

# The 4K Model: Cultural Competency and Working with Māori

By Maynard Gilgen

## Kōrero

“Ko te kai a te rangaitira, he kōrero”<sup>1</sup>

Kia ora (greetings)

In 1984 my friend, Naida Glavish, was rebuked and on the verge of being sacked for saying those Māori words of greeting, as an Auckland toll operator. Although she contemplated taking her “medicine”, so to speak, the response she received from her departed kuia as she was driving across the Auckland Harbour Bridge was, “Nui ake tēnei take i a koe” (“This is far greater than you”). Like most of us, her first reaction was to dismiss this kōrero (talk) coming from the other side and blame it on the wind coming through an opened car window. But after winding the window up, she again heard her deceased kuia repeat her message to her. The rest is history.<sup>2</sup> As Naida says, the matter went all the way to the top and Prime Minister Muldoon’s response to it was simply to say that as far as he was concerned she could say “...*kee ora. Just as long as she doesn’t wanna say Giddy Blue*”<sup>3</sup>, and that was the end of that.

This story introduces my next kaupapa of the K4 model, the word *Kōrero*.

This kaupapa is an introduction to the fundamentals of what this term means and represents. It includes:

1. What is kōrero?
  - Definitions.
  - Context and background.
2. How can kōrero help us in working with tangata whai ora (clients) and whānau Māori in our mahi (clinical work)?

## 1. What is kōrero?

### **Definitions:**

One definition states that kōrero (verb) (-hia,-ngia,-tia) means:<sup>4</sup>

1. v. *To tell, say, speak, read, talk, address.*

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<sup>1</sup> “The food of chiefs is language”.

<sup>2</sup> Glavish, N. (2017). Naida Glavish: She wouldn’t comply. In Wilson and Misa (Eds) (2017) *The Best of E-Tangata*. Wellington: Bridget Williams Books Ltd. (P.18).

<sup>3</sup> Ibid, P.19.

<sup>4</sup> Moorfield, J. C. (2012). *Te whanake, Te Aka, Māori-English, English-Māori Dictionary and Index*. Auckland: Pearson, p.64.

As a noun,

2. *n. speech, narrative, story, news, account, discussion, conversation, discourse, statement, information.*

Barlow<sup>5</sup>, opened his section on “Reo Māori” (Māori language) stating,

*“Ko te reo te waka hei kawa i ngā whakaaro, tikanga, hiahia, tūmanako nawe, hītori, karakia, wawata, mātauranga, me ērā atu mea o te tangata. E kī nei tētahi, kāhore he mana o te iwi, mena ka ngaro o te reo.*

*Nō reira, ko te reo Māori he reo tapu i homai e ngā atua ki ngā tūpuna, mā taua reo anō ka whakaatungia te hinengaro me te mana atua ki a rātou. He ihi tō te reo, he mana tō te reo, he tapu tō te reo. He wairua tō te reo, he mauri tō te reo. Mā te wairua ka rangona te reo, mā te mauri ka mana ai te reo...”<sup>6</sup>*

*“Language is the vehicle by which thoughts, customs, desires, hopes, frustrations, history, mythology, prayers, dreams, and knowledge are communicated from one person to another. It has been said that a people without a language have no power or unique identity.*

*According to Māori their language is sacred because it was given to their ancestors by the gods and it is by language that the Māori are able to know the will and mind and power of the gods. Language has a life force, a power, and a living vitality. Language has a spirit and also a mauri (that gives it its unique structure and function)...” (p. 114).<sup>7</sup>*

Therefore, Māori believe that their language was given to them by the Atua (Gods). The kaumātua, Eruera Stirling, upheld this idea when he said,

*“...always remember your ancestors and the Māori way of life or you’ll be nobody! Your mana comes down the descent line as a gift of power from lo-matua-kore, Tāne-nui-ā-rangi, Tū-matauenga and the lesser gods, and as a blessing from our father in heaven; it gives you the power to talk, the power to stand up at the marae, the power to deal with anything...If you don’t have the mana or spiritual power, though, it doesn’t matter how many degrees you’ve got, you’ll go nowhere.”<sup>8</sup>*

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<sup>5</sup> Barlow, C. (1991). *Tikanga whakaaro: Key concepts in Māori culture*. Auckland, Oxford University Press.

<sup>6</sup> Ibid, p.112.

<sup>7</sup> Ibid, p. 114.

<sup>8</sup> Stirling, E, & Salmond, A. (1980). *Eruera: The teachings of a Māori elder*. Auckland: Oxford University Press. (P. 205).

## **Context and Background:**

Te Kaupunga Dewes stated,

*"This language [te reo Māori] is still the most essential feature of Māori culture, which as a way of life continues to be dynamic. Oral proficiency in Māori should be the basic aim and should permeate all language and literature courses, because the bulk of our literature (history and music) is oral...Māori who are well grounded in their own culture, inclusive of Māori language, are more likely to do well and find a satisfactory lifestyle than those who are not. Their knowledge stimulates pride of race, self-respect and confidence".<sup>9</sup>*

Mead<sup>10</sup> highlighted that although there are fewer people now who are "quite knowledgeable"<sup>11</sup>,

*"...the vast majority know little about the subject [tikanga Māori] and there are reasons why this so. Active suppression by agencies of the Crown over the last century is one reason. Another is the conversion to Christianity and its accompanying repudiation of culture. Another more obvious one was the general belief among both politicians and educationalists that progress and development meant turning away from Māori culture and accepting only 'proper knowledge' from the western world. Some of that sort of negative thinking is still present today."<sup>12</sup>*

Naida's experience in the mid-1980s and Hinewehi Mohi's decision to sing the national anthem in te reo Māori at the Rugby World Cup in Twickenham, 1999, again showed how racism exists in Aotearoa. The backlash against Hinewehi, like Naida, was significant to the point. Many years later, Mohi is still hurt by the controversy.

*"It is easy to get into a cocoon of thinking that everyone thinks our language and culture is fantastic and want to share it, but unfortunately it's not the reality," says Mohi. "There was very vocal opposition to the singing of the national anthem in Māori and I was really hurt by that. It has taken me most of the last 16 years to recover."<sup>13</sup>*

In my last Bulletin article on Kaumātua<sup>13</sup> I gave a brief overview of te reo Māori and tikanga that gives some insights into how racism and violence was used to belittle the mana of te reo Māori and tikanga. If you want to explore this kaupapa (framework) in greater depth, especially focusing on what steps and actions Māori have taken to

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<sup>9</sup> Dewes, T. (1975). The case for oral arts. In King (Ed) *Te ao hurihuri: The world moves on*. Auckland: Longman Paul. (P. 47).

<sup>10</sup> Mead. H.M. (2003). *Tikanga Māori: living by Māori values*. Wellington: Huia Publishers.

<sup>11</sup> Ibid, P. 2.

<sup>12</sup> Ibid, pp. 2-3.

<sup>13</sup> Gilgen, M.E. (2017). The 4K model: Cultural competency and working with Māori. *Bulletin, Vol 16, No. 7, April 2017*. <http://www.dapaanz.org.nz/vdb/document/75>

address te reo Māori, I refer you to Winitana's<sup>14</sup> and Anderson, Binney, and Harris'<sup>15</sup> publications.

This year is the 45<sup>th</sup> anniversary of the Māori Language Petition being presented to Parliament, and the emergence of Kohanga Reo and the reo Māori claim in 1985 that kicked off the Māori language renaissance.<sup>16</sup> The fight for te reo Māori to be recognised and used has been hard, gruelling, challenging and is ongoing. Only last week, Don Brash on the AM Show<sup>17</sup> again belittled the relevance of learning te reo Māori, but on this occasion he was challenged by the hosts of the show. While the same issues that Naida Glavish faced in 1984 still exist there is now far more tolerance and acceptance of te reo Māori as being a taonga belonging to all New Zealanders.

## **2. How can kōrero help us in working with tangata whai ora (clients) and whānau Māori in our mahi (clinical work)?**

The initial aim of any counselling, psychotherapy and/or providing a psychological intervention is to develop rapport<sup>1819</sup> with your tangata whai ora so kōrero can occur that can assist them to whakamana their whānau and them. Ironically, whenever I say what would any of us do if we go to work as counsellors, psychotherapists, or psychologists in Japan, the following comes to mind:

- Learn to speak and attempt to pronounce Japanese correctly.
- Consult with other counsellors, psychotherapists and psychologists about the ways Japanese greet, meet and communicate with each other.
- Learn about Japanese history, culture, religions, views and beliefs.
- What knowledge and behaviours do I need to be aware of so I am not disrespectful to my Japanese tangata whai ora and their whānau?
- Learn what counselling, psychotherapeutic and psychological models and frameworks work best for Japanese tangata whai ora and their whānau.

Yet, when looking at the bulk of therapeutic literature on counselling, psychotherapeutic and psychological treatment models and the main themes of tertiary courses in Aotearoa, very few of these programmes have the following:

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<sup>14</sup> Winitana, C. (2011). *My language, my inspiration*. Wellington: Huia Publishers and Te Taura Whiri i te Reo.

<sup>15</sup> Anderson, A, Binney, J., & Harris, A. (2014). *Tangata whenua: An illustrated history*. Wellington: Bridget Williams Books.

<sup>16</sup> Winitana, C. (2011).

<sup>17</sup> Bracewell-Worrall, A. (2017). 'We had a duty' – Auckland Grammar on introducing compulsory te reo Māori. Retrieved from <http://www.newshub.co.nz/home/new-zealand/2017/07/we-had-a-duty-auckland-grammar-on-introducing-compulsory-te-reo-m-ori.html>.

<sup>18</sup> Castonguay, L.G., Constantino, M.J., & Holtforth, M.G. (2006). The working alliance: Where are we and where should we go? *Psychotherapy: Theory, Research and Practice*, 43, 271-179.

<sup>19</sup> Norcross, J. (2010). The therapeutic relationship. In Duncan, B.L., Scott, D.M., Wampold, B.E., & Hubble, M.A. (Eds.). *The heart and soul of change*. (2<sup>nd</sup> ed.) pp. 113-142. London: American Psychological Association.

- Staff and clinicians who are fluent in te reo Māori and tikanga and teach in a bilingual and bicultural way.
- Know how to greet, meet and communicate with tangata whai ora Māori and their whānau appropriately (formally and informally).
- Know Māori history, culture, religions, views, and beliefs,
- Have a close relationship with the tangata whenua and use local marae on a regular basis when working with tangata whai ora Māori and whānau.
- Are learned and fluid in Māori psychological models and frameworks.<sup>20</sup>

When examining Pākehā who went on to develop intimate and positive working relationships with Māori, such as Sister Suzanne Aubert<sup>21</sup>, Jock McEwan<sup>22</sup>, Michael King<sup>23</sup>, and Joan Metge<sup>24</sup>, there are common themes that can assist those of us who have had limited experience with Māori and te ao Māori (the Māori world) from their experiences that can provide us with examples we can apply in our own lives.

### ***Timatanga - Introduction***

Sister Suzanne Aubert's entry into te ao Māori was as a consequence of her becoming a Catholic nun with the purpose of coming from France to bring and share her faith with the people of Aotearoa, in particular, Māori. Hence, she boarded the *Général Teste* and came here with Bishop Pompallier and 23 of her colleagues in 1860.<sup>25</sup>

Jock McEwan reported that his entry into te ao Māori was as a consequence of his father becoming the headmaster of Taonui School at Aorangi.<sup>26</sup> Consequently, he attended a school where 40% of the pupils were Māori in 1920.<sup>27</sup>

Michael King reported that, although he'd grown up knowing some Māori families and individuals, it wasn't until he began working for the Hamilton Waikato Times in 1968 that he began being exposed to Māori issues and experiences.<sup>28</sup>

Joan Metge described growing up with teacher parents who taught in "small rural towns" and began developing her understanding of te ao Māori through Māori friends and their whānau.<sup>29</sup> Consequently, when she became qualified in the 1950s as a social anthropologist and connected with Māori mentors she began researching Māori living in Auckland city compared to my (the author's) wife's whānau and hapū who resided in Ahipara, Northland.<sup>30</sup>

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<sup>20</sup> Levy, M.P. (2007). *Indigenous psychology in Aotearoa: Realising Māori aspirations*. (Doctor of Philosophy), University of Waikato, Hamilton, NZ.

<sup>21</sup> Munro, J. (1996). *The story of Suzanne Aubert*. Auckland: Auckland University Press & Bridget Williams Books.

<sup>22</sup> McEwan, M. (2016). *Te oka – Pākehā kaumātua: The life of Jock McEwan*. Wellington: Reviresco Trust.

<sup>23</sup> King, M. (1999). *Being Pākehā now: Reflections and Recollections of a White nation*. Auckland: Penguin Books.

<sup>24</sup> Metge, J. (2015). *Taura: Māori methods of learning and teaching*. Auckland: Auckland University Press

<sup>25</sup> Munro, J. (1996), p.53.

<sup>26</sup> McEwan, M. (2016), p.9.

<sup>27</sup> Ibid.

<sup>28</sup> King, M. (1999), p.75.

<sup>29</sup> Metge, J. (2015), p.1.

<sup>30</sup> Ibid.

### ***Kōrero te Reo Māori - Speak Māori***

Sister Suzanne Aubert's began learning te reo Māori as she travelled on the *Général Teste* to Aotearoa in 1860. This was because Bishop Pompallier

*“was firm about the importance of knowing their language. To know the language was to know them [Māori] better: “Knowing something of a foreign language can sometimes give an educated and perceptive man certain insights into the nature of peoples, the origin of their race and their intellectual and moral capacities”. Pompallier considered himself a good linguist and saw this as a simple prerequisite.”<sup>31</sup>*

Sister Suzanne Aubert went on to write a Māori-French phrase book for Father Soulas<sup>32</sup>, worked on an English-Māori dictionary<sup>33</sup>, and wrote a Māori-English phrase book in 1885.<sup>34</sup> Knowing how to kōrero te reo Māori and having an understanding of tikanga Māori, according to Sister Suzanne Aubert, came with the job.

Although Jock began learning te reo Māori from Māori schoolmates, he really began learning te reo Māori from kaumātua at the Aorangi marae, which was 200 meters down the road from his school.<sup>35</sup> He reported that these kaumātua would gently correct his mistakes, as opposed to pointing out where he'd gone wrong.<sup>36</sup>

Michael King said that as he was assigned by the Waikato Times to do the 'Māori' round within weeks of joining the newspaper in the late 1960s he suddenly found himself attending hui and tangi in the weekends and quickly discovered that these occasions were normally done in te reo Māori and he couldn't understand the kōrero, not a word.<sup>37</sup> He described it as being a “culture shock”, which he soon remedied by enrolling in a te reo Māori class, reading books, such as *Tainui* by Leslie Kelly and seeking out people who could help him.<sup>38</sup>

Joan Metge also began learning te reo Māori as she began doing her initial research on Māori migration from rural (Ahipara) to urban centres (Auckland).<sup>39</sup> My wife's whanaunga, John Snowden, remembered her kōrero i te reo Māori (speaking Māori) with his uncle Simon Snowden, his father and other whānau members when she lived with their whānau in Ahipara.<sup>40</sup>

### ***Kaumātua - Mentors, Elders***

Sister Suzanne Aubert had many mentors and kaumātua throughout her time with Māori in the areas she served. This included being initially mentored by Bishop Pompallier, himself, in te reo Māori and tikanga Māori.<sup>41</sup> Another significant mentor in

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<sup>31</sup> Munro, J. (1996), p.63.

<sup>32</sup> Ibid, p. 159.

<sup>33</sup> Ibid, p. 160.

<sup>34</sup> Ibid, p. 160.

<sup>35</sup> McEwan, M. (2016), p.9.

<sup>36</sup> Ibid, p. 9.

<sup>37</sup> King, M. (1999), p. 76.

<sup>38</sup> Ibid, p. 77.

<sup>39</sup> Metge, J. (1995). *New growth from old: The whānau in the modern world*. Wellington: Victoria University Press.

<sup>40</sup> John Snowden, personal communication, 22 July 2017.

<sup>41</sup> Munro, J. (1996), p.64.

all things Māori, was “Hoke” (Hoki), known also as Peata.<sup>42</sup> Besides being very committed to the church she was also a whanaunga (relative) of a rangatira (chief) of Ngāpuhi, Rewa.<sup>43</sup> Wherever Sister Suzanne Aubert went she quickly developed close intimate relationships not only with kuia (elderly women), kaumātua (elderly men), rangatira, and whānau, hapū and iwi Māori but with all people she came in contact with, regardless of their faith, race or position.<sup>44</sup> In particular, she is still known for her mahi aroha (labour of love) with the iwi of the Whanganui River and continues to be revered on their awa (river) to this day.<sup>45</sup>

Jock McEwan also had a range of mentors in his life. Besides learning from the kuia and kaumātua at Aorangī marae he was also encouraged by his father and several uncles and great-uncles who also spoke te reo Māori.<sup>46</sup> He was further mentored by the likes of Kīngi Tahiwī, who was a senior staff member and chief interpreter for the Native Department, who Jock worked for. He went on to develop a friendship and was mentored by Apirana Ngata<sup>47</sup> as well as being mentored in whakairo Māori (Māori carving) by a tohunga whakairo (master carver) Pine Taiapa<sup>48</sup>.

Michael King described being mentored and learning about tikanga Māori from a wide range of kaumātua and kuia, such as Te Uira Manihera (spokesman at the time to Te Ātairangikahu, Māori Queen), Heeni Wharemaru, Piri Poutapu, Wetere and Emily Paki, Hori Paki, Pei Te Hurunui Jones, Winara Samuels, Herepo Rongo, Eva Rikard, Ngakahikatea, Rangi Ruri, Tumokai Katipa, Wi Huata, Paraire Herewini, Pine Taiapa, John Rangihau, Mohi Wharepouri, Harry Dansey, Whina Cooper, and others.

Joan Metge, likewise described having many kuia and kaumātua Māori who she learnt te reo Māori and tikanga from, such as Atama Nikora, Hineari Babbington, Wiremu Hohaia, Elizabeth Hunkin, Keri Kaa, Jossie and Wiremu Kaa, Priscilla Manukau, Maori Marsden, Joe and Violet Matete, George Parekowhai, Rose Pere, Ani Pihema, Hone and Lena Pirihī, Hapi Potae, Haimona Snowden, Amster Reedy, June Tangaere, August Tangaere, Ephriam and Harriet Te Paa, Tawhao Te Tioke, Haare Williams, Sonny Wilson, and others.

### ***Te ao Māori – The Māori World***

When we explore Pākehā who dared to enter te ao Māori, we quickly discover that on their hikoi (journey) they all:

- developed a moderate to high degree of fluency in te reo Māori and understanding of tikanga Māori
- learnt how to greet, meet and communicate with Māori and their whānau, hapū and in some circumstances, iwi
- learnt about Māori history, religions, whakapapa, and the varied views, and

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<sup>41</sup> Ibid, p.83.

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> Munro, J. (1996), pp. 3-4.

<sup>45</sup> Boy Thomson, personal communication, 28 April 2007

<sup>46</sup> McEwan, M. (2016), p.9.

<sup>47</sup> Ibid, p.27.

<sup>48</sup> Ibid, p.28.

beliefs they have

- developed close intimate relationship with both the tangata whenua and urban Māori, enabling them to kōrero and work with them on their marae and in other settings
- learnt about Māori psychological models, philosophies and frameworks

Consequently, all these Pākehā are respected for their manaakitanga of the whānau, hapū and iwi Māori they built relationships with and also what they gave to them as well.

As stated, Sister Suzanne Aubert continues to be revered for all the mahi aroha (labour of love) she contributed to Māori and Pākehā communities from the 1860s to the 1890s. She was not only bilingual, she was multi-lingual (French, Spanish, Māori English), and showed what could happen for those in our communities, especially the most vulnerable who are impoverished, homeless, and have problems in their life, whether it be, addictions, mental health and/or other problems. The most incredible thing about her is that the work she initiated over a hundred years ago continues today.

Jock McEwan, likewise, learnt to be in kaupapa Māori situations without feeling threatened or insecure because of his decision to learn te reo and tikanga Māori. He also became a tohunga whakairo in his own right. He was never patronising and was just as quick to help out in the back or to sit on the paepae (orators' bench) if needed. He also gave back to Māori on many levels. For example, he supported Apirana Ngata when he worked for the Native Affairs Department, was one of the founding members of Ngāti Pōneke, was the president of the Polynesian Society Council for 21 years, played a lead role in revising the Māori dictionary, supported Orongomai marae, was the lead tohunga whakairo for inmates at Rimutaka Prison, and master minded the carving of marae and buildings throughout the lower North Island.<sup>49</sup>

Michael King became well known as a New Zealand author, especially for books he wrote on rangatira and kaumātua Māori. Although he was aware that he was a Pākehā writing about Māori he knew how important it was to have the tools to establish close intimate relationships with those he wrote about and their whānau, hapū and iwi. His work continues to be cited on a regular basis today, especially if the kaupapa is about Māori.

Joan Metge, likewise, developed strong intimate relationships with Māori throughout the motu (country), particularly with Te Rarawa, my wife's iwi in the North, as she'd spent 14 years living, learning, and working among them. She's also given back to Māori and New Zealand through the publications she's written.<sup>50,51,52,53,54</sup>

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<sup>49</sup> McEwan, M. (2016).

<sup>50</sup> Metge, J. (2015).

<sup>51</sup> Metge, J. (2010). *Tuamaka: The challenge of difference in Aotearoa*. Auckland: Auckland University Press.

<sup>52</sup> Metge, J. (2004). *Rautahi: The Māori of New Zealand*. United Kingdom: Routledge.

<sup>53</sup> Metge, J. (2001). *Kōrero tahi: Talking together*. Auckland: Auckland University Press.

<sup>54</sup> Metge, J. (1995).

## **Whakamutunga (conclusion)**

If we, as practitioners, want to improve our ability to 'kōrero' in a manner that is going to be purposeful and mana enhancing for Māori, then we need to look at a pathway that can help us develop the appropriate skills, knowledge and experience that can do this. I purposely used well known New Zealand Pākehā who chose to move into te ao Māori to provide a glimpse of what they did to enter, engage and embrace whānau, hapū and iwi Māori. Should you want to develop your ability to kōrero and be 'client' and 'whānau' focused with Māori, this can be achieved, but like the above rangatira stories, this requires engaging in a process, takes time and practice and requires having close relationships with Māori. What is also important to remember is that these luminaries also started off with small steps, just like us.

Kia ora

Maynard Gilgen