CHAPTER 1

INTRODUCTION

This study is about people helping other people. Very few individuals achieve their growth goals, fulfil their obligations, pay their debts or solve personal problems without the assistance of others. Individuals need the assistance of other people in some kind of helping relationship. This study investigates the existing helping relationships among Papua New Guineans studying at the University of New England.

Specifically the study investigates how people are helped towards achieving their personal goals, finding social and community harmony, fulfilling their obligations, working in co-operation with others, achieving a sense of security and belonging in the individual being helped and towards strengthening their capacities for coping with life.

Chapter 1 introduces the reader to the topic of the research; states the problem being investigated; provides the context and some background information on the participants in the study; delineates the philosophical reasons for the significance of this particular study at this time; and outlines the definitions of different terminologies used in the writing.

Statement of the problem

The purpose of the study was to :

(i) identify the types of personal and academic difficulties experienced by Papua New Guineans studying at UNE;

(ii) determine the coping strategies employed by these students in resolving the difficulties they have experienced;

(iii) identify who these students prefer to get help from; and

(iv) identify the characteristics of the students' helpers.

The study investigated issues which related to these purposes, namely:

- what is 'helping' in the Western concept of helping another in crisis?

- what is 'helping' in the traditional societies of PNG?
- what are the differences and similarities in the two concepts of helping?
- what are the desirable qualities of a helper in the village and at work in contemporary PNG as well as while studying at the University of New England?
- what are the coping strategies adopted by PNG students at UNE, when they have a need to resolve difficulties?
- what does a Papua New Guinean perceive 'helping' or 'counselling' to be?

The researcher speculated that a careful examination of the issues involved could provide her with the relevant information to find answers to the task under investigation.

It was anticipated that an analysis of the findings would benefit staff of University of New England in their future plans to improve the counselling and support services provided to Papua New Guineans. It was assumed that findings would also increase awareness in current counsellors of the differences that are needed in dealing with a client coming from a different cultural background. There is some evidence to suggest that helpers should change and adapt skills and techniques to accommodate the cultural and individual differences of a client. For example, Pederson (1990) suggested that some counsellors are culturally encapsulated suggesting that they are living in 'cultural cocoons'. This means they escape the reality of cultural diversity by depending entirely on their own internalised values and assumptions about what is 'right' and 'good' for individuals. To be maximally effective, counsellors need to challenge their beliefs and reorganise old knowledge that no longer fits in the contemporary world of counselling, especially where a counsellor deals with clients from many different cultural backgrounds.

Pederson (1988, 1990) suggests that a counsellor who possesses a multicultural perspective recognises differences in a client's cultural beliefs, values and behaviours and emphasises sensitivity to the client's cultural environment.

Papua New Guinea has faced rapid change in the recent past and the problems created by these changes are numerous. There has been, in the last few years, a certain amount of emphasis on counselling in the schools and tertiary institutions as a means of helping students to accept and adapt to changes taking place in traditional life-style. Contemporary PNG has developed an urban culture that is quite different in attitudes and values from the traditional life-style (Balolci, 1996). The cultural conflicts that arise

from these changes are alarming. Planners and decision makers, especially in Education and other Social Services Departments, have stressed in the last few years the need for counselling to assist people to cope with transitional problems in work places and training institutions.

Counselling programs that have been developed are directly copied from western models (1992 PNG Department of Education Counselling Handbook for Teachers). These programs follow the Rogerian model of counselling and have been based on Western life and culture where the main emphasis is on the individual. These programs have not yet been adapted to suit the collectivistic mentality of the various cultural groups of Melanesian society which constitute the indigenous population of Papua New Guinea. This vital step of adapting from a different set of concepts and ideologies to Papua New Guinean terms is not possible unless one is aware of the existing approaches taken by different cultural groups in Papua New Guinea,

The one-to-one counselling relationships emphasised in the Western form of counselling behind closed doors or in private, goes against many of the cultures in PNG. A male counsellor in secondary schools in PNG would not be allowed to see female clients in many of the individual cultures in PNG. A female counsellor would not be allowed to see a male client alone. For an interview to take place, it must be within the public eye, not behind closed doors where privacy is assured, as is the case in the Western context. Prior knowledge of the client before that person becomes a client of a professional counsellor is not encouraged in the Western form of counselling. In PNG cultures, there **must** be some kind of close relationship between two people before one can feel comfortable to talk about his/her personal difficulties. The points discussed above mention only some of the differences in the forms of counselling between Western and Melanesia cultures.

A helping interview in PNG may take place with good intentions, but people might misinterpret the aim of the private interview. Sexual connotations come into the mind of many people. One can understand the reason for this misunderstanding between the helper and the people. Some cultures specifically dictate who goes to whom when faced with problems. When dealing with personal difficulties a girl takes her problem to another woman and a man takes his problem to another man. Almost all other problems are dealt with communally, and cross-gender helping may be 'tabu' in some traditional societies in PNG.

One of the significant differences between PNG and the concept of helping in the West is that the Western emphasis is on the individual and how that individual can grow towards autonomy and self-actualisation as the client grows towards maturity. In the PNG context, society emphasises the concepts of group responsibility and accountability, as well as social obligations in the extended family culture. This appears to be in contrast to the more individualistic culture of the West.

The Study

This thesis presents the results and a discussion of data obtained in a questionnaire survey undertaken on thirty-five Papua New Guineans studying at the University of New England. Implications of the findings for current practice, and recommendations for further research in the topic area in PNG, are also included.

The participants in the study were living away from their home cultural context and residing in a different cultural context. The study sought to answer the following research questions:

- What are the coping strategies used by PNG students in the new environment?
- Do PNG students bring their own cultural ways or do they resort to the services available to them at the university?
- Is there a synthesis of the two different approaches to produce a third approach?

It is hoped that this study is the beginning of an increased understanding and awareness of the approaches, ways and methods of solving problems, settling disputes, resolving personal conflicts and other difficulties faced by Papua New Guineans studying at UNE.

Context of the problem (background information)

The study emerged as a result of the researcher's interest in exploring and identifying the personal and academic experiences of Papua New Guineans, studying away from home at an overseas university, such as UNE. The study hoped to establish whether the coping strategies employed by these students are:

(1) directly resulting from the culture each participant grew up in;

(2) the result of the support services available to them at UNE; or

(3) comes about as the result of the learning of new skills, attitudes and cultural awareness acquirec during the program of study away from the home environment.

Students in the study are from one country only. However, it should not be assumed that each participant came from a homogenous cultural and social environment. The following descriptions of the changes the country is going through provides the reader with relevant information, experience and perspective that is necessary to get a better picture of the students, where the students are coming from and the enormous amount of responsibility each educated Papua New Guinean is expected to bear when s/he returns to PNG.

The Papua New Guineans at UNE in the study

The Papua New Guineans in this study are students who are studying at UNE. These students are the educational elite of the country's population. They represent only thirty-five of the over 800 ethnic groups in PNG. These students, when they are back in PNG, are expected to have answers to many of the problems mentioned above. These students when they graduate, will be expected to lead in the management and planning of the country's economy, education and have input into other developmental agencies such as the non-government organisations.

This study is important in that it seeks to establish the methods used by highly trained Papua New Guineans at UNE in handling their own personal and work-related problems since the society expects a great deal from them. The skills acquired at UNE to solve problems are a foundation laid in preparation for other difficulties they may encounter back in PNG, at work or in each cultural community.

The size of the population sample is sufficient to investigate the research questions asked in this study, which focuses on Papua New Guineans. Thus, it is not intended to make specific comparisons or predictions with other Papua New Guineans in other Universities and their unique situations. However, it is possible to assume that comparative generalisations may be tentatively drawn.

Most of the students in the study, while they are temporarily residing in Australia, come to stay for two to four years, depending on their length of study program. They come from a background similar to that described in detail in Chapter 2 and are influenced by extended families and relatives, and are separated from the culture in which they grew up. Anecdotal evidence suggests that many of the students face difficulties of varying degrees, ranging across financial, family, marital problems, adjustments to a new culture, personal conflicts, pressure from study, loneliness and other social relationship problems among themselves. Sometimes relationship problems occur with other international students and the local community. Events taking place back in their society, (for instance, family deaths), also have an effect on the student. All these problems have the potential for affecting an persons' academic performance and the quality of their relationship with a close one or other acquaintances among the Papua New Guineans.

Significance of the study

The difficulties faced by Papua New Guineans at UNE are dealt with in various ways. The majority of students have learned to cope somehow and successfully complete their study program. This study is significant in that it endeavoured to discover the methods and approaches students have used to cope with the many pressures described in the study.

The University of New England provides ar on-campus formal counselling service which the students can choose to go and get help from if they so desire. The counsellors are formally trained, University educated and professionally accredited and have accumulated a wealth of experience in counselling not only at UNE but in other situations in the community and/or in other tertiary Institutions in Australia and in other countries. Counsellors have specialisec skills in their area of interest, following different schools of thought in counselling and psychotherapy. The following paragraph describes the main schools of thought in counselling in the Western tradition.

For a long time in Western countries, including Australia, the major traditional helping forces have been one of the following: psycho-dynamic, existential-humanistic and cognitive-behavioural theories. An additional recent arrival, sometimes called the 'fourth force' in the field of counselling is 'multicultural' counselling and therapy (MCT). The psycho-dynamic approach puts emphasis on the unconscious forces of the individual. Freud (the founder of the theory) talks about sex as the primary

motivational force behind human needs and actions. Adler emphasises competency and superiority in the person as the primary motivational force behind human needs and actions. Erikson's psychosocial polarity emphasises positive and negative drive at each developmental stage.

The existential-humanistic ideologists emphasise the individual's capacity for achieving one's own decision and the fulfilment of one's own direction in life. Maslow emphasised the need to reach self-actualisation in the hierarchy of needs in the individual while Frankl added to Maslow's hierarchy of needs and emphasises the need for meaning in life.

The cognitive-behavioural theory puts emphasis on thought and action which is manifested in empowerment of the thought, choice and action in the person. In other words, human behaviour and action is reduced to 'thought and action'. One must change the thought pattern to think and behave differently for a better future. In addition, recent developments in this theoretical position emphasise the role of choice in action.

The philosophies of counselling briefly discussed above were derived from the Western culture which is based on an individualistic ethos. However, there is a need to cope with an increasingly ethnically diverse population. The techniques used in the West are not necessarily the most appropriate for every culture. North Americans have faced this problem for some time. However Australia is relatively new to counselling and to incorporating ethnic and racial differences.

Multicultural counselling allows for culturally different and diverse concepts involving the collective values of many cultures. Multicultural counselling and therapy seeks to integrate and modify with a greater cultural frame of reference the psycho-dynamic, existential-humanistic and cognitive-behavioural philosophies described earlier as part of its world view. The principles of family therapy or system therapy are considered most important in multicultural counselling. The individual and family have their foundation based in the culture. The counsellor needs to approach counselling with multicultural awareness. One has to be conscious about ethnicity, race and gender issues which need to take a central place in the helping process.

The researcher has developed an understanding of the Western model of helping philosophies, during foundation courses taken in an earlier degree. It was appreciated that the concepts emphasised in the helping philosophies which have been studied are mainly focused on the individualistic culture of the West, although some theories such as the Adlerian theory is based on social context, the family. There is a definite need to

continue to raise awareness and develop and identify techniques that are useful to a client from different cultural backgrounds. In other words, persons have their own views of the world. Ivey, Ivey and Morgan (1993) suggested that the way one makes sense of things depends on one's way of making meaning in the world. Since we are influenced by multicultural factors, all persons must be respected and accepted for their differences. Therefore a counselling process must take into account all these differences and develop a sensitivity to the needs of different clients.

The traditional philosophies of counselling (psycho-dynamic, existential-humanistic and cognitive-behavioural) are beginning to be looked at carefully by multi-cultural therapists, to determine their usefulness in cross-cultural counselling. What skills and techniques are useful universally? How do cultural differences affect traditional counselling philosophies, techniques and approaches? Is there a new view of counselling and therapy that respects and builds on the past but focuses on building new frameworks for a multicultural approach to the helping process? Ivey & Ivey & Morgan (1993) state that the field of multicultural counselling is coming to a realisation that the present theories are limited by lack of awareness of multicultural and gender issues.

Hogrefe (1985) adds to this view by saying multiculturalism attempts to foster a society in which our similarities and differences are accepted and respected. Pederson (1990) believes that the increased focus on cultural diversity is the most important development in contemporary counselling.

Having said all the above on traditional helping forces in PNG and multicultural counselling and therapy in the Western context, this thesis concentrates on the process philosophies of helping with specific reference to Egan's (1994) and Brammer's (1993) models of the helping process. The Western helping process model emphasises empowerment of the individual in the three steps below to directly sort out the client's life for him/her. The three steps of the process model are to: (1) identify the problem (2) identify and articulate a preferred scenario and, (3) determine how to get to the preferred scenario.

PNG traditional culture in many ways disempowers individuals. The individual's power of directing his/her own life and making one's own decisions is taken away. Most often, decisions are made for the individual. Obedience and respect is demanded from the individual. The traditional Melanesian approach is: "Don't question, accept because I know what is best for you". To sum up what has been said so far, the most important

concept emphasised in the West is "individualism" while PNG cultures puts emphasis on "collectivism". There are significant differences in the way approaches are taken to helping processes in the West and in PNG.

This study aims to make an additional significant contribution towards this new field of multicultural counselling. Further, it attempts to raise awareness about dealing with the culturally different—the Papua New Guineans in this case—in the counselling process.

Another important reason why this study is significant is that the 'helping processes' in Papua New Guinea have not been looked at in the past. There is no literature on helping in the PNG context and, in this aspect, this study is breaking new ground. Therefore this makes the need to carry out this study even more pressing.

Participants in this study came from different ethnic and cultural groups, with their different customs, attitudes and languages. It is possible to identify some of the differences in the ways in which each group conducts its helping processes. These differences appear in the answers provided by individuals in their responses to the questionnaire and from some post-collection interviews. However, caution needs to be exercised because individual differences will appear within any one cultural group which are not necessarily linked to the culture. The question one should probably ask is: 'Is there a common way of handling problems?'

Definitions of the terms used in the study

In this study the terms 'counselling' and 'helping' will be used interchangeably because, generally, they are considered to be similar processes. The term 'helpee' refers to the client. The term 'counsellor' or 'helper' refers to the person who is executing the helping processes.

The term 'helping' can be difficult to describe and define because it has such an individualistic meaning. The helpers would have their own reasons for helping. Brammer suggests that 'help' means different things to different people in various subcultures. In most cultures, helping functions are unobtrusive acts performed in informal settings such as families (Brammer, 1993). "One's concept of helpfulness must be placed in a cultural framework and must take into account the special meanings and unique language associated with it ..." (p.9). Brammer says that, in some contexts, helping is direct assistance or giving information. In other situations, one needs to

consult on the kinds of help that are appropriate. After saying this, Brammer (1993) gives his definition of helping as:

> ... the sequence of events and their meaning to the helpee. It has two simple phases—building a relationship and facilitating positive action. The helper uses understanding and supporting skills to develop this relationship. Process decision and action skills become important in the second phase.

What is counselling in the Australian context? The following are definitions from some authors in the West who define professional counselling as a relationship. It is a ...

> process in which a trained counsellor helps an individual, groups of individuals, or family members gain self-understanding and understanding of others in order to solve problems more effectively and resolve conflicts in everyday living. This process involves a professional relationship in which counsellors and clients jointly participate in problem resolution for the client. Therefore, both the experience and personal qualities of the counsellor and the characteristics and motivation of the client contribute to the degree of client change.
>
> (UNE Counselling Techniques Handbook, 1997, p. 27)

Egan (1994, p 5) writes that counselling is based on the needs of the clients. It is helping persons to manage their lives more efficiently by helping them to explore unused opportunities to make changes in their lives for a better future. The researcher has come to realise that 'counselling can mean to an Australian, the helping of another individual to help himself or herself, by encouraging self-autonomy and generating freedom for eventual self-actualisation. Counselling involves promoting change, learning how to communicate clearly and unambiguously, and learning an effective way of solving problems.

Most experts in the field of counselling and psychotherapy agree that ...

> counselling and psychotherapy differ in terms of [the] severity of the client's problems. Counselling emphasises short-term processes, healthy growth, rational planning, decision making and situational pressures occurring in the present. Psychotherapy puts its emphasis on pathological problems or more serious inner emotional problems that require reconstruction of the personality in a long-term process. [Furthermore, many experts believe] that there is considerable overlap [...], so that in some circumstances the terms counselling and psychotherapy can be used interchangeably (Brammer & Shostrom, 1982; Hansen, Stevic & Warner, 1986; Ivey & Simek-Downing, 1980).
>
> (UNE Techniques of Counselling Handbook 1997, p. 28)

The term *wantok* is used here to mean 'one language' or one *tok-ples*. It refers to somebody from the same place or language group. Every Papua New Guinean has many wantoks and is enmeshed in a web of mutual obligations with them. When the term is used loosely, in a context among friends or acquaintances, wantok is another word for friend. Each Papua New Guinean has one tok-ples — a language group and clan into which one is born. This reference group is of critical importance in the life and death of every individual who has links to traditional culture.

The Papua New Guinea Students' Association is described throughout by its acronym PNGSA.

Overview of the Thesis

Chapter 2 gives an overview of the physical, social and political environment which characterises the rich variety in Melanesian culture reflected in PNG students undertaking study at UNE. This provides a context against which the detail of this study may be considered. Chapter 3 is a literature review. This chapter discusses what others have said about helping in general and reviews theories of helping in formal counselling that have had a tremendous amount of influence.

Chapter 4 discusses the methodology, and the instruments used to gather the data required.

The analysis of the data is presented in Chapter 5 and the findings are discussed in the Chapter 6.

Chapter 7 contains a summary with recommendations and implications arising from the findings of the study.

CHAPTER 2

PHYSICAL, SOCIAL AND POLITICAL CONTEXT OF PAPUA NEW GUINEA

When one discusses the social and cultural environment of PNG, one cannot help talking about the complexity of the physical environment, which has contributed to the development of many hundreds of languages and different cultures because communication was, and still is, difficult between the different cultural groups of people. PNG is known for its complex and diverse natural environment. The country has a complex system of mountain ranges which traverse north-west to south-east on the mainland at an average height of 3,000 metres, with some peaks considerably higher. Mountains on the outlying islands rise to about 2,000 metres. The valleys between the main ridges are often deep, sometimes narrow with white-water rivers like the Mongi or Kuat, others broad and habitable like the Waghi, Sepik and Asaro.

PNG's fragmentary communal units show diversity in community organisations which, in their own right, are political systems. This contributes to a lack of national unity. Some people say this lack of national unity comprises two sides of the same coin. Diversity leads to lack of national consciousness, lack of national consciousness lead to diversity. This is not surprising given PNG's geographical diversity, fragmentation of many small and large tribes, and large number of different languages. The task of teaching people to be nationally conscious, that they belong not only to a clan but also to a country, is an extremely difficult task facing the country's successive governments and its public service and non-government organisations.

To date, provision and maintenance of roads and services to the communities for economic development and other social services has been very challenging. The country's difficult terrain is only one of the reasons for neglect in the government's basic and essential services to the populace in rural and remote areas of the country. Additional reasons include shortage of funds, mismanagement of funds through inexperience and lack of properly trained managers in management positions. Perhaps it could be added that leaders at the government level lack vision, education, experience and often the know-how for effective leadership. Absence of continuity in planned projects by successive governments is a major constraint to the country's progress and development. Not long ago, the country's numerous provincial governments were seen as over-governing for a small developing country with a population of only four million people. The country had to maintain many Provincial governments until recently when

the last National government decided to abolish the Provincial Legislatures, only to replace them with yet another system, this time with National Government members as the Governors of each province. One can continue to ask questions such as 'Have we really changed from the previous system or is it a change in name only?'

The climate of PNG makes communication and transportation of goods and services difficult. The need for constant maintenance of the few sealed roads which are regularly destroyed by either landslide or floods is an example of the challenges caused by the climatic conditions.

The approximately 800 ethnic groups speaking 819 different languages exhibit the diversity and vibrancy of the country's population. The many languages not only makes it difficult for communication among the various ethnic groups but adds to the difficulty of identifying one common language originating from PNG itself, that every Papua New Guinean can communicate through at the national level. The adoption of foreign languages, English and Pidgin, poses additional flaws. The challenges facing the country's population in their endeavour to learn everything in another language is a constraint in the country's progress. In the process, the country's most sacred aspects of the people's culture are misinterpreted, taken shallowly, or forgotten. To date, there is no 'core' culture at the national level which Papua New Guinea can use as a basis for future development and survival of the other minority cultures in the country.

Rapid population growth has added another dimension to this outlook. The 1992 publication of the 1990 National Census showed the population to be 4,056,000 with an estimated annual growth rate of 2.3 per cent. These census figures imply a doubling time of thirty years, with 42 per cent of the population under 15 years of age. PNG has a relatively young population. Population growth is most noticeable in urban areas where unemployment is on the rise and law and order problems prevail. PNG's urban population is expanding rapidly even though it currently constitutes only 16 per cent of the total population. In other words, PNG's population is predominantly rural and village-based. This has implications for policy and planning at Government level.

There is a mismatch between population growth and economic prosperity. PNG's progress into the Western cash economy is hampered by the fact that about 85% of the population is still engaged in subsistence agriculture with only a marginal connection with the cash economy (1990 National census).

PNG's development in the political context hasn't followed the precedence of some other countries. Many countries such as Kenya and Tanzania in Africa and PNG's neighbour Indonesia (West Papua/Irian Jaya) have experienced a quest for political power which led to the overthrow of colonialism. PNG was given political power by the former Colonial Government. There was no bloodshed and no struggle whatsoever for political independence. However, some regrets have been noted. It is the author's perception that many Papua New Guineans believe that PNG was not ready to responsibly manage its own affairs at the time of Independence and is still not ready, twenty-two years after Independence. An alternative point of view is that Independence was timely but the problem lies with the nation's leaders and the political system PNG has adopted to run the nation's affairs. Still, many believe that PNG's education system is inappropriate for Papua New Guinea's development. Some believe that the country is looking too much to the West as a model for development and progress and totally neglects PNG's home-grown models of development. One participant in this study described this form of development based on the Western concept of development as "... *it is like wearing an over-sized coat that doesn't fit because the coat is not made to fit the person wearing the coat.* " The argument for and against Independence continues to this day.

PNG resembles many other countries ir their inheritance of the Westminster-style Parliament and democratic institutions from the colonial period. In addition, PNG portrays idiosyncrasies in its own styles of government. These styles expand and flourish but there are constant constraints on the development and progress of the country. An example might be of a National parliamentarian from the Highlands working for his people. The *big man* provides for his people and shares his accumulation of wealth. He brings back what he can to his people and he is expected to do so. In parliament, he tries his best to get his share of the national budget in terms of funds for projects and actual funds to hand out to his people in return for the votes given to him. The concept is one of '***I give to you now and you return it when you are in parliament.***' Many parliamentarians forget that they are national leaders. Leaders are automatically bound by these obligations to their voters. This style is more evident with the Highlanders than those who originate from the coastal areas, although aspects of comparable instances prevail in other cultural groups.

The trend continues to rise when government policy objectives, strategies and implementation capacities are distorted and misdirected for political gains. The unnecessary creation and offering of political portfolios are examples. There are many other examples of instability and inconsistency in government policy and

implementation which continues to have an effect on the process of policy formulation and planning, while the population continue to pay the price of the lack of strategic planning at the government level. Agricultural products such as rice, and other commodities, which can be produced and processed locally are imported.

Whilst corruption at the political level continues, Standish (1995, in Ahai, 1996) also singled out the prevalence in the public service of tribal and ethnic loyalties as the cause of poor performance in the management of the country's development. The traditional redistribution system of *wantokism* involving obligation tracing through one's origin and language group is a clear manifestation of traditional loyalty and ethnicisim in practice. This wantok system is predominant in the community, though its effects have escalated high up in the public service and the government. As individual interest overrides national interest in this system, national consciousness is diminishing while diversity increases. The uniting factor seems to be in the national languages spoken by more than 50 per cent of the population, that is English and Pidgin. Motu is the third national language but it is spoken only by people living in the Papuan region. Even among the Papuans themselves, not every one speaks Motu. Similarly not everyone speaks English and Pidgin.

Most Papua New Guineans (84.6%) live in rural-traditional villages in clan groups on the clan land (Census, 1990). Each individual villager belongs to a clan. A clan is made up of blood relatives and marriage within the clan is strictly prohibited. Each clan has leaders and elders who often make decisions for major events or help solve major conflicts either in the clan or outside the clan. Each clan member is strongly obligated to each other and should always be supportive of other members with needs.

Many social changes are taking place in the clan system. Changes are more evident in the villages near the fringe of the towns and cities than others in the remotest parts of PNG. Many villagers leave their villages in search of employment, education and training in the urban areas of PNG. The participants in the present study are some of those villagers who have left their village because of education and employment. They have resided in the urban centres of PNG wherever there were job opportunities for them.

The following is a brief description of the women's place in patrilineal societies. Women in patrilineal societies have very low status and are treated almost like slaves to the clan. Women are seen as the property of men because men have paid a price in terms of 'bride price'. Bride prices exceed K100,000 in some parts of PNG. These women are

expected to produce children—especially sons—to continue the family name and eventually increase the number of males in the clan. A married woman has to produce sons. If she doesn't, it is regarded as her fault. Her husband is pressured by clansmen to marry a second wife and maybe a third wife until he is satisfied with the number of sons that he has produced. In the highlands region, the woman is expected to work hard in the garden and grow as much produce as she can and raise as many pigs as she can. The increase in the wealth and status of the husband is often dependent on the wife or wives. Sometimes competitions among the women are maliciously savage when each tries to get to the top in name and recognition among the women folk in the clan situation. The male members of the clan are the landowners, leaders and decision makers. Women get married into the clan and submit to the demands and expectations of the clan and the husband. The woman often has no say in any major happenings in the village except maybe at her own family level but even then her husband has the final say on any matter.

These patrilineal societies are located in the Highlands region, the New Guinea mainland called the Momase region and the Papuan region. Siassi Island in the Morobe province has a mixture of patrilineal and matrilineal society.

In **matrilineal** societies of Papua New Guinea women are given high status as landowners, decision makers and leaders while women in **patrilineal** societies suffer the consequences of having men as leaders, landowners, and decision makers. Matrilineal societies are found in New Guinea Islands (New Ireland, East New Britain, West New Britain, North Solomons) and Milne Bay province.

The Seventh Point of the Eight-Point Plan of the National Government in Papua New Guinea reiterates **equal** participation and opportunities for both men and women in the nation's development. In reality, this development has been slow in coming for many women in the country. The main hindrance seems to be in the attitudes of the male folk in decision making bodies. In addition, women are generally not given the opportunity to excel in the different professions. This situation is evident in the National Education Department of Papua New Guinea. To this day, there are no women Assistant Secretaries much less a Superintendent in the managerial levels of the Department.

Demographic Information on the participants

The study consisted of 25 males (71.4%) and 10 females (28.6%) indicating that male participants are in the majority in the study. The unequal distribution in terms of gender is a reflection of the education situation in Papua New Guinea. In Papua New

Guinea there is a lower female enrolment from the early primary level onward. Very few females continue on to secondary education and fewer still reach tertiary level and eventually go into the workforce with that level of education. As a result there are very few professional women in managerial positions in Government Departments, Statutory Organisations and private companies. More women enter the workforce with a lower level of education but that section of the workforce is also dominated by men.

There has been an increase in enrolment of females in the different levels of education in the last 30 years while male enrolment, although predominant, has stayed the same.

Table 2.0 Demographic Information

LEVEL OF EDUCATION	MALE	FEMALE
Primary Education	237,662	179,559
Secondary	681,755	32,621
Senior Secondary	9,900	2,749
University Degree	4,002	618
Other Tertiary Educ.	33,943	14,006

The table shows the current educational status of the population by sex according to 1990 Census (National Statistics Office Port Moresby).

The reasons for this situation are complicated. Briefly, cultural views on the role of women play a major part in the decisions made concerning the development and advancement of women in Papua New Guinea. Culturally, less emphasis is placed on the advancement of women in the traditional village, which carries over into contemporary Papua New Guinea society.

Representativeness of the population in this study

The 35 participants in this study represent 15 of the 20 Provinces in PNG and 35 of its 800 cultural and ethnic groups.

The country is divided into four geographical regions and students representing each region are shown in percentages. These are:

- Highlands Regions (32%)
- Momase Regions (New Guinea mainland) (17%)
- New Guinea Islands (27%)
- The Papua Region (24%)

The disadvantaged provinces in terms of infrastructure, education, human resources development and generally all other areas of development are Sandaun, Southern Highlands, the Western and Gulf provinces. The AusAID policy is to give priority to those disadvantaged provinces but the number of students selected from these provinces represent 9% of the total in this study, namely (3% Western, 3% Southern Highlands, 3% Milne Bay, 0% for Sandaun and Gulf). Of the 9% of participants from these disadvantaged provinces, there was only one female participant. The AusAID scholarship policy of giving priority to women from the disadvantaged provinces is also not reflected in the study, [AusAID's policy is to give an **equal** number of scholarships to men and women].

Rural-Urban Drift in recent years

Unlike the situation in many Western countries, such as Australia, all Papua New Guineans own land and call the village from which they come their permanent home. Since the growth of cities and towns in PNG, many changes have taken place. Rural-Urban drift has been on the increase in the last three to four decades. Many villagers are drifting into the towns seeking employment, education and training opportunities and searching for a new life, different from the village life. Papua New Guinea is one of the fast-changing countries in the world in terms of people shifting from a traditional village lifestyle to an urban lifestyle.

According to the 1990 Census, internal migration has increased nearly 3.64 times from about 115,000 in 1966 to about 417,000 in 1990. The map of Papua New Guinea presented in Appendix II shows the pattern of permanent migration based on information obtained from the Census. It shows that NCD, Western Highlands, West New Britain, Morobe and East New Britain Provinces were the principal 'in-migration' provinces while Chimbu, East Sepik, Eastern Highlands, Enga and Gulf were principal 'out-migration' provinces (1990 Census).

The majority of the migrants are young people and adults in the 15-59 age-range of who were in pursuit of education and work in places other than their province of birth. Of the National citizen population, 54% fell in the 15-59 age group, while in the migrant population 71% fell in the 15-59 age group. This means that a large number of adults of working age are moving from isolated and disadvantaged areas to more populated areas or areas where work is more readily available in the cash economy (1990 Census).

One can generally group the drifters into three basic groups:

(a) non-skilled,
(b) semi-skilled, and
(c) skilled professionals.

The lifestyles of these three groups of people in the cities and towns differ significantly.

The non-skilled are straight from the village with no skills suitable for finding employment in the modern economic sector (McClymont, 1975 in Ryan, 1996, pp. 321-322). The skills these individuals bring with them are more appropriate for village life. Many of these people become 'squatters' on the fringes of the towns and cities, often living off the towns by illegal means (crime, stealing, prostitution, etc) in order to survive. Depending on the provinces where the migrants are residing, these groups may make up a labour workforce such as those working in the coffee plantations in the Western Highlands and oil palm plantations in West New Britain.

The semi-skilled are those who have some education, usually between Grade 6 and 12 but haven't been successful in getting into a training institution due to the lack of space and high fees. Their parents and relatives have not been able to meet the educational expenses which would allow their entry into a tertiary field. These groups drift into towns and cities hoping to find jobs, and sometimes enter one of the private training institutions in the cities. Problems facing these groups are unemployment, lack of food, and inadequate accommodation. Many end up in crowded squatter settlements, where one

is forced to be parasitic on the city or town using illegal means to survive. This poses significant physical town planning and management problems in addition to the numerous social problems in the urban centres.

The professionally skilled Papua New Guineans may find a well-paid job with good housing and might own a car. The spouse is usually educated and employed and so there is a comparatively high disposable income in the family. The children may be sent to private National Schools or to International Schools or boarding schools in Australia or New Zealand. Due to work commitments, a professionally skilled Papua New Guinean's traditional village may be visited once every two to three years and that individual's children would have been born and bred in the city or town of residence.

Rural-Urban drift is a serious problem in PNG cities and towns. The 35 participants in this study are professionals through their training and qualifications and the jobs they perform. The reason for being in an urban centre is their employment. Their traditional cultures, customs and habits are perceived by villagers to have undergone a tremendous amount of change as compared to their parents who may be still leading full traditional lifestyles.

CHAPTER 3

LITERATURE REVIEW

Introduction

The purpose of this chapter is to:

(1) examine the **concept of helping** in Western society and in the traditional societies of PNG.

The discussion includes the goals of helping, universality of helping, the personal qualities of the helper, skills employed by the helper, the meaning of helping, its potentials and its pitfalls. The process of helping is described here as well as the conditions that facilitate the helpee growth.

The two types of helping that are available to people are introduced here. They include structured helping which is termed formal counselling and unstructured helping which is informal helping in the family, amongst peer group members, and self-help groups, as well as among friends and relatives.

(2) examine the most common **philosophies of counselling,** developed in the West and their influence on the world. All philosophies discussed in this chapter fall under three major forces of helping: psycho-dynamic which stems from Freudian psychoanalytic theory; existential-humanistic largely based on Rogers' person-centred approach; and the cognitive-behavioural philosophies of counselling initiated by Bandura.

Recently developed theories which have been influential in the contemporary helping process are examined. These include eclectic (integrated) helping, family systems, multicultural (cross-cultural) theories of helping.

The emphasis throughout this review will be on the contributions these theories have made to the understanding of multicultural counselling, its limitations and the practicality of using the theories in other cultures. The usefulness of the techniques in another cultures when dealing with someone from a different cultural background to the helper, is also briefly examined.

The concept of helping

Helping is a difficult process to describe because it has such an individualised meaning. Helping has different meanings for people in various cultures and subcultures (Brammer, 1993 p. 2). It is essential to understand the numerous meanings placed on helping because persons have either work, community/clan, or family responsibilities that demand helping relationships in their lives.

Helping can be giving direct assistance or giving information in some context (Brammer, 1993, p. 2). In other instances, just the fact of being available for someone in deep distress and for that person to know that they are not alone in facing their problems is also considered helping.

Help consists of providing conditions for helpees to meet their needs. Help varies from strong physical intervention, such as averting a suicide, to subtle emotional support, such as counselling for finding a new job (Brammer, 1991). The kind and amount of help given depends on the needs and cultural expectations of the helpee.

Reasons for helping

Many people become clients because they are involved in problem situations they are not handling well. Some people come for help because they want to do something more constructive with their lives. These people need to manage their problems in living more effectively (Egan, 1994). Brammer (1993) asserts that helping another being is basically a process of enabling that person to grow in the direction that person chooses, to solve problems, and to face crises with some hope of influencing the outcome. The central idea of helping is "facilitating growth" in the individual (p.5). Some seek help because there is a disruption in their daily routine of life or there may be a disturbance of some sort in their mental state and there is a need to return to normal or learn to use different techniques to deal with problems.

The goals of helping

The goal of helping must be based on the needs of the client. There are two basic goals: one relates to clients managing their lives more effectively and the other relates to clients' general ability to manage problems and develop opportunities (Egan, 1994). Krumboltz (1966) suggested three major goals of counselling. They are to: facilitate decision making; prevent problems; and remediate problems. Jordan, Myers, Layton, and Morgan (1968) divided counselling goals into three areas: educative/development, preventive, and remedial/rehabilitative. These goals are described in the definition of counselling psychology by the Education and Training Committee of Division 17 (1984) of the American Psychological Association. The committee described counselling psychology as:

> a psychological speciality in which practitioners help others improve their well-being, alleviate their distress, resolve their crises, and increase their ability to solve problems and make decisions. Counselling psychologists enable and facilitate psychological growth and development by helping others better use existing resources and skills, or by guiding them in developing new ways to help themselves. (p.1)

The researcher argues that if one accepts Krumboltz's facilitation of decision making and if Jordan's educative/development can be classified under the goal of preventing problems, then the goals of all counselling can then be conceptualised as a continuum ranging from remediation and prevention of problems to developing choice and opening up new opportunities.

The issue of who should initiate the goals was addressed by different psychotherapists. Rogers (1957) advised that the setting or initiation goals should be left to the client. Kinizie (1972) reinforced this view by asserting that goals of helping "will primarily be determined by the patient himself and by his culture" (p.226). Krumboltz, (1966) and others also support this view by saying that the client is the person who determines the goal of counselling.

In a traditional society in PNG the goals of helping are examined at different levels. At the family level, each family member has a duty to help another family member. It is an obligation to help one another which in turn breeds a sense of responsibility for each other, for security and for a spirit of cooperation and harmony.

At the clan level, each member is expected to contribute towards communal functions. Each family in the clan feels obligated to contribute to the peace and harmony in the village, for cooperation and accountability to each other. Major burdens such as organising important *moka* ceremonies in the highlands of PNG, are a shared responsibility. Because everyone cooperates, the problem is solved. Individuals are not left alone to face problems.

Qualities of a helper

The helper himself or herself, is seen as the most important instrument in a helping relationship in formal helping, where the service is available to any one in the community. A helper in formal settings in Urban centres and in Western countries must have the personality to be effective in the job of helping clients from different backgrounds and occupations. Carl Rogers, in his person-centred philosophy of helping, discusses the qualities of being genuine, and non-judgmental and of providing unconditional positive regard for the client. These are essential qualities for helpers.

The trend today is toward stressing the beliefs and behaviours of the helper (Corey, 1991). Much of the literature on counselling also stresses the helpers' ability to look at, understand and accept their 'own self' as well as the self of the other person. It is stressed that it is the quality of the client–helper relationship that seems to best facilitate growth in both parties in the relationship. The heart of counselling lies in the development of the relationship between counsellor and client and the emergence of a working consensus between them.

Helper Quality in the PNG traditional context

In most traditional societies, the qualities of 'hospitality and generosity' and 'being available' are given more importance than any other personal qualities.

People from many cultures in PNG seek help from a person if that person is hospitable, kind and generous. Hospitality and generosity means being available at the guest's service and to discuss problems at any time. Relatives may visit another relative at home or work place to discuss their concerns. The hosts greet them and food and drinks are always provided on the spot. One must put aside other appointments and tasks for

the day. One gives complete and undivided attention to the guest at the house for as long as the guest stays, which could be some hours, may be days or even weeks. Sometimes they decide to stay for the night and usually the host is not told whether they intend to stay or not. The host may put on a *bikpela kaikai* (special dinner) for them in the beginning and maybe also at the end of their stay. There may be gifts in terms of cash, clothes, jewellery items or food given to the visitor as a gesture of friendship. The same hospitality is returned to the other later, if ever a return meeting takes place.

A helper in some traditional societies in PNG may not have the desired personal qualities for the extended family members to approach him/her for help. In some societies, personal qualities are even de-emphasised and relatives can approach another relative for help any time they are faced with difficulties. The stress is more on the role one has to play, depending on one's gender, age, status in the community, wealth and leadership qualities as well as how one represents one's people (clan) in the eyes of the public. It is not necessary to be a most understanding person to help another in the clan. As stated earlier, people are obligated to each other and therefore feel obliged to help whenever the need arises. Care must be taken when help is extended outside the family or the clan, unless the person in trouble is known to one and is a friend, for instance through work.

People in PNG cultures believe that one person can cause another to die or become sick through poison, sorcery and other magical powers. If a person from another clan, comes to another's aid, the help, with all its good intention, can be misinterpreted and arouse suspicions among the other's clan. The worst case is where, for example, the person helped dies or gets sick and the cause is totally unrelated to the good deed done. The helping clan may be accused of poisoning the dead person. Enormous compensation may be demanded.

Types of helping

The idea of helping in the formal sense (counselling) is largely an American middle-class concept. Formal counselling has been adopted and adapted by many other countries and cultural groups in the contemporary world as people have begun to move away from their familiar environments and family support and from other informal helping networks. Formal counselling became available for people who felt they need expert

specialised counselling, which was not readily available to them in the existing informal helping network among friends and self-help groups in the community.

However, as people began to make new friends in their different locations and establish permanent relationships with people from different cultures or families, informal helping became the major form of helping in the world, as people tried to live and get along with each other in contemporary society. In much of the world, professional counselling is only available to the economic and social elite (Drapela, 1977). Psychological help to other segments of the population is supplied through informal networks of family and friends (Brammer, 1978).

Professionalisation of helpers in Western society came about as a result of the realisation that helpers needed to be especially equipped to assist others to solve their problems. As a result of professionalisation, a whole new substructure of special terminology, organisations, credentials, status levels, and ethical codes came about (Brammer, 1993, p. 5).

Helping Process

The helping process takes place in a relationship. In an informal relationship, the process grows naturally out of social patterns already established, for instance, in a family or clan, and therefore there is no need for formalities or rituals. People are obligated to each other. Within a formal context, this relationship takes the form of an interview in a structured helping situation which usually involves two people.

A helping process in any society should have three stages which need to be worked through to rectify and find a lasting solution to the problem. However, there may be different approaches to the issue and there may be some differences in the way solutions to the problems are found. The stages must include (i) identifying the problem (ii) locating a strategy to address the problem (iii) working on a solution to the problem.

According to Brammer (1993, p.4) the helping process has two phases:

(i) building relationships; and (ii) facilitating positive action. The term 'process' refers to the sequence of events and the meaning to the participants. During the two phases of the helping process, the helper in a formal helping setting uses different skills at each stage in the process. Initially, understanding and supporting skills are

important in developing the relationship. Brammer describes 8 stages in the helping process in the two basic phases — relationship and action. These stages are not always in the exact sequence nor is each stage always present in the helping process. In facilitating positive action, the problem is examined, alternatives are explored, goals are formulated and strategies planned. The last stage is concerned with terminating the relationship and evaluating the outcome.

Egan (1994 pp. 22-40) talks about having three stages in his problem solving model. In the three stages, there are nine structural features that must be considered in solving a difficulty. Stage one is reviewing the problem situation, clarifying and challenging blind spots and searching for leverage. The next stage is concerned with developing the preferred scenario which is exploring the different possibilities open to the client, translating those possibilities into viable goals and encouraging the client to make some commitment to a program of constructive change. The last stage has to do with how to reach a resolution to the problem. The client and helper brainstorm strategies for action and they choose the best strategies to act and then turn those strategies into a plan.

Some theorists put emphasis on relationship building as the crucial factor for an effective helping process to take place (Gaston, 1990; Grencavage & Norcross, 1990) even though not all theorists agree on the reasons for the 'relationship building'. Some put emphasis on the relationship itself (Bailey, Wood & Nava, 1992; Kahn, 1990); others emphasise the work that is done through the relationship (Reandeau & Wampold, 1991); and there are still others who stress the outcomes achieved through the relationship (Horrath & Symonds, 1991). Patterson (1985) makes the relationship itself central to any helping process. He says that counselling and psychotherapy is an interpersonal relationship (p.3).

Generally speaking, in Papua New Guinea some form of action is taken first before a solution is found to the problem. Whatever the action is, it gives temporary relief to the person(s) affected but may cause different problems for other people. (Note: Papua New Guineans usually deal with relationship problems through a third party. Most of them would not deal directly with the person.). The following example uses a relationship problem to illustrate the points that have been made above.

Steps taken are:

(a) Persons affected talk to close friends and relatives about the difficulties facing them. The persons feel relieved about expressing their concerns, their hurts and disappointments.

(b) The persons may go and tell other friends and supporters. In most cases the discussion may turn out to be negative, often denigrating the third party. Sometimes the emotions may be high among the supporters and friends of the owner of the problem. Some may even feel that the problem is targeted at the clan and the rest of its members and may decide to take action at the clan level.

(c) Then, eventually there is enough support mounted to either confront the others or continue to spread the story to others. There may be physical confrontation or fighting may flare up between the two opposing groups.

(d) The leaders come together and discuss the problem and begin peace-making negotiations if the issue is serious enough to warrant their attention. In some parts of the Highlands, peace-making process negotiations may take place at the clan's ceremonial ground. In Manus Province the peace talk would take place in the *boi haus* or men's house. (Women are prohibited from the *boi haus*.)

(e) If the talks are successful, a solution is reached within one sitting. If not they decide on another date for another gathering to finalise a solution.

(f) In many cultures in PNG, people are not happy when there is too much talking and not enough action is taken by those concerned. There must be an exchange of some physical material item between the two conflicting sides. The injured party must be compensated. A valued item is given in the form of compensation, which in the highlands, might be a live pig and money.

The compensation exchanged depends on the cultural practices of the group involved in the conflict. In some parts of the Highlands, Bird of Paradise plumes and food are given. On the coast, shell money made out of shells from the sea are exchanged or dogs' teeth may be used. In other areas there may be feasting in the village where food is exchanged. Each cultural group in PNG places value on different items of material possession depending on the traditional meaning placed on the items.

Informal helping in PNG

Brammer (1993, p. 4) writes that helping is a function of all concerned human beings and is not limited to professional helpers. There are informal helpers and professional helpers in every society. Informal helping seems far more frequent than professional helping in every society in the world. In Papua New Guinea, there are far more people being helped informally than by professional helping.

Most helping relationships in PNG happen in an informal setting in the existing extended family and clan support network in the communities. Most helping is received easily and problems are solved according to the steps and procedures and social norms followed by the particular cultural group This set way of settling problems is fast breaking down as people's mobility has increased through education, jobs and as people began to move away from their cultural environment to the new Urban culture.

Professional counselling is a new concept in Papua New Guinea. There are no professional helpers working as private practitioners out in the community However, there are social workers, probation officers, teachers, extension officers who may have completed some short-term skills training workshops. This training equips the workers to do their work more professionally and helps them to communicate effectively with the people they deal with at work, in the service industries such as Education, Justice and Welfare services.

Formal counselling is needed in the urban centres in PNG where the country has people from many areas coming to live together in Urban centres away from their natural support systems. The question still remains as to what type of formal helping should be provided and what are the processes which need to be emphasised.

The differencesin the concept of helping in Australia and PNG traditional societies is in the way emphasis is placed on the 'individual's self-growth' towards autonomy. Western culture values independence and self-sufficiency (Hui & Triandis, 1986). Hofstede (1980), adds that a Western culture encourages its people to think in terms of 'I' and to allow individual interests to prevail over the interests of the collective (Leung & Bond, 1984; Triandis, 1985; Triandis, et al, 1986; Verma, 1985).

PNG cultures put emphasis on the extended family culture, the 'person in the group'. Traditional clan culture in the Highlands of PNG promotes and emphasise 'we', while a Western culture focusses on 'I' which is promoting an individualist culture. The 'we'

culture which can be termed as collectivist cannot promote self-actualisation and the finding of meaning in life, when one is encouraged to think of others before one thinks of himself or herself. One is expected to fulfil the social obligations, the concept of *others before yourself.* A person's status in the group depends on how and when that person serves his/her 'brothers' and 'sisters' in the clan or what contributions can be made towards communal functions. One's status and reputation depends on one's involvement in the events of the village community.

The society's expectations may still affect the individual in many ways even though one may think they are completely independent. The extent of the effect may be different in the two types of societies described earlier. The concept of individualism and total independence may be more of a myth in the Western countries than people in those societies are inclined to believe because the individual lives in a society.

The introduction of the western culture into traditional collective PNG cultures began in the colonial days, with the coming of the colonial administration. The British colonised southern-eastern New Guinea from 1884-1906 and the Germans took control of north-east New Guinea from 1884-1914. Australians formally took responsibility for the British Protectorate in 1906 (Waiko, 1993).

The colonisers came with their cultures, values, capitalist monetary systems, religion and education systems as well as their political system. These systems were imposed on the people of PNG without consideration being given to existing structures. Monetary systems were set up to enable these systems to function. Therefore, Papua New Guineans now see western culture as a model for economic, social and spiritual progress . The mentality seems typical as Marsella (1978) points out: that non-Western cultures have tended to emulate the West as a social model, adopting Western assumptions in the process of modernisation.

Contemporary PNG continues to look to the West as a model for progress and development. Papua New Guinea has reached a stage where every type of development depends upon the Western countries. It is the researcher's perception that PNG places little value on indigenous lifestyle and traditional cultures. Development to the majority of Papua New Guineans is owning cars and leading a Western style of living. Those Papua New Guineans who are more aware of the trend of development, feel disempowered and helpless that they cannot control what is happening in their country. The people must be empowered again to retain in their culture those aspects which they value and to feel that

Papua New Guineans are in control of future trends within their country. They need to be able to choose which aspects of development are appropriate for their own country.

The process of change from maintaining the foreign systems originally established by colonial powers to the accommodation of new ideas has been extremely rapid and is dangerously displacing thousands of young Papua New Guineans. Alienated from their own social systems these young people often lead aimless independent lifestyles. The education system has encouraged the concept of individualism further rather than educating to promote the welfare of the group to which they belong. Individuals going through the education system are trained and taught to think of 'I' and often not for the collective, which is the extended families in their village community, or their clans up in the Highlands where the clan ties and loyalty are so strong.

Young people are given no guidance in assimilating what has been learnt at school with the village life-style. Often this is not possible for economic reasons or the youth may be confused about adjusting to a village lifestyle after the 'unreal' or artificial lifestyle of a Westernised education. Formal training through education conflicts with the upbringing and the culture they have experienced. There are no connections made between the lived cultural experiences and the school system, work and Urban culture. Young people are taught as if these two ways are completely different from each other. The difficulty of relating to and merging the two together to allow young people to fit back into their extended collective culture is a major conflict facing many Papua New Guineans. Many school leavers are semi-literate and appear to have gained little benefit from school education.

Baloiloi, in his paper at Waigani seminar in 1996, stresses that PNG's contemporary culture is;

> ... not Melanesian because Melanesianism is a culture of communitarian. It is a culture of caring, hard work, respect for rules and conventions, order, honesty, dignity, justice, caring and concern. PNG's contemporary culture is totally different in that it (culture) no longer cares and no longer wishes to be accountable (National, Nov 4 th 1996).

In a traditional setting of Papua New Guinea, the individuals in the community of a cultural group are members of the clan or extended family, responsible for the well-being of the other members of the group. Any decisions made, are made to benefit the group. 'Group responsibility' and 'accountability' are concepts that are emphasised. Sinha and Verma (1987) support this concept in their writing on collective cultures.

They say that people in collectivist cultures tend to behave according to the social norms which are often designed to maintain social harmony among the members of the group. They live up to the expectations of the group, help each other, share scarce resources, tolerate others' viewpoints and minimise conflicts (p.124).

One of the characteristics of collective thinking is that the members of the group consider the implications of their actions for wider collectives and share material resources (Hui & Triandis, 1986). Collective thinkers think in terms of 'we' (Hofstede, 1980) and are prepared to sacrifice personal interests for collective interests (Leung & Bond, 1984; Triandis et al., 1986). This behaviour is very evident among the warring tribes in the Highlands of Papua New Guinea. It may not be so evident in the coastal areas due to the longer exposure to the outside world. However, increasingly, Papua New Guineans have adapted aspects of the Western culture into their own lifestyle.

The pitfalls of helping

The 'voluntary' quality of helping processes is another important point. Some people can be genuine in their helping of another person in need, while some may help to meet their own unrecognised needs (Brammer, 1993). These types of helpers are found in every society. In a traditional Papua New Guinean society, if a person helps another, that person expects to be helped in some future need. People have survived for centuries through this system.

Helping is seen as an 'investment' or 'insurance' for later. This may appear desirable in a society where monetary investment and insurances are never heard of by a majority of the people. For instance, children are reared to live up to their parent's expectations. Children are seen as the family's security. This is practical in a country which has no social security system as there is in Australia for old age, unemployed, orphans, or the handicapped. In PNG children are expected to care for their parents, and other extended family members. They are obligated to return what has been invested in them by the family and the clan.

Brammer (1993) says that doing a service for other people without their initiative and consent is frequently "manipulative and often is destructive" (p. 5). Even when help is solicited and given with the best of motives, it may have an unplanned detrimental effect

on the helpee. Persons receiving help may experience a 'loss of self-esteem'. They may receive a message of 'incompetency' accompanied by feelings of 'dependency', 'helplessness', 'inferiority' or 'inadequacy'. This way of viewing the helping relationships may be Western in origin and suitable for an individualistic culture where independence is encouraged in the families, and in structured helping relationships. It is the researcher's perception from contacts with the schools in Armidale and experiences at UNE that training institutions and schools in Australia emphasise this concept in their teachers' encouragement to their students to develop, and think independently. The value of independence is encouraged in the family. Young people are anxious to gain their independence.

In extended families and clan groups in PNG, the feelings described above may not be seen as a problem. Persons who give their time and possessions are spoken of as generous, thoughtful and caring towards their clansmen. They do not find out whether or not another needs help, because in traditional village societies, communities are small and it is common knowledge when a person needs help. For instance, each family is expected to give and contribute food and material goods, during a death in the clan, feasting of some sort, some seasonal ceremonies and peace ceremonies, or an exchange of goods during a marriage ceremony.

When a person continues to be totally dependent on others and does not work to contribute in return to the clan, s/he may be seen as lazy and unproductive, or selfish if s/he has things to give but decides not to contribute towards communal functions. S/he would not have any status nor hold any decision making authority in the community. In fact, the social system in the traditional society encourages interdependency but clan members are expected to work hard to repay what is received from others. The society encourages the individual characteristics of productivity and industry.

Helping systems in place in traditional PNG societies are more concerned with the 'physiological needs' 'safety', 'love' and 'belonging' than 'self-esteem', 'self-actualisation' and "finding meaning to life" (Brammer, 1993, p. 9). Societies where the fundamental responsibility is to help people meet their basic human needs such as those described are a long way from reaching the highest levels of Maslow's (1962) hierarchy of human needs of self-esteem and self-actualisation or of finding 'meaning' the sixth level of human needs added by Frankl (1965).

Common philosophies of counselling in the West.

In this section of the literature review, the usefulness and limitations of the major theories of Western traditional counselling in a helping relationship are examined.

A theory is only useful when helpers following a theory can explain and describe what they are doing to bring about the changes in their clients and why they are doing it. Helpers develop their own theory of helping because they come with their own uniquely different experiences in life and different approaches to helping people. Quite often helpers may read about other practitioners and how they have tried to develop theories of their own and may use one of those theories as an example to develop a theory of their own incorporating their own beliefs, values and experiences. The concept of theory is defined by Brammer (1993).

> Theory is an intellectual tool to systematise and simplify the complex observations one makes continuously (Brammer, 1993, p. 159).

The present review examines only four main philosophies of counselling therapy out of the many theoretical orientations in the field of psychotherapy. Corsini (1981) lists over 240 different forms of psychotherapy, Herink (1980) describes more than 250 therapies and Egan (1994) suggests that there may be as many as 400 different approaches. The system of helping is characterised by a diverse range of specialised models. There is a need to integrate the existing approaches which include all the three levels of human experience (feeling, thinking, and behaviour). Norcross (1986 a), pleads for "networks of practitioners who are willing to work toward rapprochement and eclecticism". Eclecticism is discussed in the later section of the review as a new step in therapy.

Each philosophy of therapy is discussed in terms of the motivational forces or driving forces behind human needs.

Psychodynamic approaches

Corey (1991, pp. 7-8) states that the first philosophy of helping founded by Freud and further developed by other theorists such as Adler, Erikson and Frankl, is the psychodynamic approach. This philosophy is largely based on insight, an unconscious motivational force. Freud, in his psychoanalytic theory, talks about sexual urge as the

motivational force behind human needs or action and how the past is the most significant contributing factor to present behaviour. In therapy, the client is helped to relive the past to correct the present behavioural problems.

Many of the helping theories have borrowed and integrated principles and techniques of the psychoanalytic approach. Some of the helping models are basically extensions of psychoanalysis while others have modified the concepts and procedures. Adler's main focus is not only on the past but how this early interpretation of the past continues to influence the present. For instance, for Adler, humans are motivated primarily by social urges rather than sexual urges as Freud asserts. Adler sees the behaviour of individuals as "purposeful and goal oriented" as they strive for "significance and superiority" as part of a human community (Corey, 1991).

There are other theorists who have demonstrated a reaction against psychoanalysis. Erikson further developed Freud's ideas and extended his theory by stressing the psychosocial aspects of development—the social drive polarity, the positive and negative drive at each developmental stage of a person.

Psychoanalysis (Corey, 1991) has contributed more than many other system and continues to have a major influence on all other formal systems of psychotherapy. This model has generated controversies as well as stimulating further thinking and development of therapies. It has provided a detailed and comprehensive description of personality structure and functioning. The main concept that sums up Freud's work is the word "unconscious" as a determinant of behaviour and the role of trauma in our first six years of life (p.98).

> The word unconscious means lack of awareness of one's own mental functioning. It means all things of which we are not aware at a given moment, both biological needs of past developmental object relations, and of cultural determinants in our present behaviour. It has developed several techniques for tapping the unconscious. This includes the dynamics of transference and counter transference, resistance, anxiety, and the mechanisms of ego defence (Corey, 1991, p.98.

The limitations of this therapy is that it requires lengthy training for therapists and much time and expense for clients. The model stresses biological and instinctual factors to the neglect of social, cultural, and interpersonal ones. It seems psychoanalytic methods are inappropriate for lower socioeconomic groups and for many ethnic and cultural groups. Many clients lack the ego strength needed for therapy as well as the

motivation, time and money to go through a lengthy period of therapy (Corey, 1991, pp. 129-130).

The limitations to multicultural counselling are that this therapy focuses on insight, intra-psychic dynamics, and long-term treatment which is often not valued by clients who prefer to learn skills for dealing with pressing daily concerns. Internal focus is often in conflict with cultural values that stress an interpersonal and environmental focus. Exploring the psychic world of clients may not be in harmony with their culture and some may resist in-depth exploration of their life in the process of therapy, unless the client understands what the counsellor is attempting to do.

Existential–humanistic approaches

The second major category of theories comprises the experiential and relationship-oriented helping therapies which are called existential; the existential approach, person-centred; and Gestalt therapy.

Existential therapy came about as a reaction against other therapies that follow a system of well-defined techniques such as psychoanalysis. It talks about building therapy on the basic conditions of human existence such as choice, freedom, anxiety, guilt and responsibility in order to shape one's life and self-determination. Its focus is on the person-person therapeutic relationship. This therapy is one that attempts to understand the subjective world of the client.

A major contribution is this approach is recognition of the need for a subjective approach based on a complete view of the human condition. Stress on the I/thou relationship lessens the chances of dehumanising therapy (Corey, 1991). It provides a perspective for understanding anxiety, guilt, freedom, death, isolation, and commitment.

There are limitations in this approach to helping. Many basic concepts are fuzzy and ill-defined, making its general framework abstract at times; it lacks a systematic statement of principles and practice of therapy; and it has limited applicability to lower-functioning and non-verbal clients and for those clients who are in extreme crisis and need some kind of direction in therapy processes (Corey, 1991).

In some cultures the emphasis on the individuality, freedom, autonomy, and self-realisation may conflict with cultural values of collectivism and communal values,

respect for tradition, deference to authority and interdependence (Corey, 1991). For example, a Western-trained helper might be discredited by a client in India, if the counsellor sought an egalitarian relationship with village patients, did not include the family in treatment or failed to make and guarantee medicines, (Pedersen, 1981).

The *person-centred* system of therapy places its emphasis on the attitude of the therapists. It maintains that the outcome of the therapeutic process is dependent upon the client/therapist relationship. Philosophically this therapeutic model asserts that people have the capacity to self-direct without active intervention from the therapist.

The unique contribution of person-centred therapy is having the client take an active part in the therapy and assume responsibility for the direction of the therapy. The basic concepts are straight forward and easy to grasp and apply. It is an open system which provides a foundation for building a trusting relationship, applicable to all therapies.

The limitations of this approach have been the possible danger of the therapist remaining passive and inactive, limiting responses to reflection of the client's material. Many clients feel a need for greater direction, more structure, and more techniques. Clients in crisis may need more direct helping measures and some cultural groups will expect more from some person-centred therapist who may believe in being a sounding board for the client and not take part actively in the therapy. In Japan the client expectations might favour disengagement from problems and devotion to concrete and constructive pursuits as opposed to the exploration of feelings. Demands for openness and expressiveness might threaten a Chinese client who would expect clear guidelines and assurances of confidentiality from the therapist. Lower-class clients in North America might expect the therapist to prescribe pills or give shots rather than to explore insights in a more drawn out verbal exchange (Pedersen, 1981).

A client in one of the cultures in PNG may require a group decision to reach a solution to a problem as opposed to the one-to-one counselling in the West. For instance, a divorce case among the Mendi people in PNG is a clan problem. The matter involves two clans, the husband's and the wife's. Both parties took part in the marriage ceremony earlier. Some would have contributed to the bride price and others would have benefited from the bride prices. The two (husband & wife) remain silent while the clan leaders talk about their problem, whether to dissolve the marriage or compensate each other and make peace. It is not appropriate for the wife or the husband to see a counsellor alone, to solve this particular problem.

In multicultural counselling, lack of counsellor direction and structure are not acceptable for clients who are seeking help and immediate answers to their problems from an expert. The emphasis of this kind of counselling is on the individual and how that individual can grow towards self-actualisation. This could ignore the context of the problem, which may alienate the individual from the cultural context for a while but when counselling is over, s/he returns to live in the community.

Gestalt therapy is another experiential therapy which offers a range of techniques to help clients focus on what they are experiencing now and to become aware of feelings within them at any moment.

The basic philosophy behind Gestalt therapy is that the person strives for wholeness and integration of thinking, feeling, and behaving. The view is anti-deterministic, in that the person is viewed as having the capacity to recognise how earlier influences are related to present difficulties (Corey, 1991). The growth in this therapy involves moving from environmental support to self-support.

The main focus is on the 'what' and 'how' of experiencing in the present to help clients accept their polarities. Some of the concepts include: personal responsibility, unfinished business, avoiding, experiencing, and awareness of the 'now'. Gestalt is an experiential therapy that emphasises feelings and the influence of unfinished business on contemporary personality development.

The goal of therapy is to help clients in gaining awareness of moment-to-moment experiencing and to challenge them to accept responsibility for internal support as opposed to depending on external support. The therapist does not interpret for clients but assists them in developing the means to make their own interpretations. Clients are expected to identify and work on unfinished business from the past that interferes with current functioning. They do so by re-experiencing past traumatic situations as though they were occurring in the present.

This therapy encourages the use of a wide range of techniques and is designed to intensify experiencing and to integrate conflicting feelings. Techniques include confrontation, role playing, dialogue with polarities, staying with feelings, reaching an impasse, and reliving and re-experiencing unfinished business in the forms of resentments and guilt. Interpretations are done by the client and not the therapist. Confrontation is often used to bring out discrepancies. "How" and "what" questions are used in this therapy (Corey, 1991).

This approach can address a wide range of problems and population: crisis intervention, treatment of a range of psychosomatic disorders, marital and family therapy, awareness training of mental-health professionals, behaviour problems in children, teaching and learning, and organisational development. It is well suited to individual counselling and group counselling. The methods are a powerful catalyst for opening up feelings and getting clients into contact with their present-centred experience (Corey, 1991).

The main contribution seems to be on direct experiencing and doing rather than merely talking about feelings. It provides a perspective on growth and enhancement, rather than treating disorders. It uses clients' behaviour as the basis for making them aware of inner creative potential. The approach to dreams is a unique, creative tool to help clients discover basic conflicts. Therapy is viewed as an existential encounter and is process oriented, not technique oriented. It recognises nonverbal behaviour as a key to understanding.

Clients who have difficulty in imagining and fantasising may not profit from Gestalt techniques. The techniques lead to intense emotional expressions so if these feelings are not explored and if cognitive work is not done, clients are likely to be left with unfinished tasks and will not have a sense of integration of their learning (Corey, 1991).

The contribution made to multicultural counselling by Gestalt therapy includes the focus on expressing oneself nonverbally and is congruent with those cultures that look beyond words for messages (Corey, 1991). This approach provides many techniques for working with clients who have cultural injunctions against freely expressing feelings. It can overcome language barriers with bilingual clients and the focus on bodily expressions is a subtle way to help clients recognise their conflicts (p.548).

The limitations of this approach would be that some clients who have been culturally conditioned to be emotionally reserved may not embrace Gestalt techniques. Some cultures restrict the free expression of feelings and the sharing of personal concerns. This therapy would possibly not be useful for work with Papua New Guineans.

The 'quick push' for expressing feelings in therapy could cause early termination of therapy by some clients. They may not see how "being aware of present experiencing" will lead to solving their problems. In some parts of PNG, this may go against the client's culture. In other cultures, for instance, among the Chimbu people, it is considered appropriate to express emotions more freely.

Cognitive Behavioural approaches

The third category includes the cognitively-oriented and behaviourally-oriented therapies of counselling. There are sometimes called "action" therapies. These include the Adlerian therapy, transactional analysis, behaviour, rational-emotive and cognitive-behavioural therapy, and reality therapy. These therapies place emphasis on thought and action. Human behaviour is reduced to "thought and action".

Transactional Analysis emphasises on helping people evaluate the past decisions in light of present appropriateness. "It stresses the life script or life plan of individuals and it focuses on the their capacity to make new decisions that are more appropriate to their current level of maturity" (Corey, 1991, p. 8).

Rational-Emotive (RET) and cognitive-behavioural therapy proposes that humans are born with the potential for rational thinking but also with tendencies toward irrational thinking. They tend to fall victim to irrational beliefs. Therapy is oriented toward cognition, behaviour, and action and stresses thinking, judging, analysing, doing, redeciding. This model is didactic and directive, based on the beliefs that emotional disturbances are rooted in childhood, neurosis is irrational thinking and behaving and a person's belief system is the cause of emotional problems. The aim of therapy is to eliminate clients' self-defeating outlook on life and assist them in acquiring a more tolerant and rational view of life.

The therapist functions as a teacher and the client as a student. A personal relationship is not essential. Clients gain insight into their problems and then must practise actively in changing self-defeating behaviour.

RET uses a variety of cognitive, affective, and behavioural techniques to suit individual clients. Cognitive methods include disputing irrational beliefs, carrying out cognitive homework, and changing one's language and thinking patterns. Emotive techniques include role playing, imagination, and shame attacking exercises. A wide range of active and behavioural techniques are used to engage clients in performing the intensive processes required of the therapy.

Major contributions of this approach include: an emphasis on a comprehensive and eclectic therapeutic practice; an openness to incorporating techniques from other approaches and a methodology for attacking irrational thinking. It emphasises that past

events alone are not important in contributing to emotional disorders, rather it is one's belief about such situations that are critical.

The danger of prematurely identifying irrational beliefs and forcefully attacking them, could cause a problem. Such confrontation may intimidate the client. The approach is highly cognitive and feelings are not addressed.

In multicultural counselling, the client may value the leader's directiveness and stress on homework. The emphasis on thinking and rationality as opposed to expressing feelings is likely to be acceptable to many clients. The practicality of the concepts/ techniques may be favoured by clients from an extended family culture.

Behaviour therapy gives emphasis to action or doing and on taking steps to make concrete changes. RET and cognitive therapy highlight the necessity of learning how to challenge irrational beliefs and automatic thoughts that lead to human misery. In therapy, clients are helped to undermine their faulty and self-defeating assumptions and to form a rational philosophy of life. Reality therapy focuses on clients' current behaviours and strengths in order to learn more realistic behaviour and thus achieve success.

The therapist is active and directive in this therapy. S/he functions as a teacher or trainer in helping the client to learn more effective behaviour. Clients must be active in the process and experiment with new behaviours. A good working relationship is the ground work for implementing behavioural procedures, even though a personal relationship between the therapist and the client is not emphasised, or highlighted.

The contributions of this approach are in the emphasis on assessment and evaluation techniques, thus providing a basis for accountable practice. Specific problems are identified, and clients are kept informed about progress toward their goals. The approach has been demonstrated to be effective in many areas of human functioning. The roles of the therapist as reinforcer, model, teacher, and consultant are explicit (Corey, 1991). The approach has undergone extensive expansion, and research literature abounds. No longer is it a mechanistic approach, for it now makes room for cognitive factors and encourages self-directed programs for behaviour change.

The major criticisms are that: it may change behaviour but not feelings; it ignores the relational factors in therapy; it does not provide insights; it ignores historical causes of present behaviour; and it involves control and manipulation by the therapist. However, many of these assertions are based on misconceptions and behaviour therapists

have addressed these charges (Corey, 1991). One limitation is that behaviour change cannot always be objectively assessed because of the difficulty in controlling environmental variables.

Behaviour therapy has some advantages over many of the other theories in working with multicultural populations because behavioural counselling does not place emphasis on experiencing catharsis but on changing specific behaviours and developing problem-solving skills. A client from PNG would benefit from this therapy because s/he is actively working towards a solution to the problem faced. Clients who are looking for action plans and behavioural change are likely to cooperate with this approach, for it offers them concrete methods for dealing with their problems (Corey, 1991).

This approach enjoys wide applicability to individual, group, marital, and family counselling. Some problems to which the approach is well suited are phobic disorders, depression, sexual disorders, children's behavioural disorders and stuttering.

Recent developments emphasise the need to carefully examine the life setting of the client, including their values and other assessment relating to their cultural contexts. This approach is a problem-solving approach and clients often learn coping strategies and often acquire survival techniques that help them deal with realities in their environment (p. 314).

The limitations in employing behavioural techniques with multicultural counselling relate not to the approach itself but usually rest with the practitioner who may choose to focus on a specific behavioural problem and fail to recognise the need to see the problem in a cultural context. For example, a married woman in PNG may come to a counsellor wanting a divorce from her husband. A counsellor unaware of cultural practices to do with marriage and divorce, may advise her how to get legal aid, who to see, etc. If the client follows the counsellor's advice, she may end up being beaten or even killed because she has not followed the cultural practices of the community which she comes from.

When clients experienced significant changes in their personal lives, it is very likely that others in their environment will react to them differently (p. 317), so the clients must always be assisted to assess the possible consequences of their actions and how best to deal with those consequences, before making any significant personal changes.

Family Systems as a contemporary theory of helping

This approach stresses that a client is an integral part of a family system. A family can mean a nuclear family, as in Australia, or an extended family or clan as in PNG. Systems theory has its roots in biology in that living organisms undergo continuous change and reconstitution (Brammer, 1993); that human systems are self-regulating and interactive within the person and each person interacts within a social system and that people strive for a steady state where change and stability are in balance. Thus, families and neighbourhoods are systems and each of these groups has sub-systems (Thomas, 1992 in Brammer, 1993).

In therapy, the helper must take into account the place and position of the helpee in the family and in the neighbourhood system. People do not live in isolation but are social beings and grow up in a family system within the community system.

Each system has its own rules and expectations of how individuals should behave and lead their lives. It is important that the helper must observe or find out what these rules and expectations may be for the client. It is important to know who makes and enforces the rules, and how conflicts are settled. It is these rules and customs in the family and neighbourhood that provide a member of the social system with a sense of identity and belonging and a meaningful view of the world.

In this context, system theory is referring not only to the family. It is a view of the world in which events, decisions, even feelings and thoughts, make sense in a context—a very broad context, indeed. It shows that people do not live in isolation (even if they think they do) but that they belong to a family, and to a much wider community and world. Events happening around people affect each person's behaviour. All of us are affected by strong and weak ties to others and by things that happen elsewhere (even very far away) which ripple through to us sooner or later, even though we may not realise it (Crago ,1996).

Thus, system thinking is about connectedness, about being part of a wider and bigger whole and about having a life on its own, which may not be under the control or open to awareness of the individual people who form part of those systems (Crago, 1996). One way of conceptialising this issue is to contemplate the metaphor that a social system is like a dance. When dancers perform well, they move in such close unison that it is difficult to tell who leads the movements. Other dancers utilising the same space also

follow their own movements, though in rhythm with the music. All dancers in the system accommodate to the dynamics which occur during the dance. So it is in a social system. When something occurs in a relationship, when one 'dancer' makes a change, others in the social space are affected also.

One can conceptualise marriage as a dance over a long period that reciprocally influences each partner at a level that is above and outside the individual's consciousness. In a 'system' then a 'dancing couple' is more than the sum of its parts, because it cannot be adequately explained or accounted for by a complete history of the two participants who are individuals, (Crago, 1996).

Napier & Whitaker (1978) assert that in therapy, the dancing partners may come together and learn about how the patterns of behaviour are problematic and need to be changed. A family comes into therapy with such a sense of failure, that it is important to show them that they are unconsciously dancing a dance that has been problematic and that the family can constructively make changes to better the 'dance'.

In multicultural counselling and therapy, the family theory concepts described above are considered essential because multicultural counselling and therapy assert that the individual and the family are based in the culture. A counsellor must take into consideration the culture from which clients come and how that influences their behaviour.

In analysing the theories discussed so far, the researcher is of the opinion that there is no preferred helping theory. This perception is supported by Brammer (1993, p. 156) who states that there is no single approach which is comprehensive enough to explain all human behaviours and experiences. Each approach has strengths and limitations in terms of explaining the events in the helping process. In other words, one can develop a theory of helping that is quite useful for oneself, in bringing about changes in the clients but that same theory may not work for another practitioner, in another situation and for a different client. That practitioner may have to make alterations to suit his/her type of personality, life experiences, beliefs and values. Although attempts are made to integrate ideas from each model, practitioners coming from one theoretical point of view, still tends to view their system as complete in itself.

There are clear indications that in the early 1980s there has been a rapidly developing movement toward integration and eclecticism. The Society for the Exploration of Psychotherapy Integration, which is an international organisation, was formed in 1983.

Its members consist of professionals who had the vision of working towards the development of a therapeutic approach that is not necessarily associated with a single theoretical orientation. There are both advantages and pitfalls in this trend toward eclectic perspectives. Goldfried and Safran (1986) warned that if this trend toward eclecticism is carried to its extreme, there is a danger of creating too many eclectic models in the future.

Nevertheless, in actual practice, some therapies call for an active and directive stance on the therapist's part (for instance behaviour therapy), while others put emphasis on the client's being the active participant in the therapy (for instance, person-centred model). Some therapies focus on bringing out feelings, others stress identifying cognitive patterns, and still others concentrate on actual behaviour. The main challenge for all helpers is to find ways to integrate certain features of each therapy so that the helper can work with clients on all three levels of human experience, (Corey, 1991).

Most counsellors claim to have an eclectic or integrated orientation which means eclectic helpers would synthesise techniques, concepts and assumptions from many viewpoints. Brammer (1993) claims "it is a difficult theoretical stance to adopt because of the hard work required to integrate many complex ideas along a broad spectrum of helping functions ..." (p.162).

Contemporary Theory of Multicultural Counselling (MCT)

The additional recently arrived force in the field is Multicultural Counselling and Therapy (MCT). This recent development emerged as different authors, theorists and practitioners became aware of the inadequacies and limitations of the three major traditional forces behind counselling in the West. They have found that clients with different cultures do not respond to the therapies suited to clients in Western countries.

MCT seeks to find how the client constructs and makes meaning in the world rather than imposing a theory on a client. It is argued that the techniques are employed in a culturally meaningful and culturally sensitive fashion. MCT begins with client assessment of individual, family, and cultural experience. This theory suggests that the helper and the client can draw from and integrate the traditional counselling theories to meet individual , family and cultural needs. The idea of working with the client in a culturally sensitive fashion to find a technique strategy, theory, or set of theories that

meets the client's needs is the issue in MCT. The focus is the individual in relation to the environment, rather than individually oriented self-actualisation in the traditional counselling theories. Ivey, Ivey and Morgan, (19973, p. 407) assert that :

> Multicultural counselling and therapy (MCT) recognises the value of traditional methods of helping as long as they are employed in a culturally meaningful and culturally sensitive fashion.

General Criticisms of the above Helping Philosophies

The first three theories that were discussed were looked at carefully to determine their usefulness in multicultural counselling. This included the skills and techniques that are used universally and the effect of the cultural differences on the Western traditional counselling techniques and approaches. MCT is a new view of counselling and therapy that respects and builds on the past but focuses on building new framework for a multicultural approach to the helping processes. Ivey, Ivey and Morgan (1993) state that the field of multicultural counselling is coming to the realisation that the present theories are limited by lack of awareness of multicultural and gender issues. Hogrefe (1985) also states that multicultural counselling attempts to foster a society in which similarities and differences are accepted and respected.

The preceding philosophies of counselling and psychotherapy have their roots in European/ North American culture. These approaches are developed from an individual perspective, experiences, and practices, all of which are embedded in the white cultural context, (Katz, 1985). The world is viewed from "a linear cause and effect perspective" (Brammer, 1993) and stresses autonomous decision making and independent action (p.166).

Each individual theory is greatly influenced by the assumptions that an individual theorist, with a European Caucasian cultural history and background, makes regarding the goals for the helping process. This includes: defining mental health in one's cultural context; human nature; developing methodology; and exploring how people behave, learn and change in their cultural context (Washington, 1976). These theorists have observed behaviours and what occurs in working with others and have also made interpretations of their observations. These interpretations are consequently affected by their own cultural experiences.

A frequent mistake that is made is that counselling professionals who use traditional counselling theory and training, make assumptions that such a theory can be applicable to all populations, to all races and cultural groups when it cannot (Katz, 1985, p. 617).

Traditional helping theories have been criticised for their lack of multicultural counselling relevance (Katz, 1985). It has been stated that these counselling theories have been developed only for whites by white, middle class persons (Atkinson et al., 1979, p.13). The universality of the three schools of thought (psycho-dynamic, existential-humanistic, cognitive-behaviouristic) has been widely challenged (Diaz-Guerrerro, 1977; Harper & Stone, 1974; Ivey & Simek-Downing, 1980; Sue, 1981). Focusing on childhood experiences, developing self-awareness and self-concept, or attempting to change behaviour from the Western traditional counselling perspective do not address the social and environmental issues such as racism, cultural gender issues, collectivism values and attitudes of different cultures in their cultural context.

MCT begins with awareness of differences among clients and the importance of the effects of the family and cultural factors on the way clients view their world. This is a challenge for the Western counsellors and therapists. Cheek (1976; in Ivey, Ivey & Morgan, 1993) was one of the first to notice that " ... blacks do not benefit from many therapeutic approaches to which whites respond" (p.99).

The processes in traditional counselling do not account for clients in their own cultural or society context. In most cases, environmental factors and experiences are disregarded. The individuals are often blamed for not taking control of their lives (Katz, 1985).

It is apparent that in reviewing the literature, counselling theories have progressed through different phases in history reflecting the "biases and prejudices" of the founders of the time. Sue (1981. In Katz, 1985) puts them into four categories: pathological view of minorities; genetic deficiency model; culturally deficient model; and culturally different model.

In the *pathology* model, behaviourist scientists in the West believed that "Black pathology was a result of slavery". Some thought that blacks were beyond help, whereas others attempted to fit black people into white society (Bryson & Bardo, 1976; Sue, 1981).

The *genetic deficiency* model argues that "blacks and other racial minorities were inheritors of inferior intelligence due to biological circumstance and, consequently, were inferior to whites" (p. 619).

The *culturally deficient* model emerged out of "responses by white theorists, who viewed environmental conditions rather than biological or pathological factors as the basis of cultural deprivation", (p.620). "Minority cultures were viewed as 'deviant' and 'inferior' and were believed to be transmitters of pathology" (Bryson & Bardo, 1976; Sue, 1981 in Katz, 1985).

The *culturally different* model maintains that "minorities were neither deviant, pathological, nor inferior, though it acknowledges the fact that the minorities in the United States are bicultural and function in two different cultural contexts simultaneously". "People are viewed in relation to their environment, ..." (Sue, 1981).

The overview of the psychological counselling history illustrates how 'values and beliefs' have managed to shape, influence and guide the counselling profession.

The contemporary theories of family systems and MCT may help to bridge these cultural gaps. Systems theory and multicultural counselling therapy place culture in the foreground while traditional Western theories place it in the background.

The multicultural counsellor

Effective helpers must have a wider view than just the knowledge and appreciation of other cultures and appreciating other cultures. They must be aware of their own cultural biases, and adapti historical counselling theories and methods to other cultures. Nwachuku and Ivey (1991) talk about adopting a culture specific model of counselling. This is essential. Effective helping must take into account the impact of culture (Corey 1991).

Culture is the values, ideas, beliefs, styles of communication, traditions and customs, myths, and familial and societal structures and behaviours shared by a group of individuals, (Hardiman & Jackson, 1981). Culture refers not only to an ethnic or racial heritage, but is also determined by age, gender, life-style, or socioeconomic status.

In the contemporary world, counsellors cannot afford to neglect or ignore culture. Pedersen (1988, 1990 in Corey, 1991) maintains that helpers have only two choices: to ignore the influence of culture; or to attend to it. Whichever choice is made, with or without their awareness, culture will influence both the client and the helper's behaviour.

This theory focuses on the need for helpers to develop an increased awareness of their own cultural values and personal assumptions so that they can work sensitively with differences in gender, race, religion, ethnic background and life style, (Corey 1991, p. 24).

Katz (1985, p. 615) points out that to make the counselling profession more responsive to needs of culturally different groups of people in the world, the counsellor must be willing to engage in a thorough conscious self-examination of the underlying cultural values that constitute the basis of the counselling psychology profession.

Pedersen (1990 in Corey, 1991) asserts that the focus on cultural diversity is the most important development in the counselling profession in the past decade. He asserts ...

> Some counsellors are culturally 'encapsulated', living in a cultural cocoon in which they escape reality by depending entirely on their own internalised value assumptions about what is good for people. Encapsulation is a process in which counsellors (1) rely on stereotypes in making decisions about people from different cultural groups, (2) ignore cultural differences among clients and (3) define reality according to one set of cultural assumptions (Pedersen 1988). To avoid this narrowness, it is necessary for counsellors to challenge their beliefs and reorganise old knowledge when it no longer fits. Through increasing one's personal awareness and through training, it is possible to avoid being culturally encapsulated. A multicultural perspective reorganises a client's culturally based beliefs, values, and behaviours and emphasises sensitivity to the client's cultural environment, (Pedersen, 1990, p. 24).

With reference to this view, Brammer (1993) emphasises looking at the helpee's culture as an insider would view it, noting especially natural helping approaches. It is an attempt to see the cultural background of the client as s/he experiences it. It means a helper can be looking at nonverbal behaviours, language patterns, beliefs, rituals, dress, foods and reward systems, observe the child rearing practices, self-referents, space and time consciousness, and individual-group relationships (p. 167).

The need for the development of culturally competent counsellors is called for by many authors (Arredondo-Dowd & Gonasalives, 1980; Ivey, 1977; Sue, 1978; Sue et al., 1981 in Katz 1985, p. 621). The competencies to be developed in the counsellors include "the knowledge and awareness that counselling must reflect multicultural values, beliefs, and experiences" (p.621)

There is a need for counsellors to "cease working with clients in a cultural vacuum that fails to address multicultural issues in society" (p.621). They need to acknowledge their own cultural identity and the cultural dimensions of their theory and practice, the most important part of this awareness being to have a thorough understanding of their client's racial and cultural identity, (p.621).

Many counsellors are not aware that the counselling profession has at its core an inherent set of cultural values and norms by which clients are judged (Katz, 1985, 615). Critical points of view have been made by minority and feminist practitioners (Katz, 1985) regarding the status of the counselling profession and the need to "re-examine and re-evaluate the theory and practice base on counselling and psychotherapy" (p.615).

Torrey (1972) further suggests that counsellors have little insight into their own culturally learned values and mores. He believes that those 'mores' which sit within the counsellors quietly and unconsciously provide the criteria for judging the clients (p.616) but not for judging themselves.

There is a need to transform the field of counselling psychology to provide more appropriate and relevant professional assistance to other cultural groups, minorities and female populations. Katz (1985, p.622) suggests that to "transform the counselling psychology profession to meet the needs of culturally diverse populations" counsellors must:

(1) recognise that counselling is neither value-free nor disconnected from social, political, and historical realities;

(2) make explicit the values from which our models, theories, practices, and research are based;

(3) redesign theory, research, and practice to include a perspective of counselling as cultural and political;

(4) identify which strategies, theories models are appropriate to specific populations;

(5) learn to diagnose from an environmental view as well as an intra-psychic perspective;

(6) recognise that racism, sexism, and oppression are mental health problems in our society that affect the growth of White people as well as the development of minorities;

(7) encourage professionals to develop preventative, developmental, and remedial mechanisms to address social problems;

(8) develop licensing and credentialing procedures that create culturally competent counsellors qualified to work with all populations, or develop procedures to license counsellors with specific populations only;

(9) expand the number of minorities who are counselling psychology professionals;

(10) develop flexibility in the delivery of services, that is, intake procedures, diagnoses, assessments, scheduled 50-minute sessions, one-to-one, and monolingual counselling.

Ibrahim (1985) pointed out that the need for effectiveness in cross-cultural counselling and psychotherapy has been promoted for over two decades (American Psychological Association, 1980; Arredondo-Dowd & Gonsalves, 1980; Burman, 1976; Malpass, 1977; Paradis, 1981; Pedersen, 1976; Sue & Sue, 1977; D. W. Sue, 1981; D. W. Sue et al., 1982; S. Sue, 1983; Triandis & Brislin, 1984). The author further stated that all these strategies and programs have been helpful but are not sufficient in providing truly effective cross-cultural counselling and psychotherapy (p.625).

Ibrahim (1985) also pointed out that two critical elements of multicultural counselling have been overlooked in the literature and research. These are:

(1) the philosophy of both the helper and the helpee and how this affects their transactions with the world; and

(2) the lack of the relationship of knowledge of culture and the skill development in the therapeutic interventions.

This relationship can only be clarified by understanding the "philosophical premises of the individuals, groups and societies" because "our philosophy of life or world view is embedded in a cultural context" (p.626). When counsellors are aware of the world view of the individual, and the group, they are able to develop skills needed for effective multicultural counselling and psychotherapy.

Summary of Chapter 3

The concept of helping and the reasons for helping are difficult to describe because they have such an individualised and cultural meaning in various cultures and subcultures, (Brammer, 1993). In the West, helping is a process whereby an individual is enabled to choose to solve problems and to face crises, thus 'facilitating growth' in the individual (p.5). The goal here is to prevent future problems and to remediate immediate problems affecting the client.

In many traditional societies, the concept and reason for helping are mainly for survival purposes. They guarantee unity, peace and closeness amongst the families in the one clan. In many parts of PNG, helping is also seen as an investment or insurance for later. If a good turn is done for someone, that person returns it in the future. One is obligated to return it and so the relationship or friendship continues for a long time.

A helper in a formal helping relationship is considered the most important instrument in that relationship for an effective helping relationship. In the traditional societies of PNG, the most important qualities emphasised are the individual's "hospitality and generosity" aspect s. One must also be consistent in fulfilling the obligations in the village with families and relatives.

In summarising of the four main philosophies of counselling it was found that there are many ways of considering the field of counselling and psychotherapy and no one way can provide all the answers.

The four major theories (psycho-dynamic, existential-humanistic, cognitive-behavioural, multicultural counselling) consider counselling and psychotherapy from different angles. The psycho-dynamic perspective emphasises the individual's past as being a prelude to the present behaviour. Much of the past is held in the unconscious and a counsellor must understand this past to facilitate growth in the client.

The existential-humanistic theories emphasise the uniqueness of the individual and how each one strives to 'be' themselves. Rogers stresses the ability of the persons to direct their own lives; the importance of self-actualisation; and the need for careful listening to the client. Frankl discusses the importance of positive meanings and Perls believes that people must be regarded as whole, not parts, and can take direction of their own lives.

The cognitive-behavioural orientation is based on understanding and planning treatment for behaviour change. This theory is deeply rooted in the idea of progress and faith in science to solve human problems. The more recent work of Meichenbaum (1991) is more humanistic in orientation and provides a new integration of behaviourism with other theories, while Cheek enriches it from a culturally relevant view. The cognitive-behavioural foundation emphasises the thinking patterns that are problematic and the modification of that 'problematic thinking pattern' to make changes in the behaviour patterns of the client. Ivey, Ivey and Morgan (1997) assert that we are disturbed not by events, but by the views we take of them.

Multicultural Counselling and Therapy seeks to integrate the three other counselling theory perspectives but to modify them with a cultural orientation to provide a world view. Family therapy principles are considered essentials. The individual and family are based in the culture. Counselling and therapy have been culturally encapsulated. The counsellor needs to approach counselling with multicultural awareness. One has to be conscious about ethnicity, race and gender issues which are often critical in the helping process so they need to take a central place in the helping process.

Nevertheless, in actual practice, some therapies call for an active and directive stance on the therapist's part, while others put emphasis on the client's being the active participant in the therapy. Some therapies focus on bringing out feelings, others stress identifying cognitive patterns, and still others concentrate on actual behaviour. The main challenge for all helpers is to find ways to integrate certain features of each therapy so that they can work with clients on all three levels of human experience (Corey 1991).

CHAPTER 4

RESEARCH PLAN AND METHODOLOGY

Introduction

This chapter outlines the research plan and the methodology that was used in conducting this study. Firstly, the purpose of the research and outline of the problem are re-stated. Secondly, a rationale for the development of the conceptual framework is described. Thirdly the methods and methodo ogy chosen are described and the consequent research plan is attached as Appendix 3. Fourthly, the process utilised in the survey questionnaire is outlined. An account is given of the piloting of the questionnaire among the international students at UNE to pre-test the survey questionnaire that was used in this study. Amendments to the survey questionnaire were based on the findings from this pilot project. The fifth section provides a justification of the choice of the qualitative research method that was employed. The sixth section describes the process that was followed to ensure quality research. The seventh section discusses the reliability and validity of the data collected and the eighth section of this chapter describes the ethical considerations associated with this research. A chapter summary concludes Chapter 4.

Re-statement of the purpose and problems of the research.

The purpose of the study was to identify the helping processes and the support network in place among the Papua New Guineans studying at UNE and to investigate the usage of the counselling and welfare services available. The specific intention of the study was to describe and identify the nature of the existing helping processes among the Papua New Guineans studying at UNE at the point in time that the study was undertaken.

The specific objectives of the study were as follows: firstly, to identify the types of personal and academic difficulties experienced by Papua New Guineans studying at UNE; secondly to determine the coping strategies employed in resolving the difficulties experienced by these students; thirdly to identify the people from whom these students prefer to get help; and finally to identify the characteristics of the students' helpers.

The study emerged as a result of the researcher's interest in exploring and identifying the personal and academic experiences of the Papua New Guineans who were away from

their culture and traditional support systems while studying at an overseas University. The researcher hoped to establish whether the coping strategies employed by these students resulted directly from the culture each participant grew up in or as a result of the support services available to them at UNE. A question which emerged from the study was Is there a synthesis of the two different approaches to produce a third interactive approach?

The Rationale behind the Conceptual Framework

The conceptual framework for this study contends that an individual is born into a culture and that culture shapes personal growth to maturity. Culture acts as a filter of the individual's internal view of the external world. According to Eyford (1993, p. 9) culture is "deep, all-pervasive and universal". It is described by Greertz (1993, p. 5. In Eyford, 1993, p. 9) "as the webs of significance that man has spun for himself" or "[as Virginia Wolfe suggested,] it is the golden glow in the cobweb, brought to life by the sun". We study culture to understand and interpret how people view the world. "Culture defines for us what is real and important . ." Eyford (1993, p. 9). Hall describes this function of culture well, suggesting that:

> [there] ... is an underlying, hidden level of culture that is highly patterned — a set of unspoken, implicit rules of behaviour and thought that controls everything we do. This hidden cultural grammar defines the ways in which people view the world, determines their values, and establishes the basic tempo and rhythms of life. Most of us are either totally unaware or else only peripherally aware of this. I call these hidden paradigms primary level culture (1983, pp. 6-7).

Hall claims that one way to think of culture is to think of it as an iceberg. The greatest part of an iceberg lies hidden beneath the surface of the water. What we see above the water is only a small part of the total structure.

Culture therefore is much deeper than visible evidence such as dances, languages, artefacts and other observable aspects would suggest. Therefore, helpers in a helping relationship, whose sole motive is to facilitate growth in the client, must first of all get to know and be consciously aware of their own views of the external world, and the beliefs and values that they hold about other people. Only then are helpers able to understand the framework or code their clients are using to make sense of the world since it is that framework that gives a sense of beauty and morality that provides

direction and meaning to our lives. This leads to discussion of the different theories of helping that have been developed in Western countries.

The formal counselling philosophies developed in the West have been very much influenced by the culture of the therapists who developed them. Other cultures learn from traditional philosophies and adapt them to fit their own situations. We know now that there is no preferred theory or comprehensive framework that adequately explains human behaviour in total. Each approach to counselling, psychotherapy or care-giving has strengths and limitations in terms of explaining the events in the helping process. Therefore helpers must know themselves, their own traits, values, beliefs about people and generally their own views of the world so that their cultural biases do not hinder the helping relationship.

Multicultural helpers are persons who are aware of their own values, prejudices, needs and views of the world as dictated by the culture in which they grew up. Multicultural helpers must strive to become open to other cultures and the way in which cultures affect their clients during a helping relationship.

The Papua New Guineans under study come from a country made up of over 800 cultural and ethnic groups. Only 35 of these groups are represented in this study. These students have come into another culture to study with their deep-rooted cultural experiences being a profound socialising influence. This study attempted to discover the difficulties experienced by Papua New Guineans studying at UNE; the coping strategies employed by them when faced with difficulties; whether they seek formal counselling; and, if not, sought to identify other support services or systems available to them.

Methodology chosen in the study

By methodology it is meant the range of approaches used in educational research to gather data which are to be used as a basis for inference and interpretation, for explanation, and for some kind of prediction if appropriate. Methods also can be taken to include the specific features of research such as forming concepts and formulating hypotheses, building models and sampling procedures. The aim of the methodology is then, in Kaplan's words,

> ... to describe and analyse these methods, throwing light on their limitations and resources, clarifying their presuppositions and consequences, relating their potentialities to the twilight zone at the frontiers of knowledge. It is to venture generalisations from the success of particular techniques, suggesting new applications, and to unfold the specific bearings of logical and metaphysical principles on concrete problems, suggesting new formulations.
>
> (Kaplan, 1973 in Cohen & Manion 1994, p. 39)

For the purpose of this description of methodology the researcher limited herself to discussing the techniques and procedures used to collect data in this study.

To accomplish the four aims of the study, the methodology selected to carry out the study were drawn from the interpretative perspective (qualitative) rather than from thenormative (quantitative) paradigm. Because of the nature of the study which was undertaken, the normative approach which holds that "behaviour is ruled-governed and should only be investigated by the methods of natural science" is purposely excluded in this particular study (Cohen & Manion, 1994).

Qualitative research is defined by Finch (1986, p. 10) as:

> an approach which both uses qualitative techniques and also draws upon an interpretivist epistemology which emphasises understanding the meaning of the social world from the perspective of the actor.

The interpretative paradigm, in contrast to its normative counterpart, is characterised by a concern for the individual. The main attempt in the context of the interpretative paradigm is to understand the subjective world of human experience. Furthermore it focuses on action. The interpretative paradigm "may be thought of as behaviour-with-meaning; it is intentional behaviour, and, as such, future oriented" (Cohen & Manion, 1994, p. 36). Actions are only meaningful to us insofar as we are able to confirm or establish the intentions of the actors and share their experiences. This study endeavoured to examine the experiences of the Papua New Guineans studying at UNE, to identify any difficulties experienced, and sought to understand coping mechanisms assumed to rectify the difficulties experienced. It is appropriate to use qualitative methods to develop an understanding of these students as individuals performing in a particular context and at the same time, observe them in their natural settings in their homes and other informal gatherings in order to gain a wider understanding. As Kincheoloe (1991, p. 144) reiterates:

> Human experience is shaped in particular contexts and cannot be understood if removed for those contexts. Thus, qualitative research attempts to be as naturalistic as possible, meaning that contexts must not be constructed or modified. Research must take place in the normal, everyday context of the researched.

Borg, Gall and Gall (1993, p. 193), also support the idea that using qualitative methods in research is an advantage because it allows the researcher to study an individual instance of a phenomenon in greater depth as the researcher deliberately interacts in a personal way with each individual in the study. Borg, Gall and Gall added (p.196) that, by being with the individuals in their natural settings, the researcher is able to use their intuition and judgement in modifying data collection procedures based on the behaviour of individuals. However, Borg et al. (p.197) warn that in undertaking such studies, attempts must be made always by te researchers to keep their personal values from influencing the design of the investigation. They stressed the importance of researchers avoiding making value judgements about the individuals whom they study as each complex phenomenon must be studied in its totality and in context.

Whilst the research method for the study was qualitative, it was seen as imperative that certain aspects of quantitative methodology were employed to enhance, validate and to add depth to the data collected. Since this study was descriptive in nature, a descriptive survey technique was used. The most commonly used descriptive method is the survey technique in the form of a questionnaire. This instrument was used to gather the data over the month of April in 1997.

It is common that surveys proceed through well defined stages (see Appendix 3) though not every stage outlined in the research plan is required for the successful completion of a survey. For this particular study, the researcher needed to make some preliminary considerations about the specific purpose of the questionnaire and clarification interview, the targeted population, the resources in terms of expenses, time and accessibility of the target group, and the information needed to find answers to the questions being asked. From this, construction and sequencing of questions in both the questionnaire and the interviews was planned. Survey sampling decisions were also made at the time the target population was defined.

The Process in the Survey Questionnaire

The process of research was carried out systematically. The collection of information involved the following four data gathering techniques: (i) constructing, (ii) piloting the questionnaire, (iii) distribution of the questionnaire to the 37 participants chosen for the study; and (iv) a brief informal interview for additional information.

The Construction of the Questionnaire

As participation in surveys is voluntary, a questionnaire should be designed to engage participants' interest, encourage their cooperation, and elicit answers as close as possible to the truth (Davidson, 1970). With these qualities in mind, the problem of designing a self-completion questionnaire was tackled with some enthusiasm. There were five topics of interest, all vital in locating answers to the research question. These topics were identified and itemised with specific data requirements relating to each topic. The five sections involved in the questionnaire were :

1) demographic information data such as age, training and qualifications, profession and years of work experience, regularity of contacts with home, years away from cultural village of origin and reasons for being away;

(2) problems and difficulties encountered by the students during their study period;

(3) personal qualities of their helpers;

(4) ways of responding to problems; and

(5) use of counselling services at UNE.

The questionnaire items were a mixture of open-ended questions, filling-in-the blank items and multiple-choice questions. A variety of questions was deliberately chosen to gain a range of respondents' perceptions.

Piloting the Survey Questionnaire

The questionnaire was piloted in order to test the length of time it took recipients to complete the questionnaire items, to check that all questions and instructions were

clear, and to enable the researcher to fine-tune any items which were ambiguous, unnecessary or not useful in yielding the data required.

The piloting was done by using 5 international students on campus. The group, although from different countries, were similar in experiences in that they were foreign students with different cultures who have come to study at UNE. It was hypothesised that these students were going through similar experiences to the Papua New Guineans in the study. The main purpose of the pilot was to get the 'bugs' out of the instrument, so that the subjects in the main study would experience no difficulties in completing the questionnaire. Also piloting was done to enable a preliminary analysis to see whether the wording and format of questions would present any difficulties when the main data was collected and analysed.

Selection of participants

The following are contributing factors in the sample selected for this study. The researcher targeted the total PNG population studying at UNE having considered the length of time available to her. The research is a small-scale study consisting of 37 PNG students at UNE. This population comprised 27 male students and 10 female students. These students came from all over Papua New Guinea. There were variations in their ages, experiences and level of education reached, as well as significant cultural differences among the student participants.

Distribution and Return of Questionnaires

The students participated in the study voluntarily and were in no way pressured against their wishes to take part in the survey. Of the total population of 37, 35 students responded to the questionnaire and returned it promptly as the researcher requested. There was no follow-up needed for those participants who returned questionnaires in the week following distribution. An attempt was made to motivate participants to respond immediately using verbal request reinforcing the importance of their prompt response, on the day the questionnaire was distributed

The purpose of the study was explained in a formal letter addressed to each participant. The questionnaire was hand-delivered with the letter and most participants willingly received the questionnaire and returned it completed the following day. The researcher was one of the students (a cohort) in the group from PNG and she had already established

personal contact with most of the subjects in the study. This could have contributed to the high level of co-operation and the prompt responses received from the subjects.

No-response

Since records of distribution date and the date on which questionnaires were returned was kept, the researcher was able to monitor rate of return. The researcher had expected all questionnaire to be returned by the second week. Most questionnaires were returned and the no-response rate was 2. The researcher followed up the non-respondents without any success. The researcher decided to proceed without these individuals' data to finalise the analysis of the results, and draw up frequency tables and graphs using the Statview Computer Program.

Justifications of the Methods and Methodology chosen for this study

The pitfalls and the advantages of the survey questionnaire method is worth noting here. According to Borg and Gall (1989), the questionnaire poses many research problems such as follow-up being difficult to carry out. However, because the sampling in this survey was small and within reach, follow-up was relatively easy for the researcher.

One main constraint in analysis was the limits to carrying out a statistical breakdown of data to make comparisons and obtain general themes of the analysis due to the small sample size.

Questions were asked in such a way that may not have given latitude to the participants to answer freely regarding how deeply they felt about the issues raised in the questionnaire. The researcher could have obtained richer and much more in-depth information than what was revealed had greater freedom been available to participants. For instance, the researcher could have introduced more open-ended questions to encourage a freer flow of information. However, the disadvantage of asking open-ended questions would have been to lengthen an already long questionnaire. Participants may have been hesitant to filling in a lengthy open-ended questionnaire. The purpose of writing the questionnaire the way it was written, was to make it easier for the participants to answer without much writing and at the same time get as much

information as possible. Sometimes the questions were repetitive in some ways but they were repetitive to serve different purposes, to obtain different information each time.

There were no difficulties in getting responses from the participants of the study. For this study, the response rate was excellent—94.6% returned their completed questionnaires while 5.4% either lost the questionnaire or simply decided against responding. No-response may be due to factors such as the questionnaire being too long or there being too many questions (11 pages, involving 17 questions), thus making unreasonable demands on the respondents' time. While specific attention was given to the neatness and composition of the questionnaire, some of the respondents may have had an unfavourable first impression. The researcher may never know the reasons for the non-response and can only guess what may have happened. When the response rate was excellent generally, one begins to wonder whether the no response feedback was really to do with the questionnaire, or the non-respondents themselves, not having the time nor the interest in partaking in the survey.

To prevent the problem of designing psychologically threatening questions, the questionnaire was carefully designed and worded to encourage the participants to provide honest answers. Research questionnaires have their own flaws as well. Questionnaires only provide answers to what the questions are asking and give limited further in-depth information. For this reason, the five sections were purposely designed to cover as much information as possible. The researcher was aware that in-depth information from the participants could be obtained from informal and semi-structured interviews but, for this particular study, this was not possible for 2 reasons:

(1) The researcher did not have sufficient time to interview all the participants. With few selected participants, there were informal conversations to gauge in-depth information on certain issues raised by the participants;

(2) Many of the participants involved in the study were ready to return permanently to PNG or had departed by the time the researcher was ready to conduct the semi-structured interviews.

Analysis of the questionnaire response patterns indicate that the questionnaire might be improved by shifting Section 5 covering 'Counselling at UNE' to the middle of the questionnaire instead of having it as the last item. This may have helped to get more participants' responses on these specific items. Many items were left unanswered in Section 5 and the reasons for this could be various. The assumptions explaining the

unanswered items are either: (i) participants found the questionnaire long and boring; (ii) they may have found the instructions difficult to understand; (iii) the terms may have been unfamiliar and the discipline foreign to the participants; or (iv) participants purposely did not want to reveal any of this personal information.

The Processes available to ensure Good Qualitative Research

For qualitative research where one is engaged in collecting the perceptions of individuals in a case study one should live among those who are studied. Under these circumstances, one obtains in-depth information that is not possible to obtain as an outsider. Guba and Lincoln (1981) suggest that to help ensure quality research the researcher needs to have prolonged engagement in the field and undertake persistent observation. The researcher in this study was an active participant observer of the participants for the past three years and has lived and studied with the individuals before designing the research instrument to carry out the study.

Maykut and Morehouse (1994) have contributed the following ideas to help ensure quality. One approach is using multiple methods of data collection known as the triangulation method. Even though the researcher has not used the triangulation method in a major way, the questionnaire plus the informal post-questionnaire interview and personal observation made up the three-way method of data collection in this study. However, the questionnaire forms the major data collection instrument.

An effective researcher is able to research and allow for negative cases in his/her study. In this study, the participants did not actually indicate verbally their negative feelings about the study or the questionnaire. One of the major negative responses received was the 'No Response' category where participants did not respond to some of the questionnaire items. This could be interpreted as annegative case. Peer debriefing took place on a number of occasions to try and find answers to the No Response category in the questionnaire. Debriefing was used to help obtain honest and fair reporting and interpretation of the findings.

Ely and Anzul (1994) suggest the importance of returning to the field to check an anomaly, collect more data and check data against its source. Thus, the post-questionnaire informal interviews were organisedfor the purpose of checking anomalies in the data collected.

The Reliability and Validity of the Data Collected in the Study

Reliability and validity are two other aspects to be considered in a research study (Baltes et al., 1977, p. 65). Kerlinger (1973, p. 442) writes :

> After assigning numerals to objects or events according to rules, an investigator must face the two major problems of reliability and validity. He has devised his measurement game and has administered the measuring instrument ... He has a set of numbers, the end product of the measuring game. He must now ask and answer the questions: what is the reliability of the measuring instrument? What is the validity?
>
> If one does not know the reliability and validity of one's data little faith can be put in the results obtained and the conclusions drawn from the results.

Leedy (1980, p. 37) defines the terms reliability and validity:

> Validity is concerned with the soundness, the effectiveness of the measuring instrument. Take a standardised test, for example. validity would raise such questions as ' What does this test measure and how well does it measure it? ...
>
> Reliability deals with accuracy. It asks such questions as: How accurate is the instrument that is used in making the measurement? ...

In very broad terms, reliability of measurements refers to the consistency or repeatability of measurements of the same phenomenon (Baltes, Reese and Nesselroade, 1977, p. 65). For example, in systematic classroom observation, would the same procedures used by the different observers arrive at identical descriptions of the same events? (Croll, 1986, p. 150).

Validity refers to the extent to which a measure correlates with some criterion external to the measuring instrument itself (Sax, 1979, p. 220).

Note that the issues of the validity and reliability of a set of measurements are closely interrelated. Baltes, Reese and Nesselroade (1977, p. 70), in their excellent work on research design in developmental psychology, explain that ...

> [a] measure may be quite reliable but useless. No matter how well a test measures what it measures, it is often not useful for theory-construction purposes unless it measures what it is supposed to measure. This is the problem of validity. To say that a test is valid as a measure of some particular characteristic means that the test actually measures that characteristic. A reliable test can be invalid, but a valid test cannot be unreliable.

How validity is defined varies with what researchers do and what tasks are undertaken.

Qualitative validities (note plural) vary—they are emergent constructs representing the worth and value of qualitative research. The constructs may be based on different philosophical and theoretical assumptions. Prior to the 1970s conventional notions of validity and reliability were used in qualitative work. In the 1970s and '80s methodologists began to use a metaphorical application of the concepts of validity and reliability.

A third approach has emerged that attempts to derive a construct of validity from the special characteristics of qualitative research that would function independently of conventional usage. Rather than assume that the terms apply directly to a qualitative environment, an alternative approach that is potentially useful is to establish what is meant by quality research in a qualitative environment.

What is Good Qualitative Research?

Altheide and Johnson (1994) deliniate four criteria of ethnographic quality. These are: plausibility, credibility, relevance, and importance of the topic. The significance of the topic in this study was highlighted in Chapter 1, (pp. 6-9). Guba and Lincoln (1981) suggest the following qualities as characteristics of good research.—trustworthiness, credibility, transferability, dependability and conformability. For example, trustworthiness of research data and conclusions drawn from this data might involve:

credibility	...	Internal validity
transferability	...	External validity
dependability	....	reliability
conformability	...	objectivity

The constructs of validity and reliability have their origins in the quantitative research paradigm. However, these two constructs can be, and are often used as evaluative frameworks for judging the quality of quantitative research.

The researcher contends that the methodology of the present study has included these issues as underlying principles.

In addition, the credability of the research need to be considered, especially the researcher's need to have certain clearly articulated principles underlying the conduct

of the research. The researcher is a postgraduate mature student. She is the Senior Education Officer with the National Education Department of Papua New Guinea and possesses two basic degrees in Counselling and Education as being a qualified teacher. The researcher is well integrated into the PNG community whose members are participants of this study.

Ely (1994) suggests that trustworthiness of the researcher is as important an issue as is trustworthiness of the results obtained and the conclusions that are reached. Maykut and Morehouse (1994) define the quality of Trustworthiness as: the extent to which we can place confidence in the outcomes of the study. Do we believe what the researcher has reported? The data collected and analysed in this study are based on the responses provided in the questionnaire. Trustworthiness is more than a set of procedures. It is a value system and a set of personal beliefs that shape the procedures in the research process. The trustworthiness the researcher has among the subjects is evidenced by the rate of return of the questionnaires by 94.6% of the total possible population and the co-operation received from the population during informal interviews held with various participants during the course of study.

Credibility is the bedrock of trustworthiness. The questionnaire had five sections which generally covered major areas of the life the participants had at UNE. The general questions items in the research instrument covered special areas and experiences of Papua New Guineans at UNE as much as possible. Additionally, the researcher was conscious of experimenter bias and sought to limit this bias from creeping into the study. The entire process was grounded in ethical principles about how data is collected and analysed, as well as how assumptions are checked. The assumptions formed at the beginning of the study were checked out from the way the responses were given in the questionnaire and from post-questionnaire informal interviews.

The products of the research methodology represent as closely as possible the experiences of the people studied.

The difference between a good and indifferent qualitative research reports

Altheide and Johnson (1994) maintain that a legitimate approach to evaluating ethnographic research is to focus on the process by which the ethnography occurred which is that it must be clearly delineated, including accounts of the interaction among the parties in the context of the research, researcher, methods, setting and actors.

Maykut and Morehouse (1994) note that to be confident in reported outcomes you need to clearly articulate: (i) purpose of study (ii) sample selection and specific people or settings—the total PNG population at UNE was used to overcome sampling problems; (iii) data collection and analysis procedures; and (iv) findings.

Measurement scales

The analysis of data is described in Chapter 5, of this thesis. Section 4 of this Chapter involves different levels of measurements--nominal, ordinal, interval and ratio, though this is only one aspect of the research data analysis.

The data presented in Chapter 5 Section 4 is an attempt to represent the responses to questions 10.1, 10.2, and 10.3 diagrammatically. A useful introduction to the notion of levels of measurement is provided by Baltes Reese and Nesselroade (1977, p. 61) :

> Often there are alternatives, each having different properties, available to the researcher in designing a measurement procedure. Discussions of measurement, especially those offered within the context of the social and behavioural sciences, typically recognise one important set of properties by distinguishing among levels of measurements, or, alternatively, scales of measurement. The distinctions rest upon the specification of characteristics of the procedure and of the resulting numbers or measures that are generated by it. (Baltes, Reese and Nesselroade 1977, p. 61)

Levels of measurement are often determined by the nature of the phenomena measured but, in some instances, the level of measurement chosen is a methodological decisions. Four different general levels of measurement may be identified : **nominal**, **ordinal**, **interval** and **ratio** scales.

A **nominal** scale means ' to name' or categories. By assigning a name to something a measurement is created.

Nominal scales are the simplest form of measurement. A variable measured on a nominal scale is one which is divided into two or more categories: eg. sex is categorised as male or female; regions into North, South, East or West; a question as to whether a family owns a car can be answered 'yes or 'no'. It is simply a sorting operation in which all individuals or units or answers can be placed in one category or another (ie the categories are exhaustive), (Harman, 1996). This scale quantifies different categories but does little else.

An **ordinal** scale means that, in addition to being able to categorise or classify objects according to the properties they possess a researcher can observe a relation between the categories (eg. greater than or smaller than). In ordinal scales there is always an asymmetrical relationship. That is some order can be placed on the categories, (eg. higher, more than, less than or smaller than). The ordinal property gives some information about the relationship between data on the scale but there are limits in terms of comparison- an ordinal scale gives comparison of magnitude. Ordinal scales are useful for locating the mode and median indicating relationships within data.

An **interval** scale means that, in addition to the characteristics of the ordinal scale, the distances between the scale values are of known and are of equal size, eg. a ruler or tape measure. Distance is measured on an interval scale, whether that scale is metric or imperial - spaces between adjacent points are known and can be legitimately used in calculations. An interval scale has all the characteristics of an ordinal scale, but in addition its categories are defined in terms of standard units of measurement. This means essentially that the distances or intervals between categories can be measured in terms of the units, for a number can be assigned to an object that equals the number of units of measurement, equivalent to the amount of the property possessed, (Ou. 1979, pp. 10-11).

Ratio scale. When a scale has the characteristics of an interval scale and has a true zero point, it is called a ratio scale. Values can be expressed in terms of fractional parts in relation to one another. .Mass or weight is measured in a ratio scale, there being a true zero point. Because there is a true zero, it is possible to describe objects in absolute terms : this object is twice as heavy as that Such description are not possible without a true zero, (Ou, 1979, p. 11). Temperature is measured on an interval scale, whether that scale is Centigrade or Fahrenheit - space between adjacent points are known and can be legitimately used in calculations.

The liket scale is used in this study to measure the extent of agreement or disagreement with the statements of a belief about professional counselling. For instance, in question 10.1, the participants were asked to rate the statements by circling the appropriate number: (1) Never, (2) Sometimes, (3) Often, (4) Usually, (5) All the time

Statement - "Keep problems to myself and worry about them"

1	2	3	4	5
Never	Sometimes	Often	Usually	All the time

However, in measuring temperature, the zero point and the unit of measurement are arbitrary as they are for all interval scales. As well as measuring temperatures, interval scales are useful for measuring ratings, for example, teaching effectiveness on a ten point scale or opinion ratings on a five point scale (Harman, 1996).

Some issues that one is faced with when using the liket scale are:

- Is the gap between each point on the liket scale equal.
- Can it be assumed for the purposes of measurement and analysis of findings that the interval between point is equal?
- What are the advantages in making such an assumption and what are the dangers?

As with so many other issues in research, there is no right or generally agreed answers. Tuckman (1978, p. 179) suggests that with the liket scale the equal-interval assumption is workable where as Miller (1977, p. 89) states that the Liket technique produces an ordinal scale that generally requires non parametric statistics.

Therefore in this study, it is important to note that the rankings that individual participants provided were on an ordinal scale. While the author constructed the rankings to provide an order to magnitude from "Never" to "All the time", individual perceptions of the distance between categories is not fixed to a particular interval or ratio. It is further assumed that the order of the rankings for each individual will contain possible variation. The reason for this is that individuals will vary in their subjective interpretations of the meaning of words such as "Sometimes", "Often" and " Usually". It is probable that there will be universal agreement with the term "All the time".

Ethical Considerations

In attempting to avoid the problems of embarrassing, hurting, frightening, imposing on, or otherwise negatively affecting the lives of the people who make research possible by participation, the ethical considerations of confidentiality, privacy and anonymity were addressed while conducting this study. Studies on ethical considerations (Tuckman, 1978; Rosier, 1985; Borg & Gall, 1989; Borg, Gall & Gall, 1993; Leedy, 1993; Cohen & Manion, 1994) have all stressed the importance of research ethics. These issues are addressed separately below.

The Right to Privacy and Non-participation

The right to privacy, in general, refers to the right of the participants in a study to keep from the public or the researcher certain information about themselves. To safeguard the privacy of the subjects and to ensure willing participation, the researcher took particular care to ask if individuals would like to participate in the study. This was done verbally as well as in a formal written letter to each individual.

The Right to Remain Anonymous

To ensure the anonymity of participants in this study, the respondents were informed both verbally and in writing that their individual identities would not be disclosed and that their anonymity would be maintained. In order to do this, subjects were allocated a subject number from 100 to 135 for data analysis purposes.

The Right of Confidentiality

Similar concern was accorded to confidentiality as to privacy and anonymity. Decisions were made as to who would have access to the data. To guarantee the right of participants that data collected from them would be treated with confidentiality, the researcher coded all data from each item in the questionnaire with a number, and subjects were informed that the questionnaires would be destroyed as soon as all information was extracted and analysed.

Confidentiality, privacy and anonymity means that there was no way for persons other than the researcher to identify respondents because only numbers were allocated to each participant. No name was mentioned in any reporting of research findings. The wording of the cover letter was carefully constructed to convey this reassurance and the majority of participants trusted in the fact that their personal data would be kept confidential as promised.

Methods of Analysis of Data and Interpretation

All responses were scanned as each one arrived and coding and recording began soon after. The procedures for analysing data was primarily descriptive in nature. The data obtained from the specific tasks from the survey questionnaire were analysed using descriptive statistical procedures which formed the major part of the analysis. This data was analysed for themes and patterns, which were described and illustrated with examples, including excerpts from the questionnaires.

Chapter Summary

This chapter has detailed the research plan and methodology used in this study. The research plan emerged from the conceptual framework which was drawn from the literature review and personal theorising. The research plan consisted of four main stages which involved a series of activities including: piloting the questionnaire; refining distribution and collecting questionnaires; analysing the responses of the questionnaire; and drawing conclusions.

The use of qualitative research methodology, especially the descriptive questionnaire, to conduct the project were also described with their strengths and weaknesses highlighted. Ethical issues were also examined. The specific method of data recording and processing used in this research project was also described.

The following chapter describes the analysis of data, and the findings of this research survey.