

Maori Spirituality, Christian Spirituality and Spiritual Direction

by

Moira McLennan

**A Special Interest Project submitted in partial fulfilment of the requirements of
the Spiritual Directors' Formation Programme of Spiritual Growth Ministries**

During my research on the topic of Maori spirituality I have experienced feelings of enticement and elusiveness that have created a paradoxical situation. As if the topic can tempt me and hold me back at the same time. Maori culture and spirituality is interwoven into all aspects of Maori life and is therefore known by experience. Perhaps it is not surprising that the results of the research and my own personal story have become entwined. My experiences kept emerging demanding a presence. And therefore this essay shows the same tension between head and heart knowledge. Beginning with how this project arose, I then look at spirituality and Christian spirituality, before approaching Maori spirituality. I acknowledge that by presenting some aspects of Maori spirituality here much more is omitted; that there is a great deal excluded through misunderstanding or ignorance and even more I may never comprehend. Nevertheless, I continue by comparing and contrasting the two spiritualities, before turning to the cross cultural experience of the counselling field for guidance. Finally I raise two questions. What are the implications of all this for spiritual direction? How important is the inclusion of Maori spirituality into the training curriculum?

Background:

As a pakeha/maori woman in spiritual direction training I want to explore the relationship between Christian spirituality and Maori spirituality and how this may have a place in preparation of those who guide and companion directees. One reason being, that *“on-going cultural and social change in society highlights the need to understand the cultural and religious context in which we work as spiritual directors.”*¹ I approach this topic with uncertainly and reverent awareness, enquiringly and with respect. Yet as a person with Maori ancestry researching and reconnecting with whanau, I am beginning to bridge the divide between Maori and Pakeha spirituality. And I will continue this search with willingness to look deeply for the mystery of the sacred.

Recent study of the N.Z. movie “River Queen” raised challenging questions for me. Who am I in relationship to my Maori heritage and therefore Maori spirituality? How does the turbulence and struggle of paradox² lead to a deeper relationship and

¹ Betham Sr Emanuela, Aspects of Samoan Indigenous Spirituality and Christian Spirituality and Spiritual Direction p2

² Themes from the movie’s plot

understanding of God? I was encouraged in my search for answers by Philip Cody's book *"The Seeds of the Word."* He identifies the importance of beginning the search for knowledge, basing it on experience, along with the need for humility to "under-stand" and "stand-under" the topic in consideration.³ He challenges Pakeha Christians to reassess their position on Maori spirituality and knowledge. This seemed to encompass both of my questions and provided direction for a way forward. Quickly I learnt that seeking for answers can best be done by immersion in Maori culture and way of life and this requires ongoing time. So for this essay I must rely on my past experiences and some scholars who have in recent times begun to record some of the sacred knowledge that is part of a long Maori oral tradition.

Spirituality

Spirituality can be defined as *"having to do with deep, often religious, feelings and beliefs, including a person's sense of peace, purpose, connection to others and beliefs about the meaning of life."*⁴ Spirituality connects a person with humankind and the universal mystery, with intuition and creativity, and is integral to wholeness. It becomes evident through the expression of awe, wonder, trust, faith, hope, love, and peace. It is paradoxical, both beyond and within, infinite and minute, a presence always available and accessible yet holding the essence of divine mystery. *"It can be seen that all cultures have a way of responding to spirituality. And that strong belief in spirituality influences the way one person interacts with another and the environment. The physical realm is immersed in the spiritual realm."*⁵

Christian Spirituality

Christian spirituality is expressed through relationship with God, with self, with others, with community, and the natural world. It is centred on the example and values expressed in the life of Jesus Christ in the Gospels and in Scripture.

*"It is the way one lives one's life so that it is easier not harder for God to enter into that life."*⁶

³ Cody Philip, *Seeds of the Word* p20

⁴ Glossary www.mdanderson.org/patient-and-cancer-information/cancer-information/glossary-of-cancer-terms/s viewed 5/10/09

⁵ Pere Rangimarie Rose, *Te Wheke* p16

⁶ Betham Emanuela, *Aspects of Samoan Indigenous Spirituality and Christian Spirituality and Spiritual Direction* p4

*“Christian spirituality is the quest for a fulfilled and authentic life that involves taking the beliefs and values of Christianity and weaving them into the fabrics of our lives, so that they provide ‘breath’ and ‘spirit’ and ‘fire’ for our lives.”*⁷

*“The experience in faith, hope and love that Jesus is my saviour and the world’s [and] that I want to respond to him, is the heart of Christianity and that heart is prayer and life based on prayer”.*⁸

Maori Spirituality

*“Maori spirituality is that body of practice and belief that gives the spirit (wairua) to all things Maori. It includes prayer and spirit. It pervades all of Maori culture (Tikanga) and ways of life. A word sometimes used to capture this is Maoritanga.”*⁹ Following this statement Philip Cody expands on his description by reference to work of the scholars Marsden, Henare and Kernot, and Tate.

It does seem somewhat contradictory to me to attempt to read and write about Maori spirituality when knowledge of Maori spiritual dimensions (wairua) is known through experiential learning and living immersed in the culture. I heed the caution of Maori Marsden who warns that scholarship can provide a source of information for the ‘head’ and needs the knowledge of the ‘heart’ to facilitate the beginning of understanding. Although this concept of understanding is not unique to Maori spirituality perhaps it is one of the gifts it has to offer us. Maori spirituality intertwines and influences the nature of life and what it means to be human, and it does this in ways that are unfamiliar and outside the experience of people from western culture. Being an oral tradition Maori knowledge and understanding is gained in several ways. By experience and personal inner knowing and by verbal teaching which may be quite informal, and from these may come wisdom and perhaps enlightenment. Although various Maori iwi (tribes) may have the same meaning for the concepts of Maori spirituality the emphasis or effect may vary from tribe to tribe. My limited knowledge and experience results in much being left out when a few aspects are selected for inclusion here.

⁷ McGrath A cited by Betham Emanuela p4

⁸ Barry and Connolly, The Art of Spiritual Direction p17

⁹ Cody Philip, Seeds of the Word p21

It is appropriate to include here reference to Catherine Love's paper which she bases on Rangamaire Pere's model *Te Wheke, the octopus*.¹⁰ The model is perceived as being both holistic and comprehensive. Through this model Pere provides a way into the topic of Maori spirituality. Te Wheke is presented as a symbol that encompasses whanau (family unit) hapu (sub-tribe) and iwi (tribe or people.) Each of the eight tentacles of the octopus represents a dimension of the nature of self and of the group. Tentacles can overlap and intertwine and symbolise the interconnectedness and inseparable nature of these dimensions of selfhood. Because there are no boundaries they need to be understood within the context of the whole. All dimensions need sustenance for there to be total well-being. If or when all dimensions of Te Wheke are provided with adequate sustenance total well being can results. I wonder if or how spiritual direction has a part to play in the nourishment of the dimension of wairua (spirit)?

Here we will consider the dimension associated with wairua, the concept Pere translates as wairuatanga (spirituality.)¹¹ Later in considering the implication for spiritual direction I will refer to two other dimensions; hinengaro (mind, heart, conscience) and whatumanawa (emotions, feelings.)

Catherine Love divides the concept of wairua into eight sub-categories.

- te reo Maori (language)
- whakapapa (cultural identity and family tree)
- tapu (sacred, holy, or unclean)
- tapae and tohi rites (dedication and consecration rites)
- whakanoa (free from tapu, make ordinary)
- mate Maori and makutu (offence against the spiritual realm and witchcraft)
- tohunga (expert or priest)
- death and Christianity¹²

Within this list can be seen the breath and depth of Maori spirituality embracing all of Maori life and culture. It is beyond the scope of this essay to go into depth or cover all

¹⁰ Pere Rangimarie in Public and Private Lives, Cox (Ed) p60-65. Pere acknowledges the difficulty of describing her philosophy in her second language.

¹¹ Pere R cited in Love Catherine, Working paper (6-04) The Open Polytechnic of NZ p9

¹² From two sources - Ryan P.M Dictionary of Modern Maori

- Love C. Working Paper 6-04 Glossary, who cautions that direct translation from Maori to English cannot convey the intricacies of the webs of meaning. p4

eight on this list, but suffice to comment on the first two and relate them to my experience, and make reference to Love's work on Christianity later.

Firstly, Te Reo Maori refers specifically to an aspect of wairua, as something connecting to and emanating from the spiritual realm.¹³ We see this in the Maori creation story where it was the phrase "Te reo Maori" that Io used to initiate the beginning of creation and the commencement of whakapapa. The use of language creates and maintains links with the spiritual world as practised in the wailing and incantations connected with death and with the karanga (call of the woman) on the marae. Not unlike the sacred chanting in many world religions including Christianity. With the recent increase in the number of fluent speakers we can experience the use Te Reo Maori, in radio programs, news broadcasts and Maori television. I wonder if or how this might influence or increase an appreciation of Maori spirituality within the community at large?

Secondly, Whakapapa although commonly defined as genealogy, refers specifically to an aspect of wairua. It is what constitutes us as spiritual beings, enabling holistic connections with others and all of the earth. The knowledge and verbal expression of whakapapa is distinct from whakapapa itself. The latter is embodied in individuals, whanau, hapu and iwi, whether it is known or not, according to Love.¹⁴ In scripture we may find similar understanding in the genealogies; there being a distinction between verbal and embodied expression. The process of seeking my own Maori genealogy seems to include a growing awareness of wairuatanga (spirituality). Yet in this family research I hesitate to use the word whakapapa both from a sense that it is much greater than ancestry, and also from an increased sense of the magnitude of this journey that calls me to immersion in Maoritanga. A tattered photo of my great, great Maori grandmother has initiated my search,¹⁵ and calls me onwards.

On reflection I recall past experiences that have awakened and nurtured my spirituality that seem deeply connected to Maori culture. Those that happened years ago may not have registered as significantly spiritual at the time. For example, in my childhood my mother guided me round the Otaki Maori cemetery indicating our ancestors' (tupuna)

¹³ Pere cited in Love Catherine, Working paper (6-04) The Open Polytechnic of NZ p11

¹⁴ Pere cited in Love Catherine, Working paper (6-04) The Open Polytechnic of NZ p11-12

¹⁵ See Appendix 1 – poems that are the creative expression inspired by this photo

graves. This long forgotten experience was rekindled when my current genealogical search took me there again. Also taking a three day canoe journey down the Whanganui River following a personal crisis was a cathartic and healing experience. Now I understand that it was an emotional and physical challenge that responded to the spiritual presence of the Land. While walking in the isolated Mackenzie Basin I sensed the rocks singing, manifesting in my body and voice. In nature I find nourishment for my spirit, singing and creativity.¹⁶ During a desert time on my spiritual path there emerged names of God in which I took comfort and they were Papatuanuku, Ranginui, Tane and Tangaroa. Other direct experiences of Maoritanga include a marae visit where I participated in calling the karanga which was profoundly moving; visiting a remote rural Maori community where Te Reo was in common use; being easily moved to tears on hearing haka or waiata while living overseas; and then a deep knowing that this land of Aotearoa called me to return. Today I find myself wondering how much these and other encounters have coloured my pakeha attitudes and whether they have an influence on my western cultural world view.

Similarities and Differences

In his book “*Seeds of the Word*” Philip Cody opens the door to seeing Maori spirituality and Christian spirituality side and side as partners. His aim is to be a guide toward unity, discovering the potential for a mutually enriching harmony of the two. He does this by presenting aspects of Maori spirituality as the ‘seedbed’ and identifies the ‘seeds’ of the Gospel and by doing so he aims “*to keep the unity of the Spirit in the bond of peace.*” (Eph 4:3) Through making comparisons Cody explores the potential for growth; then he highlights differences and points out the contrasts; going on to list contributions that Maori spirituality has to offer to Christianity.

The parallels that existed between traditional Maori spiritual beliefs and practices and those of the Christian faith was often thought to have contributed to the adoption of Christianity by large numbers of Maori in the 19th century, according to Love.¹⁷

She describe these similarities as –

- A single creator of the universe, all powerful, omnipresent and parentless
- Dedication rituals of christening and baptism associated with naming

¹⁶ See Appendix 1 – poems from Central Otago

¹⁷ Love Catherine, Working paper (6-04) The Open Polytechnic of NZ p20

- Communion with the symbolic act of eating body and blood

Love points out a number of differences that she sees between traditional Maori spirituality and Christianity. They are as follows -

- In wairuatanga there is a clear connection between atua (guardian) and the physical environment. Spiritual understanding and beings are embodied in the land, seas, vegetation and all creatures.
- Genealogies link all Maori people back to atua; both people and genealogies are spiritual.
- Maori emphasis on communal responsibility, accountability and connection conflicts with the missionary message of free will and choice, and individual accountability.
- Christian doctrine introduced the notion of a single invisible God, and that spiritual and physical dimensions were separate from one another.

What does this mean for those who provide spiritual direction to people with Maori and Christian spirituality as part of their belief system? With these contrasts in mind we will turn to cross cultural counselling for insight.

Cross Cultural Communication

Mason Durie when writing on counselling Maori people raises the important issue of a distinctive Maori approach to relationships.¹⁸ He does so within a helpful discourse on Maori spirituality and its practice in every day life. Using a marae setting he provides glimpses into Maori thinking, feelings and behaviour and explains processes involved when relationships are negotiated. This includes issues of time, space, boundaries and circularity, plus metaphorical language, and group association.

An example of using metaphor successfully in a cross-cultural conversation can be found in Lang's paper. Here he dialogues with Kahuwaero Katene on the ethics of cross-cultural counselling. By using the metaphor of 'a boat, the captain and the pilot'

¹⁸ Durie Mason, Counselling Māori: Marae Encounters as a Basis for Understanding and Building Relationships viewed 22.8.09 New Zealand Journal of Counselling 2007: Volume 27/1 www.nzac.org.nz/archive/pdf_journals

to bridge the waters between their cultural differences they avoid causing embarrassment or offence.¹⁹

There are plenty of examples of Jesus engaging in spiritual guidance and some of those are cross cultural. We will look at two involving women. In speaking with both the Canaanite (Mat15:24-28) and Samaritan (Jn 4:1-31) women he breaks cultural and religious rules. The first encounter is early in his ministry when his role is unfolding. Although initially apparently disregarding the Canaanite woman's loud plea, he does not spurn her and even though their exchange appears heated he engages with her, is able to recognise the depth of her faith which he affirms. Much later, his encounter with the Samaritan women is sensitive and empathetic. Jesus is clearly listening to the Holy Spirit. In their conversation he uses the symbolism of the water as a metaphor. She becomes aware of their spiritual differences and she finds the freedom to talk of her faith. By accepting Samaritan hospitality he shows his willingness to immerse himself in their culture. We see Jesus as spiritual director, demonstrating a cross cultural awareness that also encompasses another faith tradition.

Spiritual Direction

*“Spiritual direction explores a deeper relationship with the spiritual aspect of being human. Simply put, spiritual direction is helping people tell their everyday sacred stories. Spiritual direction has emerged in many contexts using language specific to particular cultural and spiritual traditions.....Spiritual direction helps us learn how to live in peace, with compassion, promoting justice, as humble servants of that which lies beyond all names.”*²⁰

Spiritual direction training encourages a director to support and nurture the spiritual journey of the directee centred in the presence of the Spirit; discovering the resources within the directee, deepening the directee's relationship with God, be that by prayer, song, through creativity, in nature, in community or in culture. These go a long way to being inclusive of other spiritualities and traditions.

¹⁹ Lang Steve K.W., Consultant: Kahuwaero (Kahu) Katene *Tikanga and Ethics: A Dialogical Encounter of Two Cultures* New Zealand Journal of Counselling 2007: Volume 27/1, www.nzac.org.nz/archive/pdf_journals

²⁰ Budd Ellmann Liz, Spiritual Directors International www.sdiworld.org/home viewed 14/10/09

Implications and Importance

Directees whether they are Pakeha or Maori are very individual and can vary greatly in their knowledge and practise of Maori culture. The significance of Maori spirituality may be unrecognised by the Maori directee because it just 'is', being infused in all of living. Or the directee may be Pakeha in appearance but culturally Maori. Overlooking the intertwined nature of these two spiritualities, along with lack of awareness and subtle assumptions may contribute to complications in working cross-culturally.

When a directee comes from another spiritual tradition the difference is instantly recognised by the spiritual director as seen in the Buddhist example in Pickering's "*Practical Introduction to Spiritual Direction.*"²¹ The empathy, respect and willingness to ask open questions that are applicable in cross-faith situations are just as appropriate in a cross-cultural situation. But would the same director recognise the presence or importance of Maori spirituality within a directee from the Christian tradition? "*To presume that adoption of Christianity has over ridden Maori spirituality may be incorrect, as in many cases the Christian God is simply added to other aspect within the Maori spiritual realm.*"²²

In her writing Catherine Love points out that the Te Wheke model is in use in many educational and training programs in NZ including mental health, social services, health and education. She expands and elaborates on this model in ways that provides insight and guidance suitable for spiritual directors. Along with important counselling issues listed by Durie above, there are two other dimensions of the Te Wheke model that may influence spiritual direction practise.

Firstly, the dimension hinengaro, which is commonly understood to refer to the mind, intuition and the source of thoughts, perceptions and some emotions; but also literally means the hidden female element.²³ Modesty of thoughts and feelings may appear as shyness or other forms of reluctance, and therefore may be seen as resistance in a directee. To intrude into hinengaro with direct questions may be inappropriate or too confronting. The use of metaphorical speech and non verbal communication will serve

²¹ Pickering Sue, Introduction to Spiritual Direction p174

²² Love Catherine, Working paper (6-04) The Open Polytechnic of NZ p21

²³ ibid p67 ('hidden female elements' refers to its private and hidden nature.)

to convey meaning without upsetting the hinengaro of a person.²⁴ Some examples of non verbal communication are; use chairs of the same height, sit on an angle to a directee, use limited eye contact, respect personal space. The importance of noticing and working with metaphors is vital to the work of spiritual directors. For example, when the directee refers to an image or symbol, as reported by a spiritual director who was working with a Maori directee... *“The directee asked if he could talk about the local river to help him explain, and this allowed him to tap into his spirituality”*. Use open-ended questions e.g. What might be the picture, image or place that comes to mind for you?

Secondly, whatumanawa is another dimension that may have relevance for the practise of spiritual direction. It refers to the need to experience and express emotions. Particularly deeply felt emotions of joy, grief, anger and jealousy, expressed fully and over time. There is a tendency in the context of counselling or spiritual direction to ask the directee to talk about how one feels, to name feelings or to put feelings into words. This expectation of cognitive expression effectively invalidates the whatumanawa.²⁵ Separating feelings and their expressions may be viewed as unhealthy. Expression of emotions over time, intuition and perception, and cognitive expression are equally valid.

Spiritual direction in cultural situations calls for alertness to different spiritual perspectives, acceptance of difference, suspension of judgement, and simple curiosity to provide a trusting environment for the directee. Some Western attitudes and perspectives of world view are in contrast with Maoritanga. These are the priority given to personal choice, emphasis on individual self esteem and self efficacy, verbalisation of thoughts and feelings, and the ability of the individual to be relatively independent of his/her history and environment. Thompson suggests that it's very difficult therefore to get rid of cultural blinkers when working with a person from another culture and she cautions spiritual directors that Culture is nine tenths unconscious assumption.²⁶

I think that an appreciation of the influence of the group spirit on the individual who presents for spiritual direction could be helpful. Sandra Lommasson in her article

²⁴ Love Catherine, Working paper (6-04) The Open Polytechnic of NZ p67

²⁵ *ibid* p75

²⁶ Thompson Adrienne, Spiritual Direction through Faith Stages & Cross Cultural Transitions viewed www.sgm.org.nz/research_papers viewed 29/9/09

Tending the Communal Soul focuses on the congregational setting. If we consider the communal aspect of Maori spirituality for me her comments have relevance here. She explores the possibility and practise of spiritual direction for tending the communal soul (directing the group spirit), as compared to attending to individual souls within a gathered community. She refers to the Guidelines for Ethical Conduct of Spiritual Direction International and suggests the need “*to reclaim...the essential communal dimensions of our heritage...to expand the image of spiritual direction to include tending the communal spirit.*”²⁷

As part of my project I sought information from three spiritual directors who have cross cultural experience. I asked several questions including how can spiritual directors work effectively and appropriately in cross cultural situations? I quote from the replies.... “*The presence of spirituality in all aspects of Maori life is a given. I’ve worked in a small remote Maori community for nine years. A practical example would be, having prayer at to beginning and end of any meeting.*” “*Spiritual Directors can deepen their work with people who have Christianity and Maori spirituality central to their belief system, by learning as much as they can about both; how they connect, where they are conducive, and where they are not. Essentially though, they must listen to the person and their story, because that is what it is all about, listening so that the person themselves direct their journey, and discern within themselves what God is saying or doing.*” (See Appendix 2 - compilation of replies received.)

I am unable to do justice to the breadth of this essay topic but my hope is that it will stimulate further questions and exploration. In seeking information I have seen that both heart and head need to be involved. Experience, time and immersion in the culture are vital to this area of learning. For me, it seems the voice of Maori spiritual beliefs is oppressed, seldom heard in public forums, and maybe even less in spiritual direction.

In New Zealand today the political, social, academic and environmental climate includes a growing consciousness of indigenous concern and a presence of Maori awareness. Along with the increased awareness of Treaty of Waitangi issues, the growth in Maori language education at all academic and community levels is bringing

²⁷ Lommasson Sandra, *Tending the Communal Soul in a Congregational Setting* p2-3

about change, Today some people of both, Pakeha and Maori background and appearance are fluent speakers of Te Reo. In some cases education in the language will have involved some immersion in Maori culture which is infused with spirituality.

Spiritual accompaniment is about process rather than progress, or progress through being in process,²⁸ and I believe this focus can contribute to spiritual direction with directees who have both Maori and Christian spiritualities as part of their beliefs. As a spiritual director I am learning the importance of giving full attention, valuing silences, noticing spiritual experiences and trusting in the work of the Spirit; and the continuing process of the individual's journey that contributes to the greater good. Let us heed the words of Marsden when he explains that immersion in Maori culture over a long period and not formal schooling is the only way to understand Maori values, norms and attitudes. *"Remembering that this [Maori] cultural milieu is rooted in both the temporal world and transcendental world, [and this] brings a person into intimate relationship with the gods and his universe."*²⁹

I am left with the on going question concerning how the training of spiritual directors in Aotearoa N.Z can honour the first peoples of this land and include an appreciation of Maori spirituality and recognition of the Treaty of Waitangi into the curriculum? I believe it is possible, and something in the words of Neels gives me hope when he says *"By seeing life as a process rather than a call for progress, spiritual companions can meet and receive any person who seeks assistance with confidence and hopefulness."*³⁰

In conclusion, the implications and importance of Maori spirituality are clear to me. I think that out of respect for tangata whenua (people of the land) and for self, Maori spirituality deserves inclusion in Spiritual Growth Ministries Spiritual Formation Programme. I am left with these questions. Can students be required to have a marae experience, attend a language course, learn flax weaving or other cultural activities? Can one national gathering for students be held on a marae? How can suitable resource people be engaged in the course content? Although my head is willing to draw these conclusions it is the Spirit within that is in union with the Universal One that seeks the last word.

²⁸ Neels Marcel, *Metaphorical Look at Spiritual Development and Direction: Process or Progress?* p11

²⁹ Marsden Maori in King M., *Te Ao Hurihuri* p136

³⁰ Neels M., *Metaphorical Look at Spiritual Development and Direction: Process or Progress?* p11

*“Pursue the unity of the Holy Spirit
in the depths of your Maoritanga,
a task that binds us together
by peace.*

*Whaia te kotahitanga o te Warua Tapu
i roto i te hohonutanga o to Maoritanga,
he mea paihere
na te rangimarie.”³¹*

³¹ Cody Philip, Seeds of the Word p11

Acknowledgements

I am grateful to those who have encouraged me in this project since its beginning and that supported my personal faith journey that has run in parallel to the exploration of this broad topic. For all your kindness, careful listening, suggestions and interest I thank you. I am especially grateful to Philip Cody and Susannah Connolly for their willingness to provide me with their advice and experience and to Sue Cosgrove who welcomed me to Jerusalem for a personal interview. And to my supervisor Marg Schrader and tutor Sue Pickering a very big thank you, for without you I may not have made the deadline.

Moira McLennan
moiramcl@clear.net.nz

Bibliography

Books:

Bergin H. Smith S. (Ed.) 2004, *Land and Place, He Whenua He Wahi; Spiritualities of Aotearoa N.Z.*, Auckland, Accent Pubs.

Best Elsdon 1924, *Maori Religion & Mythology Part 1*, N.Z. Museum of NZ Te Papa Tongarewa

Burton Ormand 1972, *Hadfield of Kapiti Coast*, Otaki, O E Burton

Carkeek W C 1966, *The Kapiti Coast; Maori Tribal History and Place Names for the Paekakariki-Otaki District*, Auckland Reed

Cody Philip 2004 *Seeds of the Word; Nga Kakano o te Kupu*, Wellington, Steele Roberts

Cox Shelagh (Ed) 1987, *Public and Private Worlds. Women in Contemporary NZ.* Wellington, Allen & Unwin

King Michael (Ed) 1992, *Te ao Huri Huri: Aspect of Maoritanga*, N.Z. Reed

Lethbridge Christopher 1993, *The Wounded Lion* Christchurch, Caxton

Love Catherine 2004, *Extension of Te Wheke*, Lower Hutt, Open Polytechnic

Pere Dr Rangimarie 1997, *Te Wheke; A Celebration of Infinite Wisdom*, N.Z. Ao Ako Global Learning

Ryan P.M. 1994, *Dictionary of Modern Maori*, Auckland, Heinemann Education

Shirres Michael 1997 *Te Tangata: The human person*, Auckland, Accent Pubs.

No author provided 2003 *Rangiatea; Ko ahau te huarahi pono me te ora*, N.Z. National Library.

Barry W. & Connolly W. 1986 *The Practice of Spiritual Direction*, San Francisco Harper Collins

Pickering Sue 2008 *Spiritual Direction; A Practical Introduction*, Norwich UK. Canterbury Press

Articles:

Betham Emanuela, *Aspects of Samoan Indigenous Spirituality and Christian Spirituality and Spiritual Direction*, [www.sgm.org.nz/research papers](http://www.sgm.org.nz/research_papers) viewed 16.8.09

Budd Ellmann Liz, Executive Director, *Spiritual Directors International*
www.sdiworld.org/home viewed 14/10/09

Loretta Susan, *The 70% Factor and Two-Track Training*, Presence Vol.9. No 2.

Lang Steve K.W., Consultant: Kahuwaero (Kahu) Katene *Tikanga and Ethics: A Dialogical Encounter of Two Cultures* New Zealand Journal of Counselling 2007: Volume 27/1, www.nzac.org.nz/archive/pdf_journals viewed 22.8.09

Lommasson Sandra, *Tending the Communal Soul in a Congregational Setting*, Still Listening: New Horizons in Spiritual Direction, West N ed. Pa: Moorehouse 2000 p135-151 copy of article provided for Module 10.

Mason Durie, *Counselling Māori: Marae Encounters as a Basis for Understanding and Building Relationships*, New Zealand Journal of Counselling 2007: Volume 27/1 www.nzac.org.nz/archive/pdf_journals viewed 22.8.09

Neels Marcel, *A metaphorical Look at Spiritual Development and Direction: Process or Progress?* Presence 1995: Vol 1: No3 copy of article provided for Module 10.

Thompson Adrienne, *Spiritual Direction through Faith Stage and Cross Cultural Transitions* Research Project submitted in partial fulfilment for SDFP [www.sgm.org.nz/research papers](http://www.sgm.org.nz/research_papers) viewed 28/9/09

Movies:

Rain of the Children, 2008 N.Z. film directed by Vincent Ward, starring Rena Owen, Temuera Morrison, Taungaroa Emile.

River Queen, [2005 New Zealand film](#) directed by [Vincent Ward](#) and starring [Samantha Morton](#), [Kiefer Sutherland](#) and [Cliff Curtis](#).

The Piano, [1993 N.Z. film](#) written and directed by [Jane Campion](#) and stars [Holly Hunter](#), [Harvey Keitel](#), [Sam Neill](#) and [Anna Paquin](#).

Whale Rider, 2002 N.Z. film directed by [Niki Caro](#), based on the 1987 novel *The Whale Rider* by [New Zealand Māori](#) author [Witi Ihimaera](#).

Appendix 1: Poetic Jottings

Who Am I?

Old photograph
worn
treasured
asking questions,
Spotlight on 1850's
emerging life force
dark haired female child

A name
a place
both known
Throughout my life
the myth grows
"Whawhai" it whispers
to ears warmed to secrets

Today I search for you
Grateful that in one creased
photo
your old blanket-wrapped form
sits
surrounded
Two daughters and
cloaked grand-daughter

I am one of your women
great, great grandmother
one of your mokopuna

The Search

Names
cultural rules
grammatical conventions
assumptions
pakeha ways of thinking
they keep you hidden from me

Questions...
...my starting point
Where is your resting place?
When did your spirit fly to Hawiiki?

Searching the internet
with possible dates
Whawhai Gilling (nee Pataua)
still you are hidden,
When age and deceased date
of Panete Whawhai
seem to fit
I do not rush to buy
Copy of your death certificate
it may not tell me any more

Can I stand the mystery to
continue?

It comforts me to know
relatives from other lines
unknown to me

Journey

Mountain or spring fed
tears of the earth
weep across the land
ocean calling

Journeying like me

A stony riverbed gapes
invitingly
with opportunity
to meander
trickle
or rush with force

Supporter of life

The journey
The journeyer
And the journeying

Oneness.

Awe

Rocks and valley sing

Sweet

Power-filled sound

Melody of

Great Mystery

Stones, boulders, mountains

In loud harmony

Heart felt

The I AM

Appendix 2: Consultation Report

For this project I consulted three spiritual directors who have experience of working cross culturally and they agreed to answer the following questions.

1. Does the SGM Spiritual Director Formation Program (SDFP) training provide for the needs of directees who have understanding and belief in both Christianity and Maori Spirituality?
2. How can spiritual directors work appropriately in cross cultural situations. What approach or setting is appropriate? What knowledge does a spiritual director need?
3. What skills does the spiritual director need to effectively practise cross cultural spiritual direction?

Two interviewees provided written answers and the third one was interviewed in person. They concentrated their comments on question 2 & 3. The information gathered is collated below.

- Spiritual Directors can deepen their work with people who have Christianity and Maori spirituality central to their belief system by learning as much as they can about both; how they connect, where they are conducive, and where they are not.
- Essentially though, they must listen to the person and their story, because that is what it is all about, listening so that the person themselves direct their journey, and discern within themselves what God is saying or doing.
- In the first place spiritual direction is about a person and their life in the Holy Spirit. So being present to and helping the directee focus on life in the Spirit is primary. THEN the cultural questions may arise, and they will generally provide the questions and indicate the setting, e.g. a directee asked if he could talk about the local river to help him explain, and this allowed him to tap into his spirituality.
- Sometimes people of other Ethnicities choose to go outside their cultural bounds to get another perspective. So we need to be open and careful, always asking questions on our appropriateness. Being able to challenge when appropriate can require a delicate balance, only possible when the relationship has grown into a deep and meaningful one.
- Meditating on some of Jesus' experiences in the Bible could be helpful for the directee, but also has a place in training of spiritual directors. The director needs to know God and Jesus and their love, and that will cross culture too... as we see in Jesus ministry. In each encounter it was primarily directee's faith and then their culture. Spiritual Directors working appropriately is a personal on going growth area for each one. We need to train as much as possible, and learn from our local people, who and what is appropriate.

- To be effective in cross cultural situations requires:
 - All that is necessary for a good director; listening, attentiveness, sensitivity, patience.
 - Letting the person explain according to their culture.
 - Maybe asking if the person wants to have a karakia, or draw or use some symbol from their culture to help them.
 - Some specialised study if the director has a lot of cultural directees.

- To be effective requires the director to be:
 - Willing to be the learner within the spiritual direction sessions.
 - To be able to listen to another's story truly outside of their own story with humility and honesty.
 - Be able to say when we've got it wrong, and to trust God in the sessions, and in the relationship.
 - To be yourself.