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Strengthening student counsellors' resolve

Te Ruru

Abstract

The purpose of this article is to provide some background, history, and rationale for a process framework that provides robust, effective, and integrated scaffolding in which to situate counselling practice for student counsellors. Reflecting on experience as a counsellor, supervisor, and counsellor educator in two tertiary institutions in Aotearoa New Zealand, and on feedback from student counsellors and supervisees, the author reviews examples of process frameworks for counselling that have their origins in Aotearoa. Two possibilities are identified, and it is suggested that the structure of the hui is mirrored in these two frameworks. One example is highlighted as a way of synthesising the benefits of all three approaches for both counselling practice and counsellor education.

Keywords: hui, process framework, bicultural, resolve

What students really want

Counsellor educators endeavour to provide sufficient guidance for their students to practise effectively, even during their first placement experiences. For example, students' feedback about their experiences on placement can form a valued part of counselling discourses. Their observations alert counsellor educators to aspects of training that need further development. One such aspect is a process framework that helps counselling students, regardless of the theoretical orientation in which they are training, to sculpt counselling sessions and counselling relationships in a way that is effective for clients, and satisfying and purposeful for themselves.

Early in their development, students' focus is often on basic skills. Putting all their knowledge and skills together in a coherent way so that they can experience their work with clients as purposeful and having direction is a big challenge for those just

starting out. Students can benefit from having a practice framework that will help them to facilitate their counselling sessions in ways that are competent and safe for their clients. An early experience of being able to design counselling sessions effectively will give students a sense of being craftspeople with a toolbox of interventions, rather than just being counselling technicians.

Counselling as craft

As a metaphor to describe the complex work in which counsellors engage, "craft" is one way of beginning to think about the issue of design. McLeod (2007) introduces the concept of "craftsmanship," and holds that "A good counsellor, no matter whether the context they operate in is high-end private practice or the corner of a busy inner-city health clinic, functions as a craft worker" (p. 259).

Doherty (2012) claims that therapists "can get so focused on assessments and strategies that we don't pay enough attention to the core craft of our work: the spoken word." Furthermore, he suggests that the concept of "craft" differs from two images that are often used to describe the essence of being a counsellor: the scientist-practitioner and the therapist as artist. Steve de Shazer (1988) considers counselling to be partly art and partly science, and therefore a craft. The example of the expert potter can be used to illustrate this view (Te Ruru, 2001a). Because there are objective, measurable, and sensory-specific criteria for making a ceramic teapot, it does not take an outstanding artist to make such a pot. Its success or failure is easily established because there are clear and teachable guidelines for assessing the finished article. A teapot will either pour well or dribble inconveniently down its spout. However, a teapot can also be aesthetically appealing. Its worth in this case is measured not only by its functionality but also by its quality as a work of art.

In an analogous sense, the competent counsellor has sufficient knowledge, a theoretical understanding of and access to current research (science), *and* talent enough to practise competently (art). However, the X factor that seems to be present in truly effective counsellors is the craft that generates a creativity and imagination that allows them to practise in an individually unique, resourceful, and fluent style that provides counselling experiences that are seamless, inspiring, and profoundly transformative for clients. Effective training programmes can offer students a process framework that will scaffold their early counselling experience in a way that keeps them and their clients safe *and* allows for the artful growth of counselling expertise.

In our own backyard

Students can be encouraged to look for examples of process frameworks that have their origins in Aotearoa New Zealand. Any search for guiding principles and patterns needs to draw upon experience, as well as the observation of what is happening at a local level. This means that the development of theory is firmly grounded in a sense of place—the ground on which we stand. A strong sense of local experience is a counsellor's tūrangawaewae. The value of any counselling approach needs to be evaluated in terms of its immediate social, economic, and cultural ecology.

Connell (2007) finds that modern social science in its initial discourses was rooted in the history and politics of imperialism. At the New Zealand Counselling and Guidance Association's (NZCGA's) first marae-based conference on Tu Tangata Whanau Marae in Palmerston North in 1985, Mason Durie expressed the view that "A lot of the concepts that are used in counselling are in fact imports from various schools of Western thought, particularly the United States and particularly the United Kingdom" (Durie, 1985). Herbert (2002) observed a similar trend in early clinical psychology training programmes. This bias tended to disenfranchise other approaches to fostering health and wellbeing in the many indigenous communities outside the experience of European and US theorists.

To some extent, the emergence of counsellor education in Aotearoa New Zealand reflected that bias towards northern theory. However, the last four decades have seen exciting developments on the home front. In the early 1970s, counsellor education programmes began to be established in tertiary institutions. The University of Canterbury promoted this development with the "first university-based counsellor education course" (Manthei, 2014, p. 6), headed by John Small and colleagues. A wide range of New Zealand practitioners and academics began to populate reading lists for students enrolled in New Zealand counsellor education programmes (Bird, 2004; Bolstad, 2002, 2004; Cooper, 2013; Crocket, Agee, & Cornforth, 2011; Hall, Bodenhamer, Bolstad, & Hamblett, 2001; Hermansson, 1992; Hermansson & Webb, 2009; Ludbrook, 2012; Manthei, 1997; Manthei & Miller, 2000; Munroe, Manthei, & Small, 1989). Since its establishment in 1974, the New Zealand Association of Counsellors (NZAC), originally the NZCGA, has actively promoted local initiatives (Hermansson, 1999). Counsellors were encouraged to contribute to the NZCGA then the NZAC newsletter. The emergence of the *New Zealand Counselling and Guidance Association Journal*, which then became the *New Zealand Journal of Counselling*, provided a forum for more scholarly and research-based articles on counselling practice in Aotearoa New Zealand.

By the end of 1990, two NZAC conferences had been held on marae (Hermansson, 1999). Recent years have seen the incorporation of Te Ahi Kaa at executive level in the NZAC, and the launching of a national hui for Māori counsellors in 2013. In 1991, the NZAC adopted a Māori name, Te Rōpū Kaiwhiriwhiri o Aotearoa—"the 'weaving' group of Aotearoa" (NZAC, 2012a). The presence and handing over of Ngā Kete Mātauranga (the baskets of knowledge) as a central symbol at national conferences introduced an element of indigenous ritual and acknowledgement of tikanga Māori within the counselling community (Lang, 2003). One of the metaphors that can be suggested to counselling students for their reflection is that they might consider themselves to be weavers of Aotearoa New Zealand, and that the craft of weaving their counselling sessions into meaningful and inspiring patterns is a goal to which they can aspire.

Students can be reminded that they live in a unique South Pacific island country, that Aotearoa New Zealand is a treaty nation, and that they practise counselling in Aotearoa by virtue of the Treaty of Waitangi. Therefore, one way of advancing their understanding of becoming biculturally competent, and answering the NZAC *Code of Ethics*' call to "actively support the principles embodied in the Treaty of Waitangi" (NZAC, 2012b, 4.3), would be to look first at an indigenous approach for engaging and disengaging with people who flourished on the islands of Aotearoa long before Pākehā settlement.

Hui as a process that mirrors engaging and disengaging with clients

In their search for a meaningful way of crafting their counselling practice, students can discover that the structure of hui provides an example of a process framework for engaging and disengaging with clients. Durie (2011) noted the appearance of marae on tertiary campuses in recent decades as an encouraging sign of the growing recognition of indigenous frameworks for educating students training in health and wellbeing professions. The presence of educational marae on campuses provides a beacon that suggests the importance of bicultural awareness, as well as providing a convenient way to help students learn by being immersed in a Māori cultural context through attendance at, and participation in, noho marae. Lang (2008) has advocated for noho marae as an effective way of advancing biculturalism for counsellors in training. Just as the Treaty of Waitangi can be thought of as a "social practice metaphor" (Crocket, 2013, p. 55), so the noho marae can provide experiential metaphors for counselling practice. A skeletal summary of the key aspects of a hui makes this link apparent.

Key elements of hui

➤ **Whakariteritenga:** The local people (mana whenua) make sure they are as knowledgeable as possible about the visiting party (manuhiri), and sufficiently resourced to host them in a way that upholds tikanga (customary Māori procedures), local kawa (practices specific to mana whenua), and the highest level of hospitable and respectful welcome (manākitanga). Hui take place on ancestral grounds (tūrangawaewae), the place of greatest mana and spirituality—an environment that heightens people's dignity.

➤ **Te huihuingā ki waho:** As manuhiri gather together outside a marae gate, mana whenua make further assessments of the visiting group, leaving the door of the meeting house open as a sign they are ready to host.

➤ **Te wero:** A challenge is issued to manuhiri to ascertain their intent.

➤ **Te karanga:** A call is issued to manuhiri incorporating a welcome to the visitors, and an acknowledgement of ancestors. The kaikaranga beckons manuhiri to move forward, providing safe passage for the physical and spiritual connection with manuhiri to begin.

➤ **Haka pōwhiri:** Traditionally performed to ward off negative energies and ensure safe passage for manuhiri across the marae space to their seats. It likens the arrival of manuhiri to the safe arrival of a canoe.

➤ **Ngā mihi, ngā whaikōrero:** Formal speeches of welcome, greeting the house, acknowledging ancestors and the living, making whakapapa and regional connections, and naming the theme of the hui.

➤ **Waiata:** Songs, especially traditional waiata, that support the substance of the speeches that have been given.

➤ **Koha:** After a gift is placed on the marae by the final speaker for the manuhiri in acknowledgement of the mana whenua's hospitality, the kaikaranga acknowledges koha with a special waiata.

➤ **Hariru and hongi:** In the first physical engagement of the hui, mana whenua and manuhiri press noses and foreheads, in recognition that both peoples are interrelated and part of the oneness of everything that exists. The hongi mingles the life force (mauri) of manuhiri and mana whenua.

➤ **Hākari:** Manuhiri are invited to share food with mana whenua, which is both a physical expression of manākitanga, and a sign that the tapu (specialness, safety, and separateness) surrounding manuhiri has been transformed to noa, the freedom of association of ordinary everyday living (Pere, 1991; Tauroa & Tauroa, 1986). Thus, both peoples become one family for the duration of the hui.

➤ **Whakawhanaungatanga:** An early gathering in the meeting house (wharenui or wharetipuna) to share greetings and whakapapa connections (mihimihi), subsequent meals, working, sleeping in the wharenui, having fun, entertaining, singing, sharing views (kōrero) and learning in relation to the theme of the hui, all help build family-like relationships, both kin and non-kin, as well as amplifying the gathering's mauri: "the force that binds the physical and spiritual realms into a single entity, and the divine spark that infuses all living things" (Warne, 2013, p. 37). At such gatherings, often people can also experience a deep longing (matemateaone) for their spiritual or ancestral home and for their own kin.

➤ **Kaupapa:** The reason or purpose of the hui is made clear to participants at the beginning, and throughout the various hui activities.

➤ **Karakia:** A practice of mindfulness during which the higher energies and skills necessary for the task at hand are invoked.

➤ **Poroporoaki:** A time for manuhiri to express gratitude, celebrate, and reflect on their experience and learning; a time to express appreciation for the manākitanga extended by mana whenua. This is a time for manuhiri to take their leave and move back to everyday life, enriched and equipped for the continuing journey along life's path.

When effective preparation to participate as fully as possible in hui becomes a normal part of counsellor education, especially if that includes a noho marae, then the bicultural components in counselling programmes can be taught and experienced in an integrated fashion. One of the most useful developments in biculturalism in the New Zealand counselling community has been the NZAC's inclusion of a noho marae of at least one night in the prerequisites for membership. Attending and participating in a noho marae provides counselling students with an opportunity to notice that embedded in the structure of hui are all the elements of effectively engaging and disengaging with their clients.

A second New Zealand example

Students can also look to process frameworks that have already been developed for counsellor education in New Zealand. Most counselling sessions, and counselling relationships, grow organically because of the huge number of personal and contextual variables. This development cannot be predetermined by some sort of stage model. Because they take place within relational contexts, counselling sessions tend to be spontaneous, emerging out of, and determined by, the quality of relating between

counsellor and client. Nevertheless, even classical Rogerian theorists acknowledge that there is an identifiable structure or framework that holds such relating together and guides its purposefulness. Mearns and Thorne (2007) described the features of "beginnings," "middles," and "endings" (pp. 153–212). In their opinion, each has a qualitatively different energy and purpose. Counsellors are called to engage in different ways at each of these phases.

While the simple pattern of beginning, middle, and end makes good counselling sense, that structure alone is probably too minimal to support all the features of an effective counselling approach. Ivey, Ivey, and Simek-Morgan (1993) cautioned students that a comprehensive approach to therapy means paying attention not just to the application of micro-skills, but also to the other elements influencing their work, such as counsellors' world views, cultural awareness, research findings, ethical practice, and theoretical orientations. This expansion of the ecology of counselling practice demands more complex scaffolding for students than a classical Rogerian approach is able to provide.

Thomas Gordon, a colleague of Carl Rogers, was already focusing on applying a skills-based structure that gave practical expression to the client-centred approach (Te Ruru, 2003). In subsequent years, several researchers and practitioners attempted to develop Rogers' findings (Carkhuff, 1972; Carkhuff & Berenson, 1967; Egan, 1975; Truax & Carkhuff, 1967). Their aim was to achieve an integration of relationship qualities that form the core conditions of counselling, with specialised language and process elements that give counselling its effectiveness and purpose. The work of these researchers highlights the potential for a strong counselling presence, achieved through the communication of six core conditions as promulgated in the hypothesis developed by Carl Rogers (1957), to be enhanced by providing an effective structure, proven skills, and logical sequence: the integration of presence and process.

This new direction was based on research into effective skills utilised by proficient counsellors across a range of modalities. Rogers' core conditions were still considered necessary, but not necessarily sufficient. The evolution of several distinct strands of person-centred counselling gives witness to the value of an integrated approach. Tracing the development of three approaches to person-centred counselling, Gillon (2007) observed that in "experiential approaches…various strategies and techniques may be employed to assist a client contact (and process)" insights previously not in the client's conscious awareness (p. 61). Baker (2004, as cited in Gillon, 2007, p. 61) confirmed that "It is these aspects that differentiate experiential ways of working from classical person-centred therapy."

One of the most valuable contributions to counsellor education in New Zealand was the development and introduction of a process framework that built on the work of Carkhuff and associates. Hermansson (1992) described a process framework that "has a distinctive synthesis of the various components that provides for a dynamic and integrated eclecticism" (p. 9). This approach provided a breakthrough, because it not only suggested a logical sequence by which to progress a counselling experience, but also signalled a move away from modality-specific counsellor education. Hermansson (1992) held that "A versatile framework needs to be as atheoretical as possible if it is to accommodate the unique and varied characteristics of counsellors and clients" (p. 145). Hermansson outlined the key elements in a structure that has become known as the ARPI framework.

Key elements of the ARPI framework

ARPI is the acronym used to identify the four main phases of the integrated approach proposed by Hermansson (1992).

➤ **Attending** provides for various physical and verbal elements that promote the necessary rapport with the client, a pre-condition for clients to engage in the process of counselling.

➤ **Responding** requires reflective responses to content and feeling, which provide both a sense of acceptance and understanding for a client and a willingness to begin to explore that content and/or feeling.

➤ **Personalising** encourages deeper reflection on, and exploration and understanding of, clients' experiences in a way that leads to additional insights and meanings for clients.

➤ **Initiating** involves supporting clients toward taking action to achieve desired changes in their lives, and may involve counsellors integrating skills, change techniques and approaches from various modalities.

This framework is not intended to be a stage model, or to be applied in a strictly sequential order; that would be tantamount to counselling by numbers. Counsellors need to be attending, responding, and personalising throughout a counselling session. However, in an overall sense, ARPI implies a definite shape and sequence to counselling by which students can begin to effectively craft their sessions in a purposeful way. Students can be encouraged to develop skills appropriate to each phase of the process, until they can hold an empathic counselling relationship *and* call on the appropriate experience, skills, and knowledge to pace clients and match their needs. For several

decades, the ARPI process framework has been taught in various counsellor education programmes in New Zealand, such as those offered at Massey University in Palmerston North and Vision College in Christchurch.

In a subsequent edition of *Eclectic Counselling*, Hermansson and Webb (2009) highlighted the "home-made" quality of ARPI and described "its obvious 'kiwi' identity," claiming that "the umbrella of cultures we call 'Aotearoa/New Zealand' tends to favour the pragmatic and goal-oriented" (p. 9). Outcome research supports this view. In a meta-analysis of research eliciting clients' points of view, Manthei (2006) found that while clients appreciate warmth, understanding, and trust, they also highly value getting problems solved, and that "clients tend to prefer briefer counselling than do their counsellors" (p. 68).

ARPI provides a framework in which needs specific to any one client can be met precisely, in a timely manner and respectfully within a counselling relationship that has developed sufficient relational depth. "This perspective," maintained Hermansson and Webb (2009, p. 4), "lends itself more to an eclectic orientation, but one that has coherence, a flexible but meaningful integrational 'structure' that enables choices of intervention strategies to be focussed on the particular realities of those seeking assistance."

Strengthening students' resolve

In 1993, another process framework for therapy that has excellent potential for scaffolding the counselling practice of students emerged in Aotearoa. A group of counsellors and NLP trainers in Christchurch, led by Richard Bolstad, Margot Hamblett and Bryan Royds, launched a training organisation that has become a world leader in its field (http://www.transformations.net.nz/). For over three decades, many counsellors in New Zealand have benefited from training provided by Transformations. Bolstad and Hamblett also contributed articles to the NZAC *Newsletter* (Bolstad & Hamblett, 1996, 2001a; Te Ruru, 2001b).

The original developers of NLP did not suggest a process framework for practitioners. However, by modelling their work, subsequent developers of NLP suggested how such a framework could be constructed. For James (1995, as cited in Bolstad, 2002) it was an evidence-based version of beginning, middle, and end, which he outlined as pre-test, intervention, and post-test. Another early developer of NLP insisted that "someone who uses the NLP methods exceptionally well has several ways of gathering all the different skills and techniques under a single overarching framework

of understanding" (Andreas, 1999, as cited in Bolstad, 2002, p. 8). One concern of Bolstad and his colleagues was to ensure that their trainees learned to integrate their new skills into an ethical, professional, and effective practice framework, rather than simply becoming quick-fix operators with a smart toolbox. Royds grouped all the known NLP skills, and attempted to identify how they might be used in a logical and sequential order. Bolstad has explained that in 1993 he expanded Royd's grouping to seven phases, and formalised it into a process framework that he called RESOLVE (Bolstad, 2008, personal communication).

Like ARPI, the acronym RESOLVE also serves as a mnemonic, as each letter identifies an aspect of the framework. This makes it easier for students to use, as each of the letters in the word "resolve" becomes a memory peg that helps them to check whether or not they are progressing their counselling sessions usefully and logically.

Furthermore, the word "resolve" suggests a respectful approach to the work of helping clients solve their own problems. A problem can be thought of as a solution that is not working; hence, the challenge that faces clients is to find a way to "re-solve" effectively. A host of other significances that resonate with the tasks of counselling also emerge. To resolve can involve breaking something down into its constituent parts— to separate out or analyse. This is equivalent to the deconstructing that happens during the therapeutic process. Resolve can also mean making a firm and final decision about something. In this sense, a client's "resolve" that emerges from the counselling process can lead to generative action that has a firmness of purpose. Problems can be "dissolved," and less than useful states such as guilt and shame can be "absolved." Using the structure of RESOLVE as a process framework for counselling can assist student counsellors in their work of supporting clients to reach such outcomes.

The framework of RESOLVE

Although the RESOLVE framework emerged out of a desire to apply an NLP approach to personal change in an intelligent, ethical, and efficacious manner, RESOLVE is not an NLP process in itself. It has no allegiance to a particular modality or discrete set of micro-skills. Furthermore, while this structure for counselling practice appears to be stepped, it is not intended to be a stage model; counselling sessions are rarely that predictable. The following framework is intended to sequence counselling practice, both for individual sessions and for entire counselling relationships, in the most logical and effective order.

➤ **Resourceful state:** Research supports the claim that counsellors who are functioning

well as human beings are able to assist their clients to function well (Carkhuff & Berenson, 1967). Therefore counsellors need to be in a resourceful state, feeling confident and competent, before they start their work. The NZAC *Code of Ethics* also calls counsellors to practise within their scope of competence, and to determine whether or not they are the appropriate person for the task (4.8 & 5.3).

➤ **Establish rapport:** Effective counselling presupposes an ability to communicate with clients in a way that makes sense in their model of the world. Counselling begins to be useful when counsellors first join clients' realities, and communicate verbally and non-verbally in a way that allows clients to feel understood and accepted.

➤ **Specify an outcome:** Counsellors need to know why they are being hired. Therefore, eliciting clients' desired outcomes in sensory-specific terms allows counsellors to be clear about what they can offer clients, and clients to know exactly what might be involved in achieving their desired outcomes. This phase also provides counsellors with the opportunity to check how much of those outcomes their clients have already achieved; this is equivalent to the pre-test stage in a scientific approach.

➤ **Open up a client's model of the world:** Once a counsellor has been invited into a client's inscape, the heart of counselling practice involves companioning clients in ways that enable a collaborative exploration of limiting beliefs and behaviours, recognition of challenging emotional responses the client is experiencing (Cooper, 2013), and what additional choices and changes might be possible now and in the future.

➤ **Leading:** Sometimes counsellors are called to assist a client in reaching his or her outcome by respectfully facilitating a particular intervention, which may be a simple visualisation, teaching a communication skill, or a more complex therapeutic intervention.

➤ **Verify change:** Both counsellors and clients need some evidence that the counselling experience has been effective. In this phase, counsellors are helping clients to identify how the work has helped them move closer to their desired outcome. This could be thought of as the post-test phase.

➤ **Ecological exit:** This last phase requires counsellors to help clients draw together the learnings and benefits of their counselling experience, recognise their own strengths, celebrate and acknowledge the achievements and the changes they have made, and ensure that they are returning to their lives outside the counselling

room affirmed, safe, expectant, and aware of how to apply new skills and learnings effectively and safely in the future.

Learning to design their counselling practice within this process framework means that students are less likely to be preoccupied with micro-skills and techniques particular to one modality, and more likely to be crafting their practice in an integrated, professional, effective, and ethical manner. "In fact," wrote Bolstad (2002), "each step of the RESOLVE model is equally significant in the achievement of change. The steps overlap and reinforce each other, forming a system that increases the chances of success dramatically" (p. 11). Richard Bolstad and others have written extensively about the RESOLVE framework (Bolstad, 2002, 2004; Bolstad & Hamblett, 2001b; Hall et al., 2001).

RESOLVE as a synthesis of all three frameworks

There is an additional and convincing reason that points to RESOLVE as an effective practice framework for student counsellors in New Zealand. Not only is RESOLVE based on best practice for counsellors, but it can also include elements of the ARPI framework, as well as mirroring elements of the structure of hui. This means that counselling students in Aotearoa New Zealand have available a process framework for practice that has emerged as a credible piece of southern theory and also mirrors a way of engaging and disengaging with people that is indigenous to this country. Students can begin to integrate a meaningful understanding of biculturalism into the very heart of their counselling practice at an early stage of their formation as counsellors.

Furthermore, the RESOLVE framework may also provide a template for planning and delivering counsellor education programmes. Over a period of several years between 2005 and 2012, with the permission and support of Richard Bolstad, the RESOLVE framework was used with counselling students enrolled in the Diploma in Counselling (L6) programme at the Christchurch Polytechnic Institute of Technology (CPIT). Although specific research into the efficacy of RESOLVE as a process framework for counselling remains to be done, anecdotal feedback provided by counselling students, and counsellors in supervision early in their counselling experience, suggests that the RESOLVE framework does support the growth of counselling proficiency. It also provides a sure footing from which students can launch their counselling practice, both in relation to crafting individual sessions and in managing counselling relationships over the duration of a client's counselling. A comparison of all three frameworks is charted in Table 1.

Table 1. Comparison of the RESOLVE, ARPI and hui process frameworks.

MNEMONIC	RESOLVE	ARPI	HUI
R **Resourceful state for the counsellor**	Actively maintain physical, mental, emotional & spiritual wellbeing. Know your own level of competence. Make effective use of supervision. Attend to professional development. Be in a resourceful state when clients arrive. Prepare a warm, inviting & energising space for counselling sessions. Develop ethical & professional competency.		Whakariteritenga Te huihuingā ki waho Karakia
E **Establish client–counsellor rapport**	Engage with clients in a culturally appropriate manner. Communicate warmth, understanding, acceptance & genuineness. Develop a sense of shared understanding; generate rapport in depth. Introduce yourself & explain clearly how you work & what you can offer. Collaborate with clients to reach clear agreements & fully informed consent. Create useful and positive expectations of counselling.	Attending Responding	Te karanga Haka pōwhiri Ngā mihi, ngā whaikōrero Koha Hariru and hongi Hākari
S **Specify client's desired outcome**	Maintain rapport & pace client accurately. Help client talk about what they want from counselling. Assist client to construct powerful & sensory-specific internal representations of their desired outcome. Explain how you can best support the client to achieve their desired outcome. Assess client's motivation for achieving their desired outcome safely.	Attending Responding	Te wero Kaupapa Karakia Kōrero
O **Open up client's model of the world**	Pace clients accurately. Maintain rapport & continue building relational depth. Facilitate clients to tell their stories & personalise their experience; foster an internal frame of reference. Work from the role of "companion & fellow traveller." Work out of a sense of respectful curiosity. Offer empathic reflections & weave useful open questions onto the end of them. Use hope-inspiring reflections & open questions that presuppose client strengths & positive values.	Attending Responding Personalising	Kaupapa Karakia Waiata Kōrero Whakawhanau-ngatanga

MNEMONIC	RESOLVE	ARPI	HUI
	Help clients notice their less than useful assumptions, beliefs, behaviours, and challenging emotions. Help clients develop a sense of possibility and expanded range of choices.		
L **Lead to client's desired outcome**	Pace clients accurately. Maintain rapport & continue building relational depth. Use appropriate therapeutic interventions that assist clients to move toward their desired outcomes. Teach clients new skills that will help them move closer to their desired outcomes. Coach clients to practise new skills & beliefs that will help them move closer to desired states & outcomes. Amplify clients' positive states & encourage & affirm progress toward their desired outcomes. Offer appropriate & useful information that can help clients to resource themselves.	Attending Responding Initiating	Karakia Whakawhanau-ngatanga Te wero Kōrero Waiata
V **Verify change**	Maintain rapport & pace clients accurately. Help clients notice changes they have made. Assess the amount of shift toward their desired outcome. Elicit clients' learning about themselves and others. Compliment and affirm clients' progress. Join clients in celebrating and fully enjoying the changes & achievements they have made.		Poroporoaki Waiata Whakawhanau-ngatanga
E **Ecological exit**	Help clients to be aware of personal & social consequences of their change, and to test success safely. Help clients to notice their strengths & qualities that will support them maintaining changes & achievements. Futurepace clients by rehearsing them through future events with their new skills & awareness. Remind clients of information, resources & people that will support their changed beliefs and behaviours. Develop rituals to celebrate clients' achievements & leave the door open for future counselling support.		Poroporoaki Karakia Waiata

Summary

Counsellor educators in Aotearoa New Zealand can benefit from their students' feedback. Students' experiences on placement can provide useful indicators that may help in the design of effective process frameworks for scaffolding counselling practice in the early stages of students' formation. Process frameworks are more likely to be efficacious when they are sourced from, and model, approaches to supporting health and wellbeing that are indigenous to Aotearoa New Zealand. The process framework known as RESOLVE, developed by Richard Bolstad, offers great potential for supporting counselling students to begin crafting their practice in a professional, ethical, effective, and bicultural manner. The RESOLVE process framework has a structure that is comprehensive, integrated, and supports best practice. It could even form a template for developing counsellor education programmes. Furthermore, embedded in its structure are the elements of the hui process, and this allows for the integration of bicultural elements in a seamless fashion, rather than treating them as elements extrinsic to counsellor education, added on to satisfy current counselling correctness. Although anecdotal evidence from student counsellors indicates the usefulness of the RESOLVE framework, its efficacy remains to be confirmed by research.

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