogers further quoted a colleague who said “the term ‘love,’ easily misunderstood though it may be, is the most useful term ‘to describe a basic ingredient of the therapeutic relationship’” (p. 160). We can only assume that in highlighting this comment, Rogers agrees with the hypothesis. Indeed, it has been said by a client of counselling, that counselling is a relationship of professional love (Williams, 2017).

Counselling is not only an experience that happens between two people (McLeod, 2003). McLeod (2003) contended counselling “is also a social institution that is embedded in the culture of modern industrialized societies. It is an occupation, discipline or profession of relatively recent origins” (pp. 4-5). Given it is a relatively ‘recent’ tradition, counselling continues to evolve both as a practice and a profession

(Bayne, Horton, & Bimrose, 1996). Counselling has new relationships to develop with self-regulation, research of counselling effectiveness, contribution to health care and social policy, the primary care and medical fraternities. These relationships may dictate how counselling navigates the direction of the many current and future changes the vocation needs to consider (Bayne et al., 1996; Hubble et al., 2003; Keithly et al., McLeod, 2003).

Locating Counselling in Aotearoa New Zealand

In locating counselling in Aotearoa New Zealand, Webb (2000) offered a valuable review and reflection into the history, culture, people, and future of professional counselling as the 21st century approached. Looking backwards to see the future, Webb considered the socio-political shifts and changes impacting upon the development and design of the vocation of counselling in Aotearoa New Zealand. In understanding the rapidity of change for the vocation Webb concluded:

Counselling itself is faced with re-affirming its empowering focus, with the client perceived as expert and the therapeutic relationship as central. A professional counselling association must pursue a careful line – maintaining the spirit of counselling in adverse times and mediating between its members and the social forces whose approval and support ultimately provide access to help for clients. (p. 314)

Acknowledging that ‘what counselling is’ has shifted dramatically for professionals, clients, and educators over a short period, partly due to the ‘popularity’ of counselling, Webb (2000) reflected that the identity of the vocation needs careful consideration as the future is entered. Manthei (2001), Manthei and Miller (2001) and, later, Miller (2011) also looked backwards and forwards and have brought together an extensive review of the journal articles and newsletters of the New Zealand Association of Counsellors (NZAC) from 1990-2009 as a way to see these horizons. Whilst the NZAC is not the only association for counsellors in this country, these reviews bring together some salient points as the vocation developed over this period in time. Manthei and Miller reflected that counsellors’ writing and research remains somewhat connected to international practices, theories’ and methods to “inform teaching and practice” (p. 21). However, there is some development towards locating the vocation as one from Aotearoa New Zealand. Literature has increasingly developed a “New Zealand

approach” (p. 21) with a selective and critical eye. They also found that it is becoming increasingly difficult to locate counselling literature as a “narrow specialisation” (p. 21) as counselling becomes increasingly interprofessional. Miller’s review of contents of the NZAC newsletter revealed the majority of submissions were related to professionalism issues, followed by regulation issues and the Treaty of Waitangi/Tiriti o Waitangi¹ (the Treaty) and bicultural issues. These topics *are* the core issues, especially for the period of 1990-2009, for Aotearoa New Zealand counsellors. Indeed, I suggest these topics remain key considerations for counsellors, especially members of the NZAC, and the counselling profession in Aotearoa New Zealand as of 2018.

Locating the Vocational Identity of Counselling

There is a richness to being a practising counsellor. Positionality is located and identified in the terms of both vocation and identity. The status of counselling in Aotearoa New Zealand has historically been marginalised within the health context due to the vocation being non-registered and not regulated (Crocket, 2014). This has positioned the vocation differently to other talking therapies in this country (Crocket, 2014). The debate within the counselling vocation over registration and/or regulation has been long and at times contentious. During the recent time of registration/regulation uncertainty Smith and Tudor (2015) contended that the effect of being outside of the registration context impacted on the counselling vocation’s confidence. They wondered whether counsellors are not “sufficiently confident in their own history, traditions, identity, and authority *to be*, and to be in the richness of their identity as independent professionals” (Smith & Tudor, p. 13). The various disciplines of talking therapies are becoming increasingly concerned with highlighting the differences between their professions, especially being clear about “who we are” and “what we do”; identity clarity becomes increasingly meaningful to counsellors (Dollarhide & Oliver, 2014).

¹ The Treaty of Waitangi/Tiriti o Waitangi is a group of nine documents. Together they represent an agreement drawn up between representatives of the British Crown and representatives of Māori iwi and hapū, as Aotearoa New Zealand’s founding document, was meant to be a partnership between Māori and the British Crown. Although it was intended to create unity, different understandings of the Treaty, and subsequent breaches, have caused conflict. From the 1970s the general public gradually came to know more about the treaty, and efforts to honour the Treaty and its principles expanded. Named after the place in the Bay of Islands in Aotearoa New Zealand where it was first signed on 6 February 1840, the Treaty was also signed at locations around the country over a seven-month period. (<https://nzhistory.govt.nz/politics/treaty/treaty-faqs#WhatistheTreatyofWaitangi>)

The development of a professional identity for counsellors is reflective of who counsellors are and how counselling is meaningful to them. It is important. Dollarhide and Oliver (2014) wrote that for counsellors “the search for meaning brings one into one’s profession, and, reflexively, the work itself creates new meaning for the worker. Furthermore, identity evolves from and is coconstructed in that work” (p. 203). The co-construction is important as it emphasises the meaningfulness of a vocation for the individual. A congruent and collective sense of professional identity provides individuals with a connection to a shared history, values unique to counselling, theories and professional activities, and collegial connectedness (Dollarhide & Oliver).

Defining a counselling identity has been well documented both in international literature (e.g. Dollarhide & Oliver, 2014; Hanna & Bemak, 1997; Mellin, Hunt, & Nichols, 2010; Owens & Neale-McFall, 2014) and in Aotearoa New Zealand literature (e.g. Kazantzis et al., 2009; Miller, 2013). General consensus is that professional identity is located in an “understanding of the counseling profession in conjunction with the counselor’s self-concept” (Dollarhide & Oliver, 2014, p. 204). Calley and Hawley (2008) and Hansen (2012) further articulated professional identity for counsellors as awareness of the essence of self, including a deep understanding of beliefs and values. Healey and Hays (2012) wrote that this awareness “enable[s] the articulation of occupational role, philosophy, and professional approach to people within and outside of the individual’s chosen field” (p. 55). This articulation establishes a base for collectiveness and what Miller (2013) highlighted as four themes that underpin the sociology of traditional professions: “expert knowledge; autonomy; a normative service orientation supported by a community; and status” (p. 3). These themes allow the profession to articulate its ‘location’. This is extremely important in the current climate in Aotearoa New Zealand where other related talking therapy professions have become ‘established’ in the health care environment. Counselling in the current context has a lot at stake: “not just relationships of trust, discretion and competence, but also autonomy and local knowledge” (Miller, 2013, p. 2). Twenty years ago, Hannah and Bemak (1997) wrote that the need for a recognisable identity was important and necessary for the vocation to isolate itself as a worthy competitor to psychology and social work for the provision of counselling services. In Aotearoa New Zealand this need remains. In 2016 self-regulation was ratified as a way forward

for the NZAC and its members; thus after many years of stagnation there is progress toward the practice of counselling developing an identity that gains recognition and differentiates itself against its competition. Equally, the differentiation will enable the development of interprofessional collaboration, where counselling can contribute at all levels to address the critical political, social and mental health problems affecting people (Mellin et al., 2010).

Professionalism and Regulation

Widely regarded as the primary voice for counsellors in Aotearoa New Zealand, the NZAC was established in 1974. Initiated as the New Zealand Counselling and Guidance Association it reflected the memberships primary group of educationally-focused counsellors. In 1990 the name of the association was changed to reflect the burgeoning membership of counsellors practicing outside education settings and in 1991 came the adoption of the association identity as being a bicultural entity: New Zealand Association of Counsellors - Te Roopu Kaiwhiriwhiri o Aotearoa. This brief history from the NZAC's website (<http://nzac.org.nz/history.cfm>) shows that counselling in Aotearoa New Zealand is a relatively new vocation, with rapid growth of participants – both counsellors and clients. Indeed,

from a beginning of 42 mostly school-based counsellors NZAC now represents approximately 2500 counsellors who work in education, health, justice and social welfare government agencies, community based social service agencies, Iwi Social Services, Pacific Island Organisations, private practice and a range of ethnicity specific helping agencies. (NZAC, 2017)

The rapid growth of counsellors mirrors growing demand from people wishing to access counsellors for counselling (Atherton & Tennant, 2012; Caleb, 2014). The growth has created some pressures from within and without (State Services Commission, 2017). Growth in service demand has challenged the vocation towards greater professionalism and accountability as well as workforce development pressures. In Aotearoa New Zealand this challenge has been never more present than now (Crocket, 2014; NZAC, 2017a; Tudor, 2011, 2013).

The NZAC is in its infancy in the development of self-regulation and how it will be understood internally and externally after the membership voted for the new

regulatory structure in 2016. As previously acknowledged, the question of regulation has a long history reaching back into the 1970s (Crocket, 2014; Manthei, 2011; Miller, 2013). In recent times the question of regulation versus registration grew in importance for NZAC members. Cornforth (2006), Crocket (2014), Smith and Tudor, (2015) and Tudor (2011, 2013), amongst others, contributed to a robust debate on the best regulatory position for counselling in Aotearoa New Zealand. The NZAC executive welcomed the process and the resultant outcome of self-regulation being voted in by membership. The executive's position is that with self-regulation, the "profession 'owns' the profession and acts for members and their clients, collaborating on standards for the profession with recognition of and responsibility to Treaty of Waitangi" (NZAC, 2017a). In his salient article *Be careful what you wish for*, Tudor (2013) supported the assertion in that "it is only the counselling profession and, notably, the NZAC, which stands for, and has the opportunity to stand for, a professional integrity – for counselling, for counsellors, and for clients – to continue to associate freely, free from state control" (p. 62). The process toward the full implementation of self-regulation is being implemented as I write this re-view. Therefore, writing this re-view is to "take on history without the benefit of hindsight: what we are trying to chronicle is still going on" (Frankland, 1996, p. 25). Self-regulation is a significant moment in counselling's identity development in Aotearoa New Zealand and it is a bold move toward becoming a profession with an individual identity. The history is contextualised by the fact that other related professions "psychology, psychotherapy and social work have sought statutory registration, [while] counselling has resisted it" (Miller, 2013, p. 2). This has meant that counselling, as a viable contributor to health care in Aotearoa New Zealand, is facing both opportunities and risk. Indeed:

it is not overstating the matter to suggest it ... [has been] a vulnerable time for the profession ..., with the epidemic of mental health distress, that counsellors have an opportunity to be a valuable workforce to help people in distress, but equally risk being left behind. (Smith & Tudor, 2015, p. 11)

The risk for the vocation, as Miller (2013) contended, was "how the ideology of professionalism was initially used 'from within' to advance ... counsellors' sense of professional identity but how organizational forces external to the group ... imposed

regulatory standards” (p. 5). What actually happened was that counsellors were excluded from some government funded counselling, and the aforementioned related professions have been preferred as the providers of counselling. Indeed, there are a number of recent examples of this happening (personal experience). Self-regulation is likely to mitigate this continuing. Therefore, counselling may be provided in such settings by counsellors (Smith & Tudor, 2015).

Self-regulation of any kind posed challenging questions for the NZAC on partnership, the ethic of social justice, caring, conformity, oversight, and autonomy (Cornforth, 2006; Crocket, 2014; Smith & Tudor, 2015; Tudor, 2013). These questions challenged ‘who’ counsellors are and ‘how’ they go about what they do. The NZAC’s philosophy is that counsellors:

- Provide individuals, families, groups and institutions with expanded or alternative perspectives and choices.
- Foster personal and social conditions in which client growth and development can occur.
- Encourage, support and challenge clients to translate their enhanced awareness into actions which increase a sense of worth and mastery.
- Offer leadership in the area of human relationships with awareness of and respect for difference.
- Advocate for those who are disempowered. (NZAC, 2017b)

It is clear that the NZAC, in explicitly highlighting leadership and advocacy as expected activities of counsellors, are posing questions to the membership about building a profession from the vocation in Aotearoa New Zealand. This mirrors international and local literature that has placed importance on the development of counselling’s ‘identity’ as a profession (Bayne et al., 1996; Kazantzis et al., 2009; McLeod, 2003; Miller, 2013; Owens & Neale-McFall, 2014; Stanely & Manthei, 2004; Woo, Heinfield, & Choi, 2014). Similarly, the explicit expectation that counsellors will develop enhanced awareness of self, other and human relationships brings an emphasis and understanding of the importance of self-development of the individuals within the counselling workforce (Bayne et al., 1996; Manthei & Miller, 2000; Miller, 2011; Wosket, 1999). This latter point directs this re-view towards something unique about counselling in Aotearoa New Zealand (Crocket, 2013; Lang, 2005).

Locating Counselling in Aotearoa New Zealand as Bicultural

The NZAC has a respectful and deepening relationship with the Treaty. It is of primacy to the membership and working culturally is a key competency of any counsellor who is a member of the NZAC. Being bicultural as represented by the Treaty is unique and specific in Aotearoa New Zealand. A significant relationship exists between tangata whenua² and biculturalism. Counselling in Aotearoa New Zealand has a developing identity from “two cultures and the tensions between them” (Staniforth, 2010, p. 4). In locating the history of counselling as bicultural it is important to acknowledge that “counselling has been seen to come out of a strong Western perspective that has not been consistent with many of the important concepts within Te ao Māori” (Staniforth, 2010, p. 8). However, the NZAC constitution does acknowledge the obligation to the Treaty, clearly stating the objective: “To promote effective counselling services that are consistent with responsibilities under the Treaty of Waitangi” (NZAC, 2017). And in the NZAC code of ethics:

This Code needs to be read in conjunction with the Treaty of Waitangi and New Zealand law. Counsellors shall seek to be informed about the meaning and implications of the Treaty of Waitangi for their work. They shall understand the principles of protection, participation and partnership with Māori. (NZAC, 2017c)

The relationship with the Treaty was highlighted and utilised as a way to discern the appropriateness between state registration and self-regulation of the vocation (Crocket, 2013; Miller, 2013; Smith & Tudor, 2015; Tudor, 2013). Crocket (2013) was clear that “to understand the meaning and implications of the Treaty for counselling practice in Aotearoa New Zealand it is important to consider the beliefs and motivations that led to its writing and signing, and the meanings that developed around it subsequently” (p. 55). Here, Crocket is connecting back to the philosophy of the NZAC in that in order to lead and advocate effectively, awareness with understanding constructs meaning itself; in particular awareness with one’s own cultural positionality. He went on to write:

² Local people, hosts, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried. (<http://maoridictionary.co.nz/search?keywords=tangata+whenua>)

In seeking the meaning of the Treaty of Waitangi for counselling practice it is important to be aware of the different meanings held at different periods of history and held differently by iwi and the Crown. Today the meaning of the Treaty is still contested; it is undecidable. However, the events of the last four decades have returned the Treaty to the centre of national life, and the response by social practice organisations and professional associations to those shifts has made it clear that counsellors need to be individually bicultural to some degree. (Crocket, p. 64)

The importance of the connection to the Treaty and the awareness of how counselling can lead in the cultural space is crucial in the building of identity for the NZAC. As the Association that leads the largest membership of counsellors in Aotearoa New Zealand, a bicultural country, the responsibility is clear for members and leaders of the NZAC to acknowledge and understand the contested differences in the English and Māori versions of the the Treaty. This responsibility, as Crocket (2013) identified, signifies that: “Partnership, protection, and participation are only possible within effective relationship” (p. 64). Of course, being bicultural reminds us that two cultures exist in the relationship (Crocket, 2013; Lang, 2005). So, for all people in this bicultural relationship “our personal response to the meaning of the Treaty is shaped by our cultural identity and how the identity arises from, or relates to the Treaty” (Crocket, 2013, p. 62). This is a position of great importance to members of the NZAC, and more generally the populace of Aotearoa New Zealand. Indeed, the NZAC has a significant and important representation from both local and national Rōpū³ which is integral towards the actuality of being a bicultural membership. Since the 1970s the government of the day, on behalf of the population, has been engaging in negotiations to honour the Treaty. Although much has been gained over this time, Lang (2005) reminded us that in Aotearoa New Zealand “we do not yet live in a post-colonial world” (p. 569). Therefore, the challenge for counselling is to understand the influences and structures that remain entrenched as a result of over a century and a half of colonialism. Especially those that maintain aspects of inequity and discrimination (Crockett, 2013; Lang, 2005).

³ Rōpū is a group of people working together for a purpose
([http://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=r oopu](http://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=r%20opu))

Lang (2005) wrote specifically of this in a case study of the NZAC as an agency of colonialism. He acknowledged the strides that the NZAC has made towards 'decolonialism', which he defines as:

the work that the colonizers of indigenous people need to do, both internally and in amending systems, to rid themselves of vestigial control and domination. This often subconscious, form of oppression frequently exists within colonizers' hearts and minds and within their organizational systems. In as much as counselors are typically members of the dominant colonizing group, the same is likely to apply to them. (Lang, p. 559)

Lang (2005) contended that the NZAC as an institution is actively 'decolonising' and acknowledged the centrality the members of the association are making towards the very nature of being bicultural. To that end the NZAC "continues its own journey of decolonialisation as part of its process of reformation as a bicultural partner rather than as an agent and product of colonialism" (Lang, p. 561). This movement of decolonising is political in nature, an act of activism, and is reflective of the NZAC's position towards autonomy and self determination as manifested in the positioning of being self-regulated: in other words, the NZAC determines the NZAC's direction (Crocket, 2013, Tudor, 2013).

On the Person of the Counsellor

The Humanistic-existential Worldview

As noted earlier in this chapter there are many models of counselling, each with its unique beliefs and values. I am drawn in my practice to humanistic-existential ways of considering myself, the client in front of me and the questions that are raised in the relationship, and as such this is the focus of this re-view. Humanistic-existential counselling brings together some assumptions. Humanistic and existential worldviews are similar, in particular on how the client/counsellor relationship is seen as the core of counselling effectiveness. Corey (2001) wrote, "the phenomenology that is basic to the existential approach is also fundamental to person-centered theory [humanism]" (p. 172). Congruently, Tudor and Worrall (2006) contended that Rogers "articulate[d] a thoroughly phenomenological perspective" (p. 28). Both humanism and existentialism "focus on the client's perceptions and call for the therapist to enter the client's

subjective world” (Corey, 2001, p. 172). However, there are differences. In the main it is in the position on the emphasis of how we make meaning. Existentialists consider that anxiety provokes the potential for growth, which is a normal condition of living and is the ingredient towards making meaning (Corey, 2001; May, 1989 van Duerzen-Smith, 1988). Humanists, on the other hand, consider that each human-being has natural potentials for self-actualisation toward meaning (Corey, 2001; Rogers, 1951). Greening (2006) identified and brought together basic humanist-existential tenants that reflect the combined worldview:

1. Human beings supersede the sum of their parts. They cannot be reduced to components.
2. Human beings have their existence in a uniquely human context, as well as cosmic ecology.
3. Human beings are aware and aware of being aware – i.e., they are conscious. Human consciousness always includes an awareness of oneself in the context of other people.
4. Human beings have some choice and, with that responsibility.
5. Human beings are intentional, aim at goal, are aware that they cause future events, and seek meaning, values, and creativity. (p. 239)

Humanistic-existential counsellors accept that the worldview of the counsellor is founded upon the tenets Greening provides. van Duerzen-Smith (1988) wrote that the counsellor is guiding a “philosophical investigation ... where the counsellor ... functions as a mentor in the art of living” (p. 28). Rogers (1951), in considering the counsellor as a human being clearly saw that the counsellor is a “part of the human equation [of counselling]. What he [or she] does, the attitude [she or] he holds, his [or her] basic concept of [her or] his role, all influence therapy to a marked degree” (p. 19). Yalom (1980) considered humanistic-existential counsellors as being involved in a “*dynamic approach to therapy*⁴ which focuses on concerns that are rooted in the individual’s existence” (p. 4). Humanistic-existential counsellors thus draw upon a worldview that has:

Humanistic beliefs about people-in-context [which] include an emphasis on human complexity. Holism, and the irreducibility of the individual; a sense of developmental and teleological purpose and active construction of meaning in one’s life, resulting subjective meaning systems and a multiplicity of

⁴ For the purpose of this thesis the use of the words psychotherapy or therapy is interchangeable for counselling. Equally the use of the words psychotherapist or therapist is interchangeable for counsellor.

perspectives; the dignity of each person; taking responsibility for one's life and human creativity, highlighting the wellness orientation and self-actualizing potential of each person embedded within the social/community context of humans. (Dollarhide & Oliver, 2014, p. 204)

Dollarhide and Oliver (2014) conceptualise humanistic-existential counsellors as being focused upon work with their clients that is "concerned with personal meaning, the congruence of both the client and counselor to foster a relationship capable of trust and growth, ... [in] an environment conducive to both self-directed change and the individual living a fully ... human life" (p. 210). Humanistic-existential counsellors develop a focus within the work with their clients on "the self-actualizing quality of the person, a concern with process rather than the structure of personality change, ... a focus on the inner phenomenological world of the client, and an emphasis on the immediacy of the therapist's presence and attitudes" (Baldwin Jr, 2000, p. 54). Kottler (2003) acknowledged that being a humanistic-existential counsellor "involves the process of becoming more aware. It is not necessary to do anything in our lives, to alter our style of helping. Rather, we can be more aware of ourselves as we are. This ... involves recovering our own vision" (p. 256). Represented is the fact that it is in most ways the quality of the counsellor that enables possibilities for change for the client. Indeed, Bugental felt that when working in a visioned manner and when congruent in worldview, his work as a counsellor is an "arena for my creativity, and endless raw material to feed it. It is the source of anguish, pain, and anxiety – sometimes in the work itself, but more frequently within myself" (cited in Kottler, 2003, pp. 149-150). Yalom (1980) considered that creativity is the expression of the 'real thing'. He wrote that although counselling has a range of:

formal texts, journal articles, and lectures [that] portray therapy as precise and systematic, with carefully delineated stages, strategic technical interventions, the methodological development ... and a careful, rational program of insight offering interpretations. ... I believe deeply, that when no one is looking, the therapist throws in the "real thing". (Yalom, p. 3)

What are the 'real things' that are thrown in? Yalom (1980) went onto to write that these are indefinable; however, he feels the 'thrown ins' include such qualities as "compassion, 'presence', caring, extending oneself, touching the ... [client] at a profound level, ... [and] – that most elusive one of all – wisdom" (p. 4). These

'ingredients' are not explicitly taught and only written about in a limited way (Geller & Greenberg, 2012; McLeod, 2003; Smith, 2006; Rogers, 1951; Yalom, 1980). Yet they are how a client experiences the being-of-the-counsellor in the relationship of counselling. Hubble et al. (2003) also wondered that if counselling works, and they consider, based on evidence that it does, then, what are the factors or ingredients that are needed to be known beyond the 'bells and whistles' of particular counselling modalities? This question takes us back to the nature of the therapeutic relationship. Most often it is accepted that the relationship is where the counsellor works differently to other forms of dialogue or 'being together' in social relationships or as a healing activity (Corey, 2001; May, 1989; McLeod, 2003; Mearns & Cooper, 2006; Rogers, 1951; van Duerzen-Smith, 1997; Wosket, 1999). Clearly counselling involves more than one singular client and it is also the case that the effectiveness of the therapeutic relationship is influenced by a plethora of 'client-related' factors (Hubble et al., 2001; Manthei, 2016). However, it is 'who' the counsellor is in therapeutic relationship that seems to matter most.

May (1989) considered the basic worldview of the counsellor impacts upon the relationship and that the depth of a counsellor's awareness of self is vital:

In the first place, the counselor must understand the particular form of ... [the] neurotic pattern takes in his or her own personality. This very understanding will go far toward clarification, and certainly it will illuminate the quirks in one's self against which one must guard when counseling others.... In the second place, the counselor needs to develop ... the *courage of imperfection*. This means the ability to fail.... In the third place, the counselor needs to learn to *enjoy the process* of living as well as the goals.... In the fourth place, let the counselor be sure he or she is *interested in people for their own sakes*. (pp. 142-143)

Although written many years ago, May's description of the value in 'knowing thy self' aids in the positioning of worldview as a pertinent starting place to become a counsellor. It is from the awareness derived from self-understanding that the counsellor steps into being-a-counsellor and joins his or her clients in a counselling relationship (May, 1989; Rogers, 1951; van Duerzen-Smith, 1988; Yalom, 1980).

Embodiment of Worldview

Paul Tillich (1952) described existentialism as the “expression of the most radical form of the courage to be as oneself” (p. 125). I consider that this positioning is what differentiates the humanistic-existential counsellor from counsellors using other models of counselling. This worldview is that “rather than seeing counseling as a set of techniques or tools, humanistic counsellors see themselves as instruments of healing for the client” (Dollarhide & Oliver, 2013, p. 205). This is not egotistical. Rather it reflects that a counsellor with self-awareness of his/her own worldview provides possibilities different from that of counsellors reliant upon techniques. When reliance on technique is reduced then the intimacy of the therapeutic relationship is enhanced. Intimacy is a desirable state within the counselling relationship that counsellors must be able to reach in order to embody their worldview position and their own identity of counsellor (Russell, 1999). Groth (2001) suggested this embodiment is enhanced if the counsellor is able to promote the intimacy of availability in order to “live though our present, the temporal dimension that always anxiously edges us ahead into the future. We are always slightly *en avant* ourselves; and without that edge, we are not fully alive” (p. 94). Groth is stating here that with the ‘edge’, meaning comes to our living and grounds self into a world that comes ‘alive’ in actual lived experience. What he is elucidating is that in the embodiment of an, in this case, existential approach to counselling, he understands that his:

approach leads away from the naturalistic, it leads me more and more toward nature. I think this is so because after looking for a long time for my existence inside, where the self was said to reside, I have found it out there, among things, between us. (Groth, p. 96)

In relationship is where Groth (2001) reflects that he finds himself. However, concurrent with developing an intimate space, the counsellor must maintain a necessary distance from the client to preserve both counsellor and client’s inner integrity (van Deurzen-Smith, 1988). The counsellor cannot lose himself or herself in the relationship. This circles us back to the importance of self-awareness. The counsellor must be able to be close to another human-being, in an intimate relationship toward healing and helping, whilst remaining true to herself or himself

(van Deurzen-Smith, 1988). In embodying a worldview, one must be able to 'see' this differentiation.

Self Awareness

Counsellors benefit greatly in the embodiment of being-a-counsellor through their process of personal growth. Professional and ethical self-reflection is a responsibility counsellors have toward themselves and their clients (Pompeo & Heller Levitt, 2013; Rosin, 2014; Sperry & Shafranske, 2005). It takes the counsellor into a different level of self-awareness from that of everyman and enables access to positionalities of genuineness and congruence. Counsellors purposely bring introspection towards acquainting themselves with their worldview (Billon, 2016; Klepper & Bruce, 2011; Pompeo & Heller Levitt, 2013; Rosin, 2015; Sperry & Shafranske, 2005). The importance of a counsellor being self-aware needs to be emphasised, especially as a participant in the counselling session. Self-awareness enables a counsellor to sit in a counselling session where "powerful emotions may be evoked" (Pompeo & Heller Levitt, 2013. p. 81). When a counsellor is aware of his or her worldview, he or she may be able to experience the therapeutic relationship with a clearer sense of his or her positionality and how he or she may contribute to and, at times, manage the dynamic of the counselling interaction (Pompeo & Heller Levitt, 2013).

Sperry and Shafranske (2005) explored 'soul' as a way toward being self-aware of what moves ones-self. They suggested that the:

Soul reminds us that there is a deeper, more primordial world than our logical processes. We know the soul when we are stirred by a poem, moved by a piece of music, touched by a painting. Soul is the deep resonance that vibrates within us at such moments. (Sperry & Shafranske, p. 137)

This description of soul reflects to me the vitality and creativity self-awareness promotes as possibility. Klepper and Bruce (2011) suggested the "core of our being" (p. 133) is for most people outside our consciousness and as such "who we are and who we might become" (p. 133) can be elusive. However, counsellors who nurture their own Being through training, self-therapy, supervision, and other reflexive experiences will reap the benefit of developing self-awareness and "self-identity and an

understanding of the emotions that support it” (Andenoro, Popa, Bletscher, & Albert, 2012, p. 103). These foci are intrinsic in the development of a way of Being and as such are the core activities in the counsellor’s journey toward becoming a counsellor. Counsellors engage in nurturing the self and are adept in gaining a sense of self beyond the superficial (Klepper & Bruce, 2011).

Counsellors learn and gain self-awareness through the experience of the everyday when being with clients, along with the experiences of their training, personal therapy, and clinical supervision. With an embodied position and the experience of connecting with others in relationship, self-awareness deepens and enhances at “physical, emotional, and cognitive levels” (Klepper & Bruce, 2011, p. 143). Indeed, this “personal growth enhances self-awareness and actualization, thus helping ... counsellors to be creative, loving, thinking, desiring, and active” (Klepper & Bruce, 2011, p. 132). Not only is counsellor self-awareness beneficial for improving the practice of counselling, it is also closely associated with making better professional decisions (Rosin, 2015).

Wisdom as a Benefit of Being Self-aware

LeBon (2001) suggested that the Greek philosopher Aristotle (384-322 BCE) has provided a way for counsellors to consider wiseness. LeBon connected the concept of *phronesis* or practical wisdom to the ethical underpinning of being a counsellor. The virtue of practical wisdom allows counsellors to consider and “appreciate important features of a particular situation and have the practical wherewithal and ability to carry out means-end reasoning to do the right thing” (LeBon, p. 59). This is an ethical positionality. He wrote that ethics is “concerned with working out how to be a good person, not how to do the right thing ... [as a] good person will naturally do the right thing” (LeBon, p. 58). The good person is self-aware of their values and beliefs and how to use this awareness to be ‘good’ (LeBon). Aristotle, LeBon told us, suggested practical wisdom is a position of self-awareness that helps counsellors recognise “that doing the right thing involves not just knowing what in general is the right thing to do ... but also being able to apply this knowledge to particular situation” (LeBon, p. 59).

Presence

The presence of the counsellor in and of itself can be therapeutic and healing for the client (Geller & Greenberg, 2012; Rogers, 1980; Smith, 2006). Intrinsic to the counselling encounter, Orbanic (1999) suggested that the “artistry of the therapist finds its origins in the therapist’s authentic presencing of self and in the philosophical assumptions that constitute the therapist’s perceptions of human beings” (p. 143). I think Buber (1958) described this experience of presencing as “all real living occurs in meeting” (p. 25). van Deurzen-Smith (1997) reflected that when we are “intrinsically connected in the world and [the] persons in it, ... we generate a different self in accordance with the way in which we encounter these things and people” (p. 74). In an interview with Baldwin (2000), Rogers discussed noticing something important:

In using myself, I include my intuition and the essence of myself, whatever that is. It is something very subtle, because myself as a person has a lot of specific characteristics that do not enter in as much as just the essential elements of myself. I also include my caring, and my ability to really listen acceptantly. I used to think that was easy. It has taken me a long time to realize that for me, for most people, this is extremely hard. To listen acceptantly, no matter what is being voiced, is a rare thing. (p. 30)

Presence is the essence of relationship. The relationship has a factor that is desirable towards the uniqueness of the encounter. Here we come back to intimacy (Russell, 1999). Intimacy is a desirable state of the counselling relationship and has been described as where the relationship is of the highest value (Rogers, 1951; Russell, 1999). This suggests a particular type of person is in the position of the counsellor. Mearns and Cooper (2005) understood this as counsellors needing to “be close to their own personal depths” (p. 137). Knowing one’s own sense of existence and the elements that are meaningful in one’s existence deepens the experience of being-a-counsellor (Mearns & Cooper, 2005; Spinelli & Marshall, 2001). In expressing self-as-counsellor, counsellors are in effect using their ‘self’ in an embodied way for relationship. To do this safely, in the context of counselling, the counsellor will have reached depths of self-awareness that enables a certain type of presence that, in Rogers words “is a rare thing” (Baldwin, 2000, p. 30).

My previous research on therapeutic presence uncovered that the notions of *“authenticity, preparation, and use of the self* are not new in isolation; however, ... *when considered in combination* ... these factors or qualities can offer counsellors a position to consider the embodiment of presence” (Smith, 2006, p. 83). Geller and Greenberg (2012) remind us of Rogers reflection of “presence as the essential process in therapeutic relating” (p. 17). Geller and Greenberg understood that therapeutic presence is only enabled when there is “a careful balance of contact between the therapist’s own experience and the client’s experience, while maintaining the capacity to be responsive from that place of internal and external connection” (p. 55). The point of contact is where Rogers reflects on his presence:

I would put it that the best of therapy sometimes leads to a dimension that is spiritual, rather than saying that the spiritual is having an impact on therapy. But it depends on your definition of spiritual. There are certainly times in therapy and in the experience I have had with groups where I feel that there is something going on that is larger than what is evident. I have described this in various ways. Sometimes I feel much as the physicists, who do not really split atoms; they simply align themselves up in accordance with the natural way in which the atoms split themselves. In the same way, I feel that sometimes in interpersonal relationships power and energy get released which transcend what we thought was involved. (Baldwin, 2000, pp. 35-36)

Rogers reflection amplifies the power of being-there in relationship fully. His reflection on this experience as a spiritual one is akin to a sacred story. ‘There is something going on that is larger than what is evident’ is a useful descriptor of the immediacy of counselling as relationship. The counsellor as a person who is intimately present in the therapeutic relationship creates possibilities. Of those possibilities, “the most precious gift we can offer others is our presence. When our mindfulness embraces those we love, they will bloom like flowers” (Hanh, 2007, p. 20). Counsellors are positioned to enable such a rare experience for others, and themselves.

Summary

Globally, counselling has a rich and long tradition. The history and traditions are of value in deepening the understanding of the current study’s purpose. Counselling is a ‘different form of dialogue’ that is a wonderful invention for human-beings given the

complexity of being alive. It emerged in the 20th century as a way for people to consider and talk about their distress or problems. The humanistic-existential way of counselling brings together thinking from the humanistic movement and existential philosophy. The therapeutic relationship is central to the quality of healing that emerges from a counsellor and client engaging in counselling dialogue. Carl Rogers, in particular, is influential in the focus on the quality of the encounter. In developing client-centred therapy he emphasised aspects of the counselling relationship that have been adopted by many counsellors regardless of their model of practice. This emphasis is as strong in Aotearoa New Zealand counselling practice as anywhere in the world. Counselling is a young vocation in this country, however an identity is being developed with recent focus upon professionalism, self-regulation, and the understanding of the strength of being bicultural. As the vocation strengthens its identity there will be increasing opportunity for counselling to have influence on the social, health, and political landscapes. Such opportunity will be, I argue, beneficial to society in general.

The person of the counsellor is special. As people who engage with people, counsellors enable possibilities for clients to heal by the unique combination of qualities of, and I reuse an earlier quote from Yalom (1980), “compassion, ‘presence,’ caring, extending oneself, touching the ... [client] at a profound level, ... [and] – that most elusive one of all – wisdom” (p. 4). Counsellors with self-awareness have a presence that is connected to soul work and the spiritual. Who they are as a person is clearly a range of peoples. However, counsellors have a tendency to ‘know thyself’ as an aspect of their training, supervision, and own personal counselling. In the strength of self-awareness counsellors have the possibility to contribute to their clients’ well-being and to society by the weaving of their interpersonal strengths. This integrated strength, understood through their particular worldview, can be embodied as the possibility of therapeutic presence.

Chapter 3

Dwelling in Leadership Literature

Waiho rā kia tū takitahi
ana ngā whetū o te rangi
Let it be one alone
that stands among the
other stars in the sky

(Alsop & Kupenga, 2016, p. 53)

In this second chapter of re-viewing literature, the focus is on leading. The matter of 'leadership' gives rich literature as much is published on this topic, especially with regards to leading within the 'organisation'. Indeed, Ford, Harding and Learmonth (2008) suggested that more than 10 articles on leadership are published daily in the United Kingdom alone – and that was some 10 years ago! The breadth of literature is astonishing, suggesting that leadership is a 'complex phenomenon' (Germain, 2012) or even a 'supercomplex phenomenon' (Block, 2014). Block (2014) is describing a perspective that views leadership as something that happens in "dynamic environment[s] that are enigmatically laced with intricacies and complexities" (p. 233). As far back as 1985, Bennis and Nanus considered that there were so many conflicting leadership theories that the phenomenon was theoretically 'bewildering'. Further they noted that vast amount of literature on "leadership is often as majestically useless as they are pretentious" (Bennis & Nanus, 1985, p. 20). Block and Estes (2011) considered the complexity within the plethora of literature by writing:

it is complicated to separate out the phenomena and frameworks of meaning in the world of [leadership] supercomplexity – frameworks that jar with one another and compete for legitimacy in the world have changed the face of [leadership] as we know it. (pp. 192-193)

Within the abundance of leadership literature, it seems, is an array of research and opinion that is both complimentary and confounding.

Leadership and being a leader are terms often conflated in the literature and, as a result, become indistinct and ambiguous. While my study is on becoming and being a leader, in order to understand this, I contextualise it with reference to leadership. Language is sometimes inadequate to fully explain, and I contend this is so, at times, with regard to the vast amount of narratives used to define leadership. Leadership, as pertaining to my study, is leadership that is experienced as collaboration; leadership in this sense could be understood equally as agency or efficacy. Leading and leadership defy position, although includes position and positionality to influence. As with the previous re-view chapter, in which I positioned counselling and counsellor with some separation, I do the same in this chapter, bringing some separation between leadership, being a leader, and counsellor-leaders.

The literature revealed in this chapter follows the path of the previous chapter and, again, is selected from the breadth of material to “encourage readers to [join me in] engag[ing] in dwelling, pondering, thinking and questioning” (Smythe & Spence, 2012, p. 14). The questioning is contextualised on my reading and interpretation of the literature and as such, and from a hermeneutic perspective, my “historically effected consciousness is an element in the act of understanding itself and, ... is already effectual in *finding the right questions to ask*” (Gadamer, 2013, p. 312).

This chapter will re-view leadership in general with an eye to traditional leadership literature, followed by an exploration of being a leader. The variety of contexts in which counsellors have the potential to lead is the next area of re-view. In concluding, the re-view will examine counsellor-leaders as an under examined phenomenon. The gap in the literature will be revealed.

On Leadership

In their book *How to be a Leader* Bjergegaard and Popa (2016) wrote that “fundamentally ... we step up or we don’t. Leadership is a choice, not a position” (pp. 9-10). Their proposition is that all people have the “potential to be wise, compassionate and impactful leaders” (p. 13). Gardner (1990), steps us back a little

when he suggested that, “the first step is understanding. The first question [about leading] is how to think about leadership” (p. xviii). There are multiple ways to think about leadership and the variations within theories and styles. Whilst interesting in its variety, it can be confusing and detract from the core of the experience of being-a-leader. Stanley (2011) cautioned that “many different and sometimes opposing definitions have evolved and exist ... [which] could easily lead to confusion or unsettle our concept of leadership” (p. 29). Ford et al. (2008) conducted a review on the narrative of leader identity in *Leadership as Identity* and reflected that, “we can only understand what is meant by leadership through the language that is available to us to think about it” (p. 50). In other words, thinking ‘about’ it helps us to understand who we are as a leader and how we go about leading. While this supports Gardner’s proposition, I reflect that thinking must be connected in some way to action as promoted by Bjerregaard and Poppa (2016). In the end it is what presence exudes from our being along with what we do that dictates whether others consider whether we are leading.

My research question seeks to engage in leading from a ontological perspective: Who am I as leader and How do I understand this aspect of self as a way of being? Thinking as a way to understand when to ‘do’ leading and ‘in what form to do leading’ is a phenomenon to understand (Smith 2015; Smythe & Norton, 2011). By doing leading, language will be uncovered from where one can understand where to focus efforts in leading terms (Ford et al., 2008). This context will provide the way in which to understand being-a-leader and ways of thinking about leadership theory. Indeed, Bjerregaard and Popa (2016) in considering the shape of leading in the future acknowledged “as our context changes, so must our leadership practices” (p. 13). Considering the shape of the future also helps construct a narrative on how to converse about the way we understand leading as a practice now (Smith, 2015).

Certainly, the depth of leadership research and theorising proposes that there are many ways to think about leading as a group of universal principles within the broader human context. (e.g. Bjerregaard & Popa 2016; Ford, et al., 2008; Gardner, 1990; Stanley, 2011). This said, there does not appear to be one definitive way (Ford et al., 2008; Stanley, 2011). Traditional examination of leadership attempts to “standardize

the leadership phenomena ... the ultimate aim of which has been to seek objectivity and generalizability” (Fusco, O’Riordan, & Palmer, 2015, p. 69). Notwithstanding this rich and evolving body of literature, what is “missing is the voice of the [leader] and their own interpretations of leading” (Fisher & Robbins, 2015 p. 285), which suggests that whilst there is plentiful research on leadership as a role, the ontological study of it is useful and helpful toward revealing the experience itself.

Leadership as a Phenomenon

Whether leadership is a behaviour, a trait, or a skill has long been the focus upon understanding leadership within literature and research (Germain, 2012). Leadership considered as a phenomenon to research is a way to understand “its enigmatic and fluid nature ... [ensuring] theories are living theories that change in an ever-dynamic world” (Block, 2014, p. 243).

There are multiple frameworks of meaning that underpin leadership (Block, 2014); however, it could be argued that there are some necessary behaviours required of the leader in the act of leadership. Ladkin (2008) has whittled these behaviours down to the leader ‘creating and imparting’ a ‘vision’. She added that the leader “motivates or directs followers ... [and] enables followers to achieve higher aims” (Ladkin, p. 31). To do this Ladkin suggested the “leader acts as an enabler, facilitating followers’ purposeful action by removing obstacles or providing necessary resources” (p. 31). Barker (1997) argued most definitions of leadership in literature attempts to offer interpretation on the “knowledges, skills, abilities, and traits ... [that underpin] the ‘process’ of leadership” (p. 344). The perspective that Leadership is performed by the leader evokes Ladkin’s notion of ‘beautiful leadership practice’. Ladkin described ‘beautiful leadership’ as needing three qualities embodied by the leader:

1. Mastery: Of one’s own context and the self and the here and now possibilities of displaying expertise.
2. Coherence: Congruence expressed through aligning message and purpose. Authentically attending to what one says and the way one says it.
3. Purpose: Focus toward the goal where to which leading is directional. “Is the goal one that serves the best interests of the human condition? In fact, is the goal itself ‘beautiful’? In this way leading beautifully brings into play the ethical dimension of a leader’s endeavor.” (p. 33)

Karp (2013) would describe these acts of leadership as 'subtle'. The everydayness of leadership is dynamic and expanding as an experience. The subtleness within and without the acts of leadership is always developing and evolving. Wood (2005) argued that "nothing in our experience, ... actually possesses the character of simple location. To so confine our experience is an example of the fallacy of misplaced concreteness" (p. 1110). Leadership is anything but concrete. Rogers (1978) also distilled the acts of leadership, viewing the acts through the person-centered lens where he eloquently collated his reflections on the qualities the collaborative leader displays, i.e. that they:

- Express their own ideas and feelings as an integral part of group data.
- Express negative feelings directly without being punitive.
- Create a climate of open communication within the group; rarely hold closed meetings.
- Have the capacity to tolerate constant organization/group change.
- Believe that clarity often comes out of the honest expression of feelings.
- Understand the need to be genuine always, even if it includes admission of vulnerability. (p. 82)

The qualities describe the positioning of the leader to be open to his or her own Being, remaining with awareness close to his/herself and his or her purpose (Rogers, 1978, 1980; Natiello, 2001).

Leadership as Social and Political

The person 'always becoming' a leader connects to a purpose. Indeed, the person may be called to his/her purpose (Bjergegaard & Popa, 2016; Ford & Harding, 2011; Fry & Kriger, 2009; Intrator & Scribner, 2007; Palmer, 2000; Souba, 2011; Wood, 2005). Conklin (2012) engaged the thinking that there is a "centrality of the self in the pursuit of calling [that] stands as a fundamental theme in understanding how calling manifests over one's life" (p. 299). Existentially "the courage to be is the ethical act in which man affirms his own being in spite of those elements of his existence which conflict with his essential self-affirmation" (Tillich, 1952, p. 3). Martin Luther King Jr. [1929-1968] said of courage that "the ultimate measure of a man is not where he stands in moments of comfort, but where he stands at times of challenge and controversy" (cited in Karp, 2013, p. 16). Rudy Giuliani, the Mayor of New York City on September 11 2001, considered a key leadership principle is to organise around a purpose (Giuliani, 2002).

Barker (1997) offered the perspective leading is a “dynamic social and political relationship that is based in a mutual development of purposes which may never be realized” (p. 351). He is suggesting that leading is a role for all and collaboration becomes dynamic in the interaction of relationship. This non-hierarchical consideration of leading is further emphasised by Palmer:

The deep and abiding reality ... is that we are interconnected beings born in and for community. If that is true, and surely it is, then leadership is everyone’s vocation, ... When we live in a close-knit ecosystem called community, everyone follows and everyone leads. Leadership, I now understand, simply comes with the territory called being human. (cited in Intrator & Scribner, 2007, p. xxix)

Everybody following and leading sounds like chaos. However, this concept gives rise to the possibility that leading evolves from a purpose that is uncovered in relationship in the social world. It is a relationship that has meaning “where the common good emerges from [this] chaotic, reciprocal interaction” (Barker, 1997, p. 351).

Context plays such an important part in the understanding of leading that Kellerman (2013) considered that leading is ideally understood as an “equilateral triangle in which one side is the leader, another is the ... [collaborator/s], and the third is the context” (p. 137). Each side is as important as the other two. The weight placed on leadership as relationship is to argue that leading is always a social and political process, within the many and varied contexts it emerges and is experienced. Karp (2013) concurred with this thinking, suggesting that leading emerges from, rather than is added to, groups of people.

Leadership Power as Power-with

Leading is a social process and social processes have connection to different forms of power, in particular power-over. Power-over is a notion that is viewed negatively and can be experienced as dis-empowering (Cuddy, Kohut, & Neffinger, 2013; Freire, 2001). However, power *is an aspect of leading* and therefore needs careful and skilful positioning. As we have identified leading is fundamentally a relationship in/through which:

social influence [is] distributed among the many [and] because decision over how, when, where and whether to intervene in events are not just any form of social influence; when viewed in terms of care, they relate specifically to relations between people with different capabilities, capacities and/or roles, and are intimately bound up in issues of power. (Tomkins & Simpson, 2015, p. 1026)

When power is considered from the perspective of social influence, that is power-with, then leading can be reflected in leadership as a possibility for empowerment. Indeed, Saunders (2015) tells us that “leadership is simply influence.... Leadership is the ability to communicate a vision in such a way that you attract and persuade others to get involved” (p. 6). When leaders approach power in this way, as social influence, then they can become the ‘exemplars’ of leading that is imbued with a social purpose (Nonaka & Takeuchi, 2011). Such leaders are phronetic leaders (Nonaka & Takeuchi, 2011; Smythe & Norton, 2011). This represents the Aristotelean notion to which I referred in Chapter 2: *phronesis* or practical wisdom. Wise leaders use power wisely, especially when exercising power in regards to people. In doing so these leaders are a *powerful* force for influencing and empowering, for collaboration, for change. They are committed to people. Freire (2001) wrote that power, as a notion toward revolutionary change, connects leaders to people with an empowering commitment:

The commitment of the revolutionary leaders to the oppressed is at the same time a commitment to freedom. And because of that commitment, the leaders cannot attempt to conquer the oppressed, but must achieve their adherence to liberation. Conquered adherence is not adherence; it is “adhesion” of the vanquished to the conqueror, who prescribes the options open to the former. Authentic adherence is the free coincidence of choices; it cannot occur apart from the communication among people, mediated by reality. (Freire, p. 168)

Freire may be describing political revolution and oppression, however, this context is very often a part of the experience of the modern workplace. Niccolò Machiavelli [1469-1527] approached power from the perspective “that one should wish to be both ... but because it is difficult to unite them in one person, it much safer to be feared than loved” (cited in Cuddy et al., 2013, p. 56). Or is it? Cuddy et al. (2013) wrote that leaders who elicit fear “can undermine cognitive potential, creativity, and problem solving, and cause employees to get stuck and even disengage” (p. 56). Indeed, this is the antithesis of leading, as I value it, certainly of desired leading outcomes.

The Power of Influence

Rogers (1978) reflected on his own experience of the power of influence: “By refusing to coerce or direct, I think I have stimulated learning, creativity, and self direction.... By encouraging people’s ability to evaluate themselves, I have stimulated autonomy [and] self-responsibility” (p. 92). He further wrote that in his experience “*influence* has always been *increased* when I have shared my *power* or *authority*” (Rogers, p. 92). This re-connects to Freire’s (2001) position of a leader’s role, that is “to liberate, and be liberated, with the people – not to win them over” (p. 95).

Influence is an experience of connection with other people. In other words, everyone influences and is equally an influencer. At the same time, influence does not come to one from nowhere. It is uncovered over time (Maxwell & Dornan, 1997). This perspective supports the position our being-a-leader starts somewhere and:

were it not possible to dialogue with the people before power is taken, because they have no experience with dialogue, neither would it be possible for the people to come to power, for they are equally inexperienced in the use of power. (Freire, 2001, p. 137)

In other words, becoming and being a leader is within a social world that already has within it, influence. Influence and leading are inextricably connected (Rast III, Hogg, & Tomory, 2015). Wise leaders use dialogue as a way to connect, influence and then lead (Cuddy et al., 2013; Rogers, 1978). Dialogue that is experienced as leadership does:

not impose, does not manipulate, does not domesticate, does not “sloganize.” This does not mean, however, that the theory of dialogical action leads nowhere; nor does it mean that the dialogical human does not have a clear idea of what she wants, or of the objectives to which she is committed. (Freire, 2001, p. 169)

In not imposing, or having power over, the leader can connect with the people in collaboration and meaningful change. The leader, when involved with people in this way, has an opportunity to engage others, through his or her presence, toward potential that will empower them beyond what the leader could envision. This is where the wise leader will position herself in relationship with the notions of power and influence, in doing so enabling her leading with *phronesis*.

I take no action and the people are transformed of themselves;
I prefer stillness and the people are rectified of themselves;
I am not meddlesome and the people prosper of themselves;
I am free from desire and the people of themselves become simple like the uncarved block. (Lao Tzu [551-479 BC] cited in Dryden & Mytton, 1999, p. 57)

Being-a-leader

Stirk and Sanderson (2012) considered leadership and being-a-leader from the perspective of the vision and values of being person-centred. The person-centred notion considered in leadership is a Rogerian notion and an obvious connection to counselling, that is useful given the study topic. Stirk and Sanderson further wrote that “person-centered leaders stand out – they embody the values of the organisation” (p. 169). This particular point is of high value as leading is a contextual experience. Captains of sports teams, Chief Executives, influencers such as Margaret Mead, Dr Martin Luther King Jr., Nelson Mandela, Indira Gandhi, and, in Aotearoa New Zealand, Dame Helen Clark, Sir Mason Durie, and Prime Minister Jacinda Ardern, amongst many other examples, all lead within their context and then beyond their context. Yet, universal principles of their being-a-leader can still apply. These principles, at least within the context of person-centred principles, are:

1. Authentically living [their and if relevant] the organisation’s values
2. Enthusiasing others with vision and possibilities
3. Paying attention to relationships, building trust and working together
4. Demonstrating person-centred practices in all their roles.

(Stirk & Sanderson, pp. 173-174)

Being real and congruent are crucial and need to be naturally woven within the embodiment of these principles. There is value in understanding these universal principles, abilities, and characteristics of leaders and how leaders lead (Barker, 1997; Bjerregaard & Poppa 2016; Ladkin & Taylor, 2010; Lawler, 2005; Patterson, 2015; Stirk & Sanderson, 2012). If these are not understood how can any leader development be encountered (Barker, 1997)? Lawler (2005) constructed an argument for understanding leading in relation to leaders ‘existence’. He wrote that “by examining leadership relationships within the wider context of ... ‘existence’ we may have the

opportunity to examine ... the themes of existential thinking [that] provide a basis for ... leadership” (p. 228). From a study on leaders and reflection, Patterson (2015) found that “ultimately, and fundamentally, reflection could be seen as an act of creation; as a process for bringing forth something new” (p. 648). Stirk and Sanderson (2012), Tomkins and Simpson (2015), as well as Souba (2011) open the space for care to be considered in the act of leading by the leader. Understanding care from a moral perspective and as a social practice could be a challenging question as to how care manifests as a leading practice, in other words how leaders develop relationship with other people. Tompkins and Simpson develop this idea by arguing that:

If care is seen as an extraordinary response to extraordinary events, it becomes separated from everyday organizational behaviour – something that might be outsourced to others ... or involve moving out of ‘leadership’ into something else to reveal a more human, sensitive side in one’s dealing with others. (p. 1016)

This position would strengthen the proposition that care as a leader’s positionality is added to the universal principles that are found in being a leader, especially when paying attention to “what happens in the everyday swing of organizational life, in our practical dealings with people and projects” (Tomkins & Simpson, 2015 p. 1016) rather than being ‘extraordinary’. Leaders then have an “ethical responsibility” to understand their leading and the role their leading helps in creating a “just society” (Souba, 2011, p. 2).

In order to understand ‘their leadership’, leaders need to spend focused time understanding themselves as leaders, and in the context of this study, as counsellor-leaders (Bjerregaard & Popa 2016; Ford et al., 2008; Souba, 2011; Stanley, 2011). This understanding may bring with it a transformation of Being that has beneficial impact upon the leader and his or her leading (Fisher & Robbins, 2015; Fusco et al., 2015; Smythe & Norton, 2007, 2011; Souba, 2011; Tomkins & Simpson, 2015). This thinking leads to the possibilities that arise when exploring “the ontological question of the nature of being [which] can be asked by the ethical question of the nature of courage” (Tillich, 1952, p. 2). Courage is a universal principal of being-a-leader. Courage is a leading necessity perhaps in the space of no reference manual. Tomkins and Simpson

(2015) explore this from the philosophical position of phenomenology and existentialism which:

encourage us to loosen our grip on leadership recipes, because these privilege and promote the transparent, the packageable and the ideal over the grounded, the mundane and the experiential. From this philosophical perspective, leadership ... should look to what happens when there is no functionalist blueprint, no clear sense to be made, no comfort in transparency. (p. 1015)

The embodiment of courage in the face of no blueprint, a position which leaders face often, is where the possibilities exist for “leaders [to] become self-aware of their values, beliefs, identity, motives and goals, and grow to achieve self-concordance in their actions and relationships” (Gardener, Avolio, & Walumbwa, 2005, p. 392). Courage enables a leader to develop the self-awareness vital toward being a consistent and congruent person.

Self-awareness from an ontological perspective understands that “we are before we know we are” (Souba, 2011, p. 2). This is meaningful in that the activities and interactions of leading equal the person of the leader. Action implies that it is attached to a thing. That thing, is being-a-leader, more so, what it means to be a leader (Souba, 2011). With this thought in mind Fry and Kriger (2009) contemplated how would we understand ‘leader’ differently if it was based upon “*being* rather than *doing or having?*” (p. 1668). What they are questioning is whether being-a-leader can be, or is, more than a number of theories that together are a “product of subtle and largely invisible inner feelings, thoughts, states and intuitions” (p. 1668).

The fundamental question Fry and Kriger (2009) are asking is to ponder the experience of being-a-leader. Certainly Smythe and Norton (2011) would consider this a robust question of understanding how it is to ‘be’ the leader through stories of leading-in-action. They found in their study of ‘impressive’ leaders that leading requires ‘here and now’ wisdom and that Who the leader is and How they understand themselves matters. The leaders of their study “were very clear that leadership is always a ‘becoming’” (Smythe & Norton, p. 8). This finding acknowledges that Becoming is always revealing new and concealed ways-of-Being. Souba (2011) wrote that these

revelations could open up consideration of “hidden and unchallenged assumptions, beliefs, and frames of reference that compromise our worldview” (p. 3). Leader as a state of being can be developed or actualised through an ongoing and mindful perusal of self-awareness, connectedness, and present-centeredness (Fry & Kriger, 2009). The practice of which relates closely to counsellor awareness development. Some practices leaders can undertake in their awareness development, as defined by Fry and Kirger (2009), are:

1. knowing oneself;
2. respecting and honouring beliefs of others;
3. being as trusting as one can be of others, and
4. maintaining a regular inner practice. (p. 1688)

In his poem, *Ask Me*, the American poet William Stafford [1914-1993] goes directly to the point of understanding the nature of Being, when he writes: “Ask me whether what I have done is my life” (cited in Palmer, 2000, p. 1). Being a Leader then, starts from within (Intrator & Scribner, 2007). If this is the case, and I believe it is, then being-a-leader is contingent on a person finding what he or she really cares about as this is where leading from this “deeper, more personal place ... can and should start from” (Bjergegaard & Popa, 2016, p. 29). Indeed, being-a-leader from this perspective requires an essential seeing and leading of self (Tomkins & Simpson, 2015).

Counsellors Leading

Although considerable research has been conducted on leadership as a phenomenon, there is very little writing or research in the topic of counsellors as leaders or counsellors leading. There appears a dearth of research especially where leading pertains to professional counsellors’ experiences of leading. Counsellor researchers are encouraging counsellors to address this in research (e.g. Magnuson, Wilcoxon & Norem, 2003; Meany-Whelan, Carnes-Holt, Barrio Minton, Purswell, & Pronchenko, 2013 Paradise et al., 2010; Wahesh & Myers, 2014; Yeung, 2006). In my own research, I was unable to locate one article regarding counsellor-leaders in Aotearoa New Zealand, other than my own (Smith, 2015).

A Google Scholar search on 'counsellor leadership' (October 2015) drew about 17000 responses whereas the same search in October 2017 drew 18000 responses. These results confirm there to be a growing interest, thinking, research and writing into the counsellor-leader. The primary topic areas considered in the literature that was found included administrative leaders, Directors of Counselling Centres within tertiary education, counsellor academics, and counselling association leaders (Paradise et al., 2010). On closer inspection, however, the number of articles drop dramatically from those reported above when the focus of the search is on counsellor-leaders in health or social care contexts practicing counselling. The implication here is that the primary scholarly work on counsellor-leaders is focused upon the educational sector, for instance the training of counsellors to be leaders or administrators in school or university systems (Bemak, 2000; Gibson, 2016; McMullen, 2001; Paradise et al., 2010; West, Bubenzer, Osborn, Paez, & Desmond, 2006; Yeung, 2006). As I discussed in Chapter 1, counsellors leading in the educational setting was where the genesis of this study originated, particularly the counsellor leading in tertiary educational settings in Aotearoa New Zealand. Although this context remains an area of interest, my study is primarily interested in lived experiences of becoming and being a counsellor-leader in the context where the leaders are actually leading, whilst also practicing counselling.

On the value of considering lived experiences, Black and Magnuson (2005) conducted phenomenological research focused upon women counsellor-leaders to see how their "experiences, actions, and beliefs serve as a foundation for understanding their impact on and contributions to the counselling field, as well as serving as a model for emerging leaders" (p. 228). They found that while qualities 'appeared' in varying quantities and across the group for these counsellor-leaders, leading "is a shared, intergenerational, dynamic activity in which many [participants] felt compelled to engage in order to fulfil their mission, vision, or calling" (Black & Magnuson, p. 341). A study conducted by Mangnuson et al. (2003) found that family influences, personal values, their professional model, serendipity, seizing opportunities, professional identity and affiliation were counsellors' reflections of their way into leadership. These lived experiences add to knowledge and understanding; indeed, West et al. (2006) commented that "it is important to use the voices of those who have offered leadership in the counselling profession" (p. 3). This is emphasised in meaning when

Paradise et al. (2010) point out that “many counsellors who assume leadership positions and roles in schools and agencies are ill-prepared because of the dearth of literature and attention on leadership practices” (pp. 48-49).

Counsellors Leading Counselling Matters

The rapid change in the vocation of counselling in Aotearoa New Zealand, as discussed in Chapter 2, would suggest that counsellor-leaders could be ill-prepared for the fast paced changes in the health and social contexts. This situation is not helpful to the professionalisation the NZAC seeks to develop post self regulation. The implication is that understanding how counsellors become leaders could be useful for “designing experiences and environments that foster development among ... new professionals” (Meany-Walen et al., 2013 p. 207). Wahesh and Myers (2014) wrote that the identification, development and understanding of leading by counsellors is “essential for the enrichment and the advancement of the profession” (p. 83). This said, many ‘established’ counsellor-leaders suggest their leadership opportunities were ‘seized’ and often “credit serendipity or happenstance” (Meany-Walen et al., 2013 p. 207) as how they came to lead. This is interesting as it suggests to me that these leaders have some qualities, maybe intrinsic, that enables a leading presence. Indeed, Jungers and Gregoire (2016) considered that:

from a humanities view of things, good counsellors are akin to professors of literature or philosophy who explore important human questions, appreciate meaning, value subjectivity, and engage in dialogue and debate with colleagues for the purpose of expanding perspectives rather than constricting or simplifying them. (p. 101)

Paradise et al. (2010) summarised characteristics associated with effective leading, across disciplines as, amongst others: “emotional intelligence, character, courage of conviction, charisma, professionalism, integrity, and candor” (p. 49). These, they suggested, are possessions professional counsellors hold, along with “skill-sets for understanding and influencing human behavior and human nature” (Paradise et al., p. 49). Likewise, Yeung (2006), in her doctoral study on educational counsellors as leaders, reviewed counselling and leadership literature “to determine their similarities” (p. i). She found that the literature offered similarities that were: authenticity, respect, empathy, and communication – particularly listening. In Chapter

2 I explored many of the characteristics that Paradise et al. and Yeung have identified in the characteristics of the professional counsellor, and these characteristics are equally relevant for the counsellor in Aotearoa New Zealand: professionalism, dialogical, relational, cultural understanding, embodiment of worldview, self-awareness, and presence. The opportunity to understand and mould useful skills and qualities together when thinking about counsellor-leaders, particularly when it comes to developing leaders in the profession, is valuable.

Effective leadership is relational and counsellors, as with leaders, engage in relationships where they are 'charged' with helping others reach goals and both focus on the value of being relational (Jacob et al., 2013). The inclusion of counsellors' particular set of characteristics when overlaid on 'traditional' leadership characteristics adds to how counsellor-leaders may offer a certain type of leading. Although this is so, it is also clearly important to acknowledge and understand that to be a leader, as it is with counsellors, is not solely a defined set of characteristics. Rather it is a combination of the person, the role, his or her history and future, depth of self-awareness and vision (Gibson, 2016; Paradise et al., 2010; West et al., 2006). This acknowledged, and with the phenomenon of leading in mind, "preparation for leadership can be readily incorporated into counsellor education programs" (Paradise et al., 2010, p. 50). The inclusion would advance the profession of counselling as a whole and spread leading possibilities and competency across the realm of counselling influence (Gibson, 2016; Jacob et al., 2013; Paradise et al., 2010; West et al., 2006).

Counsellor-leader Contexts

There are many contexts and settings where counsellors work and play a role in leading. The following section addresses four of these settings: clinical leading, the political context, primary care as a setting, and the social space.

Clinical leading

Counsellors lead in many different contexts related to the practice of counselling. Of primary interest, to myself and the participants of this study, is leading in clinical settings such as primary health care. However, literature on counsellors as leaders specifically in clinical settings is minimal. So literature on clinical leading is also drawn

from interprofessional vocations sharing the clinical geographies of counsellors such as psychology, psychotherapy, social work, nursing, and medicine.

Stanley (2011) found that “clinical leadership⁵ is a newly-emerged branch of healthcare leadership and has been slow to be defined. As such it suffers, like other aspects of leadership, from being defined from a range of divergent perspectives” (p. 110). Cook (2001) also illuminated this insight in writing that “clinical leadership analysis is the most poorly developed ... [of leadership analysis], reflecting perhaps a lack of investment in clinical practice and the lack of recognizable clinical leaders” (p. 41). However, Mountford and Webb (2009) contended that clinicians, when leading, have a changed appreciation of “professional identity and sense of accountability ... [and come] to share a common aim: delivering excellent care efficiently” (p. 3). Cook (2001) acknowledged that clinical leaders are “directly involved in providing clinical care that continuously improves care through influencing others ... [and] that leadership is an attitude that informs behaviour ... [in other words] *clinical activity* sets the clinical leader apart” (p. 39). Stanley (2012, 2012a) added to the list of characteristics built about ‘leaders’ and specifically noted that clinical leaders have the following additional characteristics: clinical competence, acting as mentors and role models, and being visible in practice. This signifies that awareness of where the leading is being done is contextually important to the leading itself. Grindel (2016) considered that the clinical leader is an ‘expert’ of his or her context due to “education, ongoing professional development, training, and clinical experiences, and is enhanced by an attitude of positive thinking and professional values” (p. 13). Cherim, Langley, Comeau-Vallée, Huq, and Reay (2013) viewed “leadership practice as involving the exercise of influence, and as being context-bound” (p. 203).

Counsellors do lead in healthcare settings and bring a focus to the therapeutic outcomes for their clients. Clinical leadership research shows that when clinicians lead there are possibilities for improved outcomes for clients (Cook, 2001; Ennis, Happell, & Reid-Searl, 2014). Stanley (2012) found that collaborators desire leaders in clinical settings to have clear values, belief, and vision and to have these reflected in action. Corrigan, Garman, Lam, and Leary’s (1998) research showed that collaborators want to

⁵ Clinical leadership is interchangeable with counsellor leadership for the purpose of this re-view.

“understand their work in terms of some higher order goal or vision provided by the leader” (p. 120).

In clinical leadership literature, as in the “traditional” leadership literature, there is a focus upon leaders who have already seized leadership opportunities, and are established in organisational positions, usually senior ones, as the exemplars of the phenomena. Such literature misses the understanding that much leadership happens with clinical staff not in positional leading roles, driving and delivering necessary change and innovation. Within the changing and dynamic health sector it is inevitable that “leadership must come substantially from ... clinicians, whether or not they play formal management roles” (Mountford & Webb, 2009, p. 2). It is the clinicians within systems who have the opportunity to engage in a “renewed context for leadership – one that distinguishes *being* a leader as the basis for what leaders know, have, and do – [and] is central to restoring ... [health care’s] long standing ethical underpinnings” (Souba, 2011, p. 2). Bolman and Deal are equally direct and consider that the health sector “without wise leaders ... will see misdirected resources, massive ineffectiveness and unnecessary human pain and suffering” (cited in Cook, 2001, p. 38). I consider counsellors who are also counselling are the best leaders to lead practicing counsellors as well as lead change in the counselling profession, for and on behalf of counselling clients. They are in the context and, in being so, the social, political, and organisational structures are understood.

The political

Internationally health care is being challenged by funders and service users to provide better and more effective services and are being “told by government that leadership is what is needed in the twenty-first century ... [so have placed] the development of leaders near the top of their list of priorities for organisational development” (Ford et al., 2008, pp. 18-19). Government sees how leading can be effective in the provision of health and social services within a reducing pool of finance and with an ever increasing need. The pressures on healthcare provision in Aotearoa New Zealand are no different. The Minister of Health’s (2009) report on implementing The New Zealand Health Strategy specifically focused upon clinical leadership as “an important factor in lifting the performance of the health system and driving improvements” (p. 2). In that same

year the Minister convened a task group on clinical leadership “to determine how strong clinical leadership ... can be established in the health system” (p. 2). The Minister undertook the review on clinical leadership in the Aotearoa New Zealand health context as it is acknowledged that “globally, clinical leadership is recognised as a fundamental driver of a better health service” (Minister of Health, 2009, March 12). The Ministerial Task Group (2009) further reported the significant point of “recognising the diffuse nature of leadership in healthcare organisations and the importance of influence as well as authority” (p. 4).

The Ministerial Task Group (2009) directed that “leadership is emphasised as a mechanism for effecting change and enhancing quality ... where it would benefit patients” (p. 4). This is where the work of clinical leadership can be done and that “within health professions a range of leaders ... exist who may not be official leaders in the eyes of the organisation; however they may be influential for other reasons” (Ministerial Task Group, p. 4). An extension of this proposition is the notion that the counsellor, regardless of organisational role, can be a leader of influence, on behalf of their colleagues and clients, in the contexts of health and social care. Effective leading in health care is vital to address the challenges that are both continuous and emergent. Ongoing challenges such as budget restraint, central Government policy shifts and the continuing community demand for mental health care is challenging healthcare provision. Prince, Kearns and Craig (2004) acknowledged the challenge when they examined the “neo-liberal project” of successive Aotearoa New Zealand governments. They noted a slowly shifting emphasis toward co-operation in terms of health care provision. They wrote that “the central governing rationality has shifted from competition towards cooperation.... While place was held to be subservient to the market ... health care has been increasingly re-territorialised through ‘community’ and its associated constructions” (p. 253). The result of the 2017 New Zealand election and the subsequent new government is likely to continue, even speed up, this move toward co-operation given the Labour Government’s pledge to “set up two major inquiries in its first 100 days; one would look into mental health and the other into the historical abuse of children in state care” (McCulloch, 2017). Indeed, when announced the Government’s scope included understanding and then addressing inequalities in mental health and addiction outcomes; underfunding of mental health and addiction

services; and stubbornly high suicide rates (Department of Internal Affairs (DIA), 2018). The scope includes many references towards building leadership capacity toward towards addressing the issues under review (DIA, 2018).

The move towards cooperation and collaboration is important when thinking about the values that underpin counsellors' and other health care professionals' connection to their vocation, in that "the commercialization of health care continues to undermine the deeply rooted ethical foundation of ... [health care] as a profession that values service above reward" (Souba, 2011, p. 1). It is with these contexts in mind that clinicians of all health disciplines must work together and create "health care systems that are serious about transforming themselves [and together] must harness the energies of their clinicians as ... leaders" (Mountford & Webb, 2009, p. 1).

Primary care, mental health, interprofessional collaboration

There is reticence among practicing counsellors "about the value of spending time on leadership, as opposed to the evident and immediate value of [engaging with clients/patients]" (Mountford & Webb, 2009, p. 5). Counsellors need to see the value of being clinical leaders; without this, they will opt out of leadership. Leading often determines that counsellors have less time to be in the room with clients, counselling, which is the primary reason many counsellors come to their profession. McLeod (2005) suggested that counsellor-leaders can contribute to accessibility of mental health care by engaging with General Practitioners (GPs) to improve access to counsellors and other social care services for their patients. Research into this area of collaboration identifies that this has been a "key priority in health policy ... [but despite the attention] progress in terms of widespread implementation of demonstrably effective models of care has been slow" (Mitchell, 2009, p. 1213). Developing new and enhancing existing collaborative care models between specialist mental health services, primary health care, and social care services is an exciting possibility to enhance outcomes for people experiencing mental health distress (Mitchell, 2009; Patel, Flisher, Hetrick & McGorry, 2007; Shaw, 2013). The challenge for counsellor-leaders is to engage with "individual practices ... to plan how to meet more fully the psychological and emotional needs of their patients[/clients], and [to] involve counsellors in planning and implementation" (Curtis Jenkins & Einzig, 1996, p. 104).

Clearly it requires a GP and counsellor who are interested in 'slowing down' the transaction to see what outcome could be achievable for the patient/client in the room (Keithly et al., 2002). Curtis Jenkins & Einzig (1996) considered it clear that "trained counsellors with sufficient experience and appropriate supervision, who have learned to integrate their work with the rest of the primary care team" (p. 99) can be valuable interprofessional colleagues. Counsellors may provide valuable support for GPs who are resistant to "the rationalizing guidelines and protocols of policy makers" (Dew, 2012, p. 80). Equally, it is more than in mental health care that counsellors can contribute to a general practice. Patients with chronic pain and illness, drug and alcohol misuse, disability, trauma, grief, and relationship problems often present first to their GP (Keithly, Bond, & Marsh, 2002).

Hierarchies have often stifled true integration of service and interprofessional practice between health care professionals. This is evidenced in the primary health care setting where the context has played a crucial role in the development of how clinical leadership has repeatedly been a competition towards power (Keithly et al., 2002). In Aotearoa New Zealand there are relatively few counsellors working within a general practice. Many do work closely with GPs on a shared care basis of referral and reporting. However, developing a closer relationship between GPs and counsellors at the 'coalface' is a must towards holistic healthcare for people.

To emphasise the above points, it is useful to consider the state of mental health services in Aotearoa New Zealand. In 2017 there was a general election in the country. One of the election focuses was the plight of mental health services and population outcomes of mental health services clear crisis. Indeed, the crisis was shockingly revealed with release of the statistic that for the period 2015-16, Aotearoa New Zealand had reported the highest number (n=579) of actual suicides ever recorded for the country.

Mental Health Foundation chief executive Shaun Robinson says the figures are 'shocking' and show New Zealand's failure to work together to prevent suicide in a coordinated way. Even though thousands of people are working to prevent suicide, Mr. Robinson says there's a lack of a unified prevention strategy between government agencies, communities and individuals. (Hurley, 2017).

Many political parties campaigned on the need for an independent enquiry into mental health care provision in the country. Unfortunately, Aotearoa New Zealand has some woeful statistics in this area and urgent action is required to change the situation. Whilst government publications indicate how well Aotearoa New Zealand is doing statistically in comparison to other countries (MoH, 2017), the general population appears more aware of the need for change of the 'system of care' than the politicians. To emphasise this point a crowd-funded report was produced in 2017. It highlighted what is known. *The People's Mental Health Review* (Elliot, 2017) is a report that gathered stories from 500 people who had either personally accessed or worked within mental health services in Aotearoa New Zealand. It was data from the coalface. The report found that 93 per cent of those surveyed had experiences that were 'negative'. Participants reported very long wait times, a preference for medication over talking therapies, and an under-resourced and stressed workforce. Only 7 per cent of the stories shared were deemed 'positive'. The report recommended urgent funding increases; for service provision, the development and implementation of mental health education programmes across the country and the reinstatement of a Mental Health Commissioner, to provide independent oversight of the whole sector. Significantly the report recommended that a Royal Commission of Inquiry into the provision of mental health services be urgently established (Elliot, 2017).

When interviewed about the peoples review findings (Carville, 2017) the Chief Advisor and Director of Mental Health welcomed the review as a view of mental health and that conversations, such as the review, help ensure better health outcomes for Aotearoa New Zealand. He acknowledged that there is a substantial increase in number of people accessing specialist mental health and addiction services, and that this was consistent with international trends. However, he and the Ministry are reluctant to engage in any form of inquiry into the provision of mental health services as their position is that change is already in occurrence (Carville, 2017). It might be reasonable to consider that the MoH is a 'politically neutral' agency with a focus upon the health and wellbeing of the citizens of the country. Yet the reality is that "political agendas pervading the work of government agencies exist.... Health and disability exist within political and social contexts, as do the science and expertise that are associated

with them” (Shaw, 2013, p. 113). Professor Max Abbott, Dean of the Auckland University of Technology Faculty of Health and Environmental Sciences, appears to concur and wrote in support of *The People's Mental Health Review* (Elliot, 2017) that it:

adds weight to the call for a formal review or inquiry into our mental health services [along with a review of the] factors outside the health system – housing, poverty, unemployment, discrimination, erosion of human capital, isolation and loneliness – are also affecting health and wellbeing. These factors also require attention, in their own right and in relation to health and social services. (*The People's Mental Health Review*, 2017, p. 1)

The MoH, however, appears to be catching up with the people, at least in policy. In February 2017, the *Mental Health and Addiction Workforce Action Plan 2017–2021* was released. This action plan is a specific response to a clear gap highlighted in:

Rising to the Challenge: The Mental Health and Addiction Service Development Plan 2012–2017. As we sought to understand what workforce actions were needed to meet the needs of New Zealanders, many more questions arose. What outcomes are people expecting to see? What really matters to people? How can we predict what workforce might be needed in the future as we reshape our system? As we worked through these questions it became clear that this plan needs to be dynamic, continuing to develop and evolve as we reshape our approaches. (MoH, 2017a, p. iii)

These two documents come to the same problem from different angles. The development of the workforce is a leadership activity. These activities detailed by the MoH (2017a) are seen to meet demand for Aotearoa New Zealand citizens to have timely access to a “joined-up care from an integrated, competent, capable, high-quality and motivated workforce focused on improving health and wellbeing” (p. viii). I consider the key areas of workforce development focus from the action plan are:

1. A workforce that is focused on people and improved outcomes
 - a. Develop strong leadership programmes and pathways at all levels to support the changing environment.
2. A workforce that is integrated and connected across the continuum
 - a. Strengthen collaborative ways of working to deliver coordinated and integrated responses.
3. A workforce that is competent and capable

- a. Support the development of the primary and community workforce to respond effectively and facilitate access to appropriate responses.
 - b. Strengthen the workforce's capability to work in multidisciplinary ways.
4. A workforce that is the right size and skill mix. (MoH, 2017a, p. viii)

Literature and research supports the assertion that effective clinical leadership lifts the performance of health care organisations, which includes understanding the nature and makeup of the workforce. In Aotearoa New Zealand the workforce is now seen holistically and across broader medical, therapeutic, and social vocational lines.

The mental health and addiction workforce consists of a broad and diverse range of people working in a number of different settings. This includes peer support workers, support workers, consumer advisors and advocates, family and whānau advisors, psychiatrists, nurses, counsellors, social workers, psychologists, occupational therapists, psychotherapists, pharmacists, other allied health workers, general practitioners, cultural workers (including kaumātua, mātua, and Māori, Pacific and Asian workers), housing facilitators, primary care coordinators and training providers. (MoH, 2017a, p. 12)

Yet, the workforce is under stress in terms of demand and under supply to meet the population's current need. Acknowledging this the Aotearoa New Zealand Green Party manifesto promised that if in government they will:

fund free counselling for all New Zealanders aged 25 and under as part of a \$260 million youth mental health package. Free counselling for any young person who wants to talk about the ups and downs they are experiencing with a trained professional will make a huge difference to people's wellbeing.... As well as free counselling, the Green Party is committed to increasing youth mental health services funding by \$100 million per year, to reduce waiting times, ensure specialist treatment is available when needed, and retain and value staff. (Genter, 2017)

Effective leading is only so when it is across, and as an extension of, the whole system of health care, in other words from policy to practice (MoH, 2017; Mountford & Webb, 2009; Shaw, 2013). The World Health Organization (WHO, 2013) acknowledged this specifically when it declared the first objective within their *Mental Health Action Plan 2013-2020* is 'to strengthen effective leadership'. The WHO sees this objective as the key to meeting the goals of their 2013 plan. Professional counsellors are exceptionally placed to contribute as leaders to this objective and those that follow:

- Objective 1: To strengthen effective leadership and governance for mental health
- Objective 2: To provide comprehensive, integrated and responsive mental health and social care services in community-based settings
- Objective 3: To implement strategies for promotion and prevention in mental health
- Objective 4: To strengthen information systems, evidence and research for mental health. (WHO, pp. 20-22)

Indeed, many counsellors are already contributing as leaders to these and other platforms of service improvement and provision in primary care and interprofessional settings (Keithly et al., 2002). Yet there remains an opportunity for counsellors, as with their health collaborators, to provide the health and social sector with “a new kind of leadership ... and a [new] cultural context in which they can lead (Souba, 2011, p. 1).

Social justice, inequality

Along with their role in primary care health care counsellors can become significant contributors in the advocacy of the ‘social contract’ and be ethically active and responsible in stepping up toward a leading role in creating a just, equitable and fair society (Cooper, 2015; McLeod, 2009; Souba, 2011). Many counsellors acknowledge, indeed see it as fundamental to their identity, that contributing to the improvement of social justice and wellbeing for their clients and communities is core to the vocational values and ethic of being-a-counsellor. Cooper (2015) articulated the counsellor construct when working with clients as:

[the individual client’s social and] psychological difficulties may be as much a result of their social and economic circumstances as their mental or emotional ones. Hence, we should always be mindful of the socio-political dimensions of our clients’ lives. Moreover, if we genuinely want to help our clients feel better, then directly engaging in social and political change processes may sometimes be as important as one-to-one therapeutic work. Even if we choose not to engage in such activity, it may be important to remember that such political processes are fundamentally aligned with what we are trying to do with our clients and not of an entirely different order. (p. 10)

Counsellors are very aware of the socio-political contexts that impact negatively (and positively) upon an individual person’s health and well-being as well as the contexts that impact communities. One such context is that of inequality. Rashbrooke (2013) strongly advocated that ‘unequal societies fail’. He wrote that inequality leaves

individual people “living very different lives, weakening bonds between different groups, widening divisions and reducing opportunities” (p. 14). The impact of this issue and others are where the counsellor does his or her work ‘in the room’ with clients. There is opportunity for counsellor-leaders and the vocation of counselling to bring leadership ‘out of the room’. The counsellor-leader can contribute if there is understanding that helping clients out of their distress, is the first part of contribution. Counselling is a social and a political act (Katz, 1985). Social disadvantages and inequities play a major part in keeping people distressed. Individual counsellors can play a leading role in advocating for societal change. However, although we do want to see “social change and social justice ..., to date, our theoretical models have tended to see such processes as parallel - rather than integral -- to our psychological work” (Cooper, 2015, p. 11).

McLeod (2009) articulated a vision for counselling that speaks clearly to the space in society where counsellors can be leading. His vision is one that:

places a strong emphasis on the capacity of counselling to contribute to the development of organisations and communities in which relationships, pluralism and inclusion are highly valued. It is a vision of counselling as a form of social action, that uses the potential for learning and healing that is inherent in counselling relationships as a means of leverage to build networks of mutual caring and support. (McLeod, 2009, p. 14)

Many counsellors may disagree with this construct (McLeod, 2009). I do not. Indeed this is the vision of possibilities where leading a more ‘collaborative, contextualised, and socially-oriented way of working’ can contribute to society as a whole, rather than one-by-one. Here in this space “counselling occupies a separate space, and has a different kind of contribution to make to individuals and to society” (McLeod, 2009, p. 14).

Summary

The Counsellor-leader as a Possibility

There is much intelligent and useful research on leadership. However, the continued study of leadership is beneficial and helpful where there are new geographies of

leaders to understand. The lived experiences of becoming and being a counsellor-leader is one such phenomenon. New contributions bring the possibility that “we are more likely to secure responsible leadership in the future if we can demystify its constituent processes. In that sense, enhanced knowledge about leadership may go hand-in-hand with more morally desirable forms of leadership” (H. Gardner cited in Jackson & Parry, 2008, p. 3). One of the possible reasons that counsellor-leader research is not in evidence, at least in the published space, is that counsellors are not seen as leaders. Additionally, counsellors are not expected to be leaders. This ‘double whammy’ was reinforced to me whilst discussing this study with a psychiatrist friend who said that counsellors are seen as ‘less than professional and so they are not seen intrinsically to have a great deal of power. So counsellors may not be as likely to be invited into that leadership space’ (personal communication, October 2015). This suggests counsellors will have to invite themselves into the leading space; many have, however too many have not.

The Gap

If it is accepted that the study of the experience of leading is of value, then there is a reasonable need to address the dearth of study into leading in counselling, in particular within the clinical setting. Given that there appears to be little direct research undertaken on counsellor-leaders and very little literature addressing counsellors leading, it is important that this topic is given prominence in research by counsellors. The considerable shifts in health care in Aotearoa New Zealand, in particular mental health, together with the need for clinical leaders, demands attention by counsellors. It is important that counsellors themselves become engaged in this topic (Curtis & Sherlock, 2006; Meany-Walen et al., 2013; Paradise et al., 2010; West et al., 2006). Indeed, there is a gap in ‘traditional leadership’ literature where “the felt experience of leadership as interpreted through leaders’ own words is lacking” (Fisher & Robbins, 2015, p. 283).

As detailed in Chapter 1, my particular interest is in the phenomenon of counsellor-leaders in the health and social environments. I searched explicitly for counselling related literature on counsellors as leader, or leading, yet could not find one article on counselling’s contribution to traditional or clinical leadership. This indicates that future

research in this area would be of benefit. There was no contribution from Aotearoa New Zealand on the subject that I was able to locate. The lack of current literature is an opportunity to more fully understand the experience of counsellor-leaders as I am convinced that there is wisdom and contribution to be gained. There is some literature from counselling in the area of developing counsellor leadership in educational settings and some of this conversation has been useful for my study. In particular, the awareness of the importance of understanding the phenomenon of counsellor-leader as this supports the value of my study.

Clearly health care is in the midst of a dynamic and challenging period in Aotearoa New Zealand. Other health vocations are bringing leadership to these challenges and counsellor-leaders would be valuable collaborators. Equally, of course, counsellor-leaders and, for that matter, all clinical leaders could learn much about leading in health care from research by other vocations in the area of leading. We can learn from each other. Opening up the topic of counsellor-leaders creates further opportunity for interprofessional learning. Nevertheless, research designed to understand counsellors as leaders is an exciting opportunity for the profession of counselling to broaden its contribution to health care practice in Aotearoa New Zealand. As proffered in Chapter 1, I think this research is best conducted by counsellors.

The area that appears not examined is the lived experience of everyday counsellor-leaders leading. I believe, therefore, there is a gap in understanding the nature of becoming and being a counsellor-leader; hence there is an opportunity for a phenomenological examination of this phenomenon.

The purpose of this chapter has been to examine the evolving nature of leading. Clearly leading will continue to evolve in the future. The geography of counsellor-leader is relatively new in this environment and research into the phenomenon is sparse. My study aims to present the voices of those counsellor-leaders who have shared their stories of becoming and being a counsellor-leader and to discuss the implications of what they say. It is fundamental to the research that I am a counsellor-leader exploring this phenomenon.

Chapter 4

Methodology: A Way to Understanding

E tūtaki ana ngā kapua
o te rangi, kei runga te
Mangōroa e kōpae pū ana
The clouds in the sky gather,
but above them extends the Milky Way

(Alsop & Kupenga, 2016, p. 139)

In thinking about the design of my study I placed considerable emphasis on choosing an overall research approach congruent with my ‘day job’ as a practicing counsellor, my ‘felt sense’ of how I wanted to do this research and, importantly, the nature of the question I was keen to pursue. Grant and Giddings’ (2002) work assisted me in my thinking process by highlighting that “for the researcher, the most important touchstone is reflection on your own position/s and [with this a] coming to clarity about your research purpose” (p. 25). For this reason, I chose hermeneutic phenomenology as the lens of understanding my research. This chapter articulates my thinking about the hermeneutic phenomenological methodology, that is: how I see the world through who I am.

On the journey through the process of defining the riverbanks of my understanding (Bjerregaard & Popa, 2016), I will first describe how the important notion of congruence is displayed in the study’s design elements of ontology, epistemology, methodology (Crotty, 1998; Grant & Giddings, 2002). In keeping a close relationship with congruence an interconnectedness grew between my own sense of the world and of people and my choice of hermeneutic phenomenology. I will then give an overview of the philosophic thinking that informs the other elements, namely: phenomenology. This will be followed by a deeper exploration of Heidegger’s phenomenology. A connection will be made with existential counselling. Finally I will consider Gadamer’s hermeneutics.

Elements of Research Design Considerations

Ontology – Constructionism

Ontology is the study of Being itself. Spiegelberg (1994) stated the study of Being is “the only worthy subject of a phenomenological philosophy” (p. 352). Grant and Giddings (2002) considered that having a specific ontological position determines the epistemological choices and, then in turn, methodology, which is similar to Crotty’s view (1998) in that one research design element determines another. Therefore, careful consideration of these elements can help avoid contradictory and confusing positions. Further, Grant and Giddings suggested that having an overview of the research trajectory in the form of a paradigm can offer researchers a clearer view, and give “more confidence and more purpose” (p. 10). Crotty also offered a conceptual framework for researchers; however, in his case, he considered the need to reserve the consideration of ontology within research for the times when we need to discuss Being (1998). He suggested such times are when “we come to grapple with, say, the philosophy of Martin Heidegger, for that is radical ontology and needs to be dealt with in strictly ontological terms” (Crotty, p. 11). Being – in terms of lived experience – is intimately examined in this study, and following the radical ontology of Heideggerian thinking informs my thinking in this study. I draw primarily on Heidegger’s phenomenology to seek to understand the nature of Being. I am drawn to his philosophy through counselling theory, where his philosophy informs existential counselling, my preferred counselling approach. This relationship with Heidegger through counselling is *a priori* to the relationship with research and so I consider my own ontological position would be congruent with Crotty’s as well as Grant and Giddings’ research perspectives, on a trajectory towards clarity of purpose.

I consider that we create and interpret our realities in the most fundamental of ways in an attempt to construct our world so that it is intelligible to ourselves and to others. The ontological position implied here gives rise to an existential mode of social analysis (Morgan & Smircich, 1980). The particular mode that I am concerned with is constructionism which is the view that:

all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context. (Crotty, 1998, p. 42 original author's emphasis)

From this perspective we construct meaning (Bryman 2001; Crotty 1998; Morgan & Smircich, 1980). Bryman's (2001) exploration of constructionism as an ontological position "asserts social phenomena and categories are not only produced through social interaction but that they are in a constant state of revision" (p. 18). Paley (1998) considered that we are "ontologically 'concernful' beings, so we know what it means to inhibit concern; but if we were theoretical beings, we would not be able [to] understand what concern was" (p. 818). In other words, understanding theory begins with practice, whereas defining practice cannot begin with theory (Paley). This view of constructionism is my way of understanding *what is* (ontology), and along with feeling a congruent way for me to be a researcher, it is a good place to start in considering what I will bring to my research.

Heidegger (1962) considered that Being-Ontological is the priority in the 'enquiry' of Dasein (Crisp, 2015). Dasein is a word that will be encountered frequently in this thesis. It is a complex notion. For this thesis I keep close to the following meaning: "Dasein is mostly interpreted as the individual human being incorporated within a traditional subject/object and idealism/realism divide ... Heidegger reminds readers [in *Being and Time*] that this phenomenon nominates the *way* of being-human" (Ramsey, 2016, pp. 499-500). Ramsey (2016) wrote that based on this interpretation Dasein means "the openness-of-being or the being-of-openness" (p. 504). Similarly, Sheehan (2001) interpreted Dasein as to be translated simply as "openness" (p. 13). Therefore, for this thesis Dasein is to be understood as "human *being* is the *openness-of-Being*" (Ramsey, 2016, p. 504). We will consider Dasein in more depth a little further on in this chapter.

The possibilities of being in terms of what is *understanding* is ontological: "Dasein always understands itself in terms of its existence – in terms of possibility of itself: to be itself or not itself" (Heidegger, 1962, p. 33). Ontological understanding can reflect worldview and "whether our beliefs and assumptions reflect ... [that] worldview"

(Crisp, 2015, p. 163). Worldview is where we come to understand “ourselves as bound up in our destiny with those entities that we encounter in the world” (Crisp, 2015, p. 163). In understanding being, “ontologically mood is primordial of Being for Dasein in which Dasein is disclosed for itself *prior to* all cognition and volition, and *beyond* their range of disclosure” (Heidegger, 1962, p. 175). In other words, we are always with our moods (Crisp, 2015; Heidegger, 1962). This is usefully understood in that “mood denotes our felt sense of ourselves in a situation” (Crisp, 2015, p. 164). Crisp (2015) posited “we are immersed in our world rather than looking at it as an external object. In so doing, we are generating self-understanding and simultaneously making sense of, and interacting with, entities in our surrounding environment” (p. 164).

Ontologically, constructionism “requires attending both to the inquirer’s own self-reflective awareness of his or her own constructions and to the *social* construction of individual constructions” (Denzin & Lincoln, 1994, p. 128). It is through this self-reflective awareness that constructionism supports “inquiry methodology” (Denzin & Lincoln, 1994). Taylor furthered these thoughts by advocating that “we are self-interpreting, self-defining, living always in a cultural environment, inside a web of significance we ourselves have spun.... When we try to understand the cultural world, we are dealing with interpretations and interpretations of interpretations” (cited in Paley, 1998, p. 820).

Constructionism as viewed in these terms is a way of considering and interpreting the stories gathered from participants involved in research. So, to be clear, my ontological position considers that “accounts of the social world are constructions ... [they are] a specific version of social reality, rather than one that can be regarded as definitive ... [since] knowledge is viewed as indeterminate” (Bryman, 2001, p. 18). This is a philosophical belief and my way of approaching research. It informs how I will understand the flow of research elements that follow on from ontology to construct my research strategy, namely: epistemology and methodology (Crotty, 1998; Grant & Giddings, 2002).

Epistemology - Interpretivism

Epistemology follows ontology. Derived from my constructionist view of the world there is a logical step into a discussion of my understanding of “*what it means to know*” (Crotty 1998, p. 10).

Grant and Giddings (2002) described the interpretive research paradigm as research that listens to people. There is congruence in this stance for me from my counsellor positionality. In counselling terms, listening is what occurs in order to understand what it means to know, and listening to people is ‘me’. Interpretation is a key concept of the existential counselling position for in order for therapy to be helpful both counsellor and client need to be willing to interpret whatever has arisen and to consider the meaning of its implications and connections (van Deurzen-Smith, 1997). This relates clearly to my lens as a researcher. One cannot alter one’s lens for different projects, that is, the projects of counselling and research.

The rise of the interpretivist in me is “not simply a methodological option open to the social scientist, but rather the very condition of [my] human inquiry” (Denzin & Lincoln, 1994, p. 119). Such an interpretivist stance focuses upon understanding what it is to be a human being and the meaningfulness people bring to the happenings of their lived experiences (Grant & Giddings, 2002). Excitingly, having an interpretive gaze can mean that the researcher may find information that is surprising, or at least that appears surprising; moreover, this is a strength of being positioned alongside the phenomena being studied (Bryman, 2001).

Interpretivist history, as located around Max Weber’s [1864-1920] concept of *Verstehen* (understanding), can be contrasted to causation and explanation, and as such is worthy of some exploration. My own position in interpretivism corresponds to my understanding of Silverman’s position that it “rests on the emphatic denial that we can understand cultural phenomena in causal terms” (cited in Crotty, 1998, p. 69). However Weber’s original position on *Verstehen* actually appears to embrace both *Verstehen* (understanding) and *Erklaren* (explanation). Although the difference could be seen as minute, it is an area that Grant and Giddings (2002) might see as an example of blurred research boundaries. Denzin and Lincoln (1994) noted that the

subjective application of *Verstehen* is confusing. Crotty (1998) convinces me that having a clear position on *understanding* or *understanding and causal explanation* will clarify the goal of the research and help me understand the “emphasis on the different methods employed in each [understanding or understanding and causal explanation], leading to the clear ... distinction ... between qualitative research methods” (p. 67). Similarly, Alfred Schutz [1899-1959] attempted to clear up the confusion with *Verstehen* for researchers by writing that it could be a method to understand the social world in that:

The observational field of the social scientist – social reality – has a specific meaning and relevance structure for the human beings living, acting, and thinking within it. By a series of common-sense constructs they have pre-selected and pre-interpreted this world, which they experience as the reality of their daily lives. It is these sense thought objects of theirs, which determine their behavior by motivating it. (cited in Bryman, 2001, p. 14)

This perspective indicates that social reality has meaning for human beings and so human action is meaningful to them and they act on the basis of those meanings and the meanings of others in the world (Bryman, 2001). The second part of Schutz’s clarification is that:

The thought objects constructed by the social scientist, in order to grasp this social reality, have to be founded upon the thought objects constructed by the common-sense thinking of men, living their daily life within their social world. Thus the constructs of the social sciences are constructs of the second-degree ... constructs of the constructs made by actors on the social scene. (cited in Denzin & Lincoln, 1994, p. 121)

Schutz’s clarification confirms a duet of interpretation as being in action; that is, the researcher is offering an interpretation of the participants’ interpretations of their lived experience (Bryman, 2001; Crotty, 1998; Denzin & Lincoln, 1994). Interpretivism as a ‘philosophical stance’ will therefore inform my research and will include the concept of *Verstehen*, which I understand to mean understanding. This is in contrast to research approaches that set out to explain social phenomena in causal terms. ‘Understanding’ the lived experiences of becoming and being a counsellor-leader is the purpose of the research I wish to conduct and this purpose fits with an interpretive approach as I am defining it (Crotty, 1998; Grant & Giddings, 2002; Smythe, 2011).

Interpretivism in this sense is defined as a belief or an approach that “looks for culturally derived and historically situated interpretations of the social-life world” (Crotty, 1998, p. 67). Having an interpretive philosophy leads to and supports an ‘interpretive understanding’ of the experiences that have meaning for participants (Bryman, 2001; Crotty, 1998). Importantly, both first-order and second-order understanding will be rigorously investigated, whereby the “second-order sense refers to the process by which the social scientist attempts to make sense of the first” (Denzin & Lincoln, 1994, p. 121). This then is the duet of interpretation in action highlighted at the start of this paragraph. I will be offering an interpretation of the study participants’ interpretations of their lived experiences (Bryman, 2001). Ontology and epistemology inform the next element of research design: methodology (Crotty, 1998).

Methodology – *Hermeneutic Phenomenology Research*

van Manen (1997) identified methodology as the ‘philosophic framework’ of the study that contains fundamental assumptions brought together as the “general orientation to life, the view of knowledge, and the sense of what it means to be human” (p. 27). It is the study in that methodology is the “pursuit of knowledge” (van Manen, p. 28).

Crotty (1998) defined the philosophical underpinnings of a research methodology as that which “shapes our choice and use of particular [research] methods and links them to the desired outcomes” (p. 7). This choice is intrinsically linked to, and congruent with, the ontological and epistemological positions of the researcher. The choice and rationale behind research methodology in a research design can be seen as providing the ‘link’ between those positions and the research methods that appear to be the best choices for providing an outcome for the project (Crotty, 1998; Grant & Giddings, 2002). For my research, contextualised by both my constructionist way of thinking “*what is, is*”, and by my interpretive(ist) stance “*what it means to know*”, I am led, as acknowledged, to form an association with hermeneutic phenomenology (Crotty 1998).

Hermeneutic phenomenology can be seen as a general epistemological approach of its own (Bryman, 2001; Crotty, 1998; Smythe, 2011). However, it can also be seen as a methodological approach, as outlined by Crotty (1998) and Smythe (2011); it is from

this latter perspective that I am engaging with phenomenological research. It forms part of my research design as a plan of action, a way of making connection between ontological and epistemological positions with the doing of research in the form of method and analysis (Grant & Giddings, 2002).

In reading the philosophies of phenomenologist writers such as Husserl, Heidegger and others, it became clear that although I would not be able to digest the complete breadth and depth of the writings, these writings were somewhat familiar to me. The familiarity was welcoming as the writings offer complex words and notions. Specifically, the familiarity came from an existential counselling perspective. Authors such as Hans Cohn (2002) and Emmy van Deurzen-Smith (1997, 1998, 2005), amongst others, bring a connection to counsellors with an existential therapeutic framework, such as myself, to many of Heidegger's notions that connect existential counselling and hermeneutic phenomenology. Here I must clarify that I am not conducting my study on the philosophy of phenomenology or how phenomenology informs ways of counselling, rather I am using notions of phenomenology to understand and interpret the findings of my study.

Phenomenology

The tradition of phenomenology, which emerged as everyday use in philosophy, began with Hegel's *The Phenomenology of Mind* (1807). The word phenomenology "denoted a descriptive as opposed to a hypothetical-theoretical or analytic approach to a problem" (Wrathall & Dreyfus, 2006, p. 2). The movement of phenomenology that underpins this study began with Edmund Husserl [1859-1938] who developed his thinking with what Crotty (1998) described as a 'simple enough concept' toward understanding what it is to be 'human being'. That is "the battle cry of 'Back to the things themselves!'" (p. 78). This suggests that there is or are 'things themselves' about being human that remain hidden and to which new understandings can be uncovered (Crotty, 1998; Heidegger, 1962; van Manen, 2014; Wrathall & Dreyfus, 2006). Husserl's (1931) battle cry is a rejection with a pronouncement of a new way. He wrote: "meanings inspired only by remote, inauthentic intuitions – if by any intuitions at all – are not enough: we must go back to the 'things themselves'" (p. 252).

Back to things means 'to things that matter', a return to the 'lived experience as it is in its original form', and how it was felt to be experienced (Crotty, 1998; van Manen, 2014).

The focus of phenomenology is to 'see', 'reveal', and 'show' the experiences of living as being meaningful experience as lived (van Manen, 2017). However, van Manen (2017) highlighted the elusiveness of finding "the living meaning of lived experience" (p. 813). He brought attention to the position that for the living meaning of lived experience, in its original form to show itself, the phenomenological gaze aims to "retrospectively" bring "to our awareness some experience we lived through to be able to reflect phenomenologically on the living meaning of this lived experience" (van Manen, p. 813). What makes phenomenology so intriguing is that ordinary and everyday experiences tend to become 'extraordinary' and full of existential meaning when we "lift it up from our daily existence and hold it with our phenomenological gaze" (van Manen, 2014, p. 38).

The notion of intentionality is the basis of phenomenology. The importance of intentionality as a starting point in phenomenology is usefully seen as a 'breakthrough'. For any meaning to rise from understanding then "theorizing is the intentional act of attaching ourselves to the world, to become more fully part of it, or better, to *become* the world" (van Manen, 1997, p. 4). As such it is a requirement to "show how the intensionality of terms depends on the intentionality of consciousness, since no content or meaning is intelligible without reference to the *subject* who thinks, judges, and perceives" (Crowell, 2006, p. 12). This notion is omnipresent through the various schools of phenomenology that have been influenced by Husserl's thinking.

Husserl introduced the notion of bracketing or suspending those understandings that we already have and attempt to come to the phenomena before we think about and attribute meaning to them (Crotty, 1998; Spinelli, 1989). Bracketing sets aside freely what is known so to refrain from judgement. Suspending one's worldview seems a difficult, if not impossible task. Yet the position is in theoretical terms, a suspension in the sense that one does not make use of what is understood already (Crowell, 2006). Bracketing contrasts with my own worldview where I consider my already known

understandings to be of value if I am reflective and considerate of them. One is not an 'empty vessel' (Crotty, 1998), so to set aside what one believes is to dry one out and render one barren. Indeed in my work as a counsellor using what is known is the territory of understanding. From history and experience new history and experience can unfold. From my worldview, this is what it is to be human, that is the preference for an 'openness' towards experiences rather than 'exclusion' of them. According to Spinelli (2005) we must "treat each piece [of the story] as having equal significance" (p. 22). This is a concession to the fact that "no final or complete act of bracketing can ever be achieved, nor should we trust any claim to have done so" (Spinelli, 2005, p. 20). Heidegger set aside the notion of bracketing in his phenomenology, as Cohn (2002) suggested "Heidegger, who saw human being as 'Being-in-the-world', such 'stripping away' was not possible even experimentally" (p. 72). Setting aside the notion of bracketing makes possible the interpretive stance of phenomenology as I engage with it: "describe, don't explain" (Spinelli, 2005, p. 20). I am drawn to this perspective and so am aligned to Heidegger's phenomenology. We will turn to that; however first we will reflect on relevant aspects of Heidegger the person.

Martin Heidegger

Heidegger was a philosopher who was born in 1889 in a small German town in an area known as "Catholic country". Indeed, the young man Heidegger was considering joining the seminary, however ill health impeded this course. He completed his doctorate in 1914 at the University of Freiberg, the year First World War commenced. During the period 1914-1919 he married and was again stricken by ill health. He was unable to serve in the military until the last months of the war when he became a military weatherman (Dahlstrom, 2013).

Heidegger set to work on his 'radical ontology' (Crotty, 1998) within the philosophy of metaphysics. In a letter to a friend in 1919, he wrote that he had come to "'epistemological insights' regarding the theory of historical knowledge" (Dahlstrom, 2013, p. 2). The new approach to metaphysics is begun during this period where Heidegger, who was once a student of Husserl, radically departed from his former teacher's phenomenology. Heidegger's phenomenology evolved "thanks to investigations of history and religious experience, shaped by readings of St. Paul,

Augustine, Luther, Kierkegaard, Schleiermacher, and Dilthey. His work becomes a hermeneutics of the historicity and facticity of the pre-theoretical experience of living the faith" (Dahlstrom, 2013, p. 3). He was highly influenced with rigorous study of Aristotle's writings. He lectured at the University of Freiburg and the University of Marburg.

Heidegger's masterpiece *Being and Time* was published in 1927 and was immediately regarded as such and, as a result, Heidegger became a highly respected academic and thinker. It was not translated into English until 1962.

In 1933 he became the Rector of the University of Freiburg. He resigned this post after one year in part due to his association with the German National Socialist party and conflicts he experienced with party officials, and also due to frustrations with the administration of the University. Whilst Rector he was outspoken and enthusiastic in his support of the regime (Dahlstrom, 2013; Inwood, 1997). After he resigned his post as Rector, Heidegger spent much of his next decade with "poetry and art [which] begin to take center stage as ... [he] shifts the question of the sense of being to the truth of being" (Dahlstrom, 2013, pp. 5-6). He continued to write and lecture and this period was as highly productive as it was turbulent. In 1945, due to his association with the German National Socialist party during the Second World War Heidegger was forbidden to lecture and teach. He suffered further ill health, however, he also remained productive with his writing. He was given permission to recommence lecturing in 1950 and became emeritus professor the following year. Heidegger continued lecturing, writing, and thinking until his death in 1976 at the age of 86.

Heidegger's association with the German National Socialist Party, also known as the Nazi Party, must be considered in any biography, however brief. This association is clearly problematic when thinking about the person of the man rather than his work (Boss, 2001; Cohn, 2002; van Deurzen-Smith, 1997). That he did not publically express regret about this association is interesting; equally he was absent in any discussion on the Holocaust at anytime during his life (Boss, 2001; Cohn, 2002). One would think that any thinker on being-human would have a contribution to make and make it – however he did not, save for some peripheral comments. He did comment that he had

been “wrong in his assessment and expectations of this political movement but he took no responsibility for his extraordinary mistake” (Cohn, 2002, pp. 2-3). Boss (2001) commented that the “misjudgement and mistake” (p. ix) Heidegger made regarding his association with the Nazi party condemned him to being that “most slandered man” (p. ix) he had ever encountered. Certainly, I can find no position from which to defend Heidegger’s position and do not seek to do so. Writers have spent time trying to understand this part of Heidegger’s history in order to consider the value of his philosophy (Boss, 2001; Cohn, 2002; van Deurzen-Smith, 1997). He remains a controversial figure due to his association with the Nazi party, so it is vital to acknowledge this period in his life. I do not judge his choice personally, although I do, of course, wonder how a brilliant thinker could position himself in such a way. Regardless of the personal, the question for me when thinking about research methodology (and for that matter counselling methodology) is: Are Heidegger’s ideas worth thinking about? Reflecting on this question with a phenomenological lens was very useful: “A person is not good or bad, creative or destructive as such, once and for all, but good or bad, creative or destructive within a particular context” (Cohn, 2002, p. 3). Again, are Heidegger’s ideas worth thinking about? I think they are.

Heidegger’s Phenomenology

Heidegger’s phenomenology turned toward the phenomenological study of ‘everydayness’ and ‘ordinary’ life experiences (van Manen, 2014). His positioning of phenomenology is hermeneutical, and it makes no “pretension to be presuppositionless” (Dahlstrom, 2013, p. 3). Heidegger’s thinking is revolutionary and he brought attention to many interesting notions of being human. He originated a type of hermeneutic phenomenology that approached:

The supreme question, that of the meaning of beingness (*Sein des Seienden*) through an analysis of the being which we ourselves are (*Dasein*), Heidegger saw in phenomenology the most promising way to uncover the categories of human existence (*existentialia*) for a “fundamental ontology”. (Spiegelberg, 1975, p. 7)

The following is, obviously, not a study of the entirety of Heidegger’s canon of thought. It is a summation of the notions that are encountered in my study. As already discussed in this chapter and Chapter 1, I have identified my worldview lens as an

existential-humanistic counsellor and, in accordance with congruence, a researcher with an existential phenomenological positionality. Cohn's (2002) book *Heidegger and the Roots of Existential Therapy* gave me a flow as a counsellor to interpret Heidegger's phenomenology for the therapy room. As articulated by Cohn, philosophy and counselling are separate disciplines, however, when put together, the attending of the "the experience of Being" (p. 113) somehow becomes a "decisive therapeutic move ... that most strikingly shifted my therapeutic perspective" (p. 125). I decided to use this same flow through the ontology of existence to build methodological thinking for my study.

The meaning of Being

Heidegger made it clear that to understand the meaning of Being "the beings that need to be asked about Being are those who have an experience of it, and are intimately concerned with it – that is human beings" (Cohn, 2002, p. 8). Heidegger determined a new insight toward the meaning of Being, that is "that man is not a being like other beings but enjoys a prerogative all his own by reason of which his own Being is not from the beginning a *fait accompli* but something that he himself must achieve" (Richardson, 2003, p. 28). The insight that 'he himself must achieve' provokes the question of how one might achieve this understanding. How to come to meaning?

Heidegger's thinking is that a fundamental ontology is at the heart of the answer to this question. Richardson (2003) proffered the following interpretation; meaning is "rendered possible only by an ontological comprehension that precedes it and resides in the very structure of the knower" (p. 30). Comprehension as a form of understanding is the essence of the search for the meaning of Being that is already so profoundly embodied in human beings, it is known and not known. In other words "one can not ask, ... what Being means, unless one comprehended somehow the answer" (Richardson, 2003, p. 34). Therefore, in this study I decided that I must allow the participants' meaning to be shown through the origin of their Being, that is the uncovering understanding of Being that is at the same time known and not known.

Dasein

Heidegger utilised a word that is familiar in German but unfamiliar in English to bring attention to the uniqueness of Being, that is, Dasein. Instead of speaking of human beings he speaks of Dasein. In German, the noun Dasein can be “translated as ‘presence’ or ‘existence’” (Cohn, 2002, p. 8). Others translate it as “There-being” (Richardson, 2003, p. 34) or ‘Being there’. For the purpose of this thesis I follow Ramsey’s (2016) and Sheehan’s (2001) interpretation for Dasein as the openness-of-Being. It is a completely ontological phenomenon (Heidegger, 1962). The enquiry into what it means to be can “not even be asked without ‘Dasein’ to ask it – a ‘Dasein’ that is concerned with Being” (Cohn, 2002, p. 9). Heidegger (1962) introduced Dasein in the following way;

Dasein is an entity which does not just occur among other entities. Rather it is ... distinguished by the fact that, in its very Being, that being is an *issue* for it. ... Dasein in its Being, has a relationship towards that being – a relationship which itself is one of Being. And this means further that there is somehow in which Dasein understands itself in its being, and that to some degree it does so explicitly. It is peculiar to this entity that with and through its being, this Being is disclosed to it. *Understanding of Being is itself a definitive characteristic of Dasein’s Being.* Dasein is ontically distinctive in that it *is* ontological. (p. 32)

Relationship which itself is one of Being *is* being open to itself *and* to openness. Dasein is “open to the manifestations of being; ... the human *way* of being” (Ramsey, 2016, p. 504). Understanding the manifestations of Being as openness-of-Being:

is the ineluctable condition of our essence, not an occasional accomplishment of our wills. It is our “fate,” the way we always already are ... To-be-the-open is to be apriori opened, and only as such can we take-things-as. *Dasein* is ... able to open up other things only because it itself is already opened up. (Sheehan, 2001, p. 13)

A further distinctive and central aspect of Dasein is that it cares; in other words, things matter and it is significant to understand in what way things matter. This is distinctive in its position as being ontological (Heidegger, 1962; Inwood, 1997). Ontologically Dasein is care, yet it is more of a complex phenomenon than that. Thoughtful interpretation takes us to the position that Dasein, being care, implies that, “care

embodies Dasein as a whole ... Only if Dasein is care can it dwell in a significant world, and only if it dwells in a significant world can Dasein be care” (Inwood, 1997, p. 52).

Existence

Heidegger viewed existence as Dasein taking hold of its possibilities or neglecting them. Heidegger introduced his thinking on existence by unfolding the ‘ontological difference’ described by Cohn (2002) or as a ‘radical ontology’ as proffered by Crotty (1998). Heidegger (1962) wrote:

The kind of Being towards which Dasein can comport itself in one way or another, and always does comport itself somehow, we call “*existence*”... Dasein always understands itself in terms of its existence - in terms of a possibility of itself: to be itself or not itself. Dasein either has chosen these possibilities itself or got itself into them, or grown up in them already. Only the particular Dasein decides its existence, whether it does so by taking hold or neglecting. (pp. 32-33)

Heidegger is suggesting that the understanding of existence is only understood through ‘existing itself’. In order to understand the ‘character of Dasein’ the structures of ‘*existentiality*’ must always be considered beforehand (Heidegger, 1962). This is the ontological question highlighted previously in this chapter, in other words: “the analytic of Dasein depends on working out beforehand the question about the meaning of Being in general” (Heidegger, 1962, p. 33). van Deurzen-Smith (1997) interpreted this as Dasein coming back to itself in order to hear the call to conscience and seek to come home to itself. In coming back to itself Dasein, as the ‘custodian of Being’, notices something important:

It is in people that being comes to light. We are the clearing in the forest where things can be seen in a way in which they cannot be seen in the shadow of trees. In other words, people are special and their experience needs to be taken seriously because it can teach us things about life that cannot be learnt from any other source. (van Deurzen-Smith, 1997, p.34)

It is through the investigation of how human beings exist in the everyday world that light can be shone on the meaning of Being itself (van Deurzen-Smith, 1997).

Existence as Being-in-the-world

Heidegger argued that human beings are 'thrown' into a world from which they are connected and not separate from (Cohn, 2002). This is also to be understood in terms of the everyday experiencing of existence (van Duerzen, 1997). The world, as discussed earlier, is not 'bracketable': it is what it is and what is it *is* (Cohn, 2002; Heidegger, 1962; van Duerzen-Smith, 1997). Taylor (1993) considered the bringing of Heidegger's phenomenology to research makes "no attempt to bracket presuppositions to find the essence of things, rather it acknowledge[s] the importance of people's lived experiences by exploring the participants' worlds and the intersubjective meanings ... found within them" (p. 121). Heidegger contended existence is always a Being-in-the-world (Cohn, 2002; Heidegger, 1962).

Being-in-the-world is the basic state of Dasein's Being. As a definite character Dasein "must be seen and understood *a priori* as grounded upon that state of being which we have called '*Being-in-the-world*'" (Heidegger, 1962, p. 78). Further Heidegger (1962) defined being-in-the-world "in the very way we have coined it, that it stands for a *unitary* phenomenon. This primary datum must be seen as a whole" (p. 78). In other words, there is no significant division between self and world. As Howard (2000) described it, "person-place-context-purpose-intention-meaning" (p. 327) is one singular notion. Each meaningfully exists in "dynamic relation with the others" (Howard, p. 327). In being thrown into this world the existence of Dasein's everyday being-in-the-world is "fated, worldly and historical" (Dahlstrom, 2013, p. 37). This is the essence of being human, openly facing everyday lived experiences as they show themselves (Cohn, 2002; Heidegger, 1962).

Existence as Being-with

Dasein is always 'with others' as the world of Dasein is a shared world. The world is a world of other people. Being-with is a facet of Being-in-the-world (Cohn, 2002; Dahlstrom, 2013; Heidegger, 1962). Ontologically it is a consideration for Dasein in finding itself existentially in a world Being-with, whether or not Dasein turns to the other or not, the question faced is 'how to respond' (Cohn, 2002; Heidegger, 1962)?

In Being-with, Dasein faces the 'with-world' and an involvement with others. The existence of Other provokes concern: "We concern ourselves environmentally [and] the Others are encountered as what they are; they *are* what they do" (Heidegger, 1962, p. 163). Yet we are all the other, and no one is themselves. Therefore, the "*They*", which supplies the answer to the question of the '*who*' of everyday Dasein, is the '*nobody*' to whom every Dasein has already surrendered itself in Being-among-one-another" (Heidegger, 1962, pp. 165-166). Within this structure there are risks for Dasein in the 'with-world', especially if absorbed and lost in the 'They'. van Deurzen-Smith (1997) compared Heidegger's notion of 'They' to Kierkegaard's 'Crowd' and Nietzsche's 'Herd'. That is, the 'They' is "the mass of others that terrorizes and oppresses us ... [by stopping] us from finding ourselves and each other" (p. 38). In Being-with, we can be taken over by, or take over, the other/s. However, we can also liberate ourselves or the other/s (van Deurzen-Smith, 1997). These two notions of concern or solicitude are in turn, respectfully leaping in and leaping ahead.

In leaping in we essentially care too much for the other that we leap in for the other and take over. By doing so we take away the others care for themselves. In doing this the other is stripped of their possibilities and openness to the world. Alternatively, we can liberate the other (and ourselves) by leaping ahead not to take away "but rather to give it back to him authentically for the first time" (Heidegger, 1962, p. 159). Understanding these two forms of solicitude have relevance for this study particularly when considering power-over and empowerment. However, it is important to note that Heidegger (1962) considered both leaping in and leaping ahead as positive modes of concern, as both are "the concern of one Dasein for another Dasein" (p. 158).

Existence as temporality

It is not of surprise that time is of interest to Heidegger. His masterpiece is entitled *Being and Time* which is of course an explicit clue to the importance his phenomenology places on time. Time is what makes sense of our Being-here as its constitutive horizon and "the future is *not later* than having been, and having been is *not earlier* than the present. Temporality temporalizes itself as a future which makes present in the process of having been" (Heidegger, 1962, p. 350). What Heidegger (1962) is describing is that all three dimensions of time, past present and future, are

equal and each is as relevant as the other in terms of understanding. What this emphasises is time's 'three-dimensionality', that is, that "time is not a thread but a web which refers simultaneously to what is, what has been and what is to be" (Cohn, 2002, p. 64).

Time matters to us, and in mattering time shifts into an existential, a phenomenology of time. Time, thought Heidegger, "is the single most significant aspect of existence for human beings" (Weixel-Dixon & Strasser, 2005, p. 227). Time is essentially primordial and must be illuminated in order to understand the nature of Being. Heidegger (1962) argued it this way: "Being must enable us to show that *the central problematic of all ontology is rooted in the phenomenon of time, if rightly seen and rightly explained*, and we must show *how* this is the case" (p. 40). Understanding Being is ultimately connected to time. Living a life requires a time-span. Over one's life span experiences are experienced, now is embodied, and the future is available. In other words, Dasein is not confined or defined solely within its present moment but has availability and therefore possibility for the world being genuinely temporal (Inwood, 1997).

Thrownness and choice

The freedom to choose has limits. Heidegger (1962) placed both the freedom to choose, and the possibilities toward becoming a person, as resultant from the position of already finding ourselves in a situation: that is the notion of thrownness. As a result of being thrown into our world, Heidegger offered that choice, and freedom to choose, exist "only in that ... Dasein projects itself upon possibilities into which it has been thrown" (p. 330). This appears to be a restrictive choice. Yet, Heidegger is exploring the essential nature of "possibility, with the future as an aspect, even as a source of the present" (Cohn, 2002, p. 97). It is the possibility for openness-of-Being. One such choice we have is the capacity to respond to the call of conscience. Heidegger wrote, "to the call of conscience there corresponds a possible hearing.... In this ... lies the existentiell choosing which we seek – the choosing to choose a kind of Being-one's-Self" (p. 314). Thrownness, Cohn (2002) wrote, as a "basis offering itself as a 'potentiality-for being', ... [thrownness] is, in fact, a springboard for the choice of new possibilities" (p. 96) towards always Becoming.

Authenticity

One of Heidegger's significant contributions is his analysis of the innate mood of anxiety and its connection to the notions of authenticity and inauthenticity. The mood contributes to "the possibility of authentic self-understanding" (Crisp, 2015, p. 166). It is the possibility which is useful to understand as Dasein is primarily in a state of inauthenticity, 'lost' or strewn in the 'They' (Cohn, 2002). Heidegger (1962) understood that both authenticity and inauthenticity are characteristics of being human and so both are genuine conditions of being human.

To come towards authenticity is to bring resoluteness in opening up Dasein to being ready for anxiety towards a primordial truth or the truth of existence (Heidegger, 1962). Being ready for anxiety enables the possibility that we might:

extricate ourselves from our inauthentic understanding of ourselves that is aligned to the "They." We repeatedly seek our possibilities of being-in-the-world in various social roles, by conforming or "falling" into these roles. Less consciously, and less willingly, we project into the ultimate closure of possibilities in which we anticipate being-towards-death. (Crisp, 2015, p. 166)

Heidegger (1962) considered being-towards-death an *anticipation* of the possibility of death rather than a 'way of being' that brings our end closer to the present. Rather, "our anticipation of being-towards-death refers to the closing down of possibilities" (Crisp, 2015, p. 166) of meaningful existence. This position then is paradoxical in that understanding death is the key to living (Cohn, 2005). Equally it is the juxtaposition of meaningful and meaningless living that provides possibility for authenticity and inauthenticity. Yet, this is not a conscious endeavour. Cohn (2005) warned; "resoluteness ... is not the deliberate action of a subject, but the opening-up of human being, out of its captivity that which is, to openness of Being" (p. 67). In coming to being authentic, Dasein is open to its lostness and death and this opens up the possibilities for meaningful existence. Being anxious in the awareness of "our human limitations and mortality" (van Deurzen-Smith, 1997, p. 39) evokes the possibility for openness and is fundamental to authenticity and to the truth of existence (Cohn, 2002, 2005; Heidegger, 1962; van Deurzen-Smith, 1997).

Heidegger and Counselling

Heidegger's relationship with existential counselling and therapy is highly relevant to this study as the research is being conducted by a counsellor with participants who are counsellors. I not only understand Heidegger's phenomenology with regard to being a researcher, but I also have a relationship with Heidegger's phenomenology with regards to being a counsellor.

Heidegger's (1962) exploration of existence, which is the primary content of his *Being and Time*, aims to illuminate the universal characteristics of existence, 'the existentials'. This exploration is where the relevance of Heidegger for counselling comes into sight (Cohn, 2002; Howard, 2000; Owen, 2006; van Deurzen-Smith, 1997). It is also in the universal characteristics that counsellors "meet descriptions of conditions with which they are familiar from their own work: anxiety and guilt; relations to others; mortality" (Cohn, 2002, p. 10).

Although Heidegger was said to be dismissive of existentialism, his work did develop the "existential tradition of thought" (Wrathall & Dreyfus, 2006). This is secured by what Wrathall and Dreyfus (2006) referred to as his "exploration of the existential structure of Dasein or human being, his historicized account of essences, his critique of the banality of conformist everyday life, and his reflections on guilt, anxiety, death and authenticity" (p. 1). These are the fundamental existentials that underpin existential counselling and psychotherapy.

The focus on existence is related to the existentialist school of philosophy, which, according to McLeod (2003) is "the counselling orientation that most vividly illustrates the application of philosophical ideas ..., [and] which draws upon the ideas of existential philosophers such as Heidegger" (p. 273). Existential counsellors are connected to the existential 'tradition' of philosophy (Cohn, 2002; Howard, 2000; van Deurzen-Smith 1997; Yalom, 1980). Yalom (1980) considered Heidegger's *Being and Time* as "the single most important philosophical text in the field" (p. 16). Indeed, some of the most important notions in counselling originated in philosophy and "the concepts of phenomenology and authenticity had long been developed by existential philosophers such as Heidegger" (McLeod, 2003, p. 13).

Counselling theorists who are primarily interested in the existential version of the talking therapy, consider Heidegger to be at the forefront of existentialism and the connection to counselling (Boss, 2001; Cohn, 2002; Howard, 2000; van Deurzen-Smith, 1997; Yalom, 1980). Heidegger believed that we can learn something about the fundamental nature of human beings – our ‘Being-in-the-world’ – through consideration of our anxieties, particularly, the fear of death (Baldwin Jr., 2000). Heidegger essentially considered “the only way to live authentically is to accept our own finitude and to develop a capacity to care. This includes not just ‘solicitude’ for others, ... but also an ontological caring for, or custodianship, of Being” (Baldwin Jr., 2000, p. 44).

Cohn (2002) explored how Heidegger’s philosophy “created a new theoretical foundation for the practice of psychotherapy, ... ‘the analysis of being there’” (p. xvii). Indeed, between 1959 and 1969, Heidegger was invited by Swiss psychiatrist, Medard Boss, to share his philosophical thinking with psychiatry students at the University of Zurich in Switzerland. Heidegger taught them his “worldview and its potential relevance to their work” (Cohn, 2001, p. xviii). This series of lectures has been published and the *Zollikon Seminars* (2001) is full of insights that are “as if a man from Mars were visiting a group of earth-dwellers in an attempt to communicate with them” (Boss, 2001, p. xviii). Such is the depth of sharing, discovery, and the uncovering of the relevance of Heidegger’s phenomenology to talking therapists. Yet, many existential counsellors and therapists still ask “why Heidegger”? Along with Yalom (1980), Cohn (2002) considered Heidegger’s writings, lectures, and thinking a source of influence for existentialists that have been influenced by other great existential thinkers. The connection provides existential counsellors a deeper link to “two philosophers who are often considered to be forerunners of existential thinking, namely Kierkegaard and Nietzsche” (Cohn, 2002, p. 5).

Counsellors working from the perspective of Heidegger’s phenomenology understand that they are, as are their clients, a “part of the pattern of human life rather than outside observers of it” (Howard, 2000, p. 340).

Gadamer's Hermeneutics

Hans-Georg Gadamer [1900-2002] was a student of Heidegger and as such he was highly influenced by Heidegger's phenomenology. Gadamer was interested in ways of reading, understanding, and interpreting text "as a means of sharing the complexities of human experience" (Regan, 2012, p. 286). It is in this interest that Gadamer came to think deeply about the "time honoured practice of hermeneutics" (Lawn & Keane, 2011). Hermeneutics is a way of interpreting that aims to reveal "that human understanding cannot be encapsulated in a body of rules or methodology; it operates in all aspects of our attempts to make sense of the world" (Lawn & Keane, 2011, p. 2). Gadamer's hermeneutics opens the possibilities for new and meaningful understanding of texts and dialogue (Regan, 2012). This way of understanding brings value to my study. The following are two particular notions of importance to understand as they are encountered in this study, the first being 'fusion of horizons' and the second being 'language'.

Fusion of horizons

Hermeneutical understanding is historical; however, for Gadamer (2013), the historic brings together past and present in such a way that "history does not belong to us; we belong to it" (pp. 288-289). Here there is a fusion of the horizons that are the histories of the past and present. Gadamer described this key notion of historical movement where "*understanding is to be thought of less as a subjective act than as participating in an event of tradition*, a process of transmission in which past and present are constantly mediated" (p. 302). This is Gadamer's hermeneutic tenet, that we build a "unity of understanding" in ever expanding circles by shifting between "whole to part and from part to whole" in an always ongoing experience (Crotty, 1998, p. 104). This posits the notion that, in being open, there are always possibilities for new understandings through expansion, harmony, and temporal dynamism (Gadamer, 2013).

The importance of horizon is further encapsulated with a connection to the range of vision the interpreter brings to understanding. There are risks and opportunities within the notion of horizon, Gadamer (2013) argued:

The horizon is the range of vision that includes everything that can be seen from a particular vantage point ... A person who has no horizon does not see far enough and hence over-values what is nearest to him. On the other hand, "to have horizon" means not being limited to what is nearby but being able to see beyond it ... Similarly, working out the hermeneutical situation means acquiring the right horizon of inquiry for the questions evoked by the encounter with tradition. (p. 313)

Thus the interpreter needs to be aware of what guides his or her understanding within the traditions being questioned. An example of this is in Chapter 1 where my own horizon is made explicit and located through the exploration of my pre-understandings. Indeed, the reader will encounter my horizon, where relevant, woven through the text of this thesis. To have horizon enables 'seeing' beyond and gives a natural segue into the notion of *historically effected consciousness*. Historically effected consciousness is the interpreter understanding that his or her effective history is not fixed. Indeed, it is the antithesis that is in play, in that "the interpreter is always, as part of tradition, the effect of prior interpretation" (Lawn & Keane, 2011, p. 79). Yet, the interpreter, as the author and the reader "...doesn't have to know the real meaning of what he has written..." because it is the process of interpretation that counts in the search for meaning" (Regan, 2012, p. 292). From whole to part and from part to whole in ever-expanding circles (Crotty, 1998; Gadamer, 2013)!

Language as understanding

It is only through language that Being can be understood. Language "enables the information process to become ontologically specific to the interpreter, depending on the culture to be shared, learnt and accommodated" (Regan, 2012, p. 299). Gadamer's (2013) philosophical hermeneutics is to language the 'matter at hand'. Language is fundamental toward the interpretation and understanding of meaning. Gadamer contended that it is through language that Dasein has a world. This is not the language solely of communication; rather, "language is something absolute and is identified with the horizon of the world, insofar as the world is given only in and as language" (Lawn & Keane, 2011, p. 88). Gadamer's thinking was advancing language as the way to understand being human ontologically. Meaning is the construct of the word. However, the connection between the word, thing, and meaning is not fixed. Gadamer

(2013) proposed that the word does not “represent true being” (p. 423). Rather he wrote that the ontological view of “being is *language*” (Gadamer, p. 502).

Understanding must take shape in language as the way understanding occurs “is the coming-into-language of the thing itself” (Gadamer, 2013, p. 386). Gadamer (2013) further wrote that deep understanding of being comes “to us like the answer to a riddle ... that breaks through into the open” (p. 374). However, only if we do not get in its way. To dialogue we must not be at cross purposes, indeed of most concern to the ‘matter at hand’ is the ‘matter at hand’. This means it is the subject matter to which dialogue is orientated (Gadamer, 2013; van Manen, 1997). Dialogue “has a spirit of its own ... [and as such] something ... [will] ‘emerge’ which henceforth exists” (Gadamer, 2013, p. 401). This is the wonder of dialogue; it is needed to be lived in order to understand it and, as Gadamer (2013) wrote, it then becomes an “accomplishment of life” (p. 403).

The Hermeneutic Circle

Heidegger (1962) tells us to leap into the circle “primordially and wholly, so that even at the start of any analysis of Dasein we make sure we have a full view of Dasein’s circular Being” (p. 363). He is reminding us that the circular Being of Dasein is that understanding is a basic structure of Dasein’s Being and that Being is composed as care (Heidegger). Heidegger’s hermeneutic position is best understood as a process of “comparison and revelation. He[idegger] argued immersion is an experience ... and will inevitably refine understanding” (Owen, 2006, p. 237).

Gadamer builds on his teacher’s ‘insights’ and those of Friedrich Schleiermacher [1768-1834]. Gadamer argued that interpretation by the interpreter can only be from the position of Being thrown into and then back into “his/her own initial preconceptions” of the tradition toward the circularity that evokes a readiness “to say something to it and to let it speak its truth” (Lawn & Keane, 2011, pp. 71-72). The continuous process of understanding is built upon prejudices where the “circle of understanding is not a ‘methodological’ circle, but describes an element of ontological structure of understanding” (Gadamer, 2013, p. 305). The circle is fundamental to the process of articulation, unfolding, and ontological understanding. The understanding of prejudice

is also fundamental to understanding. Gadamer (2013) considered that not all prejudice is 'blind'. Rather, and importantly, prejudices of the "*individual, far more than his judgments, constitute the historical reality of his being*" (p. 289).

The concept of the hermeneutic circle allows new understandings to be 'seen' and languaged. The circle has no beginning or end; hence any interpretations are temporally located rather than positions of certainty or definiteness. The temporal allows distance as a 'filtering process' that Gadamer (2013) argued "lets the true meaning ... emerge fully" (p. 309).

Summary

In this chapter I have defined the riverbanks of the philosophy of phenomenology as proffered by Heidegger. The riverbanks are of importance due to the wide ranging thinking the philosopher has offered the world. This study is not a study in or into philosophy, rather, is a phenomenological study that is 'its own kind'. This itself is a fundamental notion of this study and as such the reading of the thesis needs to be contextualised from this understanding.

This chapter has considered the philosophic understanding of existence as the meaning of Being by showing Heidegger's notions of Dasein, Being-in-the-world, Being-with, Temporality, Thrownness and Authenticity. Alongside this review there has been a connection drawn between counselling, my day job, and Heidegger's existential phenomenology. His central question: 'what does it mean to Be?' is also the central question in my study as it is of all phenomenological studies. Gadamer's contribution to hermeneutics has been highlighted as a marker to give the reader a basis of the interpretive foci. The fusion of the horizons of past and present acknowledge histories and the existential of temporality. Language, if we do not get in its way, illuminates the understandings as ever evolving and unconcealed. The phenomenological gaze then, is to "let that which shows itself be seen from itself in the very way in which it shows itself from itself" (Heidegger, 1962, p. 58). The hermeneutic circle, to which both Heidegger and Gadamer have given thought, shows and determines the course of interpretation this study follows. That is, that in order to understand, Dasein must

return to itself immersed and historized in the lived experience of becoming and being a counsellor-leader. This is circular in a way toward no definitive end, rather toward ever expanding possibilities. The expansion, I think, circles back to van Deurzen-Smith's (1997) beautiful hope that it is 'in people that Being comes to light'. This is also the hope that lies at the heart of the methodology of this study.

Chapter 5

Method: A Way to Get the Job Done

Mahia I ranga I te rangimārie
me te ngākau māhaki
With a peaceful mind and respectful heart,
We will always get the best results

(Alsop & Kupenga, 2016, p. 113)

The previous chapter introduced how I have come to understand the philosophic perspectives of my research into counsellor-leaders. This chapter brings attention toward how I went about it. Again, as in the previous chapter, we situate congruence as an important notion. Congruence, in this instance, is the match or fit of the methodological assumptions with the methods of action. They simply must match for congruent research to occur (Crotty, 1998; Grant & Giddings, 2002; van Manen, 2014). The selection of research method determines the experience of the researcher and the participant (McLeod, 2003a). Taylor (1993) acknowledged that “methodological assumptions legitimiz[e] a method, which attest[s] to people’s particular experiences of Being-in-the-world” (p.121). Although this study will follow theoretical principles, it is also true that this study is unique in design. It is a study designed and actioned by myself. I consider that bringing uniqueness of design gives strength to the study, not simply for the sake of it, rather for bringing out and uncovering what can be discussed within the construct. Crotty (1998) offered the following view:

Speaking in this vein sounds as if we create a methodology for ourselves – as if the focus of our research leads us to devise our own ways of proceeding ... That, as it happens, is precisely the case. In a very real sense, every piece of research is unique and calls for a methodology. We, as the researcher, have to develop it. (pp. 13-14)

To show the development of my design I will firstly re-connect the methodology of hermeneutic phenomenology as a philosophy with hermeneutic phenomenology as a

way to research, specifically as I have developed it as a counsellor. Then I will describe the activities that I performed in going about this study.

Hermeneutic Phenomenology as a Congruent Research Method for a Counsellor

Counselling research is a burgeoning yet minor practice of the counsellor. There is no doubt in my mind that research is an important area of focus in the development of the counsellor. Manthei (2004) reflected that counselling research is important and can contribute to the profession of counselling in three ways: the influence research can have on practice; practitioners own development as authors; and the growth of scholarly articles on counsellors, counselling and their contexts by counsellors. I would add a fourth: the influence research can have on counsellors becoming leaders and contributors in the social and health environments. Osborne (1990) wrote, there is the very real possibility that in doing phenomenological research counsellors can learn “as much about understanding human existence from ... research as ... from ... practice” (p. 88). This may be a surprise for counsellors not used to researching. However, for me, I can attest to this personally as I look back on my journey. Schwandt articulated this perspective very well:

we do not simply live out our lives *in* time and *through* language; rather we *are* our history. The fact that language and history are both the condition and the limit of understanding is what makes the process of meaning construction hermeneutical. (cited in Denzin & Lincoln, 1994, p. 120)

Heidegger (2005) had also considered the movement understanding brings to a phenomena, he wrote that research as investigation has:

the peculiar character of leading out from the discipline to a peculiar connection of phenomena: existence. *Becoming free from the discipline for existence itself*. This ‘becoming free’ means seizing the possibilities of making existence itself the theme of a research determined *by existence itself*. This research is nothing other than a possibility of existence itself. (p. 81)

As discussed in Chapter 4, I am drawn to hermeneutic phenomenology as I am an existential phenomenological counsellor; understanding existence uncovers how I meaningfully see the world. Counselling has been influenced by existential-

phenomenological thinkers such as Rogers (1951), Yalom (1980), May (1983), van Deurzen-Smith (1997), and Cohn (2002) amongst many others, and so there is a common sense match already available to me as a counsellor-researcher. One important notion, which connects me as a counsellor to philosophy and also to hermeneutic phenomenological research, is Heidegger's (1962) concept of Dasein, that is Being-in-the-world, which we have come to understand as *openness-of-Being* (Cohn, 2002; Ramsey, 2016; Sheehan, 2001; van Deurzen-Smith, 1997). Heidegger wrote that "man alone of all beings, when addressed by the voice of Being, experiences the marvel of all marvels: what is *is*" (cited van Deurzen-Smith, 1997, p. 34). I have found this assertion quite inspirational in my counselling and research work and it is clearly, as discussed, the position of radical ontology that Crotty (1998) talked about when considering Heidegger's observations. Spiegelberg (1975) also wrote on aspects of Heidegger's hermeneutic phenomenology, which he considered were "designed to interpret the ontological meanings of such human conditions as being-in-the-world" (p. 7). It is the relation to humanity in the form of Being that is inspirational to me in terms of inquiry and investigation. Research is an endeavour to find out the important things that make openness-of-Being meaningful.

Heidegger was not so interested in the "structure of phenomena but how the phenomena are interpreted" (Cohen, Kahn, & Steeves, 2000, p. 5). Spiegelberg (1975) further helps us understand this explaining succinctly that hermeneutic phenomenology's "primary objective [in the research context] is the direct investigation and description of phenomena as consciously experienced, without theories about the causal explanation" (p. 3). As I see it, the hermeneutic phenomenological way of research is a way to understand the meaningfulness of becoming and being through lived experience. Along with the phenomenological focus, it is Heidegger's move away from Husserl's concept of reduction or bracketing that is influential for me both in the area of counselling and as an aspect of research methodology (Heidegger, 1962; Quay, 2016; Spiegelberg, 1994).

Lastly, on the congruence of counselling and research the following insight by Osborne (1990) is welcome:

The integration of counselling practice with phenomenological research methodology, for those whose approach to counselling is more influenced by human science than natural science, can strengthen both by removing any antithesis between practice and research and replacing it with a metatheoretical unity. (p. 90)

The Study

Ethical Approval

Ethical approval was granted for this study by the Auckland University of Technology Ethics Committee on 26th August 2015 for a period of three years (Appendix A). Approval was given to recruit up to 12 counsellor-leaders who were working in or had worked in primary health care within the previous five years. As I was, at the time of ethics approval, a counsellor-leader of a team with counsellors as direct reports, those counsellors were excluded from the study to minimise the potential for coercion, whether explicit or implicit through power differentials of hierarchical relationships. Participants of this research were volunteers and the consent processes and protocols were designed to promote the informed choice of participation as well as informed consent (Appendix B). Coercion possibilities were minimised by the careful and thoughtful process of participant recruitment including the exclusion factors described. In discussion with my supervisors, both academic and clinical, no conflict of interest was apparent. Participants retained the right to stop or withdraw from the interview without question.

The research was conducted with the privacy of the participants in mind. No identifying factors have been disclosed about the participants, their roles, or organisations that they described during the interview. Pseudonyms have been used to name the participants. The study has gathered stories from leaders in professional roles and it is considered that there was minimal power relational differences, however, it is acknowledged that the role of researcher can have privilege and status attached to it. I took responsibility to mitigate the potential power imbalance as best as possible by acknowledging my role as a student researcher, and as a senior counsellor-leader within my, then, work context. It is important to acknowledge that this research does not seek information or stories of, or about, counselling clients.

Selecting and Recruiting Participants

As I set out to understand the lived experiences of counsellors who lead, participants were selected based upon their experiences as current or very recent counsellors who lead, either hierarchically or through influence. The choice of who to invite was based upon my experiencing and seeing potential participants leading, that is, it was with purposeful intention that I invited leaders I had high regard for and that had a 'leadership reputation' to participate. When considering whether this study would be of interest to potential participants I was encouraged in conversation with colleagues that the question of counsellor-leaders was of interest to them. Many of these conversations bore further suggestions of counsellor-leaders to interview. This snowballing approach added to the potential participant pool. Whilst (the above) criteria were based on my experiencing, the final role of participant selection was the participants themselves self-selecting based upon their connection to the study question. Whether or not they had considered their experiences as counsellor-leaders, being open to their possibilities was a hope that I excitedly sat with in the selection of each participant: I could 'see' that there were potential participants for the study.

Acknowledging we are located geographically and culturally in a bicultural country was a consideration in the recruitment of participants. This consideration was not toward specifically selecting one culture or another, rather being open to who 'arrived'. Who arrived provided much in terms of the impact of cultural understanding. Equally when thinking about diversity, I took the same approach with gender and, therefore, was pleased to 'see' women were over half of the group of participants.

I made initial contact via email to potential participants inviting them to consider participating in the research. The recruitment method for this research was purposeful followed by snowball recruitment through my networks. As I desired my study to be representative of counsellor-leaders throughout Aotearoa New Zealand, potential participants were contacted throughout the country. After contact was made by email to the potential participants it was followed by a phone call to further discuss and, if appropriate, arrange details of the interview. All contacted participants agreed to participate with the exception of one. The participants were sent further information on what was involved including a participant information sheet (Appendix C). Along

with the inclusion and exclusion criteria previously mentioned, I was hopeful that any potential participant would be interested in the topic of the study, more than simply being happy to take part. I was encouraged by the generosity of interest that came alive from the telephone conversations. Happily, participants that 'arrived' were spread throughout the country and the interviews with 12 participants were scheduled for and occurred over the period of September 2015 – April 2016.

Consent, Confidentiality and Anonymity

Gaining consent, the protection of confidentiality, and maintaining anonymity is an area in the research process a counsellor understands intimately. Indeed, McLeod (2003a) identified this as significant as "maintaining confidentiality lies not only in the basic moral imperative to respect and prevent harm to research participants, but in the role that perceived ethicality plays in counselling research" (p. 173). It was an especially important factor to consider with regards this study. The pool of participants that met inclusion criteria for this study in Aotearoa New Zealand was relatively small and many of the potential participants know each other; indeed, some participants actively work together. Along with this, their places of work are of some profile in the counselling sector. Informed consent was gained (Appendix B) and beyond that informed choice (Dallos & Vetere, 2005; McLeod, 2003a). The latter acknowledges the choices participants have throughout the course of the study, beyond consent, including the option to withdraw from the interview. None of the participants withdrew and each expressed a sense of satisfaction in being a part of the study.

As the interview conversations progressed it became very clear that many of the stories were of deeply personal reflections. Pre- and post interview consideration of anonymity was considered and became necessary to reconsider. The participants were very open and reflective with their personal histories. All participants chose to have pseudonyms for their names. Identification of their workplaces was removed due to the personal nature of the stories. All participants were offered the opportunity to read their transcripts of their interview, however each chose to await the completion of the study and read the 'whole'.

The Participants

The study participants represent a cross-section of counsellors leading in Aotearoa New Zealand. At the time of the study three participants were from the South Island and nine from the North Island. Geographically participants were located in six cities and I travelled to each location for the interview conversations. Due to the unexpected illness of a participant, one of the planned interviews was postponed and subsequently held over Skype. Of the 12 participants, 1 participant identified as Māori, 1 identified as Pasifika, and 10 identified as Pākehā⁶. 7 participants were female and 5 male.

At the time of the interviews the participants were working as counsellors across a range of counselling contexts, primarily private practice, educational settings, and non government organisations. Nine participants were leading teams of counsellors in their setting. All of these leaders were also counselling with active client caseloads. Three participants were leaders of influence in their sector, either as consultants or practicing counsellors. Only one participant was not holding a current counselling client caseload. All of the participants held leading positions currently or in the recent past where they had been leaders of people; work or worked as leaders in interprofessional health settings, and contributed to counselling and mental health policy development. All participants were experienced in their field and had 10 plus years as counsellors and 5 plus years as leaders.

Six Research Activities - *The Influence of Max van Manen*

Max van Manen (1997) proposed six research activities that can assist the researcher to do hermeneutic phenomenological research. He clearly stated this is not a “mechanistic set of procedures” (p. 30) per se, rather a set of activities that can be considered “as a dynamic interplay ... to animate inventiveness and stimulate insight” (p. 30). He is describing the lived experience of a unique study design.

1. Turning to the nature of lived experience
2. Investigating experience as we live it
3. Reflecting on essential themes
4. The art of writing and re-writing
5. Maintaining a strong and orientated relation

⁶ Pākehā is a description of non-Māori New Zealanders usually of European descent.

6. Balancing the research context by considering parts and whole. (van Manen, pp. 30-31)

The above set of activities can be selected individually or together as a way of coming to the field of phenomenological scholarship. It has been clarified that one can only gather a real understanding of phenomenology of practice “by doing it” (van Manen, 2014, p. 8). My aim in this study has been to utilise this ‘set of activities’, not in a linear fashion rather as a holistic experience as a researcher. Recognising that lived experience is saturated in meaning in the health field van Manen (2014) proffered that: “professional practitioners in the health sciences, ... [including] counselling, ... are intrigued with phenomenological human science inquiry ... [as] it may offer plausible insight, ... [that] speak not only to our intellectual competence but also to our practical capabilities” (p. 67).

Turning to the nature of lived experience – *the research question*

The research question is to elucidate the stories of lived experience. van Manen (1997) emphasised this point in writing that the “lived experience is the starting point and end point of phenomenological research” (p. 36). In order for the experiences to emerge there needs to be a “proper phenomenological question” (van Manen, 2014, p. 297). Proper, is an important descriptor and pre-requisite of the research question when coming to phenomenological research. The phenomenological question can be difficult to articulate and ‘pin’ down. It is always ‘moving’. Indeed, Adams and van Manen (2017) encouraged researchers to “play with different formulations of their question ... long after their study is underway” (p. 783). van Manen (2014) emphasised that the question is one that evokes:

an element of wonder: discovering the extraordinary in the ordinary ... [the] question asks what is given in an immediate experience is like, how it is given or appears to us – it asks what a possible human experience is like. (p. 298)

At the time of the genesis of this study I was interested in how counsellor-leaders emerged. The interest was due in part to my own experience as a counsellor leading, as well as observing counsellor colleagues leading, in interprofessional settings (outlined in Chapter 1). I wondered about the histories of my colleagues and whether being a counsellor interacted in any way with their being-a-leader. Of interest was the

actual experiences of the participants, as opposed to their views, opinions, or hypotheses.

With the above thoughts in mind the question orientating the study is: *What is the experience of becoming and being a counsellor-leader?* To elicit specific responses that 'orientated' both myself and the participant to the lived experiences that related to the study question the following questions were asked:

- Tell me about when you first became a leader?
- Tell me about your first sense that your leadership made a difference?
- Can you tell me a time when your counselling skills shone through your leadership?
- How did your counselling training influence your leading?
- Have any of your staff given you feedback about your leadership – what have they told you?
- Tell me about a change you have led?
- Tell me about when you were leading in an interprofessional context? How do you experience leading? What do notice in you about your leading in that space?

At the end of the interview conversation I asked participants if there were any last thoughts or important experiences that they wished to tell related to the study question. Most felt they had 'something extra to say'. This reminded me that lived experiences are generated "by giving memory to them" (van Manen, 1997, p. 37) and that these experiences often have no question to precede them. Equally Adams and van Manen (2017) guided that the phenomenological question is "*not* answered so much as explored and questioned" (p. 784). Indeed, the uncovered memories explored led to stories unexpectedly and surprisingly arising formed and ready to be told.

Investigating experience as we live it - *collecting the stories*

The activity of drawing out and collecting the stories of lived experience from the participants of this study is the interview conversation. It was the fun part of research

as it was during that part of the process that there was interaction with people. The dialogue went into many interesting corners of the lives of the participants.

The interview conversation is known to be favoured by research participants (Bryman, 2001); it can be focused upon a phenomenon, and it is conducted in an interpersonal situation where the interview is an interaction between two people (Bryman, 2001; May, 1997; McLeod, 2003a). Interviews are a way of gathering information in order to meet the “basic premise of the ... phenomenological method ... [which is] to make sense of experience ... [and] ... people try to reach this understanding by interpreting their lives as they occur by treating them as narratives that are unfolding” (Cohen et al., 2000, p. 59). The interview is ideal in this quest as the conversation gathers “mainly linguistically based data that is richly descriptive of the experience of the [participants]” (McLeod, 2003a, p. 72). Non/semi-structured interview conversations were my preference in that they also allowed room for probing and expansion when either I or the participant felt the need to ensure that the story was told fully and most importantly, heard and understood. It is a flexible, but detailed, interpersonal process of gathering stories (Adams & van Manen, 2017; Bryman, 2001; May, 1997; McLeod, 2003, 2003a; van Manen, 2014, 2017).

The phenomenological interviews I experienced for this study were ones where I felt I was receiving, in openness without directing. All the participants were natural storytellers. Perhaps this is a skill of counsellors. I found the participants themselves already open and insightful. The participants found their voices and told the stories they wanted to tell. One story necessitated a walk around the physical practice to show the location of the experience of leading. This was wonderful and ‘seeing’ the experience illuminated the essence of what was being articulated.

Interviewing is clearly a skill of the counsellor and so bringing this aspect of ‘competence’ to research could be considered a strength of myself as a researcher. The skill is situated in activities of asking and listening. I also noted that there is a sense of intuiting; what I mean by this is that somehow there was a sense of understanding what was unfolding in the stories. However, interviewing and listening are also

different in the two contexts of counselling and researching. Heidegger (1962) considered it thus:

Hearkening is phenomenally still primordial than what is defined 'in the first instance' as 'hearing' in psychology – the sensing of tones and the perceptions of sounds. Hearkening ... has the kind of Being of the hearing which understands. What we 'first' hear is never the noises or complexes of sounds, but the creaking waggon, the motorcycle. We hear the column on the march, the north wind, the woodpecker tapping, the fire crackling. (p. 207)

Hearkening is the experience of the 'Being of the research', a deep and meaningful relation of Being-with. What I mean by this is the moment of connection with participants in conversation where hearkening hears beyond the interview, it remains resonant ever after, for once heard 'the fire crackling' is never forgotten.

The interview conversation is also, as noted earlier, where positive experience can be enjoyed by both the researcher and participant. Indeed a well conducted interview can be an inspiring and unique experience for both (McLeod, 2003, 2003a). It was obvious to me that the participants were able to get into the interviews, perhaps there was anticipation. All participants described how they had 'prepared' themselves for the experience and were available for the experience.

The stories gathered from the 12 interviews were rich, varied, and extensive. The participants were not asked to inform the methodology of this research, however by agreeing to participate in the interview conversation, each individual did, by inclusion, influence the nature, flow, and form of the research through the sharing of his or her personal stories. Importantly, with regard to congruence, hermeneutic phenomenology is primarily a philosophical method for questioning (van Manen, 1997). This is, of course, the purpose of having participants, to ask questions and to hear responses and in doing so catch the mood, inhale it and savour it in the days and months to come (Knausgaard, 2014). The interview experience demanded integrity and congruence on behalf of myself, the researcher, and informed the interpretation of their experiences.

Reflecting on essential themes - *working with the stories*

Hermeneutic phenomenological research is the methodology behind interpretive data analysis; that is, the interpretation towards an understanding of the stories gathered. We have spent some time understanding hermeneutic phenomenology as a methodology (Chapter 4) and as a way of method (this chapter). In working with the stories I reminded myself that “phenomenological research, unlike any other research, makes a distinction between appearance and essence, between the things of our experience and that which grounds the things of our experience” (van Manen, 1997, p. 32). The search, therefore, is to see the essence of the experience in the stories and not to feel the anxiety of needing to develop a ‘theory’ of sorts, and equally keeping in mind that “lived experiences are the data of phenomenological research” (van Manen, 2017, p. 814). van Manen (1997) articulated that the role of the researcher is to bring “into nearness that which tends to be obscure” (p. 32). This is no easy task. Indeed, as I started this process it took some courage to take interpretive leaps to ‘find’ and ‘see’ the obscure.

I read the participants’ responses as written transcripts of taped interviews in full many times and I wondered about and noted down tentative essential themes at each reading. I read the scripts aloud to myself, and I listened. Sometimes I noticed something that I had not seen whilst only reading. It was related to mood, my mood of being pulled into the content. It was about noticing something that ‘felt’ important to the story of the study. Inspiration was a distinct mood that came from the participants’ stories. Sometimes the inspiration was the simpleness of the everydayness of the lived experience of ordinariness. Sometimes it was inspiration as experienced by the extraordinary experiences shared. I noticed, that although hard to find a way in, once in I was pulled into the whole of the combined stories. I reflect that is the challenge: where to enter the hermeneutic circle. Certainly, once entered, one is in the centrifugal flow of part and whole (Gadamer, 2013). I found that when in this flow, phenomenological ‘inseeing’ occurred (van Manen, 2017). van Manen (2017) articulated ‘inseeing’ as a glimpse into the hidden nature or a view beneath the surface. ‘Inseeing’ evokes meaning insights:

Meaning insights tend to occur when we wonder about the sense or the significance of the originary of an experiential phenomenon. Originary does not mean new or original. Originary means inceptual: originary insights reveal the primal meaning and significance of a phenomenon (lived experience). (van Manen, 2017, pp. 822-823)

Reading, speaking, listening, reflecting, and seeing the whole text gave me a glimpse into a broader history of lived experience to consider. Across the 12 interview scripts meaning insights emerged. These insights, as essential themes, were then considered across the whole and related to the relevance to the study question. There was a sense of knowing that as essential themes emerged to me that there would be connection to philosophy. Trusting that I could follow the flow of inspiration from what I already knew into what I did not know was a process of interpretive understanding. At this time I began referencing back to the Heideggerian notions that held a strong and orientated relationship with the essence of the stories. Going back to reading returned me to notions of phenomenology to more fully consider the inspiring themes selectively and separately from the whole script, and brought me back to the philosophy. This process of reading and re-reading deepened the essence of the stories, not always clearly, and sometimes as 'revelatory' (Gadamer, 2013; van Manen, 2014). Indeed, many themes that appeared early were discarded along the way.

Contextualisation of the essential themes were viewed through the lens of constructionism and the advocacy of a *Verstehen* approach as described in Chapter 4. In other words, I wondered about what the meaning of the story was and how it could be understood, part and whole. This interpretive process I found to be fulfilling, as the emergence of each essential theme felt like a brand new discovery, itself inspirational. These 'new discoveries' were added to the constructions already known about the phenomena. This process was one of understanding the 'parts and the whole' of the study data as described by van Manen (1997). To remain orientated and related (van Manen, 1997) to the study I was:

continually checking back to the original data to verify that the themes and story lines that are emerging are in fact consistent with the actual primary experiential material. The whole process can be seen as one in which the data is ... systematically dismantled through the act of categorising, then put back

together again ... It is a process that moves from description to interpretation. (McLeod, 2003a, pp. 90-91)

Hopefully, apparent in this description is the importance of immersing oneself in the material in order to assimilate as much of the “explicit and implicit meaning as possible” (McLeod, 2003a, p. 85). Writing and re-writing is where the immersion took place.

The art of writing and re-writing

Writing is a way of immersion and the “act of writing itself forms the research process of ... hermeneutic phenomenology” (Cohen et al., 2000, p. 74). Writing is a vital research method in that it is a “way of finding out about yourself and your topic” (Richardson, 1994, p. 516). Historically, I write because I want to understand something and develop my ideas. This is the opposite to writing when I know something and have something to say (Richardson, 1994). Writing for the purpose of this study began for me in the form of a research journal started in 2014 when first enrolled in the DHSc programme. This reflexive journal included notes on methodology, observations, conversations and anything else pertinent to the research (Richardson, 1994). It helped me maintain a strong and orientated relationship with the study as a project (van Manen, 1997). Along with the reflexive journal I also wrote and published on counsellor leadership and vocational self-regulation, themes directly associated with this study (Smith, 2015; Smith & Tudor, 2015). By the time of interpretation, writing and re-writing had provided connection to interpretive depth and formed a crucial aspect in the “movement from identification and comparison of themes to a coherent picture of the whole” (Cohen et al., 2000, p. 81). Indeed writing as a style of interpretation is a “way of ‘knowing’ – a method of discovery and analysis. By writing in different ways, we discover new aspects of our topic and our relationship to it” (Richardson, 1994, p. 516).

Phenomenology is researching and researching is writing and in writing the researcher ‘is writer’. To quote van Manen (2014), “one finds it impossible to write. And yet one must write. One is drawn to write. One writes. One has become ‘one’ who writes” (p. 359). In becoming one who writes, the phenomenological writer attunes to this practice. In being attuned, and in maintaining a strong and orientated relation to the

study, space opens up in text that provokes insights that are “more real than real” (van Manen, p. 362). This is the interpretive stance where revelations occur (Gadamer, 2013). My writing moments looked very similar to the following description:

Through the interwoven dynamic processes of “reading, thinking, writing, re-reading, re-thinking, and re-writing, ... stories [were] revealed ... Copious notes, mind maps, reconsidering the highlighting of sections in the transcript were used in a seemingly “messy” process until the felt meaning of story was crystallised. (Crowther, Ironside, Spence, & Smythe, 2017, p. 832)

Writing opens the ability to ‘see’, see things I could not ‘see’ previously, the felt meaning of the story (van Manen, 1997). In seeing I can elicit essences that are uncovered from the layers of language that have covered it. The text of the phenomenological researcher succeeds only when it lets be seen “that which shines through, that which tends to hide itself” (van Manen, 1997, p. 130). The way to this is in the careful crafting of stories. van Manen (1997, 2014) considered the anecdote as the special type of story that helps to “make comprehensible some notion that [otherwise] easily eludes us” (1997, p. 116). The anecdotal story is crafted out of the lived experiences orally described by participants and as ‘translated’ into written language of the interview script. The researcher’s responsibility is to then craft the story in order for the essence of the story to be seen as a compelling descriptive example of the phenomenon. This is no easy task as Crowther et al. (2017) elucidated:

Crafting stories ... is about bringing the story together in a way that “shows” what the researcher is noticing and interpreting while working with the data. Crafting, as it progresses, is thus not focused on the story but on compelling and salient qualities that illuminate the phenomenon ... The crafting process takes time and openness. It is a way of being in relation to data that honors the participant’s experiences, is congruent with philosophical underpinnings, and acknowledge the researcher’s pre-understandings. In this way, the ontological understandings as well as the ontic practical aspects work together. (p. 832)

It is in the process of writing that I found my connection to the parts and the whole of the story of this study. I am becoming and being a phenomenological writer. Of course, one is always becoming a writer. The journey is fraught. When a segment of a participant’s script was considered as a story that could be used to develop the argument threaded through my thesis story, I carefully crafted it in order to create

flow, without losing the participant's voice. Adams and van Manen (2017) articulated this as the "rhythm of 'anecdote/reflection' ... [where] the anecdote/reflection pair consists of a *carefully crafted* lived experience description, followed closely by a reflection on an aspect or aspects of the phenomenon given in the anecdote" (p. 788). Mostly it was to 'clear' the view that the participant's story was aiming to show, so you, the reader, could see. Appendix D shows the process from 'raw' story, to crafted, and then with an interpretive 'leap' of the anecdote/reflection dyad. According to van Manen (2014) this process opens 'textual tone and aspect seeing'. To articulate the notions of textual tone and aspect seeing in a text van Manen wrote that when we 'see' into the text what we find "is less the outward particularities than the dawning experience of recognition that the external appearance makes possible" (pp. 263-264). van Manen acknowledged Heidegger's understanding of 'aspect' citing the notion that: "Aspect names and also is that which constitutes the essence in the audible, the tasteable, the tactile, in everything that is in any way accessible" (p. 263). The point here is that text, all text, speaks and in so doing can uncover philosophical notions and essences if it is listened to and/or read intensely.

Chapters of the thesis emerged and seemed clear, at least initially. However, they were written and re-written a number of times as a coherent thesis argument was not coming through. Indeed there was, at times, a sense of deep 'stuckness' that felt very difficult to move from. It was at a supervision session where we were all talking, but also stuck, that we asked 'what is this thesis saying?' We sat with an A4 sheet of paper and literally drew the thesis, and from that state of confusion a drawing emerged that turned into 'seeing' the whole: this was our experience of aspect seeing and textual tonality (van Manen, 2014). This process was continuous and one of iteration. Appendix E shows the development of interpretation over four pieces of writing and re-writing, drawing and re-drawing, and thinking and re-thinking. Each chapter was re-written and re-structured as a result of this experience. Different Heideggarian notions emerged from within the re-writing creating a very clear flow and indeed the thesis of the thesis. I reflect that this part of the interpretive flow was a moment where confusion was more accurately an unknowing-knowing, and that the flow unfolded. At this point the flow of writing chapters became known and each separate chapter

became a section and each section joined together to become this thesis. The parts became the whole.

Trustworthiness

Trustworthiness is important for the acceptance of academic work. Much has been made of the difficulty of grounding this concept for qualitative research. However, writers and researchers have come to some agreement that “the distinctive character of qualitative research should be reflected in criteria that do more than merely mirror the positivist tradition” (McLeod, 2003a, p. 93). Indeed, Heidegger (2005) contributed to the discussion when he wrote:

From *what* and with what *right* is the *contrast between matter of factness and validity* drawn? With what right is this contrast set up as a fundamental distinction for the entire consideration of entities ... The fact that the idea of *validity* is posited from the outset as equivalent to the idea of *truth*, such that it is said that if the idea of validity is not made absolutely certain, then there is no science. (pp. 68-69)

The absence of validity and/or truth in a piece of research, as it is understood across research paradigms, could be a research project itself. It is of course an important consideration for the philosophy of phenomenology as a research methodology and hermeneutic phenomenology as a research method to be accepted as good research, especially in the scholarly context. How do ‘we’ know this is good research? My study is definitively a qualitative study in the mode of “a kinship between art and science, and qualitative research bridges these realms of meaning. Accordingly any discussion of validity must occur in the context of artfulness of qualitative inquiry” (Sandelowski, 1993, p. 3). I agree with this tenet, as I, as a researcher, bring all my creative spirit to the practice of research.

As a counsellor-researcher I have leaned of Angen’s (2000) and McLeod’s (2003a) contextualisation of the numerous ways to evaluate the trustworthiness of qualitative study. I have interwoven McLeod’s and Angen’s thinking, constructing a framework to consider whether this study is good research. Angen used the term validation over validity “to emphasize the way in which a judgement of the trustworthiness or goodness of a piece of research is a continuous process” (p. 387). I certainly resonate

with the thought that the goodness of research is woven through the parts and whole of the study as an ongoing process of attention. Considering both writers approaches to goodness I have combined three techniques to help ensure the trustworthiness of this research project. Although different language is used by each I have merged 'same' techniques. They are:

1. Clarity and comprehensiveness of the description of research procedures employed - Ethical validation
2. Experiential authenticity of the material - Substantive validation
3. Credibility of the researcher - The quality of the researcher. (Angen, 2000; McLeod, 2003a)

The three approaches combined offer the reader the opportunity to bring validation to the study. The approaches are understood and accepted within qualitative research (Angen, 2000; McLeod, 2003a). More so, these approaches are deemed congruent for counsellors researching in the qualitative paradigm (McLeod, 2003a).

Clarity and comprehensiveness of the description of research procedures employed / *Ethical validation*

Ethical validation asks that I, as the researcher, let it be seen that I have a clear, comprehensive, and congruent research design. Further, and in particular as this is a doctoral study within a university setting, my design gains ethical approval and oversight of the university ethics committee. Ethical consideration clearly addresses the fact that "value-free science is considered an impossibility, all research agendas must be questioned as to their underlying moral assumptions" (Angen, 2000, p. 388). The choice of research method has "political and ethical implications" (Angen, p. 388) and these factors determine the progression of the research. Indeed, ethical considerations are of high value to the counsellor-leader participants. As counsellors with ethical understanding they were interested in the ethical positionality of this study. To understand my positionality as 'researcher' I underwent a pre-understanding interview conducted by one of my supervisors. This pre-understanding interview pre-positioned me as the researcher and enabled the biases and hopes of my research 'agenda' to be known.

For the study to be ethical, the question asked must have an opportunity to be answered, even evoking moments of wonder (van Manen, 1997). Indeed the discoveries ideally will be “fertile and raise new possibilities, open new questions, and stimulate new dialogue” (Angen, 2000, p. 389). How can we be assured of the fertile possibilities? This study has had two precursor articles published by myself in journals of interest to the target audience, that is counsellors (Smith, 2015; Smith & Tudor, 2015). The acceptance of these articles indicated interest and as such created the start of dialogue of which this study has continued and added depth. This study “with its aim of more fully understanding the meanings involved in ... [counsellor-leaders] everyday existence” (Angen, 2000, p. 388) has been designed to thoughtfully, caringly, and responsibly answer the question, “‘How do we become more fully who we are?’ as human beings” (Angen, p. 388).

Sufficient contextualisation of the study / *Substantive validation*

A thorough literature review is a requirement of a doctoral thesis. It is also an analytic technique of providing contextualisation of a study (Whittemore, Chase, & Mandal, 2001). McLeod (2003a) observed, as have we, that phenomenological research is primarily interested in uncovering lived experiences situated in context and time. “It is therefore essential for the qualitative researcher to contextualise the study in its historical, social and cultural location” (McLeod, p. 94). My study is reflected deeply and artfully in literature. The re-views of literature that form Chapters 2 and 3 are situated in the “process of doing hermeneutic phenomenology [which] is represented as a journey of ‘thinking’ in which researchers are caught up in a cycle of reading-writing-dialogue- which spirals onwards. Through such disciplined and committed engagement insights ‘come’” (Smythe, Ironside, Sims, Swenson, & Spence, 2007, p. 1389).

Self-reflexivity (researcher self-audit) is a technique that can attest to the substantive validation of the study (Angen, 2000; McLeod, 2003a). The primary method of doing this is to keep a research ‘journal’. I kept a reflective journal of the research process from the outset of my doctoral studies. The journal tracked my thoughts, emotional reactions, research decisions, comments on supervisor feedback, etc. It also formed part of the writing project. The process of “self-reflective narratives ... [enables]

qualitative researchers ... [to] establish credibility through an accurate and honest accounting of their actions” (Hubble et al., 2003, p. 59). Hermeneutic phenomenological research “depends on the intersubjective creation of meaning and understanding” (Angen, 2000, p. 383). Therefore, self-reflexivity is not a technique to promote distance and objectivity from the content of the study “to more fully address the topic” (Angen, p. 383). Rather, it is to show how I contended with immersion in the same. Pertinent aspects of the reflections gathered in this journal have formed significant parts of Chapters 1, 4 and 9.

Contextualisation of the study has located the participants’ lived experiences in literature and the identified essences have been woven through interpretation into the histories, traditions, social, and cultural positionalities of the crafted stories. The value of whether the contextualisation of this study is *sufficient* is situated as a collaborative experience, as it is “subject to the wise judgement and keen insight of the reader ... such judgements about the quality of research studies demand that the reader has some practical expertise in the research process” (Rolfe, 2006, p. 309).

Credibility of the researcher / *The quality of the researcher*

In qualitative research the main, and perhaps most important, investigative tool “is the person of the researcher” (McLeod, 2003a, p. 94). This is a position familiar for counsellors as the person of the counsellor is deemed to be a significant factor in the quality of the therapeutic relationship. As with counselling, researchers form relationships with participants that “encourage the disclosure and expression” (McLeod, 2003a, p. 95) of the lived experiences that are the basis of the interpretive stance. Angen (2000) further suggested, “the quality of the research will only be as good as the researcher who engages it” (p. 391). To be fair to myself, I am but a student of research, yet I have had some success within the academic environment completing, what was for me, a highly interesting Masters degree (Smith, 2006). In the process of that study research skills were learned and enacted. They include qualities that Angen considers important toward the quality and credibility of the researcher: “good people skills; resilience, patience, and persistence in the face of ambiguity and slow progress; and versatility, flexibility, and meticulousness in carrying out the details of the project” (p. 391). To these she added the skill of being a “creative and

persuasive writer” (Angen, p. 391). The researcher is the instrument to which the research findings are revealed (Angen, 2000; McLeod, 2003a).

Finally on the credibility and qualities of the researcher as a technique toward validation, Angen (2000), in my opinion, accurately wrote that “interpretive researchers have been described as craftspersons ... From this perspective, they require a period of apprenticeship that involves the study of the art of interpretive research using exemplary models and experiential training and practice” (p. 391). Although academic supervision is a pre-requisite for doctoral research, the quality of the supervision I have experienced undertaking this study is a demonstration of ‘apprenticeship’ of the developing ‘craftsman’ and a legitimate attestation of the trustworthiness of the study findings.

Summary

This chapter has shown how the study of 12 counsellor-leaders’ lived experiences of becoming and being a counsellor-leader has been carried out. I have connected the method of research to the philosophy that informs the methodology: hermeneutic phenomenology. Further, I have brought forth a conversation on the trustworthiness of the study as a thesis. In considering the goodness of this study I have invoked Angen’s (2000) consideration of validity as validation and McLeod’s (2003a) guidance for counsellor-researchers on trustworthiness. Trustworthiness and goodness have been mindfully considered throughout the research as a ‘continuous process’. In the end it will be you, the reader, who determines the goodness as such. As I have reviewed the progression of the research, considered the participants’ contribution, further understood myself as a researcher, and the connection to the many people associated with my study, I am reminded of van Manen’s (2017) warning on doing phenomenological research:

Genuine phenomenological research is not easy. The realisation that phenomenology is the pursuit of insight into the phenomenality of lived experience should strike fear in the heart of anyone who hopes to practice it. Yet, the sheer satisfaction of experiencing moments of meaningfulness is worth the effort. (p. 779)

Strike fear it did, in the doing of this project. Yet, I have found value in the search for, as Heidegger (1962) put it, “those things themselves” (p. 29), and, along with van Manen (2017), I have also found the sheer joy has been worth every moment.

Chapter 6

Becoming: A Person Who Understands

Tēnā te ngaru whati,
tēnā te ngaru puku
There is a wave that breaks,
there is a wave that swells

(Alsop & Kupenga, 2016, p. 137)

Overview

When we talk about how we have come to be in our vocation or have got into a particular position we tend to make it seem like a logical progression of a plan or, in contrast, that somehow we just landed there through happenstance. However, some also talk about knowing that they were always destined to be involved in such an activity. This last notion is sometimes spoken about as a calling towards something that is meaningful to our existence; a sense of authentic living or living authentically. Counsellor-leaders, who are the participants in this research, talked of building a sense of understanding at how they arrived at the vocational choice of ‘doing’ counselling and ‘being’ a counsellor or therapist, and ‘becoming’ a leader and ‘being’ a leader. In the here and now it feels as though it can be understood that one is ‘here’ as one is ‘here’. However, lived experiences from before that were meaningful are *a priori* for here, now.

When I was first training as a counsellor I was encouraged to examine the metaphor of my ‘journey’ toward the vocation: what had been the experiences in my life that contributed to or predisposed me to have an interest in ‘being’ a counsellor? I recall trying to become aware of all my values and experiences to find a way to illuminate the wonder of how I moved from the highly competitive world of corporate business, which I enjoyed, toward becoming a counsellor. I came to simply accepting that what is, is. In other words, getting to ‘is’ is strongly influenced by what we have done before or because of who we are. Lakoff and Turner (1980) considered “an account of

understanding is worked out in terms of ... experiential gestalts, that is, structurings of experience along certain natural dimensions” (p. 486). My reflections of the lived experiences enabled acknowledgement of all that had fed into my journey toward becoming a counsellor with preferences, insights and understandings. That awareness of those preferences, once understood, are wisely connected with the living experiences that engaged me meaningfully in authentic everyday living.

The awareness of oneself and one’s path may not be available at the time of the actual experience but may become available to understand upon reflection. van Manen (2017) emphasised that the “originary meaning of a ... lived experience lies in its inceptuality, its primal meaning, that must be sought in the ... openness of the beginning of its meaningful beginning” (p. 823). In other words, reflection on the lived experience of the journey that was taken may come to be understood as an aspect of one’s history: an understanding of how I got to ‘here now’. It is worth repeating how van Manen considered that looking ‘retrospectively’ brings “to our awareness some experience we lived through to be able to reflect phenomenologically on the living meaning of this lived experience” (p. 813). Questions of how did I understand the path to take or to chose *then*? Was it determined, set or enforced? Was it fallen into, a set of events or contexts that illuminated the way? Or was understanding gained from a point of time from where awareness enabled the path to be seen with clarity and direction? Was it a world into which one was thrown which evoked understanding. Retrospection is an experience where we can fully consider the now possibilities:

The life-plan for one’s existence is brought to expression and worked out in the concrete stands we take in actually living out our lives. We find ourselves *thrown* into a world that is not of our choosing, but once we are in that world, we find ourselves faced with an array of possibilities or choices that are laid out in advance by the cultural context in which we find ourselves. On the basis of these possibilities, we can enter into professions. (Guignon, 2012, p. 100)

Understanding comes from the awareness one is thrown into a world with a potentiality-for-being and that we bring attention to these possibilities (Heidegger, 1962). In order to move toward our possibilities, we reach into ourselves and search for our own inclinations and purposes and, although thrown-into-the-world, nobody else’s purpose will do: imitation is not the path. The path toward becoming a person

follows, or precedes, our Becoming which is always onward and never-ending. It is only in as much as we are attuned to our own *a priori* originary intentions that can we find our way to our authentic self (van Deurzen-Smith, 1988; van Manen, 2017). Guignon (2012) furthered this perspective:

there are indeed certain “essential *structures*” of humans – such characteristics as temporality, historicity, thrownness into a world and understanding... [However, these] ... characteristics ... [are] what we might think of as “scaffolding” or underlying “armature” that makes possible the creative, constantly changing self-interpretations of humans. (p. 99)

In this first of three findings chapters many of the participants’ reflections are recollections that are representative of ‘creative and changing self-interpretations’ of what came before they were counsellors or leaders. However, these recollections are from the point where the participants became aware that possibilities for a profession arose in their awareness of Becoming a person toward who they were designed to be. Within, and as a person, they become attuned to their hopes and values. Their experiences of the world uncovered their ‘essential structures’ of Being. At the time of the experience that has been recalled, there was not necessarily a sense of what was yet to come. However, the participants appear to have been “motivated by and ... [made] decisions on the basis of an anticipation of what was to come” (Guignon, 2012, p. 100). The anticipation appears to have brought forth, to their awareness, an understanding of the nature of the possibilities ahead.

Becoming a Person

Becoming a person living ‘my life’ is constituted through developing an understanding of thrownness, where I find my Being-in-the-world. Within the developing sense of self, I understand possibilities as I am thrown into my ‘There’ (Heidegger, 1962). Thrownness ‘delivers the facticity of being over’ to the “that it is and has to be” (Heidegger, 1962, p. 174). In being delivered over Dasein⁷ is “brought before itself, and has always found itself” (Heidegger, 1962, p. 174). With this being accepted, it is also of relevance to this thesis that “only the particular Dasein decides its existence,

⁷ A reminder to readers, Dasein is to be understood for the purpose of this study as “human *being* is the *openness-of-Being*” (Ramsey, 2016, p. 504).

whether it does so by taking hold or by neglecting” (Heidegger, 1962, p. 12). This is the freedom to make choices but only in the aspect that “our thrownness is the unchosen basis on which our freedom to make choices rests” (Cohn, 2002, p. 96). Within the unchosen ‘freedom’ the question of “existence ... gets straightened out ... through existing itself” (Heidegger, 1962, p. 12).

In the existing itself we come into contact with the possibility of becoming the person we are meant to be (Guignon, 2004). Intersecting strengths and values that are uniquely one’s own allow one to flourish toward the:

possibility of authentic living: when I accept how I ‘find myself’ (as thrown into the world, and as a being with a past), and acknowledge that I am bound to existence (I am involved in a world that matters to me), then I may, in anticipatory resoluteness, *choose to choose* how I live. This choice, which is the basis of purpose as I create it and value it. (Weixel-Dixon & Strasser, 2005, p. 230)

Authentic living could be regarded as a position of moving from Becoming into Being-in-the-world. Heidegger considered we are inclined to live in an inauthentic way, because we do not take notice of “who we are and how we should and could live” (van Deurzen, 2005, p. 7). However the possibilities of living authentically exist if there is alertness “to one’s own potential for being a self” (van Deurzen, 2005, p. 7). Hearing the call and translating that into everyday living may bring us close to the authentic.

Becoming a person “resides in the doing itself” (Guignon, 2012, p. 100). ‘Doing’ is the experiencing of living, that has a momentum toward becoming who we will be and so we notice an emergent familiarity of a new sense of:

competence in coping with the world [which] is the result not so much of explicit observation and rule recognition as it is of a largely tacit *attunement* (Stimmung) to cultural practices ... In the process of this enculturation, we become so tuned into the everyday ways of doing things that much of our lives take the form of doing what “one does”. (Guignon, 2012, p. 101)

It is in the doing that we create the Being (Smith, 2006) or, in other words, we are what we do (Guignon, 2004). Yet there is so much more to becoming the person one ‘is’. The ‘is’ is the difference between the ontic and ontological manifestations of being

and, according to Cohn (2002), this is Heidegger's ontological difference. It is both a clarifying and confusing notion to consider. An example of this distinction modified from Cohn (2002) may be understood in the following phrases: "Kent is" and "Kent is a researcher". In the former, the 'is' indicates Kent's 'Being', which is the ground of what the 'is' in which the latter describes, in this case that Kent is a particular 'being', i.e., a researcher. "Whatever belongs to 'Being' as ontological, and whatever describes 'beings' as 'ontic'. The distinction is the 'ontological difference'" (Cohn, 2002, p. 80). Dasein has an ontological and an ontic aspect (Cohn, 2002; Heidegger, 1962). In becoming aware through understanding which directs their lens, possibilities of becoming are seen. There are opportunities that present themselves that one person takes, where another may not even see that possibility or decide not to take that path. Following the direction of their Becoming, and in the 'seeing', in the 'doing', interpreting their already-there mood, one comes to discern the way forward. Perhaps it is in these possibilities being reciprocal and not linear in any sense that there is a developing self awareness of understanding towards who one is Becoming.

Participants in this study, with very little prompting, shared many stories of their formative years. Perhaps in doing so they revealed the nature of having become a counsellor-leader; they have learned to look back as part of looking forward.

Lived Experiences

Remembering the Past to Understand Who I Am

The awareness of the ancestral and cultural impact of who we are toward who we will be, because of who we carry with us, is culturally important to bring meaningful understanding toward who we *can* become.

I think about this a lot and I realise I have to acknowledge my ancestors first, because on my mother's side, we have traced back to William the Conqueror, and that is leadership! Leadership, you see. Vision. Self-belief. And also, on my father's side, our ancestors were very innovative. Didn't like fighting, they planted crops. And that had not been done before, so they had a permanent food supply for the people. Didn't need to go other tribes. Nurturing and nourishment. And clever, because it saved them and his people from having to enter into constant warfare for resources. (Hanua)

Hanua hears her ancestors calling through their experiences. As she reflects on her genealogy she connects with what has become most important to her – her cultural history. By connecting her Being to the culture and whanau as gone before she understands leadership is an aspect of her Being. In her reflection she comes to understand and know that through her mother and father there is a line of history where people have been in positions to lead, whether through the intensity of war such as William the Conqueror who was the first Norman King of England and held reign from 1066 until his death in 1087. He is remembered as a powerful leader. For Hanua it brings an awareness of how her experiences in being visionary, having belief in self, and being determined toward one's goals have manifested within how she leads. Her ancestral history on her father's side of the family has highlighted how nourishment, peace, and geography played a role in supporting and protecting people. Hanua's father is of Māori descent bringing a different cultural perspective for her than that of her mother's European history. The voices from the past bring attention to Hanua as to why she lives 'a way of Being'. Her relation to generations past influence in some way how she is in the world today. Hanua is inspired and influenced by this historical gazing and can recognise how her path took her into education and toward counselling. In acknowledging her ancestors, she feels drawn to consider this ancestral history as an awareness toward a call; to a path of which she must walk in order to connect to authentic possibilities.

Is this the call-of-consciousness Heidegger (1962) has identified for us? Perhaps, it could be argued that in the cultural context of Māoridom the call-to-conscience does *'come from someone else who is with me in the world'* – our ancestral relationship is to inform, to influence, to guide: a call to Be. This resonates with Heidegger's line that *"the call comes from me and yet from beyond me"* (p. 320). With this awareness, an authentic way of being has the opportunity to form.

Becoming a Person is about Love

Becoming authentic culturally is meaningful for Reupena and he reflects how love is a value uncovered through his understanding of his cultural self and his meaningful living which follows on from that.

I guess, I'm tapping into who I am as a Samoan - a New Zealand born Samoan. So, as Samoans, we live off many proverbs, and they become a life philosophy - that you can either embrace, or it's just one of those things that you hear when you're getting a lecture from your parents. But one of the proverbs that is very, very common amongst all Samoans is a proverb from the Bible which basically means the way to leadership is through service or a literal translation is the best way to lead is to serve. Service is a big part of being Samoan and service is a big part of love. So, in order to lead you must know how to serve. And I guess that, that for me is love. Before my training started my education was lived experience. And that lived experience is about love. (Reupena)

Reupena tells us that being Samoan is meaningful to him, and that his culture, as we have discovered previously with Hanua, is important toward who 'we are'. He speaks of how his cultural awareness helps him live meaningfully. Authentically engaging into his culture through a biblical proverb, and through this relationship with language he makes a 'life philosophy', a way to live. Being Samoan means, for Reupena, serving, or being-in-service. Serving or being-in-service has become a thread that is woven through his life experiences. Reupena connects leading with serving and in doing so the presence of love as a leading/serving experience emerges. Although he has successfully transferred his 'life philosophy' and cultural Being into his work as a counsellor and leader, these aspects of self were known to him and important to him before becoming a professional. Reupena reflects that his living experience is his education and that this was influential before his training. That he has been able to hold onto his lived experience, rather than being deflected from it, through his professional training is a powerful story of a person who was aware of himself as he strode into the world, bringing along love to serve.

How is love an act of serving? Reupena tells us that love is the way into service, and being-in-service has the presence of love. Does Heidegger (1985) value love similarly when he writes that "we are in the habit of saying that love is blind [when] love really gives us sight" (p. 296). Is bringing love into 'sight', an act of 'insight'? If so, and I think it is, then love can certainly be an aspect of Being-with that is powerfully felt. Cohn (2002) offered a view that "Heidegger sees 'love' as one possible ontic manifestation of the fundamental involvement with others" (p. 35). Reupena shows an awareness that love is a prerequisite to Being-in-the-world because love is about serving. It is fundamental to how he involves himself with others.

Understanding Emergent Competencies

Becoming aware of social justice values that brought a mood to contribute and to be a part of the social world encouraged Maxine to want to contribute.

I think firstly I noticed (at college) I was a speaker and then I noticed I was a listener. I seemed to be able to speak my mind wanting to say what I wanted to say it felt to me I had quite an idea about social justice. (Maxine)

Maxine, in considering speaking, is reflecting upon her primitive discovery that she had a voice. This voice was strong and determined and focused, and others paid attention to it. She remembers this discovery of her experience as a young woman, pre-dating any sense of her counsellor-leader being. At the same time, she is able to put speaking together with listening as Being-with traits. Listening brings people toward. It is in this toward movement that Maxine first notices her ability to influence issues that are important to her. Maxine remembers that she had a strong and powerful reaction towards becoming an advocate for social justice issues. This circles her back around to her voice as an influencer: she speaks and listens and the people listen to her. More so, she speaks to experiences that are meaningful to her and to others. These she recalls as experiences that took her toward social justice. A life that involved activism particularly in support of women's issues.

Maxine continues the reflection on emerging as a person with energy toward saying things of value. She wants to contribute and she tells us she had a sense to do this at a very early stage in life, because, through her personal experience, it felt wrong to be silenced. Emerging from her experience was ethical awareness, justice, healing and understanding the meaningfulness of experiences that are important to be known and heard. Maxine is being courageous. She continues reflecting:

So, speaking of a personality thing that I have I think being curious and wanting to say what I want to say. That's a start for me and I think that did start perhaps a bit earlier than others and it's not a universally loved thing by others. A lot of people hate speaking, they hate saying what they think and they feel – maybe a bit fearful about that and I didn't find it hard and it felt important somehow. Yeah, it felt to me that I had quite a - how would you put it? Quite a pull into and about social justice. I had a couple of experiences when I was around puberty time that were not okay - that were really not okay - and I think I was hurt most by other people not speaking, not by the actual experiences. So when I'd say this thing's happened to me or whatever's gone on other people would go, 'shh no it hasn't'. And I think I reacted to that in a way that felt,

useful to me. Which was to say yes it did. And listen. And then speak, because this won't be resolved or won't be known - won't be heard. It will be just ignored. So I think my voice came together, as a response to some personal social justice. From then I've always spoken, whatever you want to call that. Speaking, I think, is a helpful thing to be able to express yourself clearly, genuinely and passionately. And listening is the other side, which is that because you are saying things that other people do or don't want to hear, they'll then want to talk with you. So then you get to the listening part. I think that's the sort of essence for me, the start of leadership is, getting to know what's important to you, what's valuable, being able to say what you think without too much fear about consequences - and you can't always do that. And then being able to listen and really and genuinely help people feel comfortable to share and talk about issues that might be small, big or whatever. And here is where the overlap between being a leader and my heading towards being a counsellor: which is something I never thought I would be! (Maxine)

Maxine shares her distressing experiences of hurt and confusion. In her understanding of the hurt she realised that a lack of voice from others who could witness was more painful than the experience done to her. She decided to speak out and the result of this courage was an awareness of the broader social justice values that were being uncovered. She is clear in reflection that experiences that matter, such as hurt and inequity, must be spoken of and heard in order to be confronted. However, along with the speaking out of 'yes this happened', comes the awareness that to then be a listener creates an empowered position. Maxine reflects that these positions take her toward who she is ongoingly becoming: a counsellor-leader of influence and understanding. She reflects on how these intersect and how she never thought she would be who it seems she is ongoingly becoming. The getting to know what is important for Maxine was developed as she understood that the use of the combination of voice and ear, is a relationship with being heard and taking action. By saying things that are meaningful for self, and for and on behalf of others, change and action can occur.

Understanding Truth as a Way to Be

Awareness of one's values and what they mean as a way toward living a life can direct our attention towards how we authentically encounter consequences of actions.

I became aware before any of this work that I'm often driven by kind of principles and values - I almost apologise - no I shouldn't - they are to do with kindness, fairness, justness, honesty - but better than honesty - the truth and I don't know what the truth is but I'm interested in working with ideas of the truth rather than being honest,

because ... I'm much more interested in the truth which is what is the consequence of this - how is this going to work - how's that going to work? (Peter)

Peter offers a reflective philosophical pondering as to the nature of what drives him. He is aware that the importance of values became known to him before he considered the work of counselling and the experience of leading. He lists the principles and values that he upholds as what matters and that are now aspects of who he is, and then goes on to talk of ideas of truth. He sees 'truth' as something different than honesty; yet at the same time he is mindful that truth is elusive. He then goes on to talk about questions such as 'what is the consequence?' 'How is this going to work?' and 'that going to work?' He is thinking ahead. Possibilities play in his mind. One decision would lead this way, another that way. Each decision would have a set of consequences, some of which may be able to be pre-thought, others which would unexpectedly unfold.

It seems Peter has developed a lens of 'is this a kind thing to do, a fair thing, is justice being upheld, are we being honest?' He thus recognises that every decision has an inherent value base within its direction. Peter demonstrates that to lead is to always be thinking ahead to how one might begin to shape the way forward. At the same time, it is to uphold the values that matter. With regard to this latter point Peter somewhat apologises for his meaningful values as he explores his relationship with these values; he feels he must 'almost apologise', and then recognises that, 'no I shouldn't'. Peter expresses that values matter to him. Yet, at times living them authentically in congruence is a very difficult space to hold. Indeed, the position of inauthenticity is encountered in an attempt to answer the question – "what does it *mean* to live one's own life?" (Pollard, 2005, p. 171). Such a question is a question of the openness-of-Being: the way towards authenticity.

Understanding Making Change is Change Making

Reupena recalls that he wanted to be of value: he wanted to rise up and make a meaningful contribution. He had awareness that personal change from who he was becoming, towards other possibilities of becoming, was required for this to happen and he needed to make a call. In making this call he encountered himself in counselling and he made change happen that led him towards himself.

It was for me, it was the feeling anxiousness about letting people down. So the expectations from teachers, from community leaders, from my parents - but I think more so from me. I didn't want to let me down. So I guess sometimes I'd over analyse things. And, and then question whether I wanted to do it and I kind of had these really weird moments where I'd be reflecting on myself going did I do that for him, did I do that for me? You know and I guess it was those kind of things that drove my sense of achievement. And because of how I was in my family – family life was tough and I spent a good chunk of age 14 in the guidance counsellor's office just kind of processing stuff. My brother was a bully to me and you know people would think that - they'd want to make a notification to Child Youth and Family. There was also my dad hitting us around, and my brother and me - we'd get into full on fist fights. People would see stuff and say to me why don't you go see the guidance counsellor? I'd say 'I'm fine'. And they'd say 'you did not get that eye from playing rugby'. I said, 'I fell', you know the story. Yeah so seeking advice or talking with others about my situation - it wasn't something that I sat comfortably with for a long time. Then one day I just kind of thought, 'you know one of us has to stop'. What if I make a call and it's the wrong call – how do I make the call? And then I went and sat down and I think I sat down and thought he's probably going to tell me how I'm feeling and all that, but at the end of the session I was like that was really awesome! That was awesome I'm not going to tell my friends I'm seeing the guidance counsellor. So, I started seeing him during study periods and because I was a musician and because I was in training for rugby people just thought I was either in the gym or in the studios and I'd just say oh I'm in the studios. Oh yeah, study period, yeah, yeah I'm in the studio. Oh okay and then I'd just walk off to the guidance counsellor office and then it became my thing. It helped me process a lot of stuff that was going on in my life at the time. It was me making change happen for me – in my life - and probably planted the seed, for what I wanted to do in my life [counselling] - I didn't think so - but, I guess with the benefit of hindsight and reflection it is pretty clear. (Reupena)

Reupena recalls a story of being-in-the-world with an anxiety about who he was in his eyes and in others' eyes. There was an expectation of 'who he could be' and he was fearful of this possibility. Important leaders thought him capable of being someone and he would think about this possibility, to the point of over thinking and perhaps getting confused about who he was trying to be. Never-the-less he was thinking and reflecting on his experiences and opportunities in a way that promoted possibilities for something different, being someone different, but more congruent with where he situated his possibilities. And different became important for him when he considered family and family experiences. There was violence in the family and others noticed this and encouraged him to seek help. He was frightened though as he did not want external government agencies involved. However, one day something changed and he thought 'one of us has to stop', and he decided that 'one' was going to be him. He sought advice through the school guidance counsellor, initially with some scepticism

but fairly quickly it appears this was a valuable meeting space for Reupena. He was able to process much about who he was and the experiences he encountered at the time. He made changes happen for him. The experience of engaging in counselling also planted a seed for Reupena to consider counselling as a career choice, emergent possibilities.

We are confronted, in this story, with the world Reupena was thrown into and of which he had no control over until he considered that there was the possibility of different ways of Being-in-the-world that could alter his path: he was confronting his openness-of-Being. He had made a choice that was impactful on himself and the others in his world, those he has been 'thrown' in with – family, church, friends, community leaders, and teachers. In considering his Being-in-the-world Reupena has taken some time to understand the nature of the world he inhabits and, although initially rejecting possibilities for this to be changed, he came to a choice, a very life altering choice, that 'one of us has to stop'. That he chose himself to be the one that initiated the change, at 14 years old, rather than leave this to his elders, speaks of a young man who cares a lot about himself and others. This choice indicates he is already meeting the expectations others have in him. Reupena's choice that is now reflectively clear to him was invisible and not construed or felt as though it was a choice at all. This choice was perhaps an inevitable consequence of the larger choices that had already been made around him, and by him. With this thought, Heidegger's (1962) notion of Being-ahead-of-itself brings itself into the foreground whereby "Dasein is already *ahead* of itself in its Being. Dasein is always 'beyond itself' not as a way of behaving towards other entities which it is *not*, but as Being towards the potentiality-for-Being which it is itself" (p. 236). Reupena has already been thrown into his world and he has decided to make choices about himself in his world and how he would be. In deciding 'one of us must stop' Reupena is starting something new. To bring about the potentiality-for-Being: "essentially includes one's falling and one's *Being alongside* those things ready-to-hand within-the-world with which one concerns oneself" (Heidegger, 1962, p. 237). Reupena grasps the hand of guidance counselling as it is ready-to-hand and engages with it to build the 'how' to toward potentiality-for-Being. With this awareness he made change happen.

Thrown-into-the-world Creates Possibilities

Peter makes meaning of an experience he was thrown into and by 'reaching into himself' he came to understand autonomy as an act of being responsible. He got to understand his capacity and his authentic Being becomes known to him.

I think I first noticed that I had some leadership presence and abilities when I was 14, and well I nominally call it leader, because I didn't really know it then. I was invited by my head master to address the school assembly, I went to a secondary school where everyone who did not get good grades, basically left and went and worked in the local egg factory (this was in the UK). He asked me for reasons that I couldn't understand at the time, to read something from the bible which was to do with peace – as I remember it – to do with peaceful existence that was the general chime anyway. I read the passage, I wasn't really acquainted with it at all. I only went to Sunday School twice as our family wasn't religious. But anyway I read this passage, I had a good look at it and I went home and I thought why is he asking me to do this and having thought about it I decided I would not do it because I did not feel acquainted with religion, then. I mentioned it to my father and he kind of said you do what you want, and I'll support you - because he was that kind of guy and anyway the reading didn't make sense to me then. It was in language that no one understands, I don't understand it, it's laced with all sorts of metaphor that didn't resemble me then and, well actually, I just didn't get it. (Peter)

Peter reflects back to first awareness of his leading abilities when he was a teenager. His headmaster noticed something in Peter and called upon him to address the school – give a speech. Peter was perplexed as the reading was not known to him and he was confused that he was asked to read a passage from the Bible. He read the passage and felt reasonably quickly that this was not a message for him to read. He noticed, for him, the conflict of values – perhaps to do with reading a passage from a religious doctrine, Peter not being religious himself. Peter's position led him to consult with his father, to wonder whether there was another way to address the school, and his father gave him permission to make his own choice, to come up with something. He showed trust and belief in his son. Peter knows this about his father, because he knew him 'as that kind of guy', a guy who said 'you've got this son'. With this backing of trust Peter decided to do something different.

So I went to school the next day and I spoke to my English Master who I got on with real good and who was really quite an eccentric and he was a leader in the school – we really admired him and his values. I said look I've got this reading Mr King (Headmaster) has given me and I can't handle it – and he said well do something different then, which is what I wanted to hear. He said to me that this is your opportunity if you want to represent yourself and to represent the form. So we agreed

eventually that I would read a Wilford Owen poem, Apologia Pro Poemate Me, which means 'in the defense of my poetry'.

So I did this fucking poem, which is an anti-war poem – really intense, and I didn't even really understand that it was an anti-war poem at the time. It was full of despair and human misery and darkness but my English Master taught me to read it, in my voice. This is what's lovely, he taught me to read it in a particular way which I would have never have done by myself. So I read it very consciously and I think that that was for me a kind of a breakthrough moment in terms of I've got something to say, even if I didn't write it. I said it in my way and the message made me think about the world – my world.

Interestingly, the content made such a real impact upon me. In later years I became involved in anti-war protests, I became quite an activist – still am. I actually ended up living in a pacifist community and did lots and lots of peace orientated activities.
(Peter)

Wondering about how to be able to bring a meaningful address to the school Peter continued to consult with a teacher he admired and they came up with a powerful poem to recite. Interestingly it appears that the meaning behind this poem and the reading from the Bible verse, originally dismissed were similar; however, clearly where the writing comes from meant something to Peter. Perhaps this was the clarity of the language Peter was initially concerned about. Peter reads his poem, and finds it a very powerful poem. He read it in his voice and what he read connected to who he was Becoming. He recalls the impact of the experience: his voice, an address to a school, and of the poem, the words he read and how they made him consider his world. From this experience Peter directly links some future choices of how to address his authentic being particularly with regards to being involved with a meaningful value – peace. Through this experience Peter found himself “thrown into a world where ... [he] cannot avoid the responsibility of choosing” (Pollard, 2005, p. 174). The building awareness of the responsibility of becoming existentially authentic is “a continual tension between aspects of our existence we cannot change (our ‘facticity’) and those we can” (Pollard, 2005, p.174).

Understanding Inner Resources Makes a Difference

Kathryn brings an awareness of how being the eldest child in her family enabled a place to speak and develop opinions. From this position in the family she considered that becoming vocal and thoughtful enables an emergent leaderful way of being.

I think when you're the eldest you either make the most of that position and kind of run with it, or react against it, and I suppose I ran with it. I changed countries when I was 13, and I think having to cope with a new country and culture, even though it wasn't a different language. I think having to change school systems, in a sense means that you have to draw on your own resources. I guess I feel quite well inner resourced. And I think I've always been somewhat leaderful in the way I approach the world. So as I'm the eldest daughter, I'm also the eldest grandchild of my generation, and I think I've always taken up that position in a way that just said 'I get to have opinions, or bring something to that'. I think my father was very much, you're the eldest, you're responsible, your sisters follow you, you have to set a good example. My parents – my father is quite conservative, so I grew up in a fairly conservative childhood, and so there was that idea of family and responsibility, and position which all made a difference. But I think because I've lived in different contexts, I think I bring a lot of experience, I've had a lot of experience, and so I know I have a lot to draw upon.
(Kathryn)

Kathryn brings reflection to being the eldest child in a family that experienced significant change whilst she was a teenager. She considers her 'place' in the family and is reflective of the fact she had felt some sort of responsibility as the eldest child, responsibility that she had an awareness of, and a willingness to 'run with it'. Running with it offers a peak into her sense of self as a child, confidence and awareness of opportunities toward influence. She uses the example of moving country as a young adolescent and how she needed to 'cope' with cultural changes and new education systems at a vulnerable age. At 13 this could be a devastating change, in the 'leaving behind' and the anxiety of 'what is ahead', and indeed it is easy to think of 13 year olds in a similar situation 'reacting against it'. However, Kathryn talks about her own inner self as a resource for coping (perhaps thriving) through this change for herself personally. In this awareness it is unsaid how she supported her younger siblings but in describing herself as 'leaderful' she indicates that her known sense of inner strength provided a depth to her resources to approach herself in the world. She was aware that she is a person who can cope with the intensity of significant change. Perhaps the sense of 'running with it' provides some insight into the energy she has toward living.

Leaderful is a wonderful description of her 'approach to the world'. Kathryn is bringing attention to the aspect of self (and family positionality) as she, in reflection, brings life to herself as a leader, as a person who leads. Kathryn describes her leaderful self as being built on her confidence of considerable inner resources that enable the sense of engaging in the world optimistically. Although prior to any thought of being in a leading role, this story highlights her sense of being able to engage with a challenge,

that is full of possible anxiety, and find a sense of personal strength and self advocacy. She describes a position of innate understanding that enables her authentic being to become.

Understanding What was Required

Like Kathryn, Hanua also reflected on her innate sense of being-a-leader when she was a teenager, she remembers being aware that it was, what it was, and was not unexpected. She had an understanding of what was required to do things, that on reflection were leading things, without instruction from others, something 'just was' within the family. She remembers feeling autonomous and confident and with a sense of what to do and how to do it, so she did.

I'm not sure I had any self-reflection about it. I did know what was required of me though and without being told. We weren't told what it would take ... [and] I had a sense, yeah, I knew. (Hanua)

These two stories from Kathryn and Hanua are ones of understanding that in an everyday sense, they both had a 'knowing' that something was required, even expected of them: expectation and understanding from their own sense of self and that of others. There was a sense of responsibility and confidence which was noticeable and then, understood by them. In understanding, awareness of potentiality-of-Being is in the process of creation. However, "this potentiality of being is ... not to be thought of as a self, but rather a constant moving forwards into the future with an awareness of past and present" (van Deurzen & Arnold-Baker, 2005, p. 164). The awareness of being leaderful, by reflecting on the past, experiencing the present, and looking toward the possibilities of the future, understanding the web of becoming.

Understanding Involving Others is Useful

Mellissa continues the thread of youthful awareness recalling a story about her early awareness of social justice as a value and with her experience of finding voice, this time whilst still at school.

I motivated my Standard 3 class to protest with placards against something that was happening at the school and I can't even remember what it was but I remember getting everybody involved and doing this protest ... There's something intrinsically about me that's always been there. And I can remember being really young and having

it. That I have a really strong sense of justice and if something is unjust, in my mind, so I might not be right, but if I believe something is unjust, then I don't believe that's someone else's problem, I believe I have to say something and act. (Mellissa)

Mellissa reflects on using her voice to attend to something important, something of value. Even at such a young age (12 years old) there was momentum to make a difference, to effect change – in this instance in the action of protest. She called for others to support her voice. This rallying message personally connected to her values because ‘if it is unjust’, then ‘I believe I have to say something’. In this belief and action lies the space for Mellissa’s “process between being and becoming, which requires that we contain our impulses and actions while we explore our feelings” (Robbins, 1998, p. 157). This story shows a building of self-awareness and the awareness of others, and the acorn of the leader she has become in her becoming.

Understanding Autonomy as a Way Toward Being Authentic

Johan reflects upon a crisis of identity that enabled him to understand his always toward becoming journey. Courageously he followed a new path and in doing this he rejected the family expectation. ‘I am I said to myself’. In answering this call, he created a sense of freedom towards something else for himself.

I had an expectation upon me. And I always felt - because my grandfather started it - and I always felt it was their business and it was my father's business and I suppose from my position from an individual leadership position – no – I don't necessarily see myself as a leader of, I want to say people, but – more accurately mass leadership. I certainly always followed my own path and a position of personal leadership in the sense of myself, rather than I want to gather 50 people and charge up the hill. I suppose I think it's more self actualisation because that's why I say you take up a role, so when you take over a business you're playing a role in that business, yes, you are the leader, but it's not about leading what's inside if you like, it's almost like prescribed where we - there's a narrative you end up having to be part of. I rejected that and so I left. I often wonder about whether that was brave or stupid but it's true that they're often the same thing. I always had a very deep sense that if you allow yourself to be part of the universal flow you go where you naturally need to go, and I didn't understand it at the time when it was happening – a phenomenal call to leave – there was this kind of energy, this force, I wanted freedom of speech, I wanted personal freedom, I wanted to be me, I didn't want to be the son of, or the owner of, a big firm, it was well known and you become a figurehead, I didn't want any of that. I wanted to try and make my own existence! (Johan)

‘In the universal flow you go where you naturally need to go’. Johan had a path outlined for him: the family business, a successful one at that. It was his father's

business and his grandfather's before that. There was expectation. I imagine it would have included a sense of inevitability. Johan being the eldest son had this transfer into business as a leader, as a right. To be able to feel that this was not going to be right for him I expect would have felt confusing and, as he recalls, perhaps had an aspect of 'brave or stupid' about it. One can imagine how his father and grandfather felt about his decision not to take over the business – more than that, to leave the business entirely. Courage is an aspect of this decision for sure; courage to follow one's own path and not play a role in the expected context. Johan had this awareness that his call was to somewhere other than what was expected. He acknowledges he was called to lead in some way; however not in the way that the business would have organised his leadership. Rather, he was seeking a kind of leadership that was related to his reflection of 'self-actualisation' and search for personal freedom. There is a sense in this reflection from Johan that he asked himself the fundamental question of Heidegger's phenomenology "what is the meaning of 'being'?" (van Deurzen-Smith, 1997, p. 34). Johan rejects the prescript to follow his pre-determined path, he understands that to follow the expected would be inauthentic. His search was for the authentic. This is not haphazard decision making. He was noticing and being engaged by a force that was leading him to be himself, to come to his openness-of-Being, and thus "whatever we are dealing with, whatever we find in our paths, by the very fact that we deal with it, we take it as something rather than nothing" (Dahlstrom, 2013, p. 33).

Understanding Leadership Makes Me Act Differently

Geoff shares his reflective understanding that he has a developing awareness of self through the flow of confidence. This takes him to a different way of Being.

I did the Duke of Edinburgh award scheme and got my gold award. And actually that wasn't necessarily about leadership to be honest but it was about perseverance. And then, I went on Outward Bound in 7th form - I was picked to go to Outward Bound by the school with partial funding from the Parent Teachers Association. And I took being picked as a sign that someone had identified me as a leader. Interesting - and they may have picked me because they saw me as needing something, I don't know but I, but I took that as being a sign that I had leadership qualities. And I remember at Outward Bound distinctly being, being very strongly spoken and with a strong opinion about a whole bunch of stuff. That was an amazing experience, I found it tough but it was an amazing experience for me.

And then my first year at university I went into the army over the summer and I got picked to be to go to an officer selection board. And I got in and so very few get in, 2 out of 40 or something wouldn't be more than that, got picked. And only a smaller proportion that got to the Board got selected to be honest, and that was me. So I kind of thought actually in a weird way looking back that, that gave me a message that I obviously had some leadership qualities that someone official had recognised. And as a relatively quiet sensitive person - I think was probably quite influential actually. It gave me permission to explore leadership. I think, it gave me permission to express myself. It probably added to my self-esteem, I know it did! And gave me a kind of a belief in my ability to say stuff and do stuff and make decisions and have a voice. I think - and so I acted differently. Yes, I acted differently. I stood up and became me. Totally. Absolutely. (Geoff)

Geoff reflects back on experiences that provided possibilities for a sense of awareness to be explored. Recalling some key moments in his path toward leading he remembers being part of the very New Zealand experience of the Duke of Edinburgh Award scheme and being at Outward Bound. At the time he took these opportunities he felt that he was being noticed because of his 'leadership potential'. However, he also now wonders if it was noticed he was in need of something. Whatever, he recalls the experiences as being amazing and tough. He remembers becoming aware of his confidence during this time, especially with how he used his voice. Following these early experiences Geoff looked toward other structural experiences to build himself and to contribute. He chose a time in the army and was selected as an Officer, 'and that was me'. The 'me' he is eluding to is his sense of becoming leaderful. The sense of confidence in him from others strengthened Geoff's own hope in himself. He was 'given permission to express' his possibilities and to follow them. He found self-esteem, belief, and a voice. Geoff recalls that it was at this time that he started to act differently due to the growing awareness of himself. In being-in-the-world he started on the journey of becoming.

Geoff recalled the confidence gained from the awareness that others saw his potential in the world, they noticed him and he rose up. He took the opportunities that were available. The doing of these experiences added to his sense of what could be. He gained confidence in himself from the reflection others gave of himself. This confidence sets the foundation for Geoff's possibilities for being. Heidegger (1962) considers this position thus:

The sight which is related primarily and on the whole to existence we call “*perspicuity*.” We choose this term to designate “knowledge of the self”... so as to indicate that here is not a matter of perceptually tracking down and inspecting a point called the “Self”, but rather one of seizing upon the full disclosedness of being-in-the-world throughout all the constitutive items which are essential to it, and doing so with understanding. (p. 146)

The ‘knowledge of the self’ gained by Geoff as an experience of being seen as someone with possibilities for leading is an understanding that the confidence growing within him will hold him and direct him towards something yet known but hoped for.

Understanding Empathy as a Way to Be with Others

Geoff recalls a story of how he encountered a stammer and how it defined him until it did not. On this journey of understanding himself he encountered empathy as a way to deeply be with and to understand.

I look back and think that it kind of developed into a, a self-discovery process that was good for forming me you know. Especially given that I was a quiet guy with a speech impediment. As a teenager I could hardly get coherent words out. I had a really bad stammer. It went away, although it still comes back now especially under pressure. Interesting! I can still stammer under pressure. I’ve learned to accommodate it - I don’t, I don’t like it when it comes because I can stumble over words and stumble over phrases at stressful times.

Well interestingly, I met a (counselling) client yesterday who stammered really badly, really badly and my heart always goes out to people with speech problems but she just, she keeps living, she kept, she kept speaking you know. Fantastic - resilience. It reminds me that I also worked with a guy when I was working in the probation service who had a really bad stammer. And his solution was to put an M in front of every word. M because he could say M really, M, M doesn’t, you can say M, so it’s your word that your voice box can emit. So M would say, so his name was Randolph but he called himself Mrandolf and everyone else called him Mrandolf: Mcoming, mgoing, mtalking about this.

That was his mechanism amazing aye? And he was a probation officer who spoke in court and, didn’t let it define him either. So very brave actually. (Geoff)

The recollection from Geoff of how he encountered his speech impediment is told through two other stories that he has observed. The notion in this recollection is the acknowledgement of empathy as a position from which Geoff observes these experiences. His own story is that he was a quiet young man without a strong voice. When he did try to find voice, especially important points to be made, he stammered. The stammer still emerges under pressure, however, Geoff has accommodated it. He

expresses genuine empathy and respect for the two protagonists in his story, how they also accommodate the experience and 'keep living'. Creative solutions by Mrandolf are accommodated; he did not let the speech 'define him'. The next word Geoff uses in his reflection is perhaps the most descriptive word of this story: 'didn't let it define him either'. 'Either' points out that Geoff is also not defined by his speech issue and 'either' joins Geoff with other people. Gadamer (2013) explored this connection with the other by writing:

The genuine meaning of our finitude or our thrownness consists in the fact that we become aware not only of our being historically conditioned, but especially of our being conditioned by the other. Precisely in our ethical relation to the other, it becomes clear to us how difficult it is to do justice to the demands of the other or even simply to become aware of them. The only way not to succumb to our finitude is to open ourselves to the other, to listen to the 'thou' who stands before us'. (p. 29)

By opening himself up to the other, empathy is a possibility for Geoff, and through empathy he sees his own self in the other. He recognises he is not defined by the speech impediment 'either'.

Understanding the Shape of the Future

Reupena recalls a story when he became very aware of his presence as a leader through an experience of 'doing'. In showing his sense of responsibility to act he showed he already knew how to do something when something needed to be done. In becoming leaderful, Reupena becomes someone who can influence the shape of the future by being there.

I can think back to another story when I was 17. I was grocery shopping with my mum and it was only 6.30 and someone from school saw me and they came up and said hey listen, oh I was 7th form I was in my last year of school. And they said, 'hey listen, there's about 50 kids from T College outside and they're going to fight with our 6th formers'. So there's this big, big fight that's going to happen outside. Now T College is in my local area as well, so I know all of these kids as well. And I told mum, I said 'mum, I'll be back'. She goes, 'where you're going'? I said, 'I'm just going to go help this guy change his tyre'. She goes, 'oh okay'. So I lied to mum.

And then we walked out and I could see it was like a Michael Jackson video in the carpark. People were just waiting for one person to start and people starting to call the cops and I just walked out to the carpark, saw guys that I know from my school, and that everyone would have been scared of, I told them I said bro come out here, I just

told them to pull their guys out of the situation. I said listen, we're not doing this, this is not – and I tapped into the school spirit and values thing - this is not how we do things and he turned around to the boys and said 'hey you guys go home'. I asked him what had happened for this situation to arise? He said, 'that guy there started it'! I went to talk to him. I said, 'please it's not worth people getting arrested for, this isn't worth it – our boys are going home now. Okay'? I said, 'I'm going to leave that with you' and then I turned to my guys and said, 'if I hear anything, let it be your reference, if I hear anything goes down tonight when I'm loading my shopping you know I'm going to inform the principal tomorrow' and then, I said, 'you guys are going to have to answer to me'. And then I left.

The feedback that came to me later on is that they came to a peaceful situation and they all left without fighting. For me, then, I didn't think like it was a massive thing until the principal talked about it at assembly. He was saying, you know we're really happy we've got influential leaders in our school - they change the shape of the future! And I was like I wonder what he's talking about? But he was looking right at me and I thought he's talking about me? And I said to him afterwards – 'what fight'? He goes that fight in the carpark. I said, 'it wasn't a fight, it didn't happen'. Yeah but he said, 'I'm talking about something that could of happened, that you changed - you change the shape of our collective futures'! I'm like, oh – I see! (Reupena)

In this story Reupena reflects on how he became aware that he is an influencer and a leader. He is out shopping with his mum, which is also a story in itself for a 17 year old boy, and he is approached by someone from school who sees him and seeks him out, he is known to be there. Outside in the carpark a fight between different schools is brewing, there are 50 or more boys getting ready for violence. Reupena is asked to come out from the supermarket to get involved. It is not something he shirks, but he knows his mum would not like it so he lies to her telling her he is going to help someone out. The 'flat tyre' is a decoy to stop her worrying. In this instance Reupena's values speak loudly. He could easily say, this has nothing to do with me. Rather he goes into an unknown situation that has clear risk associated with it. He is bringing courage in living out his values.

In the carpark, things were certainly dangerous. Reupena saw the stand-off and somehow he constructed a way to talk with each of the parties. Reupena describes how he actually 'knows' most of the boys, because they are in 'the neighbourhood'. This is important, as it seems that Reupena is also 'known' to them, he has a presence in the community. They listen to him. Reupena highlights values in his talking to the boys, constructs a story about loyalty to the 'school'. With the other boys, he talks about the risk: 'it isn't worth it'. He gives them a way out of the conflict: 'our boys are

going home'. That meant they did not have to back down, just go home. He constructs a way for everyone to hold onto their personal integrity.

He left it at that. He appears to have felt he had made his message clear and also that he had been heard. He left them with the responsibility of deciding for themselves. They could leave, but at the same time he made it very clear that if this did not end that there would be consequences, at school and with him. He left this with them as their 'reference'. The situation ended there and then, without a fight. His confidence that they would make the right decision was justified.

Later, Reupena was initially shocked when his principal makes clear and direct 'reference' to this act, and the pride the principal felt in the 'leaders' within the school. In talking with the principal Reupena was saying 'nothing happened, there was no fight'. However the principal spoke to 'what happened', and that was that Reupena's leadership and presence within the community altered the course of what was going to happen. Reupena changed the course from violence to peace – 'oh I see' he said, and he understood afresh his impact as leader.

What did Reupena understand? Possibly that leading is an intervention that can transform the course of an event beyond the event. Or perhaps Reupena understood that he was already a leader; being known and respected gave him influence in the community. It could be that he was the only person who could have successfully intervened on this situation on that day? Whatever he understood, his Becoming leaderful presence shone through the experience.

Reupena's openness-of-Being reveals itself through his calmness, his words, his listening and his re-minding others of shared values and principles, communicated in such a way that they are heard and understood as meaningful. However, through this experience it seems he uncovers awareness that he is or can become a community leader. Reupena's leadership in the carpark was wrapped up in what he valued: peace, understanding, shared values, respect, integrity and authenticity. His Being-there was underpinned by the ethical grounding that his values provided, in other words, he acted in accordance with the values he had authentically chosen (Pollard, 2005). In

telling this story he seems to be reminding himself that nothing has changed, simply the context of his role.

Summary

What comes before, informs who we are and how we get there. When these reflective insights are understood they shine a light on the path towards Becoming. This chapter has stories that show how participants became aware of their possibilities-for-Being. In reflecting on their history they all gained an understanding of what aspects of their formative selves now contribute to their sense of self as is now. To move from reflection into deep understanding I repeat Lakoff and Turner's (1980) reflection that "experiential gestalts, that is, structurings of [lived] experience along certain natural dimensions" (p. 186) are connected to meaning. The participants are still all in process, as we all are, towards understanding themselves fully, never-the-less these reflections deepen an understanding of their historicity. Historicity is determined by the "movement of a life in its interactions with the ongoing life of a community" (Guignon, 2012, p. 103). Heidegger (1962) explained thus:

Dasein 'is' its past in the way of *its* own Being, which ... 'historizes' out of its future on each occasion. Whatever the way of being it may have at the time, and thus with whatever understanding of being it may possess, Dasein has grown up both into and in a traditional way of interpreting itself ... Dasein can discover tradition, preserve it, and study it explicitly. The discovery of tradition and the disclosure of what it 'transits' and how this is transmitted, can be taken hold of as a task in its own right. (p. 41)

Reupena's awareness of love as the way to serve was through growing up in a traditional way through the culture of being Samoan, as a meaningful living experience. Acknowledging the history of culture and tradition creates a pathway towards the possibilities of authentically experiencing ourselves through an ontological understanding that we make things meaningful to ourselves (van Deurzen-Smith, 1997). So "when Dasein achieves *authentic historicity*, the mode of being that correlates with being a 'person,' the character of both its thrownness and its projection are transformed" (Guignon, 2012, p. 104). These transformations are full of meaning for understanding that we are 'essentially futural':

*That is to say, only an entity which, as futural, is equiprimordially in the process of **having-been**, can, by handing down to itself the possibility it has inherited, take over its own thrownness and be **in the moment of vision** for 'its time'.* (Heidegger, 1962, p. 437, original emphasis)

In other words, when a person becomes interested in finding the right direction for his or her life, he or she can “start proceeding that way” (van Deurzen-Smith, 1988, p. 47). This requires a certain momentum, a form of courage, from a position of understanding, to project ourselves toward possibilities even though we do not know what these are yet (van Deurzen-Smith, 1997). This projection or forward understanding is the ‘moment of vision for its time’. Reflexively, this moment of vision is before we become, it is *a priori*.

The path towards becoming a person is full of experiencing actual meaningful living. Our participants’ journeys, each unique, yet with searching similarities, are journeys of *understanding self through doing*; understanding *culture*: as a way to define oneself in the future by taking forward our ancestors and traditions. This is an important notion for people in Aotearoa New Zealand that understanding *values*: to serve, to love, truth, equity, social justice and being ethical; understanding *self as resourceful*; understanding the value of relationship with *other*; understanding underpins the who we are in our Becoming.

The paths and journeys taken by the participants are visionary in that they have followed the thread of authentic experiencing to just be themselves. The journeys bring to light the wonder of the possibilities-for-Being. This can be a call into care. Heidegger considers “one of the most fundamental characteristics of Dasein is that it cares ... things quite plainly matter to me and it is therefore important to me to find out in what way they matter to me and to what extent” (van Deurzen-Smith, 1997, p. 35). As the participants reflect on their experience of becoming a person they have each shared stories in which they recall how they care for things, and the world of other people, the with-world (Heidegger, 1962). They came to understanding that to care is what matters in the everyday, whether it be about *a cause or the people themselves*. It is about caring to bring an *authentic voice* and to *give back to serve*, the

care of the self in finding one's *own path* and caring about *care* and *love*. They have all come toward their authentic selves in different ways, perhaps with the common thread being understanding: learning to understand who they are and what matters to them. Then courageously living that knowledge and in so Becoming toward their authentic Being. For each of the participants in this chapter there is a caring exuding from them toward an authentic Being that is leaderful, loving, caring, impactful ... ALIVE! To care and to serve are absolutes in the act of counselling and of leading. This deep understanding of what comes before enlightens a path towards ongoingly always becoming a person and revealing openness-of-Being. Parts to whole and whole to part the story that started in this chapter expands in the next.

Chapter 7

Seeing: Into the Heart of Things

Ko te pae tawhiti,
whāia kia tata; ko te pae
tata, whakamaui kia tina
Seek out distant horizons
and cherish those you attain

(Alsop & Kupenga, 2016, p. 144)

Overview

The purpose of this second chapter of findings is to show how by ‘looking back’ participants examine their historical horizon to remember stories that have shown them ‘who they are’ in their openness-of-Being. It takes the baton from the previous chapter to move from Becoming to Being. While not having a group of non-counsellor-leaders to make a comparison it seemed these participants who are both counsellors and leaders reveal an amazing self-awareness that comes from an analysis of their own life experiences. The stories shared of looking back show them revealing their openness-of-Being that translates into being counsellor-leaders.

Seeing

These particular stories draw out the participants’ history and their self-analysis of ‘seeing’ themselves as counsellor-leaders. ‘In-seeing’ is a way toward knowing self and is a backwards and forwards looking experience (van Manen, 2014, 2017). In Māoridom, viewing and ‘seeing’ the past informs the way of movement into the future: the before illuminates, the now and the future. The past and present are, however, seen as a single, comprehensible ‘space’ because that is what *is* seen and known (Price, 2014). Walking backwards into the future one can deepen understanding about the nature of how one ‘leads’ in looking back we ‘see’ one’s own stories about leading.

Heidegger (1962) described 'seeing' as the:

remarkable priority of 'seeing' ... for we do not say 'Hear how it glows', or 'Smell how it glistens', or 'Taste how it shines', or 'Feel how it flashes'; but we say of each, 'See'; we say that all this is seen ... We not only say, 'See how that shines', when the eyes alone can perceive it; but we even say, 'See how that sounds', 'See how that is scented', 'See how that tastes', 'See how hard that is'. (p. 215)

The revelation of 'seeing' uncovers possibilities for the openness-of-Being. Heidegger (1962) referred to 'seeing' as a way of "Being ... that ... shows itself in the pure perception which belongs to beholding, and only by such seeing does Being get discovered. Primordial and genuine truth lies in pure beholding" (p. 215). This is the experience that oscillates between literal-perceptual sight: indeed, it is the experience of moving and flowing between metaphorical-historical 'seeing' and literal-perceptual 'seeing'. Lakoff and Turner (1980, 1989) considered stories as ideas that reveal and light up, and that discourse is the medium toward the 'seeing'. They explained that through the dialogue of story openness-of-Being is revealed:

I see what you're saying. It *looks* different from my *point of view*. What is your *outlook* on that? I *view* it differently. Now I've got the *whole picture*. Let me *point something out to you*. That's an *insightful* idea. That was a *brilliant* remark. It really *shed light* on the subject. It was an *illuminating* remark. The argument is *clear*. It was a *murky* discussion. Could you *elucidate* your remarks? It's a *transparent* argument. The discussion was *opaque*. (Lakoff & Turner, 1980, p. 470)

Meaningful insights are phenomenological in-seeings (van Manen, 2014, 2017). van Manen (2014) called phenomenological in-seeing moments of "seeing meaning", getting to the "sheer pleasure of insight and feeling touched by things that reach the depth of our existence and confirm out humanness" (p. 68). Heidegger (2005) considered in-seeing in its everydayness, when he asked the question; "what is seeing, what is it that is perceived as such in seeing, how is what is accessible in seeing characterized with respect to its content and its perceptibility?" (p. 4). In-seeing brings an understanding of how lived experiences have and do reveal the meaningfulness of current living experiences. Following the trail of 'seeing' experiences lived, the choices

made and developed, towards Becoming and Being, in this study, counsellor-leaders. Rilke, as the poet can, put it beautifully:

If I were to tell you *where* my greatest feeling, my universal feeling, the bliss of my earthly existence has been, I would have to confess: It has always, here and there, been in this kind of in-seeing, in the indescribably swift, deep, timeless moments of this divine seeing into the heart of things. (cited in van Manen, 2014, p. 68)

Historicity as a Way into Seeing the Self

As we explored in Chapter 6, the past may be hidden from self. Therefore, the exploration of the past meaningfully locates the lived experiences that have contributed to who we are as an accurate historical horizon of our living (Gadamer, 2013). This awareness is crucial in our present-centredness. Accordingly, Gadamer (2013) considered we must test our 'present' by "encountering the past and ... understanding the tradition from which we have come ... the horizon of the present cannot be formed without the past" (p. 315). Therefore, existential understanding is provoked by "all those factors and components impacting in a decisive way on our historical understanding, and establishing a relationship between the living present and the historical past" (Lawn & Keane, 2011, p. 81). Understanding is always the 'fusion of these horizons' (Gadamer). In effect one's world-view is negotiated in this space: the fusion of the historicity of the horizons of the present and the past (Gadamer). Heidegger's (1962) thinking on historicity is that Dasein is constantly interpreting itself through its past, into the present. He wrote, "its [Dasein's] own past – and this means the past of its 'generation' – is not something which *follows along after* Dasein, but something which already goes ahead of it" (p. 41).

Fusing the Horizons and Introducing Possibilities

Gadamer's (2013) concept of horizon, introduced in Chapter 4, informs how "the horizon of the past, ... is always in motion" (p. 315). By this we connect to the notion that backwards looking can move us forward as "this motion becomes aware of itself" (Gadamer, p. 315). Understanding is always the fusion of horizons bringing together an:

historical horizon that is different from the horizon of the present, ... [that then] immediately recombines with what it has foregrounded itself from in order to become one with itself again in the unity of the historical horizon that it thus acquires. (Gadamer, 2013, p. 317)

In being open to possibilities one does not become stuck in past consciousness, rather one “is overtaken by our own present horizon of understanding. In the process of understanding, a real fusing of horizons occurs – which means that as the historical horizon is projected, it is simultaneously superseded” (Gadamer, 2013, p. 317). In the uncovering of these historical traditions and experiences the possibilities of the self, past, present, and futural - are revealed.

In the looking back stories that follow, the participants reveal the self: a self that is uncovered through a self analysis of ‘seeing’ a way of revealing openness-of-Being. These stories are of reflected revelation that take the ‘story’ of the thesis onwards on the journey from ‘being called’ to ‘walking the path’, a continuation of Becoming. These stories are of ‘seeing’ the essences and possibilities of becoming and being a counsellor-leader. Heidegger (1962) considered that “the intentionality of ‘consciousness’ is grounded in the ecstatical temporality of Dasein” (p. 13). In other words, the awareness ‘in-seeing’ is grounded in the fusion of the historical with the now; this is the manner in which these participants told their stories.

Lived Experiences

Seeing Self through Tragedy

Participants knew this was a study about being a counsellor-leader, yet to ‘show’ the nature of their leadership they often went outside of their professional role to tell a more personal story. For Kathryn, a family tragedy was a time when someone needed to step up and take charge. In telling this story Kathryn showed that she knew what needed to be done. The stakes were high; she knew she was the one who needed to lead.

I’m the eldest in my family, so I think I was always a leader in the family. I’ve got two sisters, so the eldest of three girls, and so I think I’ve always had loose leadership roles, if you like, in my life. My nephew, his name is Mark, had an accident where we were called in the night. He fell off an embankment onto some concrete and ended up in the

hospital, and he was on life support. So he badly damaged his brain, he fell on his head, and unfortunately he never recovered from that. Over the course of a few days, we gathered around him. There was a process of getting to grips with this tragedy, just absolute tragedy. And what happened for me is that, because I'm the eldest sister, and because he was living in the same city, he was going to Uni here, and my sister was in another city. I was called, I was just the person they could get hold of. So I had to notify everyone and call them in, I had to notify and tell my sister and call her up. Because of the way it unfolded, I ended up taking the leadership role as you could in a situation like that when a family were coming together and gathering. My sister also became quite unwell, and she wasn't in a position always to make decisions for herself or for her son. He was a young person and he was tremendously popular; a lot of his friends gathered, so there were groups up at the hospital. So it was this very odd informal gathering around a very serious event. I can remember having to write notes and going out and talking to people; they had to be organised. There was just lots of organising to be done and I did that. It wasn't hard. After he died, we had a funeral, and in organising the funeral it felt very important that we didn't have a celebrant, that the family did it, just because of my sister was so unwell. It just felt like we needed to have control over the ceremony so we could have ultimate control over the whole thing. We didn't want things to go badly for my sister, and we wanted to make sure he got the ceremony that he deserved. So I organised that as well. With help, of course. Everyone contributed in different ways. In retrospect, looking back, it was probably a little bit too much, because it's very hard to organise something like that. And then you don't get to participate in it. So I guess what the whole thing made me realise is that I could do that thing. That it wasn't hard, that it was just really fluid, and I felt like I'd made a really massive contribution to my family and to an event that really made a difference. As much difference as you could in a terrible situation. And, in a funny way, it made me feel really good – and I suppose aware, or as agentic as anyone could in an out of control situation. So I think that just made me hyper aware of what I could do well, I suppose, how I could contribute, which went beyond what I could do in a workplace, or something like that. It crystalized a whole set of skills which I had at my fingertips which were really useful. (Kathryn)

Kathryn reflects on a time when she was thrown into a situation which called on her to take the lead. Indeed, this is an experience where the going got difficult, where careful attention was required. Kathryn engaged deliberate intentionality. As the oldest sister perhaps she was used to being the one expected to lead, perhaps she just knew what to do. In the awfulness of her nephew having a terrible accident, Kathryn was the first one to receive the news. From the beginning of the family tragedy she was the one to tell people, to gather people, to begin to organise. In being thrown Kathryn came to her world of meanings and relationships, these which are undetachable from life itself (Dahlstrom, 2013; Heidegger, 1962).

As she looks back she is impressed with how she did that, even in her own grief. She was clearly concerned for the wellbeing of her sister, wanted to honour the young friends who came to be near their friend, and saw the need for some organisation

amidst the collective grief. She rose above her own emotional trauma to make this experience as good as it could be for everybody else.

When her nephew died she 'felt' that the family needed to conduct the ceremony themselves. The service needed to accommodate the needs of her sister, it needed to honour her nephew, it needed to be right. Kathryn was of the opinion that an outsider would not grasp the nuances; she herself was the one to do that. Taking the lead however does not mean doing everything herself. She tells us everyone contributed in different ways. Clearly this was part of getting it right; gathering together the people who needed to honour this young man, each in their own way.

As Kathryn no doubt realised, in choosing to share this story, the Counsellor and the Leader both shine through. She presents as being very attentive to the emotional needs of people, perhaps at the expense of her own, while at the same time intuitively seeing that the situation needed organising. Someone had to take that on. She saw herself as the natural person to do that and was pleased to be able to gift her skills to the family in such a way. Looking back, she can see she made a massive contribution; that makes her feel good. Further, this experience showcases her many skills and how they come together in a way that works.

One imagines the sensitivity needed to 'organise' a sister who is in deep grief and not at all well. There is the attunement required to a group of young people for whom this death may have been their first experience of losing someone close. It is all amidst uncertainty: the play of hope and dread. There is no hint that anybody questioned her role of leader. It seems it was accepted with respect and gratitude.

Kathryn makes the comment *'then you don't get to participate in it'*. This was her nephew who died. In a close family her own grief would have been very real. Yet, somehow she rose above that to take on a different position; one that organises and therefore does not participate in quite the same way. One can imagine Kathryn at the funeral, keeping tabs on who the next speaker would be, organising music, moving things along while at the same time monitoring how people were coping. There is no time/space in such a role for one's own expressions of grief.

As Kathryn recounts this story she sees how she brought deliberate attention to the situation; careful and meaningful intentionality. She 'is' a leader. When a need comes, she rises up to lead. With meaningful insight she knows what needs to be done, and how it is to be done, keeping attuned to the fluidity of the situation, flowing between people and situations: in 'in-seeing' she 'sees' herself doing what is needed. Being a leader sets her apart. She is no longer a part of what is going on; rather she oversees, organises and leads the way forward. In this story Kathryn brings together her caring possibilities, particularly in a way that transcends her workplace positions of counsellor and leader into other possible realms, but at the same time 'are'.

This story reflects that in being 'thrown' into the experience of supporting, organising, leading and caring for her family, the 'thrownness' delivered her over to the 'that it is and has to be' (Heidegger, 1962). Thrown into openness-of-Being projects itself upon possibilities into the specific world of which it has been thrown (Heidegger, 1962). In thrownness, "Dasein gets dragged along in thrownness; that is to say, as something which has been thrown into the world, it loses itself in the 'world', in the factual submission to that with which it is to concern itself" (p. 400). The present situation dictates that the leader gets taken along in a moment of vision toward possibilities (Heidegger, 1962). Kathryn knew what she needed to do, in her thrownness she saw the possibilities, chose a way-of-being, and then did what she needed to do. This is how she counsels and leads, with vision. Yes, this story is within the context of family, but clearly Kathryn recognises these same insights and skills at work in her counsellor-leader role. She uses this very personal story to 'show' her awareness of what being a counsellor-leader would involve before she 'knew'.

Seeing Self through Social Contribution

Geoff looks back and 'in-sees' lived experiences of his journey toward becoming a counsellor-leader. In looking back he sees that in becoming aware of his active social conscience he wanted to deliberately and thoughtfully live 'it'.

I've always been someone that's had a kind of overly active social consciousness. And with a growing awareness of that, what I did was exercise 'it' by going overseas. I went and worked in a refugee camp, quite out there for me then. But it was part of me kind

of taking it all very seriously, I couldn't go and do something trivial like a Contiki tour [and be tourist]: no, I had to go and do something meaningful and serious. In a way, taking leadership and continuing a theme of my developing sense of me, to do with contribution and of wanting to make a difference.

And in the main it was an overwhelmingly good thing to do. If I look back, I can see that it was also an inner drive that I had to externalise. I suppose to work with people and get involved in social services and the helping profession. But then it was probably a decision that was a bit unreflected, well it was unreflected. And as I reflect on it now what would I have done, would likely be the same but I would have been a bit clearer about where my motivation lay. Because, I think I was trying to establish some credibility. To build a constructive social role I suppose. To be useful and valuable and helpful. And of course this comes back to that value of caring about people, and certainly caring about the underdog. I've always had a thing about the underdog. Don't like seeing people in pain. Always had a sensibility to that, don't like seeing people bullied. I've always had an aversion to it. And I think that value around making a difference and helping people in need was quite strong. It gave me a place to belong as well I know that much.

I gained a functional role that was something that I was good at, something I've always been good at: that is a good listener. Probably because I could listen before I could speak well. So to me that's a pretty powerful positioning toward being influential, a leader if you like. I've got an innate ability to listen and then I developed and grew, through some other experiences like Outward Bound, there I gained a voice. And then with the combination I felt confident in my ability to speak and contribute and my ability to reflect and hear and listen. It feels something that's, pretty personally powerful.

And looking back you know very significant, absolutely life changing. I kind of knew it, always knew that actually and so I could carry it with me and others noticed. (Geoff)

Geoff is aware of his social consciousness. He is someone who likes to meaningfully examine the values that drive him. In this story Geoff gives an example of how he went and worked in an intense situation, instead of following young New Zealanders' typical overseas experience of travelling the 'beaten track'. In this road less travelled Geoff explored his values in action within lived experiences, rather than theorising, these are meaningfully insightful moments. He was challenged by the situations he threw himself into to understand himself more fully by seeing how he responded, what he achieved, what gave him satisfaction. In hindsight he sees his goals as wanting to be useful, helpful and to make a difference toward a meaningful contribution. His focus was always on people. When he examines who those people were he sees a picture of the 'underdog'. He was trialling being a worker in the social and helping services on his own journey of personal development.

Through this story Geoff offers a sense of how the 'bud' of his leadership opened. In looking back, he sees how he was unreflective at the time; however insightfully he 'sees' he 'would have done the same thing' if he had stopped and thought about being who he was. Somehow, he did understand that his decisions and lived experiences were developing a leading positionality in the world. He engaged in living that was 'trying to establish some credibility' in his then life history, 'seeing' what was to come in the future. His values drew him to caring for others, and in experiencing caring he found a place in the world for himself.

Geoff was empowered through his experience to develop his voice and a listening presence that was functionally useful toward his counselling-leading future. The world, "we share with others has meaning for us, 'speaks' to us, before words are used" (Cohn, 2002, p. 46), and this is pre-reflective in a sense. We make decisions that connect to important values by which we are driven. Equally "this is also true in our discourse with others" (Cohn, p. 46), where we share what is meaningful and develop a voice that activates a way of being.

In the looking back Geoff recalled the desire to establish credibility. He understands the experiences he chose to reflect as 'very significant', indeed, 'life changing'. In this moment of reflected insight, he can see that he always 'kinda knew', even when it was 'unreflected' that he was becoming leaderful in a socially conscious, value driven way. He gained awareness of 'something he was good at': listening. This illuminates the active self-awareness Geoff brings to his counsellor-leader role.

In continuing his looking back in the following story, Geoff links his values to lived experiences that matter to him. These experiences are also reflective of who he is now as a counsellor-leader. They are examples of stepping in, and express Geoff's values of equity and social justice being lived. Geoff recalls a few anecdotes of him responding to crisis. Reflecting on who he is, and how he is in the world, reveals what drives his counsellor-leader being:

I've done this all my life actually. I'm a guy who in the refugee camp, when I was volunteering there, stepped in front of a guy who was kicking his wife in the head, and who stepped between two guys, where one of them had just stabbed someone with a

pair of scissors, literally had stabbed them with a pair of scissors - big dress making scissors. A guy who went into the middle of a road where a woman had been run over by a truck, literally run over by a truck, and held her hand as she died. When everyone else stood back and just watched. I carried a guy who had been run around, run over by a truck in India. Carried this guy to a moped that I commandeered after the truck had hit another moped and crunched two guys and severed both these guys' legs - they were hanging on by threads. And everyone else was arguing with the driver and no one - these guys were writhing in pain on the ground you know. And I thought I'm going to do something here. And look it's a weird thing it's about me being driven to the underdog, the injured, the hurt. I don't like bullies and don't like injustice. I'm not without fear - I can be incredibly scared but I recognise that I can cope well in a crisis I suppose. That's always going to drive me you know. I've been really driven to, to lead in those situations. To step in – not step out – step in! I think that's how I bring me to leadership, stepping in. (Geoff)

Geoff tells stories, again outside the context of his role of a counsellor-leader, to 'say': 'I am the kind of guy who steps into crisis situations'. He is a person who cannot merely standby and watch. He must help, care, and take action. These stories are about contending with crisis, doing something when life is at risk. Supporting and caring for those that are unable to help themselves, calls Geoff to action. He takes control of sorts, getting people help; helping people in whatever way he is able. He describes how he is orientated toward values of justice and equity. These values are intrinsic drivers for action. Geoff's anecdotes are examples of everyday attention showing that when the going gets difficult, he pays attention and so switches to deliberate intentionality (Dreyfus, 1991). Heidegger (1962) examined deliberating as the force that is "peculiar to ... the 'if-then'; if this or that, for instance, is to be produced, put to use, or averted, then some ways and means, circumstances, or opportunities will be needed" (p. 410). In thrownness, choices are available to be made with awareness of the possibilities. In the interpreting of what to do in the stories he shares, Geoff uses his values structure as way of knowing what to do. This is a congruent representation of who he is becoming and how he is in the world. In doing some of the leading he has described, his-quick-to-action is a definitive and deliberate step-in. More to the point, Geoff is no different in his counsellor-leader role to how he was in the stories told. His self-awareness shines through.

Seeing Self through Being Ignited

Maxine reflects on how noticing the absence of leadership inspires in her active leadership. In the absence of leadership her leading presence becomes available to her.

I worked in a team where ironically – or this is just part of my life – where I had an avoidant manager who was very famous in our setting. I am not avoidant, I advocate. It is part of being a counsellor and a leader of influence. I worked with great people around me; good, kind people but they were not keen on leading but were in management positions. Yeah which is sort of one of those things I've noticed around me, managers not speaking out or worse being silent when a voice was required. So I did and do, I spoke up on important things often from within a team rather than as the leader of the team. However I did hop up pretty quickly into a senior role and because the management was sort of not there, absent, you know hands off, things happened there that weren't okay. And I would name it. Not too popular - yeah. (Maxine)

Maxine is very aware her counsellor-leader Being is defined by advocating for others. How did she come to the position that her presence could fill the absence? Maxine reflects her awareness that silence can neglect opportunities to make a difference. She is aware that avoidance takes leaders away from 'leading'. That observation appears to have engaged Maxine in being deliberate in how not to lead. More than this, in the absence of leadership she sees her leadership role. She leaps-ahead, becomes a voice that advocates and with this her counsellor-leader presence is felt by those around her. Not always popular, she regales, never-the-less who she has come to be is understood: a counsellor-leader that is hands-on, involved and present.

So what does this all mean? Well I suppose an example is that as I finished my internship where I was getting paid which was great. However, I was not paid much either for the type of work we were doing. So, now I'm qualified and I asked for a pay rise to represent the work. It was a request the other staff had never requested so as a result we were all getting poorly paid. From my point of view all I was saying was 'this is my worth, this is what I can do, now proven and I'd love to stay and work here'. Pay me properly. And because I did that, brought reasonable demands based on value and work, asked for fairness, I got a pay increase. And what is better the other therapy staff also got paid better. So I didn't only advocate for myself to get an increase for me solely. I did advocate because all of us needed to be paid fairly and reasonably. I often reflect that that was my first real leadership action. Advocating fair pay so workers would stay and provide continuity of care for our vulnerable client base. I've continued be active as a leader in this way. Advocating and standing up for both clients and workers. (Maxine)

In looking back at what advocating means in action, Maxine recalls when she was a young counsellor that she already had meaningful insight into a sense of fairness. This

value was ignited by advocating for fair and reasonable pay for important work. She tells this story as a moment of reflective self-awareness of her first leading action. Looking back, she remembers her actions were influential on her colleagues' pay rates as well. In being ignited by her own values and being congruent in advocating for herself she makes a significant change for her co-workers, not unlike, albeit on a smaller scale, the recent case for New Zealand careworkers' instigated by Kristine Bartlett's social leadership and advocacy (National Library, 2017). Maxine, like Geoff, uses her values to stir her soul and she takes action. Maxine's stories are reflecting the socio-political lens that she views the world through as a counsellor-leader. Her self-awareness and her counselling values are transferred into her leading actions. Maxine, as a counsellor-leader, is a change agent. Can we be "passionate about the just, the ideal, the sublime, and the holy, and yet commit no labor in its cause? I don't think so ... be ignited or be gone" (Mary Oliver cited in Intrator & Seribner, 2007, p. 127). Maxine was ignited early on, by insight into her sense of equity and fairness and in this looking back she tells us she 'sees' this about herself.

Seeing Self through Making a Stand

Ruepena reflects a lot on leading. His reflecting explores encountering a moment when he decided to change his way of Being-in-the-world. He would lose friends yet, he explains, in looking back, that he gained deeper understanding into himself and his path. This was a seminal moment of in-seeing.

I reflected on this aspect of leading quite a bit. I think the following and then the learning have gone hand in hand, and especially learning from people's mistakes. I grew up around South Auckland. Most of those guys are now in prison and I just kind of think, you knew that is what would happen - even with my older siblings. Following, but then, making a decision like, do I want to follow them 'all the way'? Or have I got what I needed from these relationships and, maybe it's time that I forge a new path. I guess that's what comes to mind. I think, again, it came back down to my values and my wants so if it was - you stand out on the road while I go rob this house, okay. At one time I might have followed. Well let's stand in the alley way and when this guy comes we're going to take his shoes or whatever. And then, that might happen. And then there's a different moment, and I can think of a couple of times where I actually stopped and said this is wrong. And they're like what are you doing? And I said, 'nah we can't do this you know' - I just stopped my friends and I said to the guy we were going to rob - 'run, run'. And that guy said, 'what'? And I said to him 'run - these guys won't stop so just run, I'm telling you now'. And I'd tell them, 'don't, let's not do that'. Yeah so, managing the status of hanging with the kind of the cool kids in the neighbourhood or even family members who were doing the same thing but then it was just kind of like, oh, seeing people hurt really bothered me. And I guess, I did also

link that back to being the youngest, kind of being a little bit of a doormat from siblings and older cousins and I started to not like that feeling when something was taken away from me or a decision was made for me. And people were using their power over me. When I'd crossed the line I kind of had my own little moral judgements around my involvement, you know my own justification like well I'm not actually in the house, I'm just standing outside. So if we all got caught I'd be the one, that might get diversion or get let go. I'm not actually the one in there. But when it was getting closer to that you know, let's go do Stirling Sports or let's go kidnap that person I'm like let's not! Or you go without me. I'm still your friend! I just don't agree with what you do. I made a stand that in the end cost me friends, but also changed other people lives – because some of them, they followed me. (Reupena)

Reupena's story is one that is powerful and impactful on how a person can make choices to change the course of his life toward different possibilities. However, what is the value of this story in reflecting upon him as a counsellor-leader? Reupena remembers how he came to understand the dynamic of following as an aspect of leading. As a follower Reupena began to lead. He remembers the strength and vision he finds within through encountering his values and beliefs. In this story his values are being challenged by his behaviour and relationships. Throughout Reupena's recollection he makes clear and decisive choices for himself, choices founded upon his growing sense of self. He appears not to judge others, rather he explores with them the choices he is making, explaining. Although not explored in this story Reupena has already decided to 'forge a new path', and I suspect this was not an easy choice for him to take. It would involve risk and possible isolations. It required a break from people Reupena had admired and valued in his world. However, he was insightful in asking himself 'have I gained what I need from these relationships?' This sounds a somewhat calculated question, yet, as he acknowledges, a choice founded upon learning; a sense of being aware of himself. It was a coming to Being-in-the-world congruent to his values and 'forging a new path'. Reupena acknowledges his values encouraged him to justify his involvement in illegal activities as well as encouraging 'targets' to run. I would imagine his cohorts would not have been pleased with the latter behaviour. He had discovered he was not happy to be involved in hurting people, or being used by others. He had noticed something new stirring within himself. Through this story Reupena describes how he followed the leaders in his group, up to a point, then he decided he would make a choice for himself to be different. In doing this he left people behind. However, in his courage to change Reupena has modelled to others different possibilities and, it appears, others followed. This seems to be

another moment that Reupena noticed he had an ambition to do something of value with his life.

In understanding when not to follow, Reupena could 'see' when to lead. This is the point of the story he has decided to tell us. He shows us how he was working out how to be a good person, who he wants to be in the world; someone not under the power of others. He wants to be autonomous, to be his own decision maker. It appears to me that he is also bringing attention toward doing the right thing: 'run, run', he tells the person he is about to rob. Reupena brings our attention to his awareness that he is thinking *and* doing. He does not want to make the same mistakes as others before him, he has learned that. He is acutely aware from his lived experience of learning that in his values and in his doing he sees the potentials of his future.

Seeing Self through Representing Humanity

Peter reflects on how he was activated by the values of social justice. He looks back and recalls a story where he sees himself in the future:

I also came across a number of things that were going on that made me wonder. One time I discovered an eight year old girl, and this might sound mad, at a railway station in the South of England when I was on my way home from somewhere late at night. And this little kid was sort of hanging around on the station and I said to her 'what is going on it is very late where are your parents', and she said, 'I have run away'. She had run away, in fact from a children's home, she was eight and there was this whole event happened in which this kid's so lost and she's run away from an abusive experience. I decided to not walk by, so I wanted to take her back and I phoned the home because she gave me the details and which is like 20 miles away from where we were so I had to get - we got a taxi and I was feeling very strange about this. I've basically abducted this kid who tells me that she's run away from this place. However I did phone the place and they say, 'yeah yeah she belongs here' and they were really weird about it, quite hostile. Anyway I dropped her off but was really weirded out by the staff behaviour and I felt like something really badly wrong here and I'm not getting it. My intuition is usually good, I still don't know what it was as the cops then arrived and I spoke to the cops, you know, explaining that I was the person that found her in this location, here's my name address and details, etc. Here's the rub I then asked the cops, it was one o'clock or two o'clock in the morning, whether they would give me a ride to the outskirts of town so I can catch a bus or maybe get a late train or whatever and they refused! And I was thinking that that's an interesting paradox for me - here I'm trying to do the right thing honouring social values, some idea of social justice or community spirit or something, and they were really staunch 'no that's not our role, sorry mate.' So, I'm quite young and here are the boys in blue, the authority and in that moment I was prompted to wonder about fairness, justness, kindness, doing something for the community - it struck me then that I felt angry and sort of done over. So, again weirdly, right then I decided that I was going to be an activist - I

was going to be someone who represented human dignity and be active in participating – I was now going to be someone who got things done, rather than the status quo and making myself comfortable. (Peter)

Peter recalls an act of great compassion. He is a young man stopping in the middle of the night to tend to a child. We can imagine she is likely frightened and not sure about her decision to run away. He was likely going home after a drink or two at a fun social event. In the railway station he notices her. What makes this young man notice her in this moment? It's late, he wonders: what is she doing out so late? A check: are you okay? An offer: how can I help? Peter decides to act. He is not going to walk by. He is going to find a way toward getting this girl safely home. However, as he recalls this act of humanity he also recalls the 'weird' aspects of it. It seems the home has no empathy; perhaps they consider him a danger to her. They call the police. In delivering her home, he senses something is off. His intuition is usually available to him. Peter tells us, not tonight. He is questioned and allowed to be on his way. The girl is safe – at least this is the hope he has.

Peter recalls that his humanity was confronted in his helping. His good deed done, he is left stranded. His humanity is rewarded with 'you are on your own mate'. Peter insinuates he does not expect this reaction. Indeed, his mood reacts against it. It is in that moment that Peter is struck by the mood of activism representing action toward valuing human dignity. He discovers he is going to be an active participant in his life. He is going to get things done. Inside and outside of comfort. This what Peter is struck by and he makes a decision to represent human dignity. Peter is telling us this story to show how he came to the values that are representative of who he is as a counsellor-leader. He is activated toward what he is going to do from then on; and, in this story, what he had just done!

Seeing Self through Being Systemic

As Pam looks back, she 'sees' a social conscience developing. She understands that her natural way of systemic thinking is the vehicle for her to use to drive her passions. Her awareness shows her how to bring her style of activism to the world.

I think I have always been a systemic thinker because right back when I first considered how I would operate in the work world, not long after I left university, I became quite,

no, very interested in global social and development issues and for awhile I belonged to a political party and then I became involved with an institution focussing upon the social and the political for a while and I became their representative for environmental issues. I was sort of an activist really right from the start, social justice and all those things were really: they were my passions. However, I knew to play a part these values were important and I needed a vehicle to bring them into a space where influence could occur. This is where thinking systemically is so important to me, especially now that I am a team leader in a multi-disciplinary health team. (Pam)

In looking back Pam, sees herself encountering herself. She analysed how she would 'operate' in the world of work. How do I contribute? She recalls she had a strong and keen social conscience that she wanted to exercise. Pam was aware she wanted to play a meaningful role in social, political, and environmental arenas and joined or was part of organisations and institutions active in these areas. Belonging created a platform for her politics. She is aware that she was an activist. This knowledge of herself is not something she has to deliberate on. In looking back, she 'sees' this about herself on a deep level.

Pam, in recalling her entrance into work, already knew she had something to contribute. Systemic thinking is a way of understanding situations that places emphasis on the various relationships between a system's parts, rather than the individual parts themselves. Pam appears to understand that this platform will provide a sound foundation toward the meaningful living experiences ahead. It is as an educator and a counsellor that Pam activated her participation in leading change. In the act of understanding what she knew proximally, Pam encountered that, that was meaningfully ready-at-hand and she authentically engaged in it (Heidegger, 1962).

Seeing Self through Empathic Understanding

The understanding of how empathy arose within Hanua is meaningful to her sense of being a counsellor-leader

I often can have strong empathy for my clients' lives because I'd been there when I was young. Mum and dad, they had to get married in secret because they got pregnant young and mum was a Pākehā teacher and dad was a Māori untrained labourer. So they had to leave where they were and come to the South Island and start with nothing. So we just had dad's army great coat as a blanket to start with - they just worked themselves out of that on their own merit and the relationships that they formed with people. So I knew something of where clients from my agency came from, what their lives were like. And also, I could see that when I tried to talk about another

way of doing things, they often had a blank page, because nobody else they knew was doing anything different. So they didn't have another model in their head that they could try. So I started doing a lot of teaching as well as listening and empowering.

And thinking about empowering. That was hard, was difficult in the sense to convert, when you came to that, because some of that empowering work that I'd been doing previously, had been done with a community that had means. So I soon realised our internal resources are not the same. I think our resources are enhanced when we are educated, and when we have more money. You can't get away from that.

So people still had the ability to make a change, to make their life better, even within that confined context. Things were still – they still had room to move and they made that room to move for themselves. If I believed that they could. And that's what I mean. If I didn't believe it, I wouldn't go there, I wouldn't ask the questions, I wouldn't even think it was possible. So it was my own thinking I had to be really aware of, not letting that shut these people down.

And so I think in leadership that really was what I thought, too, what I learned from my clients. We all have certain resources and more than one person is able to do the job. So when I lived down in Cromwell, I was part of this great network in the bottom half of the island called the Southern Forum - we used to gather a couple of times a year. It was managers and leaders working in community and social development. And these meetings were run on really good group principles. Everybody there had an equality of respect – from the unemployed cleaner who was running a little wee community development programme in some little town somewhere to people with Masters degrees working in the Ministry in Dunedin or wherever. Everybody was treated equally. (Hanua)

Empathy is a core condition of the counselling relationship. Hanua looks back and sees with acute awareness that her childhood experiences included hard times and difficulty. From these lived experiences she 'sees' empathy is born. Her parents were in a bicultural relationship which was unusual at the time and they were forced to relocate their lives as the relationship was not accepted by family. This caused some financial difficulty and the children were kept warm only by Dad's army coat. Times sound tough indeed. However, the family worked their way out of this situation. It is the experience of the hard times *and* the experience of making the family life better, that Hanua reflects, give her the ability for great empathic understanding of her clients.

She recollects that clients sometimes have difficulty encountering the position that change could occur for them, it was not in their frame of reference. However, it is in Hanua's frame of reference in her life work that she brings attention to these possibilities for others. She decided in order to facilitate change her clients would, at

times, need to be taught such opportunities were possible. In acknowledging that opportunities are different for people, Hanua faces the reality of social, economic and educational disadvantage. Sometimes change can be restricted through no fault of the client, rather the social world they may be within. The same, yet, different from her experiences.

In her thrownness, Hanua chooses the possibilities that empathy and empowerment invoke in her way of leading. All people have resource, capacity and capability to lead, in the right circumstance. She understands this because she has experienced it for herself and witnessed it in others. It is in her lived self awareness that her potential is realised.

Seeing Self through Culture

Aotearoa New Zealand is a bicultural country. Hanua looks back at her way into being bicultural and sees herself taking responsibility as ‘a person of the future’. Hanua is ignited into bringing attention to how partnership can be done by ‘seeing herself’. Recalling experiences within family, Hanua takes us further into biculturalism and how this positions her counsellor-leader Being:

And I became more educated through my academic work, about the history and cultural issue. My siblings didn't. So that's meant that it has fallen to me to try and inform them more. So, that was really difficult for a long time, dealing with that within my own family, making it okay to claim our personal heritage. When my mother passed I became the matriarch of the family and my family does look to me to lead. I don't know an awful lot myself either. We were not brought up within Māoridom. But I have learnt an awful lot on my journey. It's what I am, how I see myself – a person of the future – people like me. Because I can never say no to that side, or never say no to that other side. I see the faults in this side, I see the faults in that side. I see where the growth is needed in both. I see the strengths in both. And because of people like me, I have to acknowledge both of my histories. And value both. And so that I think has been very useful. I've had to do that kind of leadership in Christchurch in my roles as well. Māori are invisible, not very visible, and so in the organisations I've been involved with I've had to take on that teaching role there too. That leadership role, in helping people who have no knowledge whatsoever to become a little bit more knowledgeable, and to become a bit more respectful. Which isn't always easy in a very white community. But I'm being me in the same manner: respectful in the language, empowering, praising when new things are learnt. It is an example of bringing voice, bringing a narrative when there's a need to bring a narrative. Standing up when you're the only one in a group of a 150 people. Saying that's not the way you pronounce that word in te Reo: and we need to do that right. I don't know how many times I've had to say it over and over. I don't look like a Māori so I could easily remain seated, and not say anything, and I don't. (Hanua)

Hanua, as she has told us previously, has reconsidered her cultural heritage and has done so through the lens of a cultural-historical horizon. In looking back, she sees how she gained certain perspectives that have informed how she interacts with being bicultural. In particular, Hanua is influenced in a very personal way because she did not grow up in Māoridom whilst being Māori. This has impacted Hanua's view of herself in the world. Only recently has being Māori been given rise in her openness-of-Being: the desire to claim her personal heritage a defining notion of how she is to live her life. It is now acceptable to be herself. And in being open to herself she becomes the matriarch and then takes the lead to know and teach the family whakapapa, disseminating historicity within her own family. However, in recalling this family experience, Hanua can see she has also taken this as an opportunity to uncover her potential to inspire, educate, and effect change outside family, into community. These qualities are aspects of effective counsellors and translate into leading experiences (Rogers, 1980). The geography of where she lives, engages Hanua in her culture in a particular way. She explores her sense of the land that tells her there is an opportunity to grow something. This appears to be in an optimistic frame where Hanua respects, praises and empowers others. Hanua talks of this being an example of bringing a narrative, a story, bringing her voice in a stance of courage and sensitivity with resilience shining through. The courage is to *do* when it could be that she does not do; she could be silent. She does not 'look Māori', yet she feels Māori. In 'in-seeing' into her culture, she sees self as 'a person of the future'.

As 'a person of the future' Hanua is acknowledging the past; however she is not locating her present in the past. She is exploring how cultural understanding and growth will actually be an aspect of her future. Considering the historic of ritual, tradition, myth, language in order to make a present and future more colourful and alive is a way to inform by *what is* with *what was* to inform *what can be*. We may understand Hanua's growing self awareness as "rising up to humanity through [her] culture" (Gadamer, 2013, p. 9). This can be further understood as the "formation of the person as she or he is drawn into a specific cultural framework and finds her or his own voice and individuality within the larger configurations of culture" (Lawn & Keane, 2011, pp. 17-18). Rogers (1980) considered the "person of tomorrow" as a person that

is “changing people’s behaviour by calling sharp attention to the prejudices, assumptions, and stereotypes that have shaped” (p. 346) the past. Hanua sees a view of herself as a person of the future in the bicultural world of Aotearoa New Zealand. It is a view of a counsellor-leader who is a courageous and resilient person and has much to offer.

Seeing Self through Learning

In continuing her looking back, Hanua sees how her historicity has shaped who she is. In this self-analysis she understands how learning has added to her inherent nature.

My history has given me a lot of insight into what things need to be dealt with. And I just wanted to say the counselling in my life, not only being a client, but also the work I’ve done and the training I’ve had. This has just shaped and formed my whole life, really, and informed my whole life: who I am. I think the skills I’ve learnt through this profession have just been amazing, really. They’ve built on my inherent niche of ability, I suppose. What I mean is that I think that these experiences, they’ve given me the language, the words to use, the self-reflection, the need to be careful, to be respectful, the compassion, the knowledge that everybody has some way in which they can grow and change, that people can surprise you all the time, to acknowledge the value of other people and their knowledge. Which is part of Māoridom, who I am as well, but definitely through the experiences of counselling. And being able to reframe things, and shift people’s ideas of exactly the same incident and see how it can turn on an axis and create different action. It’s all that awareness. Awareness. Ethics. A good solid base of ethics, that sit on top of what I learnt as a girl from my parents. And I am someone who’s aware of where I come from more and more. It’s that longevity through and out, isn’t it? Through the crucible of in and out, or prism and up and out, and lifted out into the world. You know, I’ve never taken these leadership roles on because I thought I should. I’m just drawn into the work and the people. It’s a values position. And that’s why I truly value this model that we work with here. I have a feeling though, that if I wasn’t here, it wouldn’t be the same as it is with me here. (Hanua)

Hanua reflects that being a counsellor and being a client in counselling have shaped and informed her. Equally she notes her experience as a student learning her craft has contributed to this deeply held understanding. Further into the story Hanua returns to ‘see’, in her counsellor-leader context, how important her bicultural Becoming has been in her developing understanding of who she is. Her future horizons are exposed in the immersion of this historical-cultural horizon. She ‘sees’ these experiences as having formed a way of Being. Hanua sees meaningful values as a part of the experiences of which knowledge, language, speech, compassion, care, and respecting are integral to her leading and counselling experiences. She is exuberant in the depth

of awareness her being a counsellor-leader brings to the ethic of her existence and with the immersion of what has gone 'in' and 'through' there is something that is drawn 'out' into the world – the value of her work with people. Hanua looks back and sees the significance of what shaped her in her reflective awareness of history, the insightfulness from self-reflection helps her understand deeply where she 'comes from' and how her being is 'lifted out into the world'. 'In-seeing' self-awareness has opened possibilities.

Learning is also an activity that enables Ruepena toward an awareness of a meaningful professional identity. He looks back and sees how he found his own therapeutic voice by unlearning therapeutic voices that did not fit. The story shows how he sees himself becoming a counsellor-leader.

I don't ever want to stop learning and I think a big part of leading a team, knowing how is about the integration of it. I think that the training to be a counsellor just really extended what I knew in myself, and the training put a bit of theory behind it, and also gave me an opportunity to study, to sit with other counsellors and learn-with training counsellors. It really opened my eyes about therapy. And I guess, I was in a weird place of not being anything vocationally, in a way, in myself. What I mean is that I was a social worker who studied psychology. And I studied psychology because I felt I had to because I was in a room with psychologists. And I was here [at work] for about a year, and the three clinical directors told me 'you need to register as something'. Especially, if you want to get paid close to what your colleagues are getting. Okay – you'd be a really good psychologist, I've read your reports! And I'd say yeah, but that's clinical speak I learnt at corrections and I'm learning that here too. I've learnt how to formulate and how I can speak psychologically, that's what I used to say, I can speak psych. But that was not my voice so I decided to study counselling and in particular narrative therapy. It was interesting in that I almost had to unlearn a lot of the psych speak that I had learned at work. And I think that unlearning the training in order to be a counsellor has probably, it sat more comfortably with who I am. So, working from a deficit base, there was always a tension that existed with me as a person around being someone whose strengths-based in attitude. Not taking away the deficit, you've still got to problems solve. But there was always a tension that sat there with me. And that tension was replaced by the tension of what I do here at work and what I'm learning as I trained to be a counsellor. I think once I worked that through those tensions I was able to sit with the counselling training and for the first time I found a connection that I had had when I was studying social work, my understanding of the importance of systemic theory. And I found this was something that sat really well with me and with the work – who I am as a person. And who I am as a person is, and who I am professionally – makes up the leader. Which is the love, the sensibleness, the service, the knowing what I know, and the knowing what I don't know. (Ruepena)

Ruepena looks back to this story in order to show how he wants to be a person who learns throughout his life. Learning matters to his identity as a counsellor-leader. His

reflection considers the circularity of learning entering and being integrated into himself, 'being a counsellor' just extends what he knows about himself. Ruepena reflects he needed to unlearn certain narratives in order to come to the narrative of being a counsellor. In exploring, Ruepena reflectively uses his knowing, his already known self-awareness, to unpack the tension that had sat with him in the narrative of firstly being a strengths-based person and the work he was doing with a deficit-focussed approach. The fit was not right for him. As he reflects he 'sees' that there were other ways of approaching his work that sat well for him, by insightful 'in-seeing'. He engaged with his meaningful living experience in the work and as the person he is. In doing so Ruepena sees how he came all the way back to his systemic roots, and perhaps the initial reason for being in the work: concern for and interest in people. This is also where Ruepena is able to clearly see his connection to his counsellor-leader being through his training and his working; his learning. He speaks of the insightful integration of possibilities that opens up the conversation into love, being sensible, service as an act of leading, knowing and not knowing.

Summary

In looking back, through the lens of their stories, the participants 'see' their counsellor-leader world-view evolving. Our personal world-view reveals the way we existentially interact and engage with the world. Through this lens we 'see' the contexts of the world and what the dynamics are that draw us through and into our present living (van Duerzen-Smith, 1997). Heidegger sees 'world' as "the totality of everything human beings ... [are] involved in, 'all that encounters and addresses'" (Cohn, 2002, p. 25). As self is revealed to the world, the possibilities of discovering, through historicity, 'who we already were' is illuminating 'in-seeing' as insightful understanding (van Manen, 2014, 2017). The past is saturated with meaning and the 'fusion of the horizons' can reveal who we are ongoingly Becoming; like a traveller going through a familiar country, seeing new and interesting views of self, and then understanding the revealed self (Gadamer, 2013; May, 1989).

In looking back, participants of this study, 'see' how lived experiences shaped their counsellor-leader world-view. Participants knew the stories they wanted to tell to

show how they were shaped by what they ‘encountered and addressed’ as they each developed their counsellor-leader world-view. They show how they understand the value of knowing themselves, both historically and in the present. The study’s participants’ world-view, although each unique from the other, have connections. Each share stories that go back to ‘see’ the counsellor-leader self revealed by *values* that represent Being-in-the-world: family, social contribution, empathic understanding, representing humanity, taking a stand and being ignited by politics and social justice. Intentionality is revealed as insightful attention to ‘in-seeing’ possibilities that are part of ongoing self discovery and learning and cultural understanding.

‘In-seeing’ develops awareness for world-view. The notion that values and beliefs that matter to each participant can be ‘seen’ as all already being there. Understanding their way-of-Being that is congruent with the things that matter to them and their values is a link to the choice of vocation – becoming a counsellor. Becoming and being a counsellor leads to an openness-of-Being as opposed to a closed off/ protected way of Being. The participants see inequality, need, ‘the underdog’, suffering, and approach these issues and the people involved with openness, love, empathy – a way of leading them to other possibilities of Being. In their openness-of-Being they ‘see’ a way of inviting others to consider fusing horizons such that learning and loving and growth happens, rather than conflict, anger and division – this is a world-view that is one of the counsellor, and of the leader who operates out of self-awareness. The stories of participants suggest that this way-of-Being, this openness-of-Being is a place in which they have found in their coming to be counsellors.

Understanding ‘fusion of horizons’ is a notable mode of awareness that “has already disclosed, in every case, Being-in-the-world as a whole, and makes it possible first of all to direct oneself toward something” (Heidegger, 1962, p. 176). The something our participants are being directed to, is their openness-of-Being orientated to one’s values as ‘seen’ through the context of historicity. This view enables clarity of world-view through “our values [which] are the currency of exchange of one situation for another, ... values motivate and guide our actions and attitudes” (van Duerzen-Smith, 1997, p. 100). By showing values as lived experience, the counsellor-leaders of this study reveal that being a counsellor-leader is constructed through the synergy of their

person: their role/s, their work context, and the strategies they use. Exposed is their unique fusion of horizons, where “the horizon is not fixed but is constantly changing little by little over time, ... by a process of expansion” (Lawn & Keane, 2011, p. 51). The expansion is the revelation of a world-view in their openness-of-Being, that is perhaps already there, but is revealed into a voice. In being a counsellor there seems to be something unique toward an ability to invite openness, rather than closedness. The participant’s stories show they see inequality, need, the underdog, and suffering. And they approach these issues with with love, empathy and understanding – leading toward possibilities of change. Returning to Rogers’s (1980) person of the future, we could say the process of expansion will also include ‘in-seeing’ the beauty of openness which is having a desire for authenticity and for wholeness, the wish for intimacy and care, having an attitude toward nature, building authority within, and having a yearning for the spiritual. This is about a counsellor world-view. Yet, becoming and being a counsellor-leader is a unique set of expanding world-view expressions rather than a prescribed set of specific characteristics. ‘Becoming’ is revealed as ‘in-seeing’ and as such the participants show how they are continually Becoming toward openness-of-Being. How participants show their leaderfulness in action, is the topic of the next chapter. Parts to whole and whole to part the story continues always onward.

Chapter 8

Counsellor-Leader: Care as a Way of Being Leaderful

Ko te kai a te rangatira he korero
The food of chiefs is dialogue

(Alsop & Kupenga, 2016, p. 41)

Overview

This third and last chapter of findings shows how counsellor-leaders go about being leaderful. In the previous two chapters the ‘who’ of the participants was explored. This chapter explores ‘how’ they are in the world: how they carry themselves in their leading. In looking into their ‘how’ it is apparent that the participants have a vision. Although the stories of this chapter show the participants being-leaderful, in action if you like, their vision, which informs their action, is often unsaid, intrinsically tied to that of serving the clients of their service. It appears that for these counsellor-leaders serving clients really matters to them. How they show their leading reflects this importance.

Being-with

Leaders exhibit “an identity formed through refusing the easy answer ... [founded on] ... great faith, great doubt, great effort” (Whyte, 2007, p. 239). Lived experience and self-knowledge bring forth an understanding that is developed alongside being a practicing counsellor. The attributes that construct the counsellor-leader’s way of being are linked to concernfulness for the other. Inherent in this concernfulness is Being-with where Dasein is essentially ‘for’ the sake of others, and their potentiality-for-Being (Cohn, 2002; Heidegger, 1962). This understanding suggests that:

any realization of the potentiality-for-Being, the opening up towards all that is and addresses us, is, in Heidegger’s view, at the core of human existence, and a

Being-with that helps to make this possible for the Other is an affirmation of Being-in-the-world. (Cohn, 2002, p. 38)

Concernfulness is a form of authentic care that is optimistic towards possibilities. The possibilities are exposed by the 'leaderful-doing' shown through the stories that follow. Expressed in Being-with the counsellor-leaders show that through solicitude, availableness, and intentionality a leaderful presence emerges.

The stories show participants in action and reveal how they go about leading. Some of the stories may be from past times however these show how the participants 'wondered' ahead, fusing horizons. They show us their way of remaining open to the values that underpin who they are as people. This distinguishes their particular way-of-being counsellor-leaders and shows the importance of being visionary toward the core work of counsellors: serving clients.

Lived Experiences

Being Leaderful Involves Bringing People Along

Getting people involved ends in better outcomes. Things get done in partnership. Bringing people along, as Kathryn describes, is an act of leading!

Something I've always done, which I've never understood quite how important it is, is to organise a coalition of the willing. Getting your key people to buy into the vision with you and just start moving, start moving, don't wait to do the whole, 'here we're doing this', just start moving on it.

The coalition of the willing creates the momentum, and then go with it, or they'll be swallowed up by the momentum. Sometimes some of the team will remove themselves and be the outsiders, not often hopefully, because you don't want that. They'll come along in some way and there'll always be those people, in a sense. However, if you've got something that's sound, and sensible, and makes sense, you don't really have to worry about people avoiding. Understandably people can be worried about change or they're anxious - there could be all sorts of reasons why people could go no, or I don't want to go there, or I'm worried about that. I suppose when leading change, having all your facts and your data, and the structure of what you're trying to put in place clear and there - that it makes sense.

I find bringing people along is such an important leadership thing and to do that I think the key thing is having a sound idea or hypothesis and data and thinking through all the questions people could ask and have already answered them for myself and being really organised. Then and only then can I be a leader. (Kathryn)

Kathryn talks about 'bringing people along' by organising 'a coalition of the willing'. The coalition of the willing are people who can make things happen toward the vision and to 'get it going'. Kathryn organises them into a group and leads them. Momentum is gained through the people working together cooperatively. Kathryn leads the coalition and she is also within it, a part of the momentum.

Kathryn is describing a type of inclusive and collaborative leading that first takes an understanding of what might bring people along, and what might get in the way. She works toward understanding her coalition's motivation to be included. This appears to be an important aspect in her leading. Kathryn works hard to construct a strategy that is 'sound and sensible'. She has all the 'facts together' and a 'structure of what you're trying to put in place'. Soothing her team with a sense of knowing the way reduces any anxiety of change. Equally it may pull in the outsiders – the people who have been left behind or those who had initially decided not to be part of the coalition. Kathryn's inclusive leading may bring them to the table.

Kathryn's presence is enabled by learning as much as she can about the experience in front of her and then letting it all go at the moment of meeting 'the coalition of the willing'. She uses her intellect to bring it together. However, she is being relational in bringing people together. Relationality is a core quality of being a counsellor that shines in her leading. Her leaderful presence becomes one that is noticeable and is of such a quality of being that in this situation she intends to participate at a deep level. In this way she is as aware and as participative as a counsellor-leader is able to 'Be'.

Kathryn has qualities that engage her in making a difference: 'being curious and attentive, interested, or passionate, and believing in something that can make a difference'. She is clearly a passionate leader – others come on board and join due to her energy. There is something about her passion that is intoxicating and engaging. Kathryn's passion is something that exudes in her presence and spurs her own curiosity in her work, it powerfully engages others to come along and align to the vision, which becomes shared. Kathryn's passion opens the space for others to join her in curiosity toward bringing creative change that improves the workflow and client

experience. At the same time, the passion leaves behind – makes absent if you like – ideas that are not yet worthwhile or helpful.

Being Leaderful Involves Making Collaborative Decisions

Grace considers that enabling collaboration within her team leads to them making collaborative decisions. She considers her leaderful presence as she steps into retirement.

I'm a transparent operator. I'd say I don't hide things. That is the responsibility of being a leader – that there is something that is added. I quite like making decisions. Sometimes it's hard, but my style of decision making is to get, is to try wherever possible, to bring room for everybody's opinion – bring it together 'okay this is what we need to do'.

From the beginning of leading this team I made choices on how I would lead and how I would make decisions, such as the decision right at the very beginning to promote and put a scope out for this service with a particular emphasis on being multidisciplinary, and also with a difficult restructure which impacted everyone in my team, including me as I had to re-apply for my own job – go through the same process as my team – that was my decision. At the beginning I decided that I wanted to play a big part in this service – I decided I was here for the long term and my team knew this and were able to depend on that continuity. I have loved what I was doing, from day one – I've enjoyed it. (Grace)

Grace made a decision as a counsellor-leader to be a transparent operator. This choice was purposeful and made as an outcome of knowing herself. Indeed, she sees transparency as the responsibility of leadership, important things are unhidden. It is congruent with being ethical. Grace comes to making decisions whereby her critical thinking is known to her team, and the details toward decisions are explicit. This, as a process of thinking, builds a mood of enjoyment toward decision making, even those that are difficult – such as the process she recalls of service restructure. It was clearly a big decision to make with impact and effect on the very people she leads. Grace's own role was included in this restructure where she was required to re-apply for her own job. We can imagine Grace thinking 'if my team is to go through this then so do I'. These were challenging decisions as she considered the best future for the staff and clients of her agency. Putting her own role up for re-negotiation was an act of transparency and an act of shared experience. Grace's positionality was one of being a long-term contributor bringing continuity to how the agency operated. She loved this experience of leading. Perhaps, as Grace heads toward her retirement, she will hear "a

voice ... roll down from the sky and all her ... [doing] will be rewarded. The whole world will hear it: 'Well done'" (William Stafford, cited in Intrator & Seribner, 2007, p. 209).

Making decisions is a core role for the leader. This is not easy at times. Never-the-less the leader is in a position to effect change and guide his/her team. Ruepena reflects that in 'calling the shots' he understands it does not always feel congruent.

In my language, from home (Samoa), you know if you want to be a shot caller you've got to call the shots. I understand that but I balance the need now between being collaborative and being directive. That's a fine line depending on what side I'm sitting on and depending who's sitting opposite me. But I'm too invested in making sure that we get good results, so I consult widely. I also use my internal and external supervision to really talk about things because, I want to learn and I don't ever want to think that, you know that, because of all the things that I've done and my history here, and qualifications, that I know everything. So it kind of sits a bit uncomfortably with me – leading! Yet I know I do have a big resource of experience that we can tap into, but I'm mostly interested in discovering something together – that's leading in my opinion – collaborating. (Ruepena)

Ruepena reflects that he feels responsibility when he is leading. He says 'if you want to be a shot caller, you have to call the shots'. His responsibility is to make the hard calls. This Samoan saying, engages Ruepena in doing leading, taking the responsibility he has sought through his leadership position: 'now I'm here, I better do something meaningful'. However, there is, for Ruepena, a balance between calling the shots and getting guidance before *taking* the shot. His openness as a counsellor-leader, to being a collaborator, shines through: Being-in-relationship with others is the opportunity to learn 'together'. The notion of doing-leading, as an act of learning, points to his perspective to be open to new knowledge to integrate into his extensive 'institutional knowledge'. The connection to his culture engages Ruepena in how he leads. The culture leads the leader, and as a Samoan, the path is into the community of relationships and service.

Mellissa also considers the relational is important when leading. In the following story she explores the position of being-alongside.

I would always say I lead horizontally. What I mean by that is I'm quite happy to lead from the back and if I need to I lead from the front, I'll step forward. So for, for this year, I've needed to lead from the front because that's what my team has needed from me. But once we're settled, through the current uncertainty, I'll just move backwards again and I'll lead from the back and that's fine, that's quite comfortable for me. So, I

see this as very much horizontal. I think it's really important for me to be building capacity in others. I don't desire to be the 'expert' - the knowledge holder. I don't want to be in that position because I don't think that's healthy for any organisation, for one person to hold that power. However, and at the same time, the buck stops with me, so if things don't work out for some reason I take that responsibility because I will have missed something, in either bringing people up the right way, or recognising when things weren't working. So, the buck stops here! Yeah. I certainly don't see leadership as being about power or prestige or glory taking. (Mellissa)

Mellissa tells us how she leads horizontally, and in this she means, within a flat structure. It is a commentary on her sense that 'power over' is not her leaderful position. Rather she explains how she is encouraging of and supports her team to grow as a group and as individuals, in a relationship of power-with. Rogers (1980) considered the position of relinquishing power as courageous. He suggested it takes insight and the willingness to "take the risk before ... any step to relinquishing ... control. Better to move gradually, by comfortable degrees, than to relinquish power, become frightened, and then try to take it back" (Rogers, p. 305). It is apparent that Mellissa has taken this risk with insight and respect toward growing the capacity of her people. It is a leadership responsibility she takes, and so she is describing a space where she does not get in their way. She leads from behind or in front as needed; being-alongside. Mellissa positions herself with her belief that organisations are stronger if the 'knowledge' or 'expertise' is shared across the team. Mellissa is describing her sense that building leadership competency and confidence within her team is a leading activity.

Mellissa is a leader who takes the responsibility. She acknowledges that 'the buck stops here', that is, with her. Mellissa is owning her leading responsibility. She does not leave the team to shoulder the blame or burden should something not be so successful or if errors occur. Mellissa, in 'stopping the buck', is sharing the burden if something goes wrong. When her people need her leading in front Mellissa's everyday comportment understands what to do. In understanding she can access her "know-how that makes possible [her] skilful coping" (Dreyfus, 1991, p. 185).

Being Leaderful Involves Uncertainty

In bringing all of himself Geoff relates that being emotionally stable and consistent is important to being available. The mood drives the desire to do more or better:

I don't always feel like a great leader to be honest! I think and I would hope my consistency - my emotional stability, that, in the main that you don't get a different me one day and then on the other day another me. My kind of reliability and kind of - just keep it going and - perseverance on behalf of the team and on behalf of clients. For me knowing I think that I'm pushing as much influence as I can on their behalf across the institution. And being available and responsive, I think and yeah I don't necessarily always agree with people and I do stand up for what I believe in – yeah, I'm not going missing in action, however not always getting it right - perfect - by any means you know. So I think I've done a good job at leading this complex team of interprofessional people. I've had that feedback from other managers that have visited, they say, 'oh your service is good, it is sharp on the edges you know, very professional'. And because they know what you're doing, their feedback means, well, I probably do know what I'm doing. Look you know, at other times, I wonder if we can do better. I'm always, always thinking about possibilities for doing better. I think in the main we get it pretty good, we get a pretty good result for our clients from our resources and can - we do more... (Geoff)

Geoff shows that recognising his mood is an aspect of sensing himself as a counsellor-leader. Although he perceives he is not always a great leader, his peers notice the results of his leading. He considers he is a consistent leader bringing emotional stability to the fore of who he is and how he is. 'I am not absent, I am available, I am reliable, I can influence, I can speak my ideas and thinking'. Geoff experiences anxiety when he does not get it right at times. However, when 'outsiders' celebrate the team and service he leads, he feels the feedback and can celebrate with them. Geoff's leaderful anxiety generates other possibilities as he reflects the question 'can we do better?' Geoff uses the motivation toward leading the team toward 'we can do more'. Geoff keeps clients in mind. He wonders, are we serving them well? His mood is always driving him to do something better.

Similarly, Rachel addresses her mood as she steps into the world with others.

You know I'm not an extrovert, I'm a quiet, gentle 'how are you doing?' type person. And I, I guess through my role in mental health I've got to go to meetings where I meet other clinicians and then keep those connections up. And I think doing that reaching out, then you get the chance to really advocate for clients. So reaching out and outreaching is not me but makes me lead. (Rachel)

The mood provides a juxtaposition in that anxiety can bring Dasein away from its everyday comportment through fear (Heidegger, 1962). However, in accepting anxiety Dasein can experience being liberated from fear and be resolute. In accepting anxiety

one can become fearless (Dreyfus, 1991). Being fearless with circumspection enables leaders to “lean into uncertainty as a creative ground from which ... leadership [can come] to life” (Bjerregaard & Popa, 2016, p. 121). In Geoff’s story he has welcomed uncertainty. More so, he knows uncertainty exists in feeling more can be done. Geoff’s anxiety is soothed by his vision.

Being Leaderful Involves Strategic Thinking

Kathryn illuminates how being a strategic thinker explores visionary opportunities.

I am extremely determined and tenacious, and I don’t let things go easily if I think they are important or worthwhile – within a context. I mean, within a work context there’s obviously only so much you can do, so I’m also really mindful of resources and capacity. If I can see that something is not going to fly, then I just won’t put my energy into it. I’m really strategic about where I put my energy. Really strategic.

And what I mean by that is you have to make a mathematical equation on the likelihood of something being approved or funded or that we have the capacity for it, and seeing if it would fit. I suppose it’s just figuring out if you’re backing a winner or not! And sometimes It’s a gamble! An educated gamble, you know, and so I think most leaders are quite smart about where they put their focus – it’s like you just can’t push just anything – there has to be benefit – it’s not good to flog a dead horse or something. Vision is so important, and for me this means thinking.

It’s something about not being afraid to work hard and I think you have to – it’s not about that you have to believe that everything will succeed, but not being afraid to really push hard if there’s buy-in and capacity and resourcing. If we work within a hierarchical context and we have a manager with budgeting and strategic goals, you have to look at the big picture, I think, and be realistic about what’s going to go forward, and what’s not. What is the capacity of your team to construct innovation? (Kathryn)

Kathryn explores how thinking qualities help her focus on important or worthwhile activities. Activities of innovation within capacity. Again she shows us how she is a collaborative and inclusive leader. She is aware that her qualities are determination and persistence. She works with purpose and focus when something is important and meaningful toward agency service development. She thinks things through; and her thinking is toward the ‘meaningful’.

Kathryn understands that work, as a context of meaningful living experiences, can be a different place to utilise her qualities (maybe versus her personal living experiences). In particular Kathryn reflects that work as a context, and her work is within the human

service context, has resources and capacity limitations, a context where all is not possible. With that in mind, Kathryn tells us how she is purposefully strategic in her thinking to discern where her energies and focus go. She feels that she is good at backing winning ideas, those that end up making a difference. In this she appears visionary. Leading well is about being able to discern and decide where to put focus and energy and Kathryn considers this is a quality that leaders must have to be effective. There is only so much time and funding and there needs to be an end result that makes a difference. The quality of Kathryn's thinking promotes this possibility.

Likewise, strategic thinking is how Hamish brings about change and attends to risk. Thinking is ultimately connected to change. Hamish led an expansion of a model of care and support to include a, then contentious, health promotion intervention that recognised the key role counsellors have in encouraging and helping HIV-positive people to take up safe sex behaviour.

We needed to raise awareness of our positive health services for all people that were at high risk and in high need. We 'had' to work fast to make our services available for anyone affected by HIV, whether gay or heterosexual; male or female; Māori, Pakeha or Pasifika or refugee - anybody. (Hamish)

Hamish made an initiative of thinking go forward. He describes being concerned for all peoples, beyond and more than the 'risk group'. His thinking shows intuitive understanding of what needs to be done.

In considering strategic thinking as a way to inform and lead change, Kathryn and Hamish use the notion of the 'big picture' to illuminate the everydayness of thinking. This way of thinking is important to persuade others that any change has a real and obvious benefit to the organisation and the clients. Without strategy there is no direction, and counsellor-leaders take people and organisations in a direction. Strategy is an aspect of thinking and thinking is the very nature of being human. Thinking strategically comes from the very experiences we have lived (Smythe & Norton, 2007).

Being Leaderful Involves Being Curious

Being curious is a quality of energy that orients toward the wonder of where it will end up. Kathryn shows how when she is curious about something she puts all her energy into it:

Like a lot of counsellors, I'm very curious, so I'm never usually satisfied with just knowing something, I have to know the depth of it. So after I was working here for a short while, there were things I wanted to know more about and I wanted to know how systems worked. I thought we could have better systems, so I just kept pushing to, not necessarily to gain a leadership position, but I just kept pushing and tackling things that eventually I thought, oh I'd quite like to put my hand up for this. An example of this was that when I came on board, I started as a locum, and before gaining a permanent position, I brought a lot of experience with groups - I suppose I brought something about enjoying working with groups. I like working with groups and feel they were easy and a good way to help clients. And so I think what I did contribute was to get to know the depth of the groups and then wove them into our work. And so I did groups, and I organised groups, and I ended up organising the entire group programme. I suppose what I brought was some ability and confidence and belief that something could happen. And I think that when I believe that something could happen that could be useful I suppose I put all my energy behind that to make it happen, unless it's clearly a bad idea, or you know, I won't push against dissent. That's how I operate in the world: I put a lot of effort into things that I believe are worthy of it, and because it's interesting to me, I'll put all of my resources into it. It's not that it's only altruistic, I mean it's not that I think 'I'll just give this energy and see what will occur,' but it's more that I'm interested to do it because I want to see where it will end up. (Kathryn)

Kathryn reflects upon curiosity – a quality she feels other counsellors have – and how curiosity in its lived variations can help instigate change and development. Being curious is an aspect of being leaderful. She likes knowing something deeply, and by this she means to examine the 'something' for its fullest understanding. This enables her openness-of-Being to engage with possibilities.

Kathryn recalls that her curiosity was alive when she started in the agency she currently leads. She describes wanting to deepen her understanding into 'meaningful understanding'. In her involvement she is wanting to participate – to put her hand up, to do things, be a part of something, to improve it.

To show curious involvement in action, Kathryn tells us about her interest in therapeutic and psycho-educational groups and how she transferred this interest to the team within her agency. She remembers she felt that her previous experience and expertise with groups could add something for the benefit of clients. So she put her

hand up. Kathryn organised the existing groups and added new ones based upon uncovering clients' needs. She then led this programme into a service that became highly valued. As a result, it was woven into the therapeutic offerings of the agency. Kathryn became the person who organised the group programme for the agency, she led the process and added new groups. In putting her hand-up she took control and made it happen. She was given the mandate for this from the team and she considers that this was due to her belief 'that something could happen' – this belief converted into Kathryn becoming leaderful – and others noticed. Her leading presence was felt.

Kathryn tells us how she is discerning with her energy ensuring that she works on ideas that are worthwhile and not 'clearly a bad idea'. She tells us she does not put effort into dissent. This is an interesting comment put beside her curiosity. It is perhaps an understanding from her that in collaborative leadership, having others-along is most useful toward change. This is a way-of-Being for the counsellor-leader – working together in collaboration for change.

Showing how she goes about leading, Kathryn's story highlights that making a difference is where she focuses her energy. She is curious toward ideas that are useful, worthwhile and interesting, and that make a difference for clients. She acknowledges that this work is for the greater good. Her interest is 'not only altruistic' – her meaning is created by the worthiness of the making a difference, in developing an energy to see where the idea 'will end up'.

Being Leaderful Involves Being Outspoken

Passion takes leaders toward the meaningful. Passion makes action meaningful. In the following story Maxine shows how leading can be an act of being outspoken. In bringing an activist position, sometimes we need to protest. She brings in the voice of the clients' to the issues-at-hand. Social justice is at the forefront of her leading actions. Sometimes she believes she needs to fight for that.

When I protest, and in my view I do it clearly and crisply because there is a cause, that is important and when something is morally reprehensible, to me anyway, I protest strongly you know. I'm talking about when there is inequity, discrimination, poor leadership or hierarchy that focuses upon power. Clients are usually forgotten! But for the important things, when I protest, I bring a strong voice, I think any protester knows

this right? Nothing's solved quickly. So I still want to be a part of what the solving will be. You know. I want to bring a voice and I want to bring change, so I must be careful, with my reputation of being outspoken - that it doesn't mean that I stop being able to be effective within a team and influential. So being an activist, I think that's something, that there is a cost - sometimes I have a real sadness about that and sometimes when I protest, people then will perceive that I will be, what is the word? Disruptive. Or you know blocking of something, and that's the kind of response to a reputation that I think happens often for women who speak well. Or speak clearly - there is that thing 'being difficult', there are lots of patronising phrases, ironically patronising. That's instead of actually acknowledging protest positively and as leadership where to solve is possible; you can be a positive protester, you can be a positive initiator. This type of influence is not always accepted as leadership, but I believe it is the most courageous type of leading because when I take this risk I have to stake a claim – a position – and I do this for the client. And in action I know this is respected – in my team I am the 'go to' person, whether I'm in an actual position of leadership or not. (Maxine)

Maxine makes her presence felt by the strength of her voice – articulating argument toward change. This, she tells us is especially so when there is inequity and discrimination. Opinions on how leadership and hierarchy contribute to the organisational 'reason for being' are also aspects to which she brings attention. Maxine is perhaps highlighting a belief that it is these areas where equity and discrimination can be changed. However, she also acknowledges, and this stems from her socialist beliefs, that she wants to play a part in the solutions. Maxine is careful to protest toward change in such a way that allows her the opportunity to still be part of the change from the inside, rather than being on the outside. This is very insightful as she identifies that her presence has a reputation, and this reputation of disruptor has had a cost in the past. Maxine wonders about the gender aspect – she is an empowered and intellectual woman. She is a highly competent counsellor. However, she has experienced marginalisation due to her gender and has been and felt patronised. From this lived experience Maxine actively engages her counsellor-leader presence to bring positivity to her actions and outspokenness – naming what is 'wrong' and positively engaging in change toward better: specifically, systemic change. Her team of colleagues see her as a leader, whether or not as reflected in a hierarchical position. Protest does illuminate important issues to be attended to and within this a truth emerges as it, the truth, becomes unconcealed (Heidegger, 1962). The truth Maxine appears to extol, is where “‘the sun’ is neither true nor false but ‘the sun shines’ is” (Dahlstrom, 2013, p. 223) truth. This leaderful presence is highly congruent with her counsellor presence.

Mellissa is also outspoken when leading. In being outspoken she takes a risk.

I'd worked under this model [as a therapist in the organisation] and it didn't work in my opinion. So when I became a supervisor of a team I looked at the model from the leader position in order to understand it and in doing that I felt that the model was somehow representing the dysfunction and distress of the client group we were working with, no wonder it felt wrong. So the organisation, in my opinion, had become representative of the abuser and the therapist is reflective of the client group – a victim if you will or survivor, never-the-less disempowered. The therapists [in my team] felt traumatised and beaten down, not listened to, not respected professionally or personally – so I decided to try a different approach and this was not appreciated by the organisation – I had to go to war for my team and their clients. It was frightening as I needed the job, and I actually felt good about leading a team. There was real risk.
(Mellissa)

Mellissa leads with a positionality of being an agent of change. In the preceding story she noticed that the organisation where she worked paralleled the dysfunction and oppression experiences of the clients they were serving. Mellissa felt she needed to address this when she had the opportunity to do so. She became a leader in the organisation and so decided to lead, although there was a sense this was not where the organisation wanted to her to go. She gathered her mood of courage and looked toward changing an established model of operation. Facing organisational resistance, she engaged her resources toward powerfully asserting her points. She saw herself leading toward supporting her workers and the clients for whom they all work. Being courageous and strong is a risk as Mellissa values her work and role – and she understands that taking a stand can have consequences. At the same time, she finds the position that variously Mandela (1995) and Pattakos (2004) extol: that is, that courage is not the absence of fear, but the triumph over it. The brave wo/man is not s/he who does not feel afraid, but s/he who conquers that fear, with the awareness that there is something else more important. Being outspoken is an act of leadership courage.

Being Leaderful Involves Autonomy

Autonomy involves counsellors in their own future. This is especially so within an interprofessional health space. Autonomy is needed for the provision of service to counselling clients. This is sometimes very different to medical patient needs. With this in mind sometimes counsellor-leaders need to act fast and be directional:

Sometimes there is a sense of urgency when considering change or innovation – in our service we knew that if we didn't reorganise our intake system, it would be organised for us, as in we would be told you can only see people for X amount of sessions. Funding may also be compromised – we were going to be managed in some way, by organisation non-clinical managers. So we knew that there was some writing on the wall for us, if we didn't take charge. I suppose the urgency was that we needed to take charge and organise something that was clinically – that made some compromises in terms of session limits, but was clinically and ethically okay. And so organising the team with urgency was very important for us to become involved in our fate. (Kathryn)

Kathryn recalls needing to take urgent action when it became known that counselling practices were going to be altered by the organisation without counsellors being consulted. If she did not lead innovation for, with, and on behalf of her team to 'solve' demand issues, non-clinical medical practice managers would do this 'to' them! Being done to, is not how Kathryn saw 'clinically' safe innovation being designed. Non-clinical staff may not provide a client-centred solution within the ethical boundaries of a counselling service. Kathryn took 'urgent' charge of this process, so that the aforementioned risk to client service was negated. With a clinical mind, Kathryn was able to lead design, and with the team, a system that worked for the organisation and for the team and for the clients. This was systems and big picture thinking. Indeed, when counsellors lead change the change is more effective. Mountford and Webb (2009) articulated that "clinicians not only make the frontline decisions that determine the quality and efficiency of care but also have the technical knowledge to help make sound strategic choices about longer-term patterns of service delivery" (p. 2). The building of the momentum to get people moving together toward one goal is an example of Kathryn leading and directing others in a timely manner towards possibilities. She led by taking charge when she needed.

In having an idea of something that is ahead of her Kathryn has interpreted a need to do something. Her interpretation of the situation is "understood in terms of a totality of involvements ... this is the very mode in which it is the essential foundation for everyday circumspective interpretation" (Heidegger, 1962, p. 191). In being fully involved in leading a team and running a service for clients, Kathryn skilfully managed the situation toward a thoughtful and compromised solution. Kathryn's everyday comportment denoted that she simply needed to act and act quickly. Smythe and Norton (2007) wrote that this leading is due to a:

powerful sense of duty seen in leaders, and ... that it is often women who have a passion to take care of people and situations. When they see or experience pain and distress it becomes unacceptable. They must act; they simply have to do something to change the situation. (p. 81)

Kathryn really cares about the process of welcoming clients to counselling. She knows it is different to welcoming patients to a medical centre. Maintaining a focus on the needs of the clients of a counselling service is crucial to the service. This act of leading promotes the autonomy of the counselling service, respectively, within an interprofessional setting.

Being Leaderful Involves Being Attuned to Language

How language is organised through the lens of training and the context of practice makes a difference to what is heard and how the leader attunes to the team.

I am a counsellor and supervise a team of 11 interprofessionals – psychologists, psychotherapists, social workers and counsellors. We've been taught from a variety of modalities, which, I embrace as a strength for the team. But when leading the team, I also encourage us to 'not hide behind our expert modalities'. I've come to this understanding when considering how to lead interprofessionals. If there's difference, whether it is clinical disagreement or personalities differences, then I prefer that there is not something getting in the way of our communication with each other, that is our expert talking. It's no surprise in settings like this that language can be complex because we all have different training bases, even if we are in the same 'profession': talking therapy.

I see leadership now that I'm older (I'm close to 40 years old), it's my chiefly status in my community and all of my siblings and cousins aren't chiefs and I think it's recognition of service. You get bestowed titles through service and in terms of leadership in this workplace. (Ruepena)

Ruepena hears and understands the individuals within his team, by acknowledging that the language is often represented by the modalities of therapy in which each has been trained. Language in this context is important as it reflects the way counsellors work with their clients, hence Ruepena sees this diversity as a strength of the team. He, however, also leads his team, especially through disagreement, to strip away the 'expert talking'. He leads and encourages the team to be real and not hide behind the languages of expert modalities, rather attune to each other as people trying to find a way through.

In attuning to his leadership, Ruepena is adjusting to the vagaries of language and meanings (Pearmain, 2001). In this way he can attend and acknowledge what the contextual meaning is of the communication. Therapists do this with their clients and in bringing this to leading, Ruepena is, in his own way, translating some of his own therapeutic skill to his leading. Being attuned, is an articulation of being-with-one-another. Such a method of communication brings together Being-with as understanding-with (Cohn, 2002). Ruepena knows this will deepen opportunities to communicate with his team.

Being Leaderful Involves Hearing the Nuance

As we have understood in the previous stories, negotiating the interprofessional space can be difficult at times. Health and counselling can have different worldviews. Anxiety can surface when leading across health professions:

In the interprofessional space I am negotiating the space between the 'yeah let's do it, it should be done already' and bringing people toward changing. At times I find it really uncomfortable because I suppose I can see both disciplines' positions [counselling and health], although I'm probably more on the pragmatic, 'hey this idea is a no-brainer, let's do it already. It's well overdue and it will make a big difference.' But I know if I was in the medical team and a counsellor said, 'you have to do this change and it's going to make a difference. You're going to do something new, and it's going to take a bit of time, and does perhaps open up some anxiety around having to make sure you talk to patients differently, it's going to involve all of this new stuff,' I would feel anxious too.

I do find it difficult, because in a meeting with the medical team where I'm a leader presenting something as 'hey guys let's do this, this is a done deal and these are all good reasons,' I'm having to stay really calm and solid and present strong, reasonable, clinically accurate bullet points and people are responding emotionally, or they're having high, strong-feeling responses, and I have to stay not being a counsellor, I'm being a leader. I'm being a leader, and I have to stay there, because if I don't, this won't happen. I suppose it's something else about being in a leadership position, you have to really give up wanting to be liked or be popular, or thinking that people will think highly of you. You have to not worry about that. So it is uncomfortable, yeah.
(Kathryn)

Kathryn starts this story by reflecting upon leading as a 'negotiation of space', in this instance the space of 'doing something and bringing people along'. Unsaid here is the need to be articulate and persuasive about ideas as being 'good to do', to individuals and teams of a variety of disciples and motivations; to be attuned. Kathryn herself sometimes finds this 'space' uncomfortable as she 'can see both sides of each

discipline's position'. This is another example of being attuned. Perhaps this is the counsellor coming out of Kathryn as she is able to promote empathy in this space of disagreement. Empathy is not attunement, empathy is only possible if we are attuned (Pearmain, 2001). Whilst being empathic to the experience of the team Kathryn also maintains attention on the idea, particularly where it is clear there is benefit to the idea being implemented. Kathryn shows here she is able to see improvement and innovation in a system as well as understand and care for the people.

Her need to lead is in the space of bringing the professionals along. Kathryn shows us into her strengths, that are both leader and counsellor strengths. She is assertive, brings calmness, communicates accurately, and strives to be reasonable towards professionals who may be emotionally reacting to herself and the idea. She clearly shows us how she differentiates how to be a leader leading. She can adapt her counsellor self and put this to the side. She must stay leading otherwise the idea won't happen; in this moment Kathryn's comportment is toward being adaptable (Dreyfus, 1991).

In staying in the counsellor-leader space Kathryn is communicating to the team her intention to lead, rather than counsel. She comports her leaderful position, and her leading does show the strengths of her counsellor-being. She adapts these strengths toward the situation she is in. Kathryn is then seen as a leader, rather than a counsellor. This is vital for leadership to be seen and heard in the interprofessional setting (Dreyfus, 1991).

Being Leaderful Involves All of the Person

Taking or holding the responsibility is not for everyone. Leading is not easy. Geoff explores how he brings all of himself to it – and it has personal consequences. However, and as Geoff explores, leading his team is something he cares about.

I'm a bit more reflective about it now but I think this job has taken a lot out of me you know, and took a lot out of my family. I mean, possibly tough times at home would have happened anyway, but I don't think life's easy, obviously, and I actually don't think being in a leadership role is easy either. I think the tough leadership tasks, and maybe there are people that are really good at them I don't know, but I think I'm okay at them and it still takes a toll. Interestingly I don't lie awake at night thinking about

clients, however I do lie awake at night thinking about team and team relationships and issues to resolve and about the best out of the service. This is something I really, really care about.

There's a good question I'm sure I ask myself - something about why we're motivated to do this work, that influences the kind of leaders we are and what it takes from us. And it is about caring about the people and the service. I don't see myself as an 'alpha' male. A lot of my friends are alpha male leaders in the industry. And they are very capable, decisive, competent characters. They're project managers and goodness knows what. Interestingly enough I hear them talk about the struggle they have dealing with people. So I do think that the bit that I can often add value to my conversations with them is around how you deal with people and what motivates people's behaviour. Why people do what they do. Which I think a lot of business leaders, don't necessarily have nous, they'll have a simplistic response. I think I'm able, because of my counselling clinical background, to guide them in their leadership interactions.

And I think the empathy position of the counsellor really makes a leadership difference. It's the having clues as to what drives yourself and the other person in behaviour. I think it's all the time looking at what's the best way to intervene which is to engage and not disengage. It's to have an understanding of the kind of stressors that face people. That's invariably what's going on when you're getting problematic behaviour and for me it's something that I think a lot about, it's about engaging not disengaging. So I've always had a really strong view about not being avoidant. And so I'm the kind of guy, who always steps into crisis situations. (Geoff)

Geoff tells us that leadership is difficult and complex. He reflects, as a practicing counsellor, that he is more inclined to think about his leadership responsibilities than his clients 'in the depth of the night'. This is, as he elaborates, about the people and how the services of meeting clients' needs are addressed. He cares about making a service that does its best for its clients, and also its staff, his team. Being a counsellor is an experience that Geoff feels adds to how he leads. He uses the example of contrasting what he cares about as a counsellor-leader with those of his leader colleagues in 'business' leading roles. Indeed, he is able to mentor these leader colleagues about how to understand people through the expression of empathy. The distinction he makes here is between leaders who understand people and those who do not. By understanding the empathy position Geoff describes how he can motivate his staff. He seeks to engage and align them with service goals. In this moment of relationship Geoff senses, he knows how to, and perhaps when to, engage and not disengage in Being-with. He can care for and support his team. Geoff really cares for his team and in doing so all of him is available to lead.

Being Leaderful Involves Being Creative

Who I am at home is who I am at work, in other words, wherever I go I take myself with me. Ruepena shares how music pervades who and how he 'is':

Music plays a massive part in my being a leader and counsellor. Any role that I've had, people will say what do you need? You want a cell phone; you want a lap top? I just say get me a guitar. I've got guitars at home but I want a work guitar, so I've got one. Music, I use it in a lot of therapy with our boys. I get them to song-write their feelings, talking about their safety plans we put it into songs or raps or be creative. Even with our adult men, we have a Pacific group so we, we're brought up in church so we sing heaps of hymns, church songs.

For me this is my first day back at work after three weeks off. We just had a miscarriage man, so I've been off for three weeks. I'm ready to come back having processed that stuff in my therapy during the three weeks. So like I was with my wife and supporting her and kind of supporting me as well, but supporting her, well us. And then when she would go off to bed I'd you know I'd go and grab my guitar and go sit outside. For a little bit and then I'd come back in to the heat and just kind of play music and it's always been extremely therapeutic for me personally, it's been my self care. So for three weeks, it's just been I've been playing music, been playing music at home. It's been therapy for the heart and soul, I'd go out and walk the dog and then I'd just sit at home at night and play my guitar. And my daughter comes in, she's learning how to play the piano. We had a little jam. And I taught her how to play the ukulele so she strums some stuff and then, we have a little sing song.

At work I lead the waiata⁸, I'm not even Māori, but I've learned all the Māori songs and I teach the staff. I lead powhiri and play a lead role in the cultural context, so music's, music's a big part of who I am so, it's that international language. They might not be able to speak English but can rock a beat, hum a tune, they go 'yeah I can do that' so it brings confidence. On Wednesdays we have meetings and then we have some waiata practice here and that's one of the cultural things that I've brought back in. So at about 2 o'clock today all the staff will be upstairs and we'll be singing some waiata. So, again that's also therapeutic for the agency. I lead it and it is a part of leading. So music's massive for me. (Ruepena)

Ruepena uses music to experience life in all its depth and breadth. In this story he tells us about music as part of his therapy work with clients who have offended and how he uses music to instil culture and cultural competency to his agency. The power of music as an instrument is shown in the extraordinary role music plays in his personal experience, in this instance, of grief. Music as therapy and music as leading. Ruepena shares how music is used with his team to bring them together in song. The singing of

⁸ Waiata or songs and chants are an important part of Māori culture. The words and expressions preserve the wisdom and knowledge of ancestors. (<http://www.tetaurawhiri.govt.nz/learn-te-reo-maori/tikanga-maori/waiata-song/>)

waiata has become a weekly ritual led by Ruepena. This type of leading is unusual and impressive in the development of team: it is Being-with.

Ruepena's use of music in self care and in therapy might be expected or understood as aligned to therapy or care; an aspect of counselling work. However, the use of music in leading his team might be seen as unusual, except when we understand how Ruepena is extending his life philosophy of love through the experience of music, both in the solitude of grief and self-care, and in togetherness with his family, clients, and team. In both openness-of-Being and Being-with, Ruepena describes sharing music as an act of bringing about change and understanding with care or perhaps with solicitude. The solicitude in mind "pertains essentially to authentic care – that is, to the existence of the Other, not to a '*what*' with which he is concerned; it helps the Other to become transparent to himself *in* his care and to become *free for it*" (Heidegger, 1962, p. 159). In leaping-ahead toward an "existentiell potentiality the Being is authentically giving back 'care' to the Other for the first time" (Heidegger cited in Cohn, 2002, p. 38). What does Heidegger mean? Cohn (2002) contended that Heidegger is describing solicitude in terms that there is a relating to self or other to help in understanding experience and their part in it. Music in this context is a caring activity of leading, and particular style of leading that Ruepena has developed as part of his life philosophy. There is music in experience to bring forth the opportunity for the "realization of the potentiality-for-Being, the opening for all that is and that addresses us" (Cohn, 2002, p. 38). In other words, a meaningful act of love and care. How does this contribute to leading a team of interprofessional therapists? Heidegger's thinking as interpreted by Howard (2000) is that "only he who already understands can listen" (p. 331). This describes Ruepena 'in-seeing' as he considers the opportunity to teach and to contribute to the cultural context of the team and agency. With music he brings talent and creativity to his leading, and in his voice, he sings to them and for them. He hears them, he listens to the harmony. He sees the unison, the Being-with-ness. Counsellor-leaders such as Ruepena, lead a simple reflection of 'seeing' and engaging the team in human terms. The human terms that is 'seen', is the work they do; the work of healing through the combined activities of therapy and culture. A counsellor-leader experiencing everydayness with meaning. In this particular story it is something about

liberating personal grief within the work of everyday leading. It is an address to the team; we are making melody from a dissonant chord (Pearmain, 2001).

Being Leaderful Involves Promoting Leadership

Leading is about uniting toward a shared goal. Geoff explains:

I think one of the things you want to promote as a leader is leadership in everybody. And that mutual support which acknowledges that there is a mutual dependence. That, I am stronger with you, than without you and you are stronger with me than without me. So we both benefit. I think that plays out every day in a thousand little ways. As a leader I have to model behaviour. And in an interprofessional setting this is so important. You know, so when we deconstruct that tribalism and go to what is it that unites us, what is the mutual dependency, what are the interlocking bits that actually join us together, more than push us apart, and you have that conversation in that space, I think that's where people get it. Because I think clinicians across any domain of therapy or health, understand: it's actually about care. (Geoff)

Geoff looks forward in leading toward developing and building leaders. The service is stronger if 'we' have mutual dependency. If we share the common cause and if we can put aside the 'tribalism' and step out of our own corner. This idealism appears easily understood and makes sense as a way to help a team flow together. Yet, it is extremely difficult to achieve in interprofessional settings. However, Geoff is able to hold this leading position as he understands what really matters in counselling and health settings; the work together is about caring. Care is that which leading in counselling settings is about. And the central consideration in how counsellor-leading is shown is in getting close and gaining a hold of that which orientates towards care as the singular vision.

Summary

The participants of this study know themselves as being leaderful. They understand and know their vision and insights of the work they do. Counsellor-leaders take organisations and people in a 'direction'. They understand the big picture and are strategic. Courage is an act of leading that counsellor-leaders do not shy away from. The stories shown in this chapter show the attentiveness in taking others to possibilities. Showing how they are leaderful is built on the understanding of how they have got here. The stories show these counsellor-leaders being congruent with who they are and how they are. They show how the thinking, feeling, knowing, and seeing

aspects of being leaderful are demonstrated as leading. These leaders are values-driven and show an emphasis on their values as being involved in their leading positionality. They show how they have a sense of taking responsibility. A focus on the client of the service is expressed as client-centred, in a way building a community. This demonstrates the participants Being-with position where they place the Other in the centre of the experience of leading. These counsellor-leaders show themselves as people-persons.

Heidegger (1962), in considering Dasein's Being towards Other, in this context as a leader leading, wrote:

not only is Being towards Others an **autonomous**, irreducible relationship of Being: this relationship, as Being-with, often depends upon how far one's own Dasein has understood itself at the time; but this means that it depends on how far one's essential Being with Others has made itself transparent and has not disguised itself. (p. 125)

In not being disguised, one's own openness-of-Being is known. These counsellor-leaders have shown their journey of discovery through the two previous chapter's exploration of *Becoming* and *Seeing*. Geoff shows how *all of his-self* is required to be leaderful. Kathryn and Grace show how *bringing others along* and *collaborating* is a way of being leaderful. *Curiosity* and *creativity* are explored for unique leading positions. Ruepena in being *interprofessional*, is being attuned to the needs of other carers who are also associated with clients. They bring forth careful consideration of communication and, at times, the need to be *outspoken* as an expression of counselling as being an autonomous and connected profession. These leaderful positions are each represented through being relational and languaging. Being leaderful involves knowing what we are doing, and these counsellor-leaders do, then they just get on with it, the actions are what is leaderful. The words and talking are actions of the leading rather than the leading itself (Howard, 2000).

Heidegger sees "language as an expression of the 'Being-with-ness' of human beings – communication is, in the widest sense, a dimension of Being" (cited in Cohn, 2002, p. 119). Here, perhaps, we may return to understand Heidegger's notion that "only he who already understands can listen" (Howard, 2000, p. 331). The relating as human-

beings brings sharpness into being leaderful through the expression of language and engaging in directing, talking, and listening as “creative act[s], structured by experience, knowledge, values, priorities and purposes” (Howard, 2000, p. 331). Heidegger (1962) wrote that this type of meaningful communication is:

never anything like a conveying of experiences, such as opinions or wishes, from the interior of one subject to the interior of another. Dasein-with is already essentially manifest in a co-state-of-mind and a co-understanding. In discourse Being-with becomes ‘explicitly’ *shared*; that is to say, it is already, but unshared as something that has not been taken hold of and appropriated. (p. 205)

Being-with as ‘explicitly shared as a co-state-of-mind and a co-understanding’ could be considered as the condition of empathetic connection in relation to the Other. The connection is formed in looking back to the past and forward into the future with commitment towards, and in concern for, the Other collaborated with. Rogers (1980) considered that an empathic way-of-Being is under appreciated, he wrote Being-with is “the most delicate and powerful ways we have of using ourselves” (p. 137). Empathic Being-with is “care for or love [for] another person when I can let feeling flow out to that person” (p. 20). However, Heidegger (1962) is not at all convinced that empathy is a notion that sits separately for Dasein, rather he proffered that:

we need to ask: Where, and what am I with, when I am with you? It is a ‘Being-with’, and that means: I exist with you in the way of ‘Being-in-the-world’, and particularly a being-with-each-other in our relation to whatever encounters us. (p. 145)

Empathy then “does not first constitute being-with; only on the basis of being-with does ‘empathy’ become possible” (Heidegger cited in Dreyfus, 1991, p. 150). The world of other people, as we see it, is therefore contained within the notions of Being-with and care. In other words, “our fundamental going out of ourselves to the world in a movement of ‘care’ applies just as much to the presence of others as to the presence of things. Dasein is essentially ‘being-with’” (Heidegger, 1962, p. 114). And in Being-with, a leaderful presence emerges through being involved in leading. I can see both points and would offer my opinion that an empathetic way-of-Being (Rogers, 1980) has

aspects of Being-with (Heidegger, 1962) that induce possibilities towards openness-of-Being as care.

One of the most primordial posits of Dasein is that it 'cares'. Care for the world that I am thrown into, whether I like it or not (van Deurzen-Smith, 1997). This care is a positive mode of solicitude which describes the concern of one Dasein for another (Cohn, 2002). It is as offered previously:

a kind of solicitude which does not so much leap in for the Other as *leap ahead* of him in his existentiell potentiality for Being, not in order to take away his 'care' but rather to give it back to him authentically for the first time. (Heidegger, 1962, p. 159)

Being leaderful, from this understanding, engages the wonderful possibility that counsellor-leaders develop Others into being their own potentiality for being leaderful. Of course the caring leader also leaps in to 'save' at times, this is to direct when required. The counsellor-leader understands what is required in the moment. Caring, therefore, is how counsellor-leaders are. Doing caring becomes a leaderful presence.

Onward in the journey and honouring the parts to whole and whole to part the story continues. The next chapter weaves a tapestry of meaning from this and the previous two chapters; acknowledging parts and the whole.

Chapter 9

Weaving a Tapestry of Meaning

Ehara taku toa
i te toa takitahi,
he toa takitini
My strength is not
as an individual,
but as a collective

(Alsop & Kupenga, 2016, p. 117)

This study explores the question of how counsellors become leaders and Be, by listening to stories of counsellors who are leading and pondering on how they became leaderful. Counselling and leading are meaningful experiences. People who are becoming and being counsellor-leaders have important understandings of significant notions that manifest their personal leaderful presence. This study aimed to understand the participants' understandings and how these notions inform leading in the counselling environment. The meanings uncovered are open to interpretation and in this chapter I aim to weave certain notions that draw together a narrative of the phenomenon of the counsellor-leader.

Twelve counsellor-leaders told their stories, as they felt they needed to be told (Adams & van Manen, 2017). Many stories followed the rich vein of historicity that uncovered meaning as already known to the participants. Equally, meaning was revealed through their reflecting which came to them as a wonder-filled surprise. Their meanings are expressions of themselves. Stories draw us into the ontological notions of meaning, how it is to 'Become' and 'Be' 'counsellor-leader', uncovering details that can be missed when in a hurry. Meaning is not stationary and fixed, rather it is fluid, flowing and dynamic: an always and ongoingly Becoming experience of living. This is more so given the question asked and how each participant decided to consider it. Therefore, each story sits both as an independent expression and as a contribution to the

unfolding narrative of the counsellor-leader. In weaving the notions from *Becoming: A Person Who Understands* (Chapter 6), *Seeing: Into the Heart of Things* (Chapter 7), and *Counsellor-Leader: Care as a Way of Being Leaderful* (Chapter 8) connections can be highlighted. The connections, for the purposes of this thesis, show the particular wonderfulness of the counsellor-leader.

Overview of Findings

Some participants in this study see themselves as leaders who are counsellors while others see themselves as counsellors who are leaders. All positioned their leading as an outcome of their meaningful lived experiences. Being-a-counsellor shone through their stories in an understated way and showed that, whilst they bring a unique personal experience, there are connecting notions that illuminate important and impressive positions about being a counsellor-leader. There is limited current research or information on being a counsellor-leader, especially from a lived experience perspective. The following highlights the key insights of each of the three preceding findings chapters and then shows the narrative that is the notion counsellor-leader.

The first findings chapter revealed that the participants of this study were showing signs of leadership prior to being a counsellor as illustrated by the idea that people can show signs of leadership prior to being in a vocation. In other words, in their openness-of-Being, the becoming leader may already be 'leader'. Others know qualities, attributes, and behaviours that indicate the potentiality and possibilities for being-a-leader, of which the experience is yet ahead of them. This noticing occurs through their lived experience and was brought to their attention in their becoming-a-leader. For some participants this was a surprise, for others it affirmed a sense already known. Equally, each had a developing understanding within her or his own self that leadership was a calling to their-self that was, is, and will be 'lived': '*I know already I will play a role in what is of importance to me*'. The 'prior to being a counsellor' reflections are of importance as not all counsellors are, or will be, leaders. Nor do all counsellors have an inclination to be in leadership roles. Indeed, anecdotally, there is critique amidst counsellors within the social and health fields that there is an absence, at least historically, of colleagues willing to step into leadership (McMullen, 2001).

Understanding that leadership is already there, brings the possibility that the 'knowing' counsellor may step up to leading. In knowing they are already-a-leader they can authentically connect to the activity of leading. In becoming a person who has understanding of their potentiality-for-being, authentic living can become meaningful. At this point in becoming a person, participants uncovered and showed how they took heed of their own thrownness towards leadership and in this visionary moment started proceeding on their way (Heidegger, 1962, van Deurzen-Smith, 1988). Understanding illuminated that the leader-self was already in existence through '*who I am in my Becoming*'.

The second findings chapter showed how participants examined leading experiences within their lives with impressive 'in-seeing' self-awareness. Their self-awareness was viewed through their past horizons. In looking back and 'seeing', the present horizon expands (Lawn & Keane, 2011). Throughout these stories the participants chose to use anecdotes where both the leader and the counsellor shone through. The world-view is revealed through the self who has experienced living. Revealing '*How I am*' by backward 'seeing' brings forth the sense of the evolving counsellor-leader's possibilities. Historicity enables Dasein to be directed toward their-self and toward insights of meaning. The impressiveness of the reflective self-awareness is attributed to the participants each being a trained counsellor. The present-centred position of being a counsellor informs and enables the value of continuing the expansion of one's world-view. This is a quality of being a counsellor. In 'seeing' the past, the past is meaningfully explored and intertwined with the present and self is revealed through encountering the living as expressed through their meaningful possibilities. Indeed, Rogers (1961) considered that being-open to the fluidity of 'seeing' through self-awareness is to understand "that the self and personality emerge *from* experience, rather than experience being translated or twisted to fit pre-conceived self structure" (pp. 188-189). This fluidity, Rogers suggested, means one is active in the ongoing living experience of Becoming, "rather than in control of it" (p. 189). While it is beyond the scope of this thesis to make a definitive statement or create a theory of counsellor-leaders, I wonder if other leaders bring this same depth of meaningful self-awareness in being-open and insightful to being-a-leader? Self awareness deepened by

understanding fusing one's horizons. Is this a unique contribution of the counsellor-leader?

In the third and final findings chapter, the participants' stories take us into their leaderful *doing*, of which *thinking* is *doing* as much as action is *doing*. Having already evolved as leaders and as self-aware counsellors, these stories show how the participants go about being counsellor-leaders. The stories are clear in revealing that their leaderful presence is intrinsically connected to meaningful relationships with others and serving others. Being-with is essentially an authentic caring for and toward the other in relationship. They create a presence of knowing: knowing who they are, how they are, what they do, and who they do what they do for. Language is uncovered as an aspect of Being-with-ness (Gadamer, 2013; Heidegger, 1962), and as such is an important aspect of the revealed self that is leaderful. These counsellor-leaders illustrated how they leap ahead of the other toward enabling the other to develop his or her own leading-being. This is an impressive aspect of the counsellor-leader: that they see in others the opportunity to empower 'the other' toward their own potentiality-for-being. Clearly the counsellor engages in such development work with his/her clients in the counselling work. This is work of a Being-that-cares. Care is translated by the counsellor into the act of leading which brings the presence of *leaderful* to being-in-the-world.

To the 'Thing' that is Counsellor-Leader

In considering the three findings chapters as one larger story, some notions shine through. These notions inform rare and subtle acts as lived experiences of becoming and being a counsellor-leader. The subtleness of the counsellor-leader is a complex social phenomenon "experienced by the persons involved in the situations where such acts ... [are] displayed" (Karp, 2013, p. 18). The notions uncovered in this phenomenon may be no more than universal truths of Being, yet, in being subtle, the highlighting of them shines a light on their importance. With subtleness in mind, the clarity of the 'uncovering' seems to me to provoke thoughts of wonder and intense interest. These notions, and others not specifically focused upon, are connected by *understanding*. *Understanding* from this perspective is ontological and becomes the thesis of this

thesis, that is: *understanding* is meaningful. Before *understanding* anything else, Dasein *understands* Being-in-the-world (Heidegger, 1962). Heidegger (1962) elaborated on the importance of this notion by writing that “*understanding is the existential being of Dasein’s own potentiality-for-being; and it is so in such a way that this Being discloses in itself what its being is capable of*” (p. 184). *Understanding* directs and informs and it is a fundamental *existential* to openness-of-Being (Heidegger, 1962).

Becoming and Understanding

What takes place in Becoming a leader and what consideration of *understanding* is needed in the process? We have Heidegger to help here, as he proffered that

only the particular Dasein *decides* its existence, whether it does so by taking hold or by neglecting. The question of existence (i.e. of who we are and who we are Becoming) never gets straightened out except through existing (i.e. actually doing things) itself. (cited in Guignon, 2012, p. 101)

In living, what Heidegger calls our “average everydayness”, our Becoming is situated within the awareness of our experiences and the paying attention to them. Counsellors are trained towards paying attention to themselves and towards others, i.e., the others of therapeutic relationship as well as the others of the world. In my counselling training I came to be aware of how, as a counsellor, it was vital to be self-aware toward being congruent, integrated with self and relationship/s, as well as to enable a non-judgemental positionality. These positions are, in terms of counselling, framed as desired personal conditions for therapeutic relationship, that is, primarily for the client to thrive (Rogers, 1951). At the same time, they are conditions that are clearly desirable as characteristics in the way-of-being of a person who is a counsellor (Rogers, 1951). In other words, these are qualities of the person who becomes a counsellor. They are also qualities that are ‘straightened out’ in the doing of becoming a counsellor. In becoming a counsellor, counsellors become aware of the “largely tacit *attunement* to cultural practices, a matter of getting into sync with the cadences and patterns of life exemplified within the surrounding community” (Guignon, 2012, p. 101). That is to say without awareness and *understanding* of what our counsellor-potentiality-for-being is, we may never become our counsellor-potential. However,

through our innate characteristics and a call toward our vocation we become meaningfully activated toward the notion that:

human existence involves a *double comportment*: in our active lives, we can take a stand on our immediate urges and desires through a higher-order *understanding* of what our lives are all about, that is, through a projected “being-as-a-whole” of our lives “for the sake of which” we act. (Guignon, 2012, p. 100)

It is with a sense of Being-as-a-whole that the participants of this study recalled their own “for the sake of which” *understandings* that relate to their now counsellor-Being. In other words, it is in existing itself that these counsellors come to *understandings* that manifest meaningfulness. Heidegger (1971) highlights language as a way toward *understanding*. He wrote that:

we encounter language everywhere. Hence it can not surprise us that as soon as man looks thoughtfully about himself at what is, he quickly hits upon language ... so as to define it.... Reflection tries to obtain an idea of what language is universally. The universal that holds for each thing is called its essence or nature. (p. 189)

For instance, both Hanua and Ruepena frequented the space of culture, in order to *understand* their essence, and the nature of culture in Aotearoa New Zealand as a bicultural nation and a Pasifika nation. Hanua uncovers *understanding* in her Becoming a person as she calls back to her ancestors in acknowledgement of them and there is a call back to her. The call back is felt as acknowledgement that her path is congruent with her toward-Becoming a Māori person of the future. Ruepena acts in accordance with his cultural self from before. There is a life philosophy that directs his Becoming toward service and love; it is insightful. And it is more than insightful, as Landes (2015) suggested, in that each “person navigates according to what they as a person *are*, and that choice itself contributes to the kind of person they are *becoming*” (p. 269). In my opinion these are foundational *understandings* of the counsellor that may differentiate counsellors from other persons. Counsellors, I suspect, comprehend that in order to *understand* or Become, they must unveil phenomena “on the starting point on the journey towards Being, that is the shadowy pre-understanding of being that we all possess and which ... [Heidegger] calls the “forestructure of Being”” (Crotty, 1998, p. 97).

Forestructure is a burgeoning self-awareness that is, in the beginning, a pre-understanding that is “nebulous and undeveloped” (Crotty, 1998, p. 97) and then as *understanding* takes place, becomes meaningful and known. The meaningful is an “*extentiale* of Dasein, ... [and] *only Dasein can be meaningful*” (Heidegger, 1962, p. 193). The counsellors of this study have insight into *understanding* and meaningfulness intimately. Remember Kathryn’s reflection that she understood that she *did know what was required of me ... and without being told ... I had a sense, yeah, I knew*. Who she was Becoming was unfolding and openness-of-Being became innately known to her to be meaningful in her living experiences. She knew.

Meaning is meaningful, to counsellors as it is for all people, but perhaps the shaping towards becoming a counsellor brings heightened practices of seeking and grasping meaning from life experience. In exploring the ‘hidden truths of everyday life’ (van Deurzen-Smith, 1997) we delve into the meaning of existence. Meaning can be considered from two frames of experiencing ‘purpose’ and ‘significance’ and in *understanding* a meaningful life. Experiencing a meaningful life is about the experiencing of both (LeBon, 2001). The consideration of universal issues is a way to understand and answer:

the question, ‘What is the meaning of life?’, [and it] is essential for each individual.... It is not an ‘out there’ search for an objective answer to a problem, a dream, or a symbol, but rather an ‘in here’ search for one’s full life potential with all its paradoxes and complexities. (Heery & Bugental, 2005, p. 253)

Meaning as a search alerts us to the fact that Becoming is a searching experience of existence. Becoming and *understanding* derive insights into meaning in the living experience. The search for the meaning of one’s existence “weaves individual experiences into a tapestry of meaning ... [whereby] the individual is transformed from the inside” (Heery & Bugental, 2005, p. 253). The search, therefore, is a process of Becoming from the inside; consciously choosing and understanding possibilities. It is the process of *understanding* in the experience of living the experience (Rogers, 1961).

Everyday experiences of meaning are beautifully and delicately woven into the moment of choosing. Johan *understands* the meaningfulness of everyday living as he

examines the choice he made to seek a different path from that of his father and grandfather. He was clear that he sought to make a life that was meaningfully connected to the 'who' of himself, rather than the 'easy' path. These everyday decisions we make impact, on ourselves, others and things we do and do not do. In everydayness "such changes are occurring all the time, everyday, although we do not readily see them because they are not very dramatic. They are none-the-less important existentially, however, for being less noticeable" (Groth, 2001, p. 86). In the less conspicuous experiences of everydayness something meaningful is always happening. Counsellors are insightfully attuned to these phenomena.

The choosing and *understanding* highlights a notion that Heidegger (1962) considered implicit in the Becoming of Dasein: the call-of-conscience. He asked, in hearing the call of conscience, what is it that is being heard? To and from whom is the appeal made? We remember that Heidegger answered that:

the call is precisely something which *we ourselves* have neither planned nor prepared for nor voluntarily performed, nor have we ever done so. 'It' calls, against our expectations and even against our will. On the other hand, the call undoubtedly does not come from someone else who is with me in the world. The call comes *from me* and yet *from beyond me*. (p. 320)

Participants in this research reminded themselves of when, in the everydayness, they first noticed the call-of-conscience and how they responded to that call. They have reflected upon the call from within and from beyond in such a way to illuminate how they arrived at understanding who they are becoming. Geoff understood this when he noticed himself as he '*stood up and became me*'. The call-of-conscience as a notion is different for each participant, yet their stories tell a narrative that uncovers their own sense of being-in-the-world meaningfully. This is highly relatable to counselling as "professional identity has ... been found to include congruence between one's personal characteristics, goals, and values and the counselling profession" (Woo et al., 2014, p. 8). Congruence is important as having a sense of strong personal and professional identity, *understanding who I am*, directly influences the quality of a counsellor's work and his/her personal development toward his/her potentiality-for-Being (Heidegger, 1962; Rogers, 1980; van Duerzen-Smith, 1997; Woo et al., 2014). This thesis has shown *understanding who I am* is a core component to how the

counsellors of my study came to meaningfully *understand* their potentiality-for-leading. In fusing horizons Becoming is always revealing possibilities for Being.

When heard, the call to or from something is a way of Becoming. The call is not always obvious to the person. It is not necessarily obvious where the call will take the individual before he or she is 'there' but when heard there is momentum towards something. The call-of-conscience has Heidegger (1962) asking the question noted previously, 'to what is the appeal made'? He answered "Manifestly Dasein itself" (Heidegger, p. 317). However, Heidegger also considered that "the call has so vague a target [that it is] essential to Dasein that along with the disclosedness of its world it has been disclosed to itself, so that it always *understands itself*" (p. 317). In that way of *understanding* the call is an appeal, that is, to oneself (Heidegger, 1962). The self is spoken to directly and when heard is existentially meaningful.

Meaningful Authenticity

The concept of being 'true to one's self' is an aspect of the notion of *authenticity* that is well known and accepted within both leadership and counselling theory (Cohn, 2002; Freeman & Auster, 2011; Rogers, 1980; van Duerzen-Smith, 1997; Yalom, 1980). However, when applied to both counselling and leadership the notion of authenticity becomes slightly more complex in that both are relational activities. The complexity, in my opinion, increases the value of *understanding* the self and the need to do so. *Understanding* self and becoming authentic is harder than it may seem and so: "*we must be willing to engage in a dialogue with our past, our relationships with others, and our aspirations for the future*" (Freeman & Auster, 2011, p. 19). Therefore, the call-of-conscience reveals itself into *something* in truly listening to it. As Johan discovered, the call led to a path other than what was expected. He remembers that where he focused his energy was a conscious choice toward autonomy. In other words, it is possible to direct the path that is meaningful towards one's own existence; however it is also not a possibility to ignore the call itself – this is where we intersect with the possibility of meaningful authenticity. Meaningful authenticity is where:

a person is a being who has a sense of self, has a notion of the future and past, can hold values, "make choices," who in short "can adopt life-plans." To have these capacities a person must be "a being with its own point of view on

things.” The life-plan, the choices, the sense of self must be attributable to him as in some sense their point of origin. (Guignon, 2012, p. 99)

Meaningful authenticity could be regarded as a position of *understanding* the call and translating the understanding into Being-in-the-world. Reupena understood this upon reflection when he stood with his values and ‘*changed the shape of our collective futures*’. Such a significant reaction to his evolving leadership can only impact on who we are toward our potentiality-for-Being. Heidegger considered that we are inclined to live in an inauthentic way, because we do not take notice of “who we are and how we should and could live” (van Deurzen, 2005, p. 7). However, the possibilities of a meaningful authenticity exist if there is alertness “to one’s own potential for being a self” (van Deurzen, 2005, p. 7). Hearing the call and translating that into everyday living may bring us to experience meaningful authenticity (van Deurzen-Smith, 1988). Meaningful authenticity is an ongoing Becoming experience where “instead of following the lead of the public or the crowd ... drifting along with what is ‘done’ or ‘not done’, the authentic person follows her own guiding principles” (van Deurzen-Smith, 1988, p. 54). As such in Becoming our Being-in-the-world “is essentially something that can be authentic, that is, something of its own” (Heidegger, 1962, p. 42). In other words, a person who *understands*. It is meaningfully understood as an ongoing experience of living. *Understanding*, this is self-awareness in an impressive way.

It is worthy to highlight again the notion of *understanding* where “understanding is our ability to grasp the possibilities that we have “‘or do not have’ for the future” (van Deurzen-Smith, 1997, p. 40). The grasp of *understanding* engages one on a path toward who we are to be. Moving onto the path attunes one’s motivations. For instance, Mellissa understood meaningfully that in the midst of injustice she must act. She knew not only that she must act in ‘that’ moment, more so, she knew she would ‘always’ act when facing injustice. This she knew as early as 10 years of age. Such *understanding* is an existential structure of the self and in the *understanding* the counsellors of this study were shown, to themselves, as potential leaders. These counsellors, as emergent leaders, became familiar with their values and motivations. Impressively, Ruepena uncovered ‘love’ as a value; his driving force. He ‘loved’ from his experiences of being alive. *Understanding* has its own mood and for him the mood,

and perhaps all moods he experiences, are underpinned by love. With *understanding* of the meaningfully authentic potentiality-for-Being “those who follow their own destiny in a self-assured and resolute manner can become leaders, as the word *authenticity* suggests” (van Deurzen-Smith, 1988, p. 56). The counsellor-leaders of this study, as shown in their stories, are self-aware of the meaningfulness of following their ‘destiny’; a destiny that was ‘in-seen’ and revealed as openness-of-Being leaderful.

Seeing and Revealing Leaderful

Seeing one’s true self reveals moods. With this mood we go beyond our Becoming and come toward *understanding* how to be *authentically* who we are. This is openness-of-Being. Heidegger uses the tragedy of Oedipus to extrapolate the experience of the reveal into the wider context of meaning; that is, to face authenticity in the light of the givens of a life with past experience. Heidegger surmised that:

the way from that radiant beginning to the gruesome end [of a life lived] is a struggle between seeming-to-be (concealment and distortion) and non-concealment (Being). With the passion of a man who stands in the refulgence of glory and is a Greek, Oedipus sets out to reveal this hidden truth. Step by step, he must bring himself to non-concealment, and in the end he can bear it only by putting out his own eyes, i.e. he deprives himself of all light, lets the darkness of night fall around him and in his blindness cries out for all the doors to be thrown open so that man may be revealed to the people as who he is. (cited in van Deurzen-Smith, 1997, p. 182)

Certainly we do not want to personally undergo the painful experience Oedipus did toward revelation; however, in *understanding*, the search for self reaches a point in time where revealing the *who* one is, is experienced as intensely “‘authentic, primordial temporality,’ the distinctive time-structure that underlies and makes possible any understanding of being whatsoever” (Guignon, 2012, p. 103). Time is relevant in the understanding of the counsellor-leaders within this study. Time, in this instance, is the notion whereby we continue toward the future with *understanding* that “the conjunction of future and past makes possible a *present* in which one’s situation ... [continues the] movement toward the future [which] constitutes the ‘for-the-sake-of-which’ of *praxis*: everything we do is done *for* being a person of a particular sort” (Guignon, 2012, p. 103). The conjunction of future and past deepens self-awareness. Of course, no human being is fully self-aware so the impressive

reflective positionality of the counsellor-leaders of this study are informative in and of itself. The insights are the meanings of understanding lived experiences (Souba, 2011). What is shown continuously throughout the study findings is that counsellor-leaders *understand* the difference between 'knowing' and Being (Souba, 2011). More so, these counsellor-leaders reveal that they are aware of *both* 'knowing' and Being as a way of living in a meaningfully authentic way. Geoff reflects this in his story about 'knowing' when to step-in; his Being is of a person who steps-in, he ontologically experiences life this way. This as an aspect of time that is revealed in a 'here and now' experience derived from the awareness of self.

Heidegger's notion of *historicity* delves directly into time. Dasein *is* its past and acts as it does in its totality of *understanding* its past (Heidegger, 1962). A person *understanding* the past is a person who has awareness and insight, that as well as a past, there is a future (Heidegger, 1962). In this way, one's world-view can be revealed in its evolving. The revealing itself is a historicity experience of having been there before (Heidegger, 1962). As such, the past is known and in its "repetition the Dasein which has-been-there is understood in its authentic possibility which has been" (Heidegger, 1962, p. 446). In other words, the meaningfully authentic is already known as the past is imbued with existential *understanding*. 'In-seeing' reveals this as everyday lived experiences. Insight opens meaning to these past experiences in order to translate into ongoing possibilities (van Manen, 2014, 2017). Peter reflected this with clarity when he understood his history as '*becoming someone who gets things done*'. As an authentic historian he realises he is his past and that having-already-been-there "the *historian's* disclosure grows out of the future" (Heidegger, 1962, p. 395). van Duerzen-Smith (1997) considered that being a counsellor makes herself available to her awareness and she wondered whether:

what is usually referred as intuition could be no more than th[e] very process of tuning into my awareness of what is taking place in and around me.... The precise manner in which I tune into the world tells me volumes about both the world and myself and therefore can reveal aspects of reality that otherwise remain hidden. (p. 63)

All counsellor-leaders of this study have experienced their own personal therapy whether within training or as a personal growth experience. The relevance of personal

therapy cannot be underestimated in importance as a way many counsellors develop impressive self-awareness (McLeod, 2003). Clearly such personal work on oneself is an instructive and helpful learning experience and contributes immensely to awareness of the self and the relational (Macran, Stiles, & Smith, 1999). My own experience of personal therapy was one towards my openness-of-Being. Leaders from vocations other than counselling are unlikely to have experienced the same level of personal reflection on the journey to leadership as part of their vocational or career training and development. Counsellor-leaders, through *understanding* their own personal processing of self-awareness, become *authentic historians*.

Gadamer's (2013) notion of *fusion of horizons* is in solidarity with the *authentic historian* in that encountering the horizon of the past brings forth an *understanding* of the horizon of the present and the potentiality of the horizon of the future. As such, "*understanding is always the fusion of these horizons*" (Gadamer, p. 317). Gadamer has used the "the concept of 'horizon' ... because it expresses the superior breadth of vision that the person who is trying to understand must have" (p. 316). The counsellor-leaders show clearly their 'breadth of vision' through their stories. An example of this is Maxine's breadth of vision, when she showed, in looking back and situating self in the present, how she advocated for fair pay rate for herself, that also benefited her colleagues. The action itself showed evidence of vision, however the understanding of equity and discrimination issues bring the depth to the *understanding* of the vision she insightfully knew she had.

Temporality as with regard to our past, present, and future reveals what is meaningful to individuals. It is with time that the individual is revealed to the self and to the other. In Becoming as an ongoing experience, presences are revealed and become consistent and constant (Heidegger, 1962; Smith 2006). This study uncovered the notion of the *leaderful presence*.

Leaderful Presence

Leaderful is a word gifted to this study by Kathryn. She explained that this notion revealed itself as a presence when she became aware and *understood* her 'inner resourcefulness' and how she was able to translate that into action. I think leaderful is

a notion worthy of further *understanding*. Each of the other counsellor-leader participants of this study exude this leaderfulness. Hanua's *leaderful presence* exudes from her bicultural positioning as a leader. Ruepena's is the lived experiencing of a Being-in-service as a leader. Geoff's *leaderful presence* exists in his stepping into manage a crisis. Maxine and Mellissa's *leaderful presence* is exhibited in the activism toward equity. Johan's is in his strength of knowing himself and his path and in following it. There are many stories woven through the exploration of how the participants are leaderful and how it is presented as openness-of-Being. The counsellor-leaders of this study each exhibit a *leaderful presence* located as social justice. The politics of living in the world were never far away in the told stories narratives (McLeod, 2009; Woodward, 2014).

Each counsellor-leader has experienced their *leaderful presence* in relationship: Being-with. As we explored in Chapter 4, Being-with is essentially relational. The value of the relational for the study of counsellor-leaders is in the position that "the individual [counsellor-leader] can never be understood in isolation" (Cohn, 2002, p. 33). Presence is essentially agency as felt, but it is more than that. Heidegger conceptualised presence as an experience between people of "receiving/perceiving, [which] means much more than merely sensory, optical seeing. We receive-perceive exactly what is essential here without seeing it in a sensory fashion with the eyes" (Boss, 2001, p. 35). Heidegger further clarified presence as "insight into what we ourselves already are ... [and] in this domain, one cannot prove anything. One must abandon the belief that only what can be proved is true" (Boss, 2001, p. 217). Clearly this is complex and difficult to articulate (Smith, 2006). Heidegger considered presence as openness-of-Being:

The standing-open as which the human being exists must not be misunderstood as something present-at-hand, as a kind of empty, mental sack into which something could fall on occasion. Rather, the human being as this standing-open is a [existential] being-open for the receiving-perceiving of presence [being] and of what is present [beings]. It is openness for the thingness of things. (Boss, 2001, p. 216)

Presence, then, is a human being as open, and within the openness is an embodied insightfulness that can be related to other open beings and felt as Being-with.

Presence is openness-of-Being as “having one’s whole self in relationship” (Geller & Greenberg, 2012, p. 7) of Being-with. Counsellor-leaders are always Being-with. In Being-with counsellor-leaders do the ‘real thing’ as Yalom acknowledged (1980). This real thing is care as an encounter of Being. Counsellors are in relationship ‘with’ clients and community, ‘with’ other counsellors and other health professionals, and so on. Leaders are in relationship ‘with’ staff, colleagues, other leaders, and so on. These stated relationships are important to *understand* as ontic in meaning. Being-with though, as a notion of Heidegger’s, is ontological in meaning; in other words, it is an existential of Dasein. Heidegger (1962) emphasised this point writing that being in relationship “*is in the way of Being-with. In Being-with, as the existential ‘for-the-sake-of’ of Others*” (p. 160).

Leaderful, as a notion, is presenced by intention, attention, action, and connection ‘for-the-sake-of’ Others. By this I refer back to Heidegger (1962) as he wrote that “because Dasein’s Being is Being-with, its understanding of Being already implies the understanding of Others ... [this is] a primordially existential kind of Being” (p. 161). The particular depth of self-awareness we have accepted as unique to counsellor-leaders evokes the implication of *understanding* of openness-of-Being and such enables a *leaderful presence* that already has a Being-with-Others *understanding*. This points us to the position that counsellor-leaders, as a result of their counselling training, their self-awareness as developed through their own therapy, and as an aspect of self, are leaders that are both leaderful in who they are and exude a *leaderful presence* in how they are received/perceived in openness and wholeness as *care*.

In meaningfully *understanding* oneself as leaderful can we say then, that leaderful is the ontology (or existential) of counsellor-leaders? I think this study testifies that we can at least suggest this is so. The stories of these counsellor-leaders have shown in their lived experience that they are ‘concernful *understandings*’. The stories within this study are clearly meaningful for each of the participants. They are the meaningful insights of their lived experiences of becoming and being counsellor-leaders. I would argue these stories are particularly meaningful and relevant for leading in the counselling world. We can see through the stories in this study that these particular counsellor-leaders have clear *understanding* around social justice, discrimination, and

equity. They believe in autonomy and choice. Equally they act and play a part – they step-in and step-up. These counsellor-leaders communicate impressively and with clarity and as such their presence is felt and they are ‘seen’. “Letting someone see with us shares with the Other ... [and] that which is ‘shared’ is our *Being towards*” (Heidegger, 1962, p. 197). These counsellor-leaders create a coalition of the willing: they communicate, co-create, and inspire. And when they do this they create “a movement or a community, [where] a heartbeat emerges” (Bjergegaard & Popa, 2016, p. 65). Mostly though, their stories are those of people who are counsellors and show themselves as leaderful.

Implications of this Study

The findings confirm my own thinking that counsellor-leaders are intimately aware of their *leaderful presence*. An awareness of this presence is relevant in the progression of counsellors being contributors to leadership in the healthcare environment in Aotearoa New Zealand. As acknowledged in Chapter 2, counselling as a vocation in Aotearoa New Zealand is in the process of understanding ‘its place’. Important aspects such as regulatory relationships and educational standards are being reconsidered toward a ‘professional’ understanding of ‘how’ counsellors and counselling go about the work. A context of this shift toward professionalism is to alter the perspective of counselling, and counsellors, as partners and contributors in the Aotearoa New Zealand social and health care contexts. This is toward relationships with relevant social and health policy makers associated with talking therapy vocations and the medical fraternity, amongst others. The significant shift toward clarifying counselling as a vocation of value within Aotearoa New Zealand is of benefit to counsellors and the work they do within, and for, their communities. Leadership by counsellors is clearly already in action. However, the vocation requires leaders in all settings where counselling can play a part to support the community. ‘Leader’ is an aspect of a counsellor-leader’s professional identity as is ‘counsellor’.

Leaderful Worldview, Culture and Counselling

The study is an exploration of the lived experiences of becoming and being a counsellor-leader, that uncovered each participant’s leading approach and how he/she

go about being leaderful. It is a study focussed upon understanding who they are and how they are as counsellor-leaders, rather than a study based on leadership theory. It is a study of lived experiences. The study findings uncover an implication that leadership is primed through the worldview of the individual. Counsellors have a range of beliefs that, although individually different, bring forth a particular worldview. Worldviews are meaningful *visions of life* and ways-of-being (Heidegger, 1962; Valk, Belding, Crumpton, Harter, & Reams, 2011). In Aotearoa New Zealand, counsellors' worldview is, at least in part, informed by being competent bicultural practitioners. This competency is reflected within practicing in accordance with te Tiriti o Waitangi. Culturally informed leaders, such as the participants of this study, are counsellor-leaders with lived experiences and histories of participation in the culture of their communities generally "moving from practitioners to leadership roles across their career path" (Sutherland & Gosling, 2010, p. 16).

Culture can also be considered as the customs and traditions of a group, and as such counselling has its own cultural worldview. It is my view that this study provides ample evidence that counsellors who exude leaderful presence are imbued with both the culture of counselling and being culturally competent within their communities. The implication is that the combination of these worldviews contribute to the counsellor-leader's leaderful presence: ontologically culture provides meaningful understanding for the counsellor-leader.

This does not mean there is a stereo-typical counsellor-leader, far from it. The study explores the uniqueness of 12 individuals coming to being a counsellor-leader. However, there are some clear connection points that are important in being uncovered. We see that counsellor-leaders are political, values, and action orientated individuals. The stories in this study also show counsellor-leaders as being explicitly connected to ethical practices.

Counselling is a political action. The action, as described by study participants, is contextualised as activism, creating coalitions of the willing. Although this may not be acknowledged by all counsellors, it is demonstrated by the literature review on counselling (Chapter 2). Indeed, the political fields of social justice, activism, politics,

and helping go beyond counselling's traditional framework (McLeod, 2009; Schmid, 2014). Counsellors have been involved in social change in the areas of the environment, education, gender, discrimination, AIDs, and poverty, amongst many other social issues. One could suggest that activism is a leadership activity. I contend that this study adds to the research that counsellor-leaders are involved in transforming society by *understanding* a responsibility toward social change. As Schmid (2014) suggested, counsellors need to contextualise their understanding and practice with political work that might be beyond traditional counselling, however, this is a consequence of the humanity of being a counsellor. Schmid continued, "it is impossible to be apolitical" (p. 65). Equally, Woodward (2014) elucidated, "*If the human being is a political being then psychotherapy is undeniably a political venture*" (p. 39, original emphasis). My sense of society as it is and where it is heading, as well as my connection to the world, strongly indicates that leading change can be a role for the counsellor, who, although primarily working in the therapy room, may leap-ahead out in the world (Heidegger, 1962; Rogers, 1980).

Leaderful Self-awareness, Training and Counselling

The counselling culture that informs the participants' orientations, and ultimately their leading positionality, is that of each individual's work toward being impressively and insightfully self-aware. Indeed, it is accepted that "leaders experience heightened levels of self-awareness, and that increasing self-awareness is a core element of ... authentic leadership development" (Gardner, Avolio, Luthans, May, & Walumbwa, 2005, p. 349). This study shows that counsellors who are trained toward helping the Other gain self-awareness, themselves gain self-awareness as a part of the process of training to be a counsellor. Indeed, much of my own counselling degree focussed on the 'person of the counsellor' in equal measure to the technique of counselling. The counsellor-leaders within this study all have engaged in deepening self-awareness through personal therapy. However, this study also shows that these individuals already had remarkable self-awareness prior to becoming counsellors. Implicated in this, and as an outcome of this study, is the possibility that in lieu of formal leadership training, counsellors who have a calling to leadership may be developed through their traditional counselling training. Whilst all counsellors will not become leaders we could

posit that individuals who are called to leading and who train as counsellors develop a *leaderful presence*.

A further implication from the above point is that of the question, how does counselling in Aotearoa New Zealand purposely develop counsellor-leaders? My study shows that there are counsellors already leading in a variety of settings. However, the history of each participant shows that becoming leaderful did not include any leadership training within a counselling training setting. Yet, with an addition of a leadership focus onto the development of self-awareness, emergent counsellors can become emergent leaders.

Leaderful Identity, Counsellors and Counselling

The implication that the vocation does not grow leaders is serious for counselling. All too often counsellors are overlooked for leadership roles. Perhaps this is because the “applicability of the leadership roles of counselors remains disputable due to some conventional mindsets ... [who] have trouble viewing ... counselors as leaders because ... [and this is an important fact, counsellors] have not been expected to be leaders” (Bozkurt, 2014, p. 457). A recent example of this was when in 2016, an Aotearoa New Zealand university counselling service advertised its Head of Counselling role. The advert specified that applicant must be trained as a clinical psychologist. Without an understanding that counsellors can be and/or are leaders there is a risk for the counselling vocation that when a leader is being chosen that the counsellor is devalued in favour of perceived hierarchical qualities. Hierarchical talking therapies discrimination is a part of the counsellor-leader story. Although our colleagues in the talking therapies are our colleagues, it is my opinion that counsellor-leaders are the best leaders of counsellors and counselling. Kathryn implicitly was able to ‘see’ this when there was a challenge to her service and where a possibility that a non-counsellor would make significant change to a counselling service. This is, as Landes (2015) described, *phronesis* in action:

Phronesis is the very character of the experience of being a human under the weight of the manifold dimensions of the practice and of one’s life itself oriented towards the good: the weight of past experience, the weight of

responsibilities, and the various other influences that shape the meaning of the action itself in the context of a life that is becoming. (p. 266)

This is to say that clinicians are the best leaders for leading in their clinical space; in this, counsellors are the best leader for leading in the counselling space.

Linking Findings to Related Literature

There are links between the findings of my study and to the writing that brings attention to the importance of exploring counsellor-leader understanding and development. Bozkurt (2014), Gibson (2016), Meany-Walen et al. (2013), Paradise et al. (2010), and West (2006) all note that there are gaps in the phenomenon of the counsellor-leader which require further thinking and understanding. In particular, there is a focus on professional identity formation and the practices and beliefs that either promote or defeat the possibilities that counsellor-leaders offer their contexts. Curtis and Sherlock (2006) highlighted the very real conundrum that counsellors face as they consider leadership – their duality of roles. Black and Magnuson's (2005) study on women as counsellor-leaders found related outcomes to my study, particularly in the areas of Being-with and leadership as an aspect of being 'professional'.

Self-awareness is an integral component towards leading beautifully. The thinking and work of Billon (2016), Fisher and Robbins (2015), Ladkin, (2008), Pompeo and Levitt (2014), Smythe and Norton (2011), Tomkins and Simpson (2015), and Valk et al. (2011), amongst others, engage in the way to move toward an embodied leaderful positionality. Leaderful self-awareness in the form of care, wisdom, a congruent worldview, is usefully understood as a way for counsellors to consider their possibilities 'outside the room'.

Additionally, my study relates to the growing commentary on professionalism in counselling in Aotearoa New Zealand by Crocket (2013, 2014), Lang (2005), Manthei (2004), Miller (2013) and Webb (2000), amongst others. Leadership relates directly to the ability to participate in the innovation and developments in self-regulation, clinical practices, national policy, bicultural practices and interprofessional work across social and health disciplines.

Further, my study brings attention to leadership as a socio-political act, of which counselling is. The acts are sometimes subtle (Karp, 2013), yet as Cooper (2015) and McLeod (2009) offered in their work, social change can come from within the counselling room as an act of therapy, and from outside the room as an act of leadership.

Contribution of this Study into the Lived Experiences of Counsellor-Leaders

The quintessential purpose of this study was opening up and capturing stories of the existence of lived experiences of becoming and being a counsellor-leader. The understanding of the meaning of this notion is therefore a contribution to the fields of counselling and leading. The study has added to the conversation that counsellors can contribute across a range of contexts as leaders outside of the therapy room. The study has shown that counsellors' attributes are transferable toward leadership. In particular, study participants have shown their impressive self-awareness that has been developed as an aspect of being a counsellor. The openness-of-Being enables leaderful presence. Counsellors appear insightfully attuned to these phenomena. Counselling is in a period of exciting expansion and leadership is key to the progression of the vocation. How we, as a vocation, develop our leaders is of critical importance. This study offers valuable vision into the actual lived experiences of 12 counsellor-leaders.

In terms of the field of leadership, this study contributes to the conversation that self-awareness is a crucial aspect of becoming and being a leader with presence. Reflecting on leadership enhances meaningful leadership. Leadership begins from within (Intrator & Scribner, 2007). This study reveals leaders 'in-seeing', and contributes to the argument that leaders, not only counsellor-leaders, I would argue, are wise to define their leading riverbanks (Bjergegaard & Popa, 2016).

A further contribution this study makes is to counselling research in Aotearoa New Zealand. Whilst it is important to acknowledge that much valuable counselling research occurs in our country, the focus on, and development of, research is important as the vocation develops into self-regulation. Furthermore, research into counsellors, by counsellors acknowledges that although there is a history to take

account of, the knowledge base of counselling and counsellors is not fixed or static (McLeod, 2003a). Counsellor led research in my mind is to be encouraged and this study, hopefully, is a contributor to the encouragement through the act of doing it.

Strength of this Study

Primarily the strength of this study is the timing of it in the history of counselling in Aotearoa New Zealand. Counselling as a vocation is going through a period of substantial change. Change is in action in the areas of vocational regulation, educational standards toward New Zealand Association of Counsellors membership, and professional development expectations for counsellors. Change requires leadership. This study offers the counselling vocation meaningful insight into how counsellor-leaders may be grown.

I consider the demographic spread of participants a strength of this study. The gender split included strong representation from female and male counsellor-leaders. Indeed, it is heartening that in the counselling vocation women are strongly represented in leadership roles. Age spread was representative of the experience condition that was an inclusion requirement. There was representation of both Māori and Pasifika counsellor-leaders, important in a bicultural country.

The methodology of hermeneutic phenomenology is a strength of this study. Delving into the lived experiences of counsellor-leaders has led to deep and meaningful insights evolving and being captured. My thesis shows that the exploration of lived experience toward understanding conducted within the construct of hermeneutic phenomenological research is a viable methodology for counsellor led research. Hermeneutic phenomenology is a way toward understanding poet William Stafford's question "Ask me whether what I have done is my life" (cited in Palmer, 2000, p. 1)?

Limitations of this Study

The aim of this research was to talk with counsellor-leaders to uncover meanings that make these specific participants leaderful through an understanding of the lived experiences of becoming and being a counsellor-leader. This has been successful. Indeed, the participants were so enthused they 'ran' with the opportunity to be

extraordinarily insightful and each had stories that were important for them to share. However, and as with phenomenology as a research methodology, in getting to the 'thing itself', it becomes 'itself'. So a strength of the chosen methodology becomes a limitation in that the findings, which are the insights of personal experiences from 12 individuals, cannot be extrapolated wholesale towards an instructive theory.

In considering the participants, my aim was to conduct an Aotearoa New Zealand wide study. Whilst I did meet counsellor-leaders from Dunedin and Christchurch I could not arrange participants on the west coast nor in the north and the far south of the South Island. Equally in the North Island, I conducted interviews in Wellington, the Hawkes Bay and Auckland. Many points of geography were not attended to. The counsellor-leaders interviewed were primarily employed in tertiary counselling settings, a unique setting. Therefore, my study is largely based on counsellors working in urban areas. I do not know how this has influenced the study, however it does place an emphasis on 'the city'. Many counsellors practice and lead rurally and ideally their stories would be included in my study.

Counsellors are trained and practice in a variety of therapy styles. This study did not aim to highlight any particular therapy and link to any particular leadership style. A counsellor-leader mode, of course, could be interesting and to not consider the specifics of counselling modality might be considered a limitation of the findings. However, my interest is focussed upon counsellor-leaders lived experiences of being-in-the-world versus the specific theories of counselling and/or leadership.

A further limitation of research is the researcher. My own enthusiasm for this study meant that I was able to get carried away with the wonder of the personal reflections of the participants. That I hold them in such high regard could influence bias towards participants. However, I have brought methodological rigour to my interpretation and findings. Further, I, as the researcher, am also the 'director' in that my questions drove the direction of conversation. This is what a researcher does, yet awareness of this is important for the context of the study.

Opportunities for Future Research

Turning to future opportunities for research, I am curious about the opposing side of leadership, that is, followership. The perspectives that this study explores and understands as high level characteristics of leadership – those competencies of the counsellor-leader would be usefully understood from the ‘other-side’. Of particular interest to me is the experiences of staff of counsellor-leaders who are not counsellors. Interprofessional understandings are, in my opinion, an area of very real importance in the development of counsellor-leaders in Aotearoa New Zealand.

Building on the discussion on the identity of the counsellor-leader, further research of this notion could be of interest. An aspect of identity that resonates with many counsellor-leaders is that they in fact ‘wear two hats’. Many counsellor-leaders remain practitioners as well as leading teams. What is the meaning of being a counsellor working alongside counselling colleagues and then with leadership responsibilities needing to lead the same colleagues? Many counsellor-leaders experience this dual relationship position, indeed, I have.

As mentioned above the rural/urban divide is a limitation of this study. Further research could investigate the context of counsellor-leaders in the rural regions of Aotearoa New Zealand. Contextually, the experiences are different across the geography of Aotearoa New Zealand and understanding aspects of difference could offer a valuable contribution to the literature on the counsellor-leaders of this country.

Although a counsellor-leader model of training was not envisioned as part of this study at the end of it I see the possibilities of one developing. Further research based upon the findings of this study and developed into leadership development could be meaningfully investigated. As I have discussed this study with peers they have enquired where they might consider their training in leadership. Although there are plenty of leadership training offerings there is not an offering specific to counsellor-leaders.

Reflection as an End

Throughout this study I have been very aware of time; time as a linear concept and time as in 'this doctoral journey is a great time in my life'. Coming to this reflection I am aware that time is moving on and an end is coming. I have become very conscious of the influence of this research process on my own counsellor-leader presence. Of particular interest to me is how research has added so much to my counselling practice. I acknowledge that the stories of the counsellor-leaders of this study have been especially influential. I felt, during this study, fulfilled by my counselling community and colleagues. Research has brought me back to 'the thing itself'. That 'thing' for me is the exploration, through being a counsellor-leader, of social change. Perhaps this is ignited at the time of writing as Aotearoa New Zealand has recently experienced an election (2017) where neo-liberalism was challenged, as it has clearly left many behind in this country (Rashbrooke, 2013). Politics and counselling mix. Social policy with regards to mental health, education, housing, families, vulnerable people, and economics are all areas where counsellor-leaders can play a role in developing social policies that change people's lives for the better. I personally really, really care about this. It is where I define my counsellor-leader riverbanks (Bjergegaard & Popa, 2016). As a researcher-counsellor-leader I have fully participated in this research. Personal involvement cannot be separated. I have feelings, thoughts, ideas, and experience into the 'thing itself'. Uncovering shared perspectives through the interview conversations and uncovering my own self-awareness through personal historicity has revealed new aspects to the nature of my being-in-the-world.

Heidegger's phenomenology is known to counsellors with an existential eye. His works on the meaning of Being and the influence he has had on many existential thinkers brings his philosophy to the vocation. Many existentially focussed counselling papers and books reference Heidegger as a forefather to what is generally known as existential therapy (Cohn, 2002; van Deurzen-Smith, 1997; Yalom, 1980). Heidegger, then, for me, was a friendly but complex connection when considering phenomenology as a methodology for this study. I had in fact also bumped into him during another study I did. However, when I delved into reading Heidegger directly, and primarily *Being and Time* (1962), I found myself swimming in language and

concepts that were, initially beyond me. Circling back, time delivers wonderful learnings. Heidegger's thinking, for me, is complex and mysterious. Yet his writings offer profound instruction toward considering Being human. His writings return always to the central question: What is the meaning of Being? Central to his question was that in uncovering the meaning of Being there is something rather than nothing (van Deurzen-Smith, 1997). Existential therapists such as, but not limited to, Emmy van Deurzen-Smith (1987, 1988, 2005) and Hans Cohn (2002) have done the work of interpreting Heidegger for counsellors. They have also opened the door into Heidegger as a primary source for me. Equally researchers such as Michael Crotty (1999) and Max van Manen (1997, 2014, 2017) have interpreted Heidegger's phenomenology for research purposes. These contemporary pioneers are important toward my processes of how to understand how Heidegger's notions were of relevance to my study uncovering the 'something' of counsellor-leaders.

Lastly, and to end this chapter, and this thesis, all the participants considered themselves ordinary counsellors and ordinary leaders. However, another world was revealed with this study. The world of the counsellor-leader, a world already there and and not there, and which, for that reason, has not been thought about deeply. Yet the world has been revealed. And now seen, it can not be not seen as it is, like "fridges with a light that came on when the door was opened or houses with a doorbell that rang if it was pressed" (Knausgaard, 2014, p. 220). Peter, during an interview replied to one of my questions with *'wow, wow, fantastic: well I've not pondered on this at all, no-one's ever asked me'*. This reaction, I think, is the delight of my study. Participants being engaged themselves in uncovering the wonder of their own leaderful presence.

At the forecourt of the Temple of Apollo in Delphi, Greece, the inscribed words

Know thyself

Have been inspiring visitors for millennia.

For anyone with leadership aspirations, these words
should be more than ancient-time graffiti.

Leadership starts with you,

There's no way around it.

(Bjergegaard & Popa, 2016, p. 21)

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Appendices

Appendix A

Auckland University of Technology Ethics Approval

26 August 2015

Keith Tudor

Faculty of Health and Environmental Sciences

Dear Keith

Ethics Application: **15/284 How do counsellors lead in the space of interprofessional primary health care?**

Thank you for submitting your application for ethical review. I am pleased to confirm that the Auckland University of Technology Ethics Committee (AUTC) has approved your ethics application for three years until 24 August 2018.

As part of the ethics approval process, you are required to submit the following to AUTC:

- A brief annual progress report using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>. When necessary this form may also be used to request an extension of the approval at least one month prior to its expiry on 24 August 2018;
- A brief report on the status of the project using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>. This report is to be submitted either when the approval expires on 24 August 2018 or on completion of the project;

It is a condition of approval that AUTC is notified of any adverse events or if the research does not commence. AUTC approval needs to be sought for any alteration to the research, including any alteration of or addition to any documents that are provided to participants. You are responsible for ensuring that research undertaken under this approval occurs within the parameters outlined in the approved application. AUTC grants ethical approval only. If you require management approval from an institution or organisation for your research, then you will need to obtain this.

To enable us to provide you with efficient service, we ask that you use the application number and study title in all correspondence with us. If you have any enquiries about this application, or anything else, please do contact us at ethics@aut.ac.nz.

All the very best with your research,



Kate O'Connor

Executive Secretary

Auckland University of Technology Ethics Committee

Cc: Kent Smith kentsmith.research@gmail.com; Liz Smyth

Consent Form
Interview



Project title: **How do counsellors lead in the primary health care setting?**

Project Supervisor: **Dr. Keith Tudor**

Researcher: **Kent Smith**

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 1 October 2015.
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- ☐ I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- ☐ If I withdraw, I understand that all relevant information including tapes and transcripts, or parts thereof, will be destroyed.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a copy of the report from the research (please tick one): Yes ☐ No ☐

Participant's signature:

.....

Participant's name:

.....

Participant's Contact Details (if appropriate):

.....
.....
.....
.....

Date:

Approved by the Auckland University of Technology Ethics Committee on 26 August 2015 AUTEK Reference number 15/284

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

Participant Information Sheet



Date Information Sheet Produced:

1 October 2015

Project Title

How do counsellors lead in the primary health care setting?

An Invitation

My name is Kent Smith and I am a counsellor who works in the primary health care setting. I am a member of the New Zealand Association of Counsellors. My counselling work is focussed upon working with people experiencing mild to moderate mental health difficulties in interprofessional settings. I would like to invite you to participate in this research as part of the Doctorate of Health Science programme I am enrolled in at AUT. Your participation would be highly valued, and is entirely voluntary. Should you agree to participate you may withdraw at any time prior to the completion of data collection.

What is the purpose of this research?

This research will explore leadership that is uniquely experienced by counsellors and is a construct of being a counsellor. I am intrigued to see if such leadership is different because of the comportment brought to the role by someone who is first and foremost a counsellor. This is contextualised by being focussed upon counsellor's experiences working interprofessionally in primary health care. The outcomes of the research will include a Doctoral Thesis, articles published in relevant journals, and conference presentations. There is the possibility a counsellor training module will developed from the research.

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

The participant recruitment process for this research is purposeful. This means that you have been identified by myself or someone else who knows you as a counsellor who is a member of the NZAC and is working, or has worked recently, interprofessionally in a primary health care setting. You have been provided this information because you have expressed interest in finding out more about this research.

What will happen in this research?

If you would like to participate in this research it will involve agreement to participate in a 60-90 minute taped interview at a time and place convenient to you. It is anticipated that there would be only one interview, however a second interview may be required to clarify any details, to ask for more specific details of understanding or for you to recount further stories of experience you feel important to tell. The information from the interview will be transcribed verbatim and then analysed looking for the essential themes that emerge from the data. These understandings will be used for inclusion in my thesis and any publications or presentations arising from this. The information collected and used in the research will remain confidential. A koha will be offered to participants as a token of appreciation and recognition of the time given to the research.

What are the discomforts and risks?

It is not envisaged there will be any discomfort, risk or harm from participating in this piece of research.

What are the benefits?

Along with involvement in a unique study where you will have an opportunity to share your leadership experiences, you will hopefully come to understand more deeply your leadership-self. This research will contribute to what is a limited body of research on counsellor leadership in the primary care setting. The professional community may benefit from the sharing of such knowledge advancement through training programmes and hui. The wider community may benefit through the future development of interprofessional relationships that focus upon better client/patient outcomes. I will benefit from this research as the understandings gathered from the experiences of leaders in primary care will be considered in the development of leadership knowledge in the counsellor profession. I will also benefit from the completion of a Doctor of Health Science qualification.

How will my privacy be protected?

Your confidentiality and those, including organisations, will be maintained with all names replaced by pseudonyms and identifying information removed from transcripts. Recordings and transcripts will be locked securely for a period of six years post completion of the research and then securely destroyed. Computer files password protected and also destroyed after a period of six years.

What are the costs of participating in this research?

Your time – chiefly an interview lasting between 60 and 90 minutes.

What opportunity do I have to consider this invitation?

If you are interested in participating in this research I would ask that you contact me within one week of receiving this information.

How do I agree to participate in this research?

If you would like to participate in this research, please contact me directly via email phone call or text message. I can clarify any questions you may have and arrange a time and place suitable to meet for the interview. Prior to the interview commencing you will be asked to complete a consent form which I will send to you in advance.

Will I receive feedback on the results of this research?

Your participation will be acknowledged in the final document and you will be provided a summary of the research findings.

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

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr. Keith Tudor, keith.tudor@aut.ac.nz, 921 9999 ext 7221

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEK, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher Contact Details:

Kent Smith

e: mailto:kentsmith.research@gmail.com

m: 021 369047

Project Supervisor Contact Details:

Dr. Keith Tudor

e: keith.tudor@aut.ac.nz

p: 09 921 9999ext7221

Appendix D

Example of a crafted story

Original

When X left. On the interview panel was a psychology professor, and he was asking me I think about the online questionnaire, or how come I thought about, why did I, and I was just like it seemed like a really, gave all my reasons. And what I found out afterwards – he was quite nice to me, he was like ‘oh you just get an idea and then you run with it!’ – what I found out afterwards was that he was very critical not, well about me, but about counsellors, under the idea that counsellors, they just go their own way, they do their own thing, they get a good idea and then they run with it, like this was a really big critique of counsellors. And I was really upset when I heard that, cause I thought, ‘that’s so interesting, what I saw as a strength he sees as a problem.’ It really made me question that. Although I have, in retrospect, thought about it, now leading a team, and I do see that I think counsellors are very motivated by justice and making a difference, and they are very – they tend to be independent thinkers, and they’re governed by values and philosophy and stuff like that, so you can’t tell them anything. Everybody knows best! They’ve got all these principles and everything, so they’re really hard to organize! In some ways I’ve come round to understanding what he said, but while also thinking, if we all just fit into boxes, nothing will ever get frickin’ done, so – I digress.

Crafted

When I went for an interview for a counselling service leader role, that I didn’t get at the agency I was working at. On the interview panel was a psychology professor and he was asking me what I thought about an innovation of mine, an online questionnaire for clients to complete before their first appointment. He asked how come I thought about it, why did I design it, and I gave all my reasons appropriately, evidenced based. And what I found out afterwards – he was quite nice to me during the interview, he was like ‘oh you just get an idea and then you run with it!’ – what I found out afterwards was that he was very critical, not specifically about me, but about counsellors in general. He was under the idea that counsellors, “they just go their own way”, “they do their own thing”, “they get a good idea and then they run with it”. And interestingly this, according to him, was a really big critique of counsellors. And I was really upset when I heard that, because I thought, ‘that’s so interesting, what I see as a strength he sees as a problem.’ It really made me question that. Although I have, in retrospect, thought about it, now that I am leading a team, and I do see that counsellors are very motivated by justice and making a difference, and we are very – we tend to be independent thinkers, and we’re governed by values and philosophy, so it may seem we can’t be told anything, we’re passionate about causes. We’ve got all these principles and everything, so we’re really hard to organise! So, in some ways I’ve come round to understanding what he said, at the same time also thinking, if we all just fit into similar thinking boxes, nothing important will ever get done!

Interpretative leap

Kathryn reflects on an experience of being-considered for a leadership role in a counselling agency. She states early in the re-membling that she did not get the role and that she was impacted by a question/reflection about counsellors from a Professor of Psychology who was a member of the interview panel. He was someone who was

making a decision to employ Kathryn in the leadership role and to consider her qualities in doing so.

The Professor was very interested to know how Kathryn thought about an innovation she had already brought to the team – a system to help with a common problem, demand management. Kathryn responded as an interviewee would in that she contextualised the need for the system due to demand and client flow needs and that she also spoke of the evidence-base that informed the innovation. The response she received in the interview was a comment about not being thoughtful – ‘you just get an idea and run with it’ – somewhat disparaging of her seniority, experience and reputation within the organisation. Kathryn had felt the innovation was a positive one for the agency and the clients the agency serves. The successful applicant was a psychologist.

Kathryn somehow found out after the interview that the Professor was critical of the profession of counselling and of counsellors’ ways of working as leaders and perhaps also as members of a team. He had said that counsellors ‘go their own way’ and ‘do their own thing’, intimating that this is flavoured with a sense that these are not good attributes or competencies. Kathryn found this critique ‘interesting’ and did not agree with it at the time of finding out this critique of her profession. Kathryn was understandably upset, as her assumptive notion that the qualities that were being de-valued she considered to be strengths and particularly strengths of being-a-counsellor. Kathryn felt this critique not to be fair and with it was an unjustifiable position for a Professor of Psychology to take about another profession, one that could be assumed to have some affinity or connection.

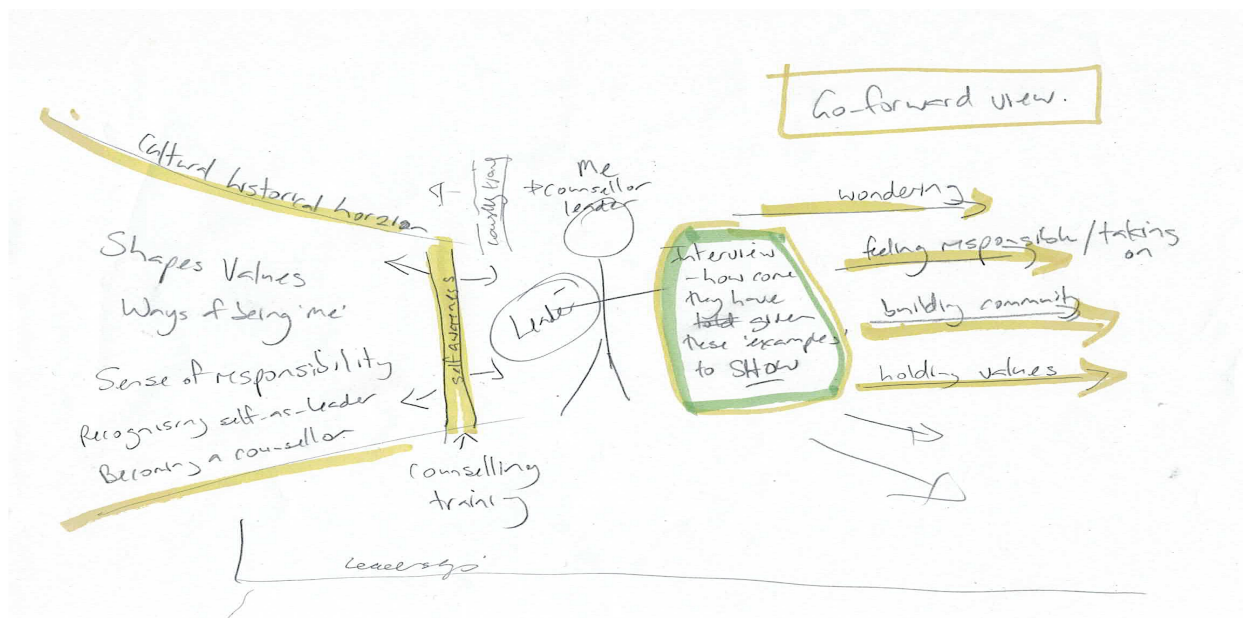
Kathryn intimates that she questioned, upon this critique, the value of her assumption. She considers the value in the Professor’s criticism as initially she may have been perplexed by it. However, over some time Kathryn has come to make sense of this indirect feedback. Now Kathryn is leading the team (the very same position she missed out on previously) she has come to understand these qualities from a different lens. Rather than the aforementioned counsellor qualities being a problem Kathryn has re-valued them alongside that of being-counsellor. Notions of social justice, making a difference, value based living, independent thinking, passion and standing for causes – these Kathryn reflects as a leader of a counselling team, are ways of being for counsellors that can make it seem that they are ‘hard to organise’. Perhaps it takes a counsellor to lead counsellors? So Kathryn has understood the critique as a position of being-counsellor that she respects and also reflects that it takes a leader to understand these notions as being part of being-a-counsellor.

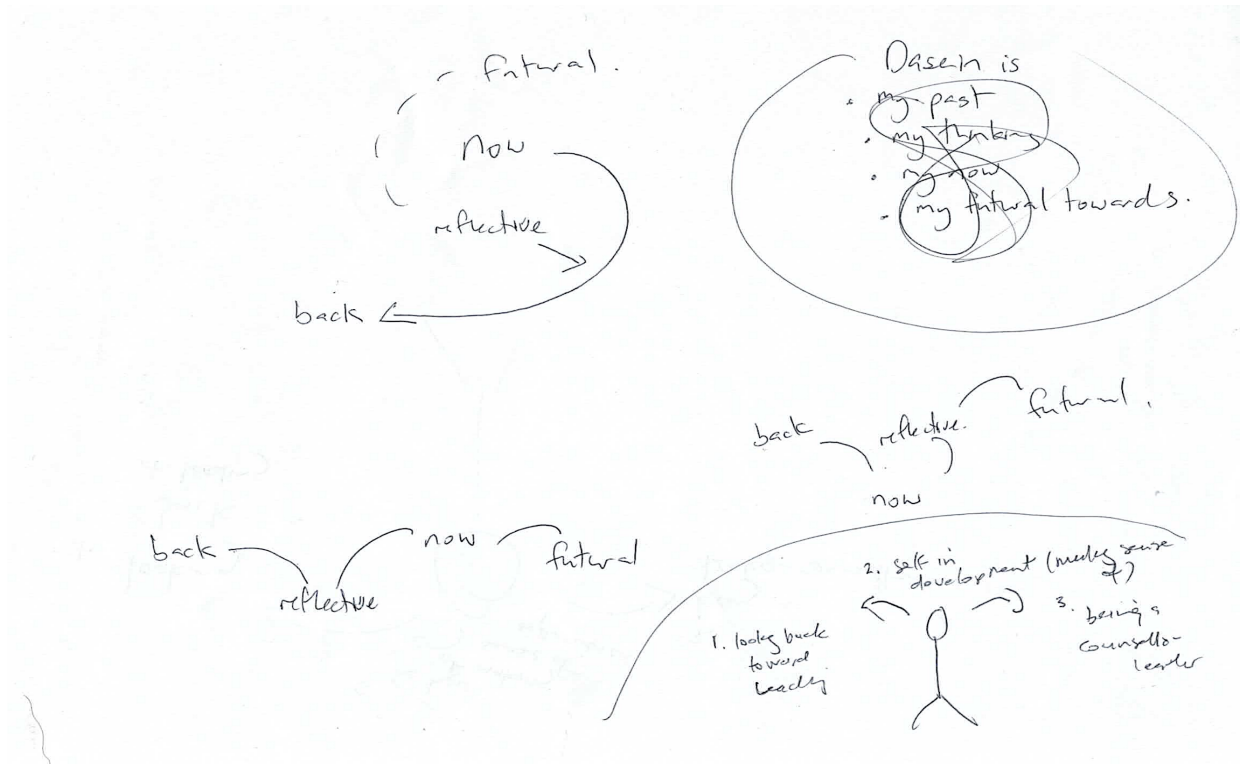
This story highlights Kathryn’s own leaderful way in that she herself can understand how other allied vocations see counsellors as having a different way of being and that this is a positive thing – because important things get done! In understanding Kathryn is being interprofessional.

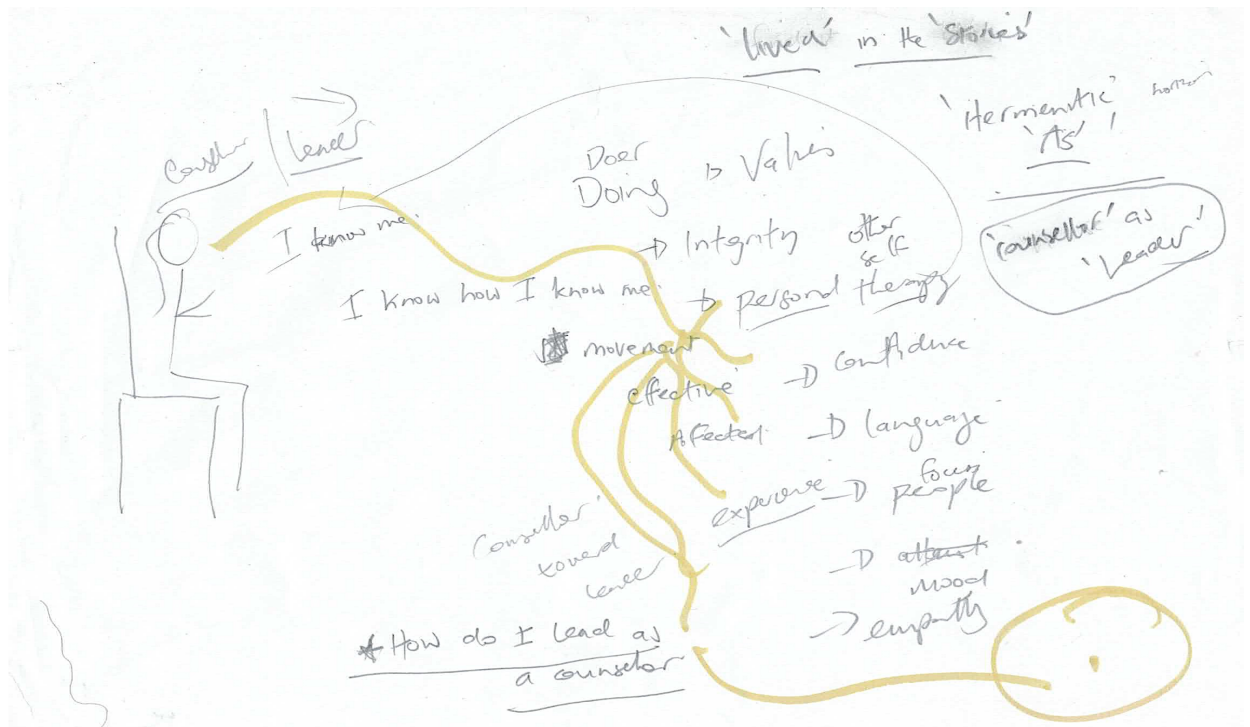
Appendix E

Examples of the Development of Interpretive Thinking

1. Diagram showing story anecdotes participants chose to share
2. Diagram developing temporal relationships
3. Mapping counsellor-leader phenomenon
4. The developing argument







Guignon

This is who I am I am... I do...

1. • Showing self awareness-as-self-awareness.

Gadamer

2. • Looking back on the cultural-historical-horizon
that has shaped Stories pre Counsellor or leader
childhood / Youth / Family

3. • 'Looking forward' - showing how I go about
leading current

↑
Stories may be in the
past but they show
how they looked / wondered
ahead.

"How I go about
leading"

Argument is about

- Counsellor-leaders have an authentic self-awareness
- Seeing the impact / influence of past / earlier experience
and understanding how it shapes
- How they go about being a leader (who is
also a counsellor).