

MAORI PERSPECTIVES ON KAUPAPA MAORI AND PSYCHOLOGY:

A Discussion Document

A REPORT FOR THE NEW ZEALAND PSYCHOLOGISTS BOARD

By Moe Milne
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This paper is presented in its original form, as submitted to the New Zealand Psychologists Board by the author. Any views or opinions expressed in this report (unless otherwise stated) should not be read as representing the position of the New Zealand Psychologists Board.

PREFACE

In 2003, in response to expressions of interest arising from the possibilities presented by the pending Health Practitioners Competence Assurance Act (2004), the New Zealand Psychologists Board commissioned Moe Milne to lead a consultation process with Maori. The consultation process was to focus on the ascertaining the views of key informants on new pathways in the relationship between psychology in Aotearoa/New Zealand and kaupapa Maori education, training and practice relating to psychology. The new pathways were made possible through the pending Act, however the feasibility and desirability of pursuing any particular pathway or priority was moot.

This report presents an exploration of the views of Maori informants around the country. The exploration covers Maori informants' views on the nature of psychology and the state of the current relationship between psychological theory and practice, tikanga Maori and Maori visions and aspirations. Participants in this process were all involved in kaupapa Maori initiatives and tikanga Maori in daily life. In considering the possibilities presented by the HPCA Bill, they drew on their experiences in a variety of arenas, including health, education, justice, welfare, whanau, hapu, iwi, marae and papakainga work and involvements with psychology training and practice.

The views expressed in this report are not always complimentary to psychology, or to the nominal bicultural ideal that may be pursued in a variety of spheres throughout the land. However, it is important that the perspectives presented herein are heard and respected, as they form a part of the discourse around Maori and Tuiwi relationships in relation to psychology in Aotearoa/New Zealand.

The New Zealand Psychologists Board thanks Moe Milne, and participants in this research for their contributions to the discourse pertaining to Maori development and the place of psychology in relation to this. While the perspectives contained here-in should not be taken in any way as the view of the Board, they do make a valuable contribution to the ongoing discussion and development of psychology and tikanga Maori in Aotearoa/New Zealand.

Finally, a number of Maori language words and phrases appear throughout this report. In-text translations are not routinely provided as Maori is an official language of this nation and it is presumed that readers will have some knowledge of Maori language. However a glossary of key terms is provided at the back of this publication for the convenience of those who may need it.

Dr Catherine Love

Fuimaono Karl Puloto-Endemann

Moana Waitoki

Dr Fred Seymour

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FOREWORD AND ACKNOWLEDGEMENTS

Ka tangi te titi ka tangi te kaka ka tangi hoki ahau. Tihei Mauriora.

Ka nui te mihi atu ki te hunga I hui tahi mai mo tenei kaupapa. Mai I o koutou maunga whakahi, nga awa kawae I nga korero, nga whenua I takahia e ratou ma. Tena koutou. Ka rangona te karanga whakataui mai I te ora, ka tangi ka mihi. Ka maumahara ki a ratou ma na ratou nei te ara I whakatakoto. Tena ka whakamomori ake ki te whai haere I nga mahuetanga mai I a ratou ma. Hoi ano, ko ratou te hunga mate ki a ratou, ko tatou te hunga ora e rapu nei kia tutataki te kanohi ora ki te kanohi ora. Tihewa Mauriora.

In carrying out this process of enquiry, I became overwhelmed by the strength of the spirit of Mauriora. The motivation for wellness and care of individuals, their whanau and hapu within the iwi, remains a strong motivating factor. Whilst the intention of this project was to ascertain the view of 25 Maori, others came and participated because of the importance to them of this topic. It emerged that psychologists have a large influence on Maori lives and not all of it positive. However hui participants and interviewees came with the hope and the belief that their contribution could result in a positive outcome for Maori particularly for people who use psychological services. I wish to acknowledge the kaumatua and kuia who gave of their time and their knowledge. To the tohunga who tirelessly seek wellness for their people. The community workers who continue to deliver support, often without financial reward or recognition. The professional people in health, education and social services who all try to make a difference and work to include kaupapa Maori as much as is possible into the delivery of their services. Nga Mihi to the consumers who were prepared to share their experience of use of services and to the young people, our leaders of our future, who expressed their view for a better world.

I express my thanks to Dr Catherine Love, Te Oranga Whareaitu and the TOW bicultural committee for their confidence and support. You gave me the opportunity to be exposed to the wonderful world of Te Ao Maori and to the positive energy and will of Maori to attain the aspiration for wellness.

Tena Koutou Katoa

EXECUTIVE SUMMARY

This consultation exercise sought to ascertain Maori views on the nature of psychology, kaupapa Maori psychology and the possibility of a kaupapa Maori psychology training and kaupapa Maori scope of practice. Within the new HPCA legislation there exists a potential for new proposed scopes of practice. The outcome of this consultation leads to the proposition that a Kaupapa Maori psychology training be developed, with the possibility of developing a kaupapa Maori scope of practice in psychology at a later date. Participants in this study identified strongly as Maori and were active within the Maori communities in their respective regions/whanau/hapu/iwi. People interviewed were kaumatua, tohunga, consumers, whanu members, young people, mental health professionals, educationalists, social services workers, psychologists.

Consistent themes to emerge from discussions with participants included:

- (i) widespread distrust and/or disapproval of psychology training, theory and practice as it exists in Aotearoa/New Zealand currently;
- (ii) agreement that kaupapa Maori psychology exists, that it is based in tikanga and is broader or more inclusive than university based psychology as participants understood this;
- (iii) support for a four-pronged approach to developing Maori content in mainstream psychology and the development of kaupapa Maori centred approaches;
- (iv) a four-pronged approach would include:
 - (a) increased Maori and cultural awareness content in mainstream psychology training,
 - (b) the development of 'bridging' courses to enable mainstream trained psychologists to gain competencies in kaupapa Maori psychology and kaupapa Maori trained psychologists to have the option to gain competencies in areas of mainstream psychological practice;
 - (c) kaupapa Maori psychology training based primarily within a wananga framework;
 - (d) development of a kaupapa Maori scope of practice in psychology.

INTRODUCTION

This consultation exercise sought to ascertain Maori views on several propositions:

- (i) whether a kaupapa Maori psychology, or a kaupapa Maori approach to psychology was valid, and
- (ii) if so, whether a kaupapa Maori training in generic psychology was possible and advisable, and
- (iii) whether a kaupapa Maori 'scope of practice' in psychology was advisable and consistent with tangata whenua aspirations.

Defining 'Kaupapa Maori'

Kaupapa Maori is a term that is used across a range of spheres and sectors, although it is perhaps best known in relation to the education and health sectors. Graham Smith is clear that kaupapa Maori is relevant to all aspects of society. He sees kaupapa Maori as deriving from "wider Maori knowledges,"¹ matauranga Maori and hence a part of and subject to tikanga Maori.² As such, kaupapa Maori is by definition intersectoral, it is not and cannot be limited to any one 'sector' (eg. education, health, justice) as these sectoral parameters are constructed and defined according to a Western philosophical framework and are not coherent or do not fit comfortably within a kaupapa Maori framework.

It has been noted that "there is a growing body of literature regarding kaupapa Maori theories and practices that assert a need for Maori to develop initiatives for change that are located within distinctly Maori frameworks."³ It has been argued that recognition of kaupapa Maori methodologies, systems and practices are a right affirmed in the Treaty of Waitangi. In relation to kaupapa Maori in research, Jackson states that:

"we have to accept that the Treaty did not submit us to the research methodologies and ethics of somebody else. The Treaty affirmed our right to develop the processes of research which are appropriate for our people, and to do that, the only people we have to seek permission from are our own."⁴

The present study was conducted within a kaupapa Maori framework, and according to tikanga Maori principles. At the same time, there were requirements to comply with Pakeha methodological practices that, at times created some tension in the research process. Thus the research approach demanded a sound understanding of tikanga and kaupapa Maori processes,

¹ Te Puni Kokiri, 2000; p.18

² Tikanga Maori is defined here as the right, correct and just manner of conduct as defined according to Maori worldview, principles and practices.

³ Te Puni Kokiri, 2000; p.18

⁴ Jackson, M. 1996; Maori Health Research and Te Tiriti o Waitangi, cited in Te Puni Kokiri, 2000; p.18

together with a critical analysis of appropriate research and consultation methodologies and methods, and cognizance of the political realities within which tangata whenua philosophies and values exist.

Kaupapa Maori methodologies are fundamentally and unapologetically subjective. Just as participants are overtly located within whanau, hapu, iwi and waka traditions, so too is the researcher or facilitator explicitly located within these systems, structures and ways of being. Maori Marsden (in King, 1992; p.17) has commented that:

“The route to Maoritanga through abstract interpretation is a dead end. The way can only lie through a passionate, subjective approach...Maoritanga is a thing of the heart rather than the head...analysis is necessary only to make explicit what the Maori understands implicitly in his daily living, feeling, acting and deciding...from within the culture....For what is Maoritanga? Briefly, it is the...view that Maori hold about ultimate reality and meaning.”

According to Smith and Cram⁵ kaupapa Maori is also about thinking critically, including developing a critique of Pakeha constructions and definitions of Maori and affirming the importance of Maori self-definition.

Tikanga

Kaupapa Maori in research and consultation is concerned with methodology more than method. The distinction between the two has been described thus:

“Methodology: a process of enquiry that determines the methods used;

Method: tools that can be used to produce and analyse data.”⁶

It has long been noted that there are fundamental differences between Maori and Western methodologies of enquiry in the pursuit of knowledge. Durie (1986) has noted that Western approaches to enquiry and knowledge production involve inductive methodologies; that is the object under examination is broken down into progressively smaller pieces and the individual parts examined. Conversely, Maori approaches to enquiry and knowledge production usually involve looking outwards, developing relationships and connections.

Love,⁷ Waldegrave and Stuart⁸, IRI⁹ and Te Ropu Rangahau Hauora a Eru Pomare¹⁰ detailed some of the considerations and processes implicit within a tikanga based approach to research. Included amongst these were:

⁵ Smith, L. T. & Cram, F., 1997; An Evaluation of the Community Panel Diversion Pilot Programme; Crime Prevention Unit.

⁶ Te Puni Kokiri, 2000. p.18

⁷ Love, C. 1999; Maori Perspectives in the Construction of Indigenous Models of Counselling Theory and Practice; Massey University.

⁸ Waldegrave, C., Stuart, S. 1997. Maori in State Housing; A Qualitative Study.

⁹ IRI = International Research Institute for Maori and Indigenous Education, University of Auckland in Te Puni Kokiri, 2000.

¹⁰ Te Puni Kokiri, 2000.

Hapaingia te mana
 Tapu, noa
 Wairua,
 Mihimihi,
 Kawa
 Kanohi-ki-te-kanohi
 Whakawhanaungatanga
 Whakautuutu
 Koha
 Aroha

Similarly, Smith¹¹ noted that “In the New Zealand context, research ethics for Maori communities extend far beyond the issues of individual consent and confidentiality”. Smith¹² identifies research and consultation ethics for Maori as including the following principles:

Aroha ki te tangata	Respect for peoples
Kanohi kitea	The seen face; face to face presentation
Titiro, whakarongo...korero	Look, listen...speak
Manaaki ki te tangata	Share and host people; be generous
Kia tupato	Be cautious
Kaua e takahia te mana o te tangata	Do not trample over the mana of people
Kaua e mahaki	Don't flaunt your knowledge

In the present study, care was taken to follow tikanga and kaupapa Maori principles and ethics. In particular:

- (i) Kanohi ki te kanohi contact was central. The International Research Institute for Maori and Indigenous Education (IRI) and Te Ropu Rangahau Hauora a Eru Pomare have noted that kanohi ki te kanohi contact is “regarded as critical within Maori communities when one has an important ‘take’ or purpose, kanohi ki te kanohi is a way in which the people of the community may use all their senses as complementary sources of information for assessing the advantages and disadvantages of being involved” (2000, p.108). This is particularly important in light of well founded and widespread distrust by Maori of researchers, research endeavours and consultation exercises.
- (ii) Interviews with Maori individuals and groups, particularly where interviews pertain to deeply held beliefs, perceptions and worldviews, tend to require more than one contact and often several are required. In light of this it is expected that “the process increases the time it

¹¹ Smith, L. 1999, Decolonising Methodologies, p.119.

¹² Ibid, p.120.

might otherwise have taken to gather the information but, nonetheless, it has its own intrinsic value in producing good working relationships with participants and ultimately, therefore, more robust research data.” (IRI and Te Ropu Rangahau Hauora a Eru Pomare, 2000, p.108). Time is needed to address issues of tapu, and the restrictions inherent in protecting the mana of the persons involved are put into the place of commonality so that free discussion can flow. If the time is taken to address these issues appropriately in the beginning, information will be readily available and of high quality.

- (iii) In taking the time to whakanoa, the way is cleared for the process of whakawhanaungatanga and the growth of the spark of mauri. This involves the identification and development of connections and establishing a positive mauri within the relationships.
- (iv) In the comparatively small population of Aotearoa New Zealand, and the even smaller Maori community, researchers stand or fall on their reputations within the community, including the following of appropriate process and protocols.
- (v) Kaupapa Maori ethics demand that the mana of the relationship is maintained. Relationships extend beyond the research or consultation and beyond the individual researchers or facilitators and participants.
- (vi) This includes taking the time to allow prospective participants to explore the ahua of the researcher or facilitator, being flexible and allowing individuals and groups to choose or select their own participants in the process, following the appropriate protocols, including acceptance of manaakitanga, being prepared to be questioned and challenged at times.
- (vii) Researchers and facilitators need to follow the kawa of the ‘home people’; that is the participants.
- (viii) Particular members of iwi mana whenua may accompany a researcher or facilitator to awhi, tautoko and sometimes act as a gateway and protector.

Method

The Maori world is comparatively small, and connections are continuously nurtured and refreshed. In many communities oral communications and oral histories are still predominant, and as such, are largely invisible to those who are not part of the ongoing discourses within Maori society. However, these discourses are formative within Maori circles.

Allied to this reality are the means of establishing credibility and rapport relating to research and consultation exercises with Maori. For Maori researchers and workers with long involvements in the Maori world and participation in Maori discourses, credibility is tied to track records within Maori communities. The success or failure of research and consultation endeavours in Maori centred communities is dependent on a correct process, or tikanga, which identifies the contexts of relationships, mutuality, trust and whakawhanaunga with and within these communities.

The principles identified above form the basis of the methodology used in this study. The methods used included:

Whakawhanaungatanga; making contact with prospective participants (individuals and organizations), establishing or refreshing relationships, allowing prospective participants time to explore and appreciate the credibility and credentials of researcher(s).

Verbal explanations of the research project as well as written information sheets and consent forms were provided to all participants.¹³ Questions were invited and time allowed for discussion and clarification of the purpose, origins and ownership of the research.

Interviews were conducted according to a semi-structured interview format, with a range of prompts and follow-up queries used. Participants were encouraged to develop discussions between themselves and with the researchers and themes were identified from these.

Interview structures ranged from in-depth individual interviews, to hui of forty plus people. Most of the interviews, however, were conducted in small groups (averaging four to ten participants per group). Interviews took place in kaupapa Maori service premises, marae, offices and participants' homes, and other places.

Some of the interviews were taped and transcribed; in other interviews, notes were taken, these being checked back with participants for accuracy. Themes that emerged from the interviews and discussions were identified by the researchers.

Participants

The original brief envisaged that interviews would take place with up to twenty-five participants. However the interest in this 'take' was such that the number of participants interviewed well exceeded this number. In total 69 informants were interviewed. Of these 23 were male and 46 female. 10 people did not sign the consent form, but gave verbal consent. Informants ages ranged from 20 to mid-eighties. This number does not include the hui and informal discussions in forming relationships and seeking advice or "testing" the questions and interest in psychology. A particular effort was made to access a wide range of iwi, rohe and Maori community representatives.

Informants were initially selected through existing community networks. In particular, the researchers sought knowledgeable and respected members of the various iwi and Maori community groups. 10 kaumatua and 3 tohunga were interviewed. Also represented amongst the participants

¹³ See Appendix 1 & 2

were Maori health, mental health, educationalists, social service workers and community workers, and consumers of mental health services, consumers of psychological services, iwi services and young people. On a number of occasions informants, on learning about the kaupapa of this research, suggested the inclusion of additional people and arranged for the participation of these people in the research. There was a lot of interest in the kaupapa.

All interviews were preceded by and/or ended with the sharing of karakia, kai and conversation. Koha was provided to individuals and groups as appropriate.

RESULTS

A number of themes came through consistently in the interviews.

Maori think differently from Pakeha.

A consistent theme that emerged in all interviews was the strongly held belief that Maori think differently from non-Maori.

“We think differently”

“They’ve (Pakeha) got to realize that they’re dealing with two different cultures in Aotearoa. And our minds, our whakaaro, our way of thinking is not the same.”

Further, the view that was clearly expressed was that psychologists generally, in participants’ views, did not appreciate the nature of the differences.

“There is a different way of thinking, and the psychology that’s there at the moment does not (reflect) Maori psychology...it’s unrecognized.”

“See I don’t know where the psychologists, the Pakeha psychologist, where is he coming from? I want to say to this Pakeha psychologist, where are you coming from? Because to say we’re all the same – what a lot of rot, what a lot of nonsense. How dare you say we’re all the same.”

“...they do not know how the Maori mind works, they don’t.”

The following story was related by a kaumatua and tohunga:

This kaumatua had sustained an injury to his head which required his hospitalization. Whilst he was in hospital, he was referred to a psychologist for assessment (through ACC) for work. He recounted that the first two interviews were spent with him explaining to the psychologist his

tikanga and the influence of his iwi and environment history on his Maori world view. *“He didn’t know anything about tikanga Maori”*. When eventually this kaumatua was asked about work/employment ability, they found that the forms for assessment were irrelevant as there was no scope for Maori work included e.g. carving, Wananga, tohunga practice, taki/wero teaching. *“There was nowhere to fit me”*.

He described his *“sickness”* as loss of mana, whakama, uncontrolled susceptibility to te ao wairua. As he said *“it feels as though my whole Mauri has been jarred and shaken. It is like my wairua and my tinana are in a state of shock. Can this psychology help to reinstate my mana and my mauri.”*

This tohunga then went on to explain about the tikanga Maori process of creating a safe space between people who meet. This he likened to the process engaged in powhiri and whakawatea or clearing spiritual pathways which then creates the safe environment. Aroha, tautoko and manaaki needed to exist before the trauma could be addressed. This he explained as the difference between Maori process and thinking as compared to Pakeha.

Maori understandings of psychology

Participants most frequently identified psychology with therapeutic endeavours relating to people in distress and suffering from mental health problems. However a number also discussed their experiences of psychology and psychologists in the family court, sport, school and youth work and employment arenas.

“The Pakeha methodology of psychology is having the right questions to ask...the kind of questions you should ask...and in between there are gaps. And the gaps that have been left out are the ones of how you awahi to the people. I think a lot of it has got to do with creating a confidence in you to address their problems, but from their point of view, not from your point of view. Most psychologists lay it on I think...And they try to advise people how to do things...this I think is where the Maori differs from the self-destructive systems that are in place at the moment.”

Some participants understood psychology in terms of a Western view of the self and the psyche, and questioned how Maori views would align with these understandings of psychology.

“It (the child) was never born as an empty vessel (as assumed in Western psychology)...that’s actually the difference...with an empty vessel and all that’s been put into it, like education, like life experience, and when that Maori child is born, it’s already half full because...nga taonga o nga tupuna...it already exists, actually exists prior to birth, and so when they’re born they don’t come as an empty vessel anyway.”

“...it’s (psychology) a preconception of Western thought. Psyche, the psyche of understanding behaviour and the person. But also what really concerns me is that we’re looking at hinengaro, Wairua....Maori have different understandings and at different levels...”

A number of those interviewed associated psychologists with the break-up of whanau and indicated negative associations with psychology and psychologists in their communities. Participants who had had contact with psychologists through Family Court processes particularly expressed concerns about being identified and hence opted to remain anonymous, forgoing personal acknowledgement in the research report.

“There’s not a lot of research around all the things that have gone wrong, or where we’ve been disadvantaged as a result of our relationship with the psychologists, but all of us will know the whanau whose children have been severely damaged...because of the wrong decision made at assessment time, through the family courts or through psych services... Many Maori families have that experience of the negative outcomes of their whanau’s relationship with the psychologist or the psych. assessment.”

“ You have to have a psych assessment done by a pakeha psychologist for the family court. Their word is mana and my kids got taken off me. When I asked for a Maori psychologist for the assessment I was told that none was available”

In a previous case that the researcher was involved with, the consumer did find a Maori psychologist who made an assessment. This assessment was not accepted by the Family Court.

Psychology as a dangerous profession for Maori

Involvement of Maori people with psychological training and services was seen as potentially dangerous in a number of respects.

“Psychology is actually dangerous for us”

Many people including Maori psychologists related events or incidents where their training had a detrimental effect on the relationship that they had with their whanau. That is the loss of Maori knowledge and the loss of confidence in kaupapa Maori process. However in order to be effective in the therapeutic relationship, some felt that they had to seek traditional support from kaumatua and whanau members to help clarify issues.

In her thesis “Maori service users’ experiences with clinical psychologists” (2004), Sarah Goldsbury describes the importance of the therapeutic alliance. She also describes the cultural factors that impact on the therapeutic alliance.

In relation to mainstream training in psychology, there was a belief amongst participants that Maori trained in mainstream Western models of psychology risked being 'infected' with Pakeha thinking.

"Ako Pakeha atu, ka puta Pakeha mai"

"Given Pakeha teaching, it will be Pakeha (thinking) that emerges"

Concern was also expressed that those who had gone through mainstream Western training, and emerged out the other end, then had to 'unlearn' a lot of what they had been taught in order to operate effectively in a kaupapa Maori environment, and within a Maori whanau or community.

"Maori become brainwashed in training"

"Maori who go in to do the mainstream psychology training, get their whakaaro stuffed up...and then they can't find their way home."

In the practice of psychology, there was a similar concern that the fundamentals involved in being Maori, Maori identity and Maoritanga were ignored or not understood by psychologists.

"I've worked at mental health units and seen our people being psychologised...but I don't like the way they work... There's no consideration of their cultural background, about who they are. There seems to be a sort of model that they work from – nothing else is important. And of course it's meant to take lots and lots of years and lots of study to get that understanding...There is a lot to understand, and there's a lot of information out there, but it's that whole thing about whose information it is. And psychology, how I feel, today, it's not Maori. We know it's not Maori."

An important point that was repeatedly expressed concerned the vulnerability of Maori consumers of psychological services who were not secure in their identity and/or who did not understand Maori perspectives themselves. In these instances, there was a perception that the involvement of psychologists could be counter-productive; and that Maori whanau, therapists and/or tohunga sometimes had to work to undo the damage done by psychologists who (albeit unintentionally) imposed their own understandings of identity and selfhood onto their clients.

"Now some of these guys come in...and by the time you get them to understand that part, you know, the psychologist has already had a go and they've told them what they think they should be... (but) what do you understand about ihi, tapu, Wairua, tekoteko?...all those kinds of things, that's part of you, your inner being. Pakeha call it, I think they call it the soul...How do you lose your soul - kua mate koe."

For Maori who did not have a secure cultural identity or who did not possess or value cultural knowledge, the issue of choice in selection of mainstream psychological services and kaupapa Maori services was seen to be problematic.

“...it’s recognizing the other part of them that they may not know about...because it still follows them whether they like it or not...”

I: So you’re wanting to maintain a choice, so that the person who uses those services can go to a kaupapa Maori service, or a general service that has some Maori in it and make their minds up?

The person at the end of the day has got to have the choice, but that the sad thing about that is if they make the wrong choice they don’t heal. Because the imposition is put on them, but they don’t recognize it themselves. They don’t recognize why they think the way they do, why they’re acting the way they do. They think they do, they don’t.”

Participants told stories of their own professional and personal experiences with psychologists or mental health services. In some instances these were related to the involvement of psychologists with school pupils and whanau, family court, special education services and CYPS proceedings. Although one person indicated that she would refer her clients to a psychologist for specific treatment, the vast majority expressed discomfort with the manner and methods of psychological intervention. Kaupapa Maori mental health services associated with mainstream institutions such as DHB’s were also criticized for providing mainstream, Western-based services, albeit with a Maori veneer. There was agreement that, for those trained in Western philosophies and practices of psychology and mental health, assessment and diagnosis was done from a different point of view, with different values and different perceptions (from kaupapa Maori perspectives), and hence different conclusions.

“They see what they want to see”

“Maori become brainwashed into mainstream”

“All tools and skills should be available but kaupapa Maori should be separate. Two separate streams. Probably need to change the whole framework for delivery and look at the infrastructure. Consumers need to have access to healers/tohunga or follow tikanga in the kaupapa of self nurture with the support of the group or whanau. Some accountability given back to whanau and hapu. Forensic services are nurse/clinical oriented.”

Negative experiences in Te Ao Pakeha

In considering relationships between the profession of psychology, psychology training, psychologists, and Maori, many participants drew on their experiences of Western systems and institutions as a context within which to consider how relationships might be framed and developed. In this process, there were a litany of negative experiences that fed into a sense of suspicion and self-protectiveness and sometimes undermined the positivity associated with the prospect of increasing meaningful Maori participation in and contribution to psychology.

“While you’re talking I’m sitting here thinking back to when we were children going to primary school, we weren’t allowed to speak our reo or anything. I got the strap twice for breaking out in Maori – I called out for the next person to throw me the ball in Maori, so I got the strap. So our reo and our tikanga were confiscated together with our lands.”

“...the Maori are always over-burdened because they’ve got the burden of fixing Maori...(then) to align it to tauwiwi model or values...whenever we get employed it’s usually by way of Pakeha resources in the Pakeha organization, and therefore Pakeha model. And so you have to bring your Maori over there instead of what we believe here...but I wish we had the tauwiwi resources.”

“Some of us are really living kaupapa Pakeha, coming back to visit, giving the benefit of our experience, and then you’ve got the Maori who are trying to grab back Pakeha, and then we’re getting mixed up in the objectives...so it’s huge culture history based and yet all rules and the organization of the way we’re going to be delivering, it’s tauwiwi, and then we corporatise that.”

“How governments work; they give you peanuts...throw us the funding and our people go ‘oh, there’s the money’, then they’ll put up another structure, and they’ll give money to that, and in the mean time they’ll take away slowly...and arguments start, and it’s really to do with the system. Prior to those systems being set in place by the government, we were doing it anyway and we didn’t worry about dollars. We worried about the mokopuna and our people. Soon as the money came in, that’s when things started (to deteriorate) so governments always done that, including training in education....because professional conduct is about systems, about people being monitored, well I call it control really under that system. Whereas the Maori kaupapa is more freedom to work with.”

“In the Pakeha system there are rules for things and at the end of it there will be a yes or no. Maori has it, you justify your stand. But the rules aren’t hard and fast, there is always an underlying principle. Whereas the European system tend to want to be the spirit with the rules, the Maori system is the other way round, the spirit of the foundation for the rules never changes, but the rules have flexibility.

...in kaupapa Maori one of the rules, that rules you very stringently is the word tapu. And that’s where the wairuatanga that you’re talking about, spirituality, has a very, very strong connotation because you cannot breach the boundaries and the sacrilege of tikanga, kaupapa. That’s why we talk about the three baskets...with the Pakeha system...they apply rules, but they change their rules. Whereas the Maori kaupapa never changes.”

“Fear is the basic. Now for starting up a Maori department sort of thing for psychology, those up there on the top level at the moment, the Pakeha, they have a big fear that their knowledge is (not) the know all and the be all. They have a big fear that the Maori is going to come in with something different, and this is where the fear goes right through. For anything that you have to strive for, you have to work hard for...that is their fear that ‘there’s something different that we don’t know about’. And it is true. That fear is a real fear and it is a true fear, because they do not know how the Maori mind works...and...should we be successful in getting...through the wananga or whatever process, that we can get...qualified to be accepted by the powers that be, their fears will be allayed because we’re all human...and we can accept other peoples views...”

Kaupapa Maori psychology, in the sense of approaches to psychology that are centred in Maori worldviews and concepts was seen as already in existence, but recognition of its existence was perceived to be much needed.

The notion of a kaupapa Maori psychology, conceptualized as approaches to understanding people and groups, social and spiritual dynamics, facilitating healing and restoration of people, whanau, hapu and iwi was familiar to participants. There was also a feeling that the ways of perceiving and approaching ‘psychological’ matters that were familiar and comfortable to participants, had long been marginalized or perceived as lacking worth. As one participant noted forcefully, in relation to the development or recognition of Maori centred psychology;

‘It’s about time it happened!’

“Right now we are very well experienced people...required...to know your own history, your land, your whakapapa, your whanaunga – whether you wanted to know them or not – all those things. So we have, in a sense, in this room, a wananga...The thing about this (kaupapa Maori psychology training), this is a new thing, but it’s an old way of thinking, and there is, amongst all of us, a lot of knowledge about that...all this adds to the wholeness...”

“I see it (psychology) as inspirational...particularly in the sporting area. In sports, it’s all about the psychology. The haka’s I suppose, and inspiring young men. I spent a lot of time with the league team, the Maori league team. And it was handy to have the kaumatua there. You know, they bring us down and they hype us up, and then they bring you back down...and when you lose...And in my day, Pakeha didn’t have anything for it.... But once you got to Maoridom, whole new ball game...It was inspiring to have him there. And more so when you lost...It’s when you lose and how you deal with it. So that’s the reality of psychology. And I see it happening more so today in the professional sports. They work on the individuals. But I don’t think that they quite have it like our kaumatua did, in the 70’s. And you know, Pakeha were envious...we didn’t have that word

‘psychology’; we didn’t have that word, but it was exactly that...I think it’s just a terminology problem...for our people, the word psychology makes you think there is a mental problem...But our psychology, it helps put you at ease.”

The pre-eminence of Wairua

Another theme to emerge strongly concerned the importance of Wairua in relationships generally and in therapeutic endeavours specifically (although sporting and work contexts were also connected with this dimension). At least 95% of respondents talked about the central importance of wairua

“So if we’re talking psychology and trying to explain, well they don’t know. It’s all spiritual our understanding”

“The phenomena behind the reality. If something is wrong with the Wairua, then look for the phenomena behind the wairangi.”

“The acute observation of natural phenomena; communion with elements of te ao turoa. Communion with natural elements”

As one tohunga commented:

“We start with the Wairua first, then the hinengaro, then tinana, the healing of whakapapa and then deal with the trauma; whereas these others, they start with the trauma first and may or may not deal with the Wairua, hinengaro, tinana, and whakapapa. There should be recognition of healing the wairua first, then the mind.”

“It’s not something you can touch, it’s not a physical thing it’s a wairua.”

“Mate maori is a reality that happens when tapu is transgressed.”

“Tohunga already exist and practice in te ao wairua”

“Te Tuakiri o te tangata, is a training programme which identifies and teaches various components of wairua”.

“Me tau te tangata ka tau te mahi o te psychologist, ko tona mahi he whakatau I nga wahanga o te Tuakiri”

Kaupapa Maori approaches to psychology can provide alternatives and contributions to existing mainstream psychology.

While participants were often critical of aspects of Western psychological theory and practice as they understood it, there was a view that Maori psychology specifically and indigenous psychologies generally could make valuable contributions to the theory and practice of psychology.

“All people in Aotearoa should be able to enjoy services delivered by Maori”

“...I know they (Pakeha) bottle themselves up...they take Aropax and all sorts of things. And it's like tangihanga...You know where we let it all out. And I've been to a lot of Pakeha tangi and it's all bottled up. You know that's very mataotao...and that's a big psychology 'take'...”

“Can it (kaupapa Maori training and/or scope of practice) be set up for Maori to become psychologists to treat Pakeha as well? I had just thought from Maori to Maori...Well I mean psychology is just put up as a Pakeha thing. And they first introduced it to the world I suppose...but perhaps that way of doing things...Have they tried the other way?”

I: *You think they might learn something?*

Well, yes...”

“In pre-European times we would have had our own (psychology). Well we do, we do have our own. The same with every other culture and indigenous people. Has psychology as it is now, has it adopted any of the ways of other indigenous people? Have they thought to incorporate that?...”

“...the Pakeha psychologist psyche does not see those simple things...Maori, we've been able to deal with it for a long time...”

There was some discussion of the differences between indigenous psychologies internationally and the Western perspectives on psychology that have been dominant in the field. Participants tended to believe that Maori and other indigenous approaches to psychology in fact had a lot to offer on a global as well as a local level. In addition it was felt that indigenous approaches to psychology (including kaupapa Maori psychology) were as valid as Western approaches to psychology, however training in these approaches needed to be developed to a high standard.

“Training needs to be high quality and transferable nationally, and internationally.”

Kaupapa Maori training needs to be carefully formulated, high quality and accountable.

Participants were very concerned that any training, qualifications or accreditation procedures relating to kaupapa Maori in psychology must be suitably recognised by Maori and non-Maori, must be of high quality, and must have clear systems of accountability in the training and practice areas.

“This (kaupapa Maori) needs to be absolutely high quality service and training and accountable both to iwi and to the profession”

“Kaupapa Maori services should be of high quality and adequately resourced to have a skilled workforce”.

Maintaining credibility in Western and Maori domains

There was considerable discussion of the dangers of Maori centred psychology training being viewed as lesser than, secondary to or less robust than Western centred psychology training. Participants wanted any kaupapa Maori psychology training to be acceptable and beyond reproach. A number of participants had learned valuable lessons from their involvement with kaupapa Maori in education and attempts to incorporate Maori processes into various systems.

“One of the things that happened when we first got into kaupapa Maori in education, one of the things that happened was, we got just any Maori and stood them up in front of a class and expected that we’d all just be grateful because we got Maori teachers. There was no quality control, at the beginning. Because there was no role model, no role description. So often a Maori person was plucked out of a mainstream class and put in front of a Maori class. Without any transition, without any untraining and re-training. And there was an acceptance, because we were so desperate to get our Maori standing up there in front of our kids, that there was an acceptance of a poor quality of teaching. But to get a Maori in there, that was the first thing. And as the years have gone on, now our people have got more demanding and want quality in there.”

There was also some concern amongst participants that ‘kaupapa Maori’, if formalized might be re-defined, become ‘property of the system’ and Maori would lose their rangatiratanga in the process.

“It’s (attempts to integrate Maori ways within non-Maori systems) like the family group conference. Really, they took our whanau hui, and our understandings of mana and utu, muru and all that. They took it and adapted it and made it into law. But they didn’t incorporate all those things (Maori dynamics, beliefs and processes). And it (family group conferencing) looks totally different from our whanau hui...”

Yeah and that's why they (iwi groups) have whanau support meetings totally separate from the social welfare.

Yeah and in FGC it's actually the social worker that has the final say, the right of veto. It's not actually up to the whanau to make the decision.

...It is the FGC that has the authority. They actually took it from us. It was the Maori way to do the whanau, the family conference."

In terms of the development and teaching of kaupapa Maori psychology, participants stressed that training needed to be Maori centred rather than Maori added on. In other words, participants were concerned that the integrity of kaupapa Maori psychology training not be compromised. In particular the view that those involved in the development and teaching of kaupapa Maori psychology needed to have a strong tikanga Maori base themselves, was often expressed.

"It needs to be taught by individuals who have a strong background in tikanga Maori"

There was considerable discussion about the assessment, monitoring and evaluation of standards in kaupapa Maori training and practice. There was consensus that any assessment, monitoring and evaluation of kaupapa Maori training and education needed to be based in kaupapa Maori centred criteria. Similarly, assessment of any complaints related to psychologists registered within a kaupapa Maori scope of practice needed to be done by those who had a good grasp of Maturanga Maori and kaupapa Maori psychology themselves. A number of models were proposed in order to facilitate this process. There was doubt that either the Psychologist Board as currently constituted, or mainstream University educators were equipped to assess, monitor or evaluate kaupapa Maori psychology training or practice. There was much comment about the inability of universities and other institutions to change their environments. One informant stressed the need for structural analysis and deconstruction of working in deficit models when working with whanau. Many people also commented on the need for decolonizing processes as prerequisite to understanding the changes that need to happen to make psychology appropriate and effective for Maori. A number of suggestions emerged around what the solutions could be, however there was general agreement on the broad parameters.

"I think kaupapa Maori in psychology is an excellent concept. It would benefit Maori in any aspect to receive care from a Maori point of view. The danger would be in the assessing and maintaining of appropriate service delivery, that there are strong protocols and guidelines giving standards of practice to ensure the...practice is identified and maintained."

Proposed approach to developing kaupapa Maori in psychology.

Participants in this study favoured a four-pronged approach featuring increasing levels of exposure in Maori approaches to psychology throughout psychological education and training. The first two-prongs focused on increasing the responsiveness of mainstream psychology to Maori generally and competence in kaupapa Maori approaches in particular. The latter two prongs focused on Maori-centred psychology. The driver for the four-pronged approach, from participants' perspectives was to increase the safety and relevance to Maori, of psychological training, theory and practice. There was support for:

Increased Maori content in mainstream psychology training.

The objective of this was to increase understanding and appreciation of the nature of kaupapa Maori approaches to psychology amongst all psychologists, and to increase awareness of indigenous perspectives generally as viable alternatives and/or additions to Western derived understandings and practices in psychology.

“The Maori component (in existing psychology training) should be 10 times more that it is now. The Maori papers should be compulsory”

“Psychology training should include Maori components, and competencies which are relevant whether one lives in Auckland or Matawaia. Similar to the cultural competency requirement for overseas practitioners.”

Participants were, however, concerned that a token amount of Maori content in training or professional development not be mistaken for competence in kaupapa Maori approaches. Some participants cited examples based on their own experiences with Pakeha practitioners where Maori perspectives, gained in University training, were quoted at them by practitioners defending their knowledge of kaupapa Maori.

“ ‘I have a 300 level Maori studies paper and I know Mason Durie’.”

Some participants felt that training in cultural safety, with particular attention given to both psychologists' own culture and the culturally derived nature of mainstream psychology, was an important accompaniment to increased Maori content in mainstream psychology training. Others were not confident that 'cultural safety' was an effective approach.

“I found that in the health area, arena, when we did put the...people through it (cultural safety training), it didn’t work! It actually worked against us! And they chose not to recognize it, and when it suited them, they had a book...and no action! No doing! I think it’s a waste of time.”

There was a strong and consistent call for psychology students, particularly Maori students, to have access to placements and internships within kaupapa Maori or iwi based services.

“Maori students who are currently doing their training now to become a psychologist – should they actually be now accorded the opportunity to have that internship, or that supervised practice either with an iwi, or with a tangata whenua provider, you know and we have got iwi social services...and we have got iwi health practitioner services...and we have got iwi, kaupapa Maori education services as well.”

“Is it possible to have like a work experience year at the beginning and end of the training to be a psychologist? That way we might become aware of the needs before doing the academic training and it will make better sense.”

“Send them home for 3 – 6 months to get some of that ... supervised practice or internship or placements...whereas at the moment they have to be within the existing (mainstream/western) system”

Development of ‘bridging courses’

The objective of this was primarily to enable interested Maori psychologists to gain a more in-depth understanding of and proficiency in kaupapa Maori psychology. Maori who had trained in mainstream psychology identified this need from their own experience.

“It wasn’t until my internship that I recognised my skill gaps and needs when working with Maori. There should be mentorship and whanau support available for the internship.”

Also mooted was the possibility of kaupapa Maori trained psychologists doing ‘bridging courses’ to upskill them in aspects of mainstream psychology.

“If those people qualify in kaupapa Maori, then should be able to easily move over here (educational psychology) and over here (clinical psychology), just with a bit of extra training added on. Instead of adding on the Maori at the end of the psychology training, you have the kaupapa Maori and then you add on the assessment skills, pakeha assessment skills or whatever, the clinical skills and the educational specialities.”

Development of kaupapa Maori training in psychology.

The objective of this prong was to train students in kaupapa Maori or Maori centred psychology. The training would be grounded in a Maori world-view, and would lead to registration in a general scope of practice. In other words the training would be viewed as of equal status to existing mainstream training, would involve qualifications to a minimum of Masters level and approved placements, internship and supervision.

Participants thought that kaupapa Maori training should be provided primarily by wananga, although there were differing views around whether Universities or other educational institutions could also be involved. Some participants felt that kaupapa Maori training, in order to maintain integrity and tikanga, should be completely separate from mainstream University training. Others believed that it was possible to work in with non-Maori based educational institutions, and that kaupapa Maori training might involve a 'weaving together' of Maori and Western theories and practices. Still others were not sure how and where kaupapa Maori training was best situated.

"It (kaupapa Maori training) could be all inclusive.... But I think really it should be on its own. But it could be a little bit dangerous if it's on its own, because people will see it as one-sided."

"I think we got to be careful...trying to go for the Pakeha model of acceptance. You see I think that one of the things that we've missed the boat on is to invest in our community, under the whare wananga...and anointing some of our people with special responsibilities so that's where we go for the recognition."

"Don't take clinical process into Maori in order to be credible. It should be a raranga (weaving) process to bring it together."

A number of participants pointed out that Maori communities often had kaupapa Maori psychology practitioners in their midst, who were widely recognised within their communities, but not recognised or acknowledged outside of them.

"We do have people who are there doing those things, so for me training for helping them identify it for themselves...that's where the resources should be focused in making sure that we're taking some of the whanau out, some of those people out, and making sure they get training."

... We've already got the matauranga here, they're already doing the work...

We still need people being recognised...we should be looking to find the people who should be doing this type of training, because it's their acceptance right inside(whanau, hapu, iwi and communities) the everyday things that are happening...

There's a need for kaupapa Maori because the people who do it now, we really need to get them qualified because then there's a recognition, we know the Pakeha world will demand that..."

"It's true people have the knowledge and ability, they should have been recognised but they weren't, but they did all the ground... work and then they ask for recognition and they don't get it, and I worry about that...they were recognised because they were recognised because they were recognised, but when it came to real tuturu tautoko – nothing...and this is the psychology that makes our people wonder."

"If there was a structured way of getting there more than likely we would accept, that's the way to get there, and Pakeha people have that through the universities...so they're human, but they invented that. So...we practiced ours while we were in our community."

Development of a kaupapa Maori scope of practice in psychology.

The objective of this prong was to provide a clearly specified scope of practice for individuals who had received specific kaupapa Maori training in psychology. The issues relating to a kaupapa Maori scope of practice largely overlapped with those pertaining to kaupapa Maori training in psychology. However, the priority for these participants was seen to be kaupapa Maori training leading to registration under a general scope of practice, with the ability to become further qualified under a kaupapa Maori scope of practice. It was also very clear that respondents were concerned that the Kaupapa Maori trained psychologists were not marginalized because their specialist knowledge was based in Maturanga Maori.

"I like the concept of a general (scope of practice registration), but a Maori equivalent, because, you learn everything that they're learning, but the Maori equivalent is accepted because...you go masters or two years supervising, where some of them may be already out there supervising. They're already doing the mahi – you just want the qualification to get them that thing to be recognised."

"It depends on how you structure that too. If it becomes too clinical in its application or its delivery it could deteriorate from the tikanga and the spirituality of what we were talking about. Because sometimes when you try and structure Maori ways of doing things it takes away from the

reality of kaupapa Maori.... It dumps us into the more clinical system. Our experience at the moment is that most of our people who work in that field do better without the hard nosed imperial (unclear)...Mainly because it's the freedom of movement of how one delivers to a person is taken away because you have policies directing you on how you can deliver. To a Maori, our view, tuturu is – we do it – but because the system tells us that we must show how we did it, and what the result is by a reporting system, it can be quite difficult to explain some of the Maori values in that very strict...policy.”

“...should grow it with Maori Whare Wananga or we run the risk of Maori thought analysis getting dissipated by pakeha philosophy”

“Other knowledge corrupts my matauranga”

ISSUES IN AND MODELS OF KAUPAPA MAORI TRAINING

There was considerable debate amongst participants about the detail of possible models of kaupapa Maori training in psychology. Although, as previously noted, participants generally believed that kaupapa Maori training was best located primarily within wananga, participants had a range of views about the role that universities or mainstream educational institutions could play.

In part, the debate was around a question of balance:

“Do we indigenize western psychology or westernize indigenous psychology?”

There was, however agreement that Maori practitioners should ideally have a strong base in tikanga Maori before proceeding to psychology specific training and education.

“Whakatika I te putake” The base must be right.

A variety of options

Participants had different views on preferred options for recognizing, validating or developing kaupapa Maori psychology training. The various positions may be summarized as follows:

Kaupapa Maori training should be stand-alone; kaupapa Maori approaches should not be contaminated or diluted with Western whakaaro.

Adherents of this view noted that wananga have robust qualifications that are just as credible and formally acknowledged as university or other educational qualifications, and did not need or want Western constructions interfering with Kaupapa Maori approaches.

“Maori institutions...have NZQA registration that is well-recognised.”

The tohu (training and qualification) may be best protected by involving Universities or other educational institutions, in training

A minority of participants expressed a fear that a wananga based kaupapa Maori course of training on its own would not have the credibility associated with university based courses. These participants advocated for wananga developing relationships with universities and for universities playing some part in kaupapa Maori psychology training, with the understanding that universities can change their paradigms of thinking.

Formalising the ‘anointment’ of current and competent practitioners

Participants who stressed this position tended to believe that communities currently ‘anoint’ practitioners of kaupapa Maori psychology, albeit informally. Some participants thought that this process could be formalized through recognition of prior learning and experience, and that this could form the basis of selection into kaupapa Maori pathways to qualification and registration.

Related to this position was a belief that, under the existing system, people could train and qualify in psychology at too young an age. There was a view that people needed time to gain maturity before having the responsibility of psychological practice. There was quite strong support for a model that involved supervised practice in Maori environments before proceeding to formal academic training for younger aspirants; together with the model noted above (community selection processes) as a career pathway for older, more experienced people.

Accountability of kaupapa Maori training

The question of who should monitor kaupapa Maori psychology training and practice was raised by most groups of participants. This question related, not only to discrete tikanga Maori based practices, but to a perception that kaupapa Maori psychology actually involved a re-definition or re-conceptualisation of psychology. Such a re-conceptualisation may well involve recognition of Wairua as a key component of psychological training, theory and practice; socio-centric rather than individual-centric emphases; and the introduction of holistic perspectives that may run counter to the increasing specialization and narrowness of boundaries between psychology and other disciplines (for example, sociology, theology, rehabilitation studies, education) and between sub-specialities within psychology (eg. community psychology, neuropsychology, clinical psychology, forensic psychology, health psychology and educational psychology).

Participants agreed that questions pertaining to the content of kaupapa Maori psychology training, and accountability and monitoring mechanisms were important considerations in the development of kaupapa Maori training and accreditation, although not properly the subject of in-depth examination in this consultation exercise. Participants were in agreement that the Psychologists Board, without external support from Maori communities, was probably not in a good position to make decisions regarding accreditation of kaupapa Maori training programmes, to monitor kaupapa Maori training and practice, or to deal with complaints pertaining to kaupapa Maori practice. Although participants were clearly not familiar with the intricacies of the HPCA, they did offer a number of suggestions as food for thought.

1. A kaunihera kaumatua be established to operate in a partnership role with the Authority.
2. The kaunihera would make recommendations to the Board regarding kaupapa Maori trained applicants for registration.
3. The kaunihera would take a lead role in the assessment of complaints relating to Maori psychologists and consumers.
4. The current Treaty of Waitangi and Bicultural committee should be inclusive of attested kaumatua.
5. The ToW and Bicultural Committee would be delegated additional authority; and perhaps turned into a Maori Council with responsibility for recommendations re-accreditation and registration
6. If this model is followed, the Psychologists Authority should not have a right of veto over Maori Council decisions
7. Supervised practice should have Maori approved supervision areas

DISCUSSION

Psychology was seen by participants in this study as an area of great relevance for Maori. The majority of participants had had some dealings with psychology either personally and/or through whanau, and/or work and community involvement. The concerns expressed about the application of existing models of psychology training and practice to Maori, and about the perceived marginalization of Maori models from recognition within the sphere of psychology, were pervasive. For whatever reason, the profession of psychology as it currently stands has not managed to garner the trust or respect of many Maori.

However, the concerns go well beyond the profession of psychology. Significant concerns expressed by participants in this study parallel those found in other research.

“Informants...through past experience with government agencies intent on developing policy for Maori (albeit ostensibly in good faith) were fearful that it would lead ultimately to the re-definition of intrinsically Maori philosophies and processes...the intention to explore and define the concept of Kaupapa Maori principles, procedures and practices can arguably be seen as a veiled attempt to formulate what is and what is not acceptable ways of doing ‘things Maori’.”¹⁴

At the same time there was strong energy and interest in the possibility of developing kaupapa Maori psychology training and in the possibility of the eventual development of a kaupapa Maori scope of practice in psychology. Participants commented on the opportunity that such developments would present, not only for Maori, but for the profession of psychology as a whole.

Participants in this research felt that the current consultation study should be considered a ‘scoping’ exercise, with significant further work needed to bring any of these possibilities to fruition. Suggestions for future research included liaison with Whare Wananga and other educational institutions to ascertain their capacities in regard to kaupapa Maori psychology training. It was also recommended that a hui be convened a future date to bring together Maori expertise in this area and to engage in whakawhitiwhiti korero about the future direction of kaupapa Maori psychology.

¹⁴ In Te Puni Kokiri, 2000, p.109

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APPENDIX 1

Te Moemoea

PO Box 92 Moerewa

09 4010280

0274 394 729

moemilne@xtra.co.nz

Consent Form

What is the purpose of this research?

This research will explore the thoughts and views of tangata whenua from varied backgrounds on the idea that a 'Kaupapa Maori' psychology be developed. We are interested in how to increase the numbers of Maori recognised as registered psychologists and a 'kaupapa Maori scope of practice in psychology' is one suggested way to do this.

Who is conducting the research?

The Treaty of Waitangi and Bicultural Committee of the New Zealand Psychologists Board has commissioned the research. Members of this committee are Dr Catherine Love, Waikaremoana Waitoki and Fuimaono Karl Puloto-Endemann. Moe Milne of Te Moemoea is the lead researcher.

What is involved if you agree to participate?

If you agree to participate, you will engage in one to one or small group discussions with a researcher. You will be asked for your views about psychology and the idea of a 'kaupapa Maori psychology'. You will also be given short presentations and explanations about the research and the nature of psychology.

Your involvement in the discussions should take from 1 to 3 hours, depending on how long the discussions go for.

During the research you are free to withdraw your consent at any point before the end of the interview. If you do so, your contributions to the discussions will not be used in the research write up.

Privacy and Confidentiality

Your views or any statements that you make will not be identified with your name in the research report or any later publication.

There are two options that you can choose from, these are identified below. Please tick the option that you prefer.

1. I wish to be anonymous at all times, I do not want to be named as a participant in the research.
2. I wish to be acknowledged as a participant, and I understand that my name will be included in a list of participants in the front of the report.

What happens to the information that you provide?

The information that you provide will be summarised and taken into account in a discussion document written for the New Zealand Psychologists Board. The information will be used to help the Board determine whether it is or is not a good idea to support the development of a 'kaupapa Maori scope of practice' in psychology, by understanding the possible benefits and drawbacks from the perspectives of Maori participants. If a 'kaupapa Maori scope of practice' in psychology **is** seen as a good idea, then the research will contribute to consideration of what the best options for doing this might be. If a 'kaupapa Maori scope of practice' in psychology **is not** seen as a good idea, then the research will examine other alternatives to empower tangata whenua to participate positively in psychology.

The research results may be used in presentations at hui or conferences, or for publications as appropriate. Your individual name will not be associated with any presentations or publications. This is an opportunity for your voice, and your thoughts and experiences to be heard on these issues. You are entitled to receive a summary of the research results, outlining key findings. If you would like a copy of the full report, you may indicate this below and you will be provided with the report once it has been received and released by the Psychologists Board.

Tena Koe

He mihi nui ki a koe mo ou whakaaro mo te kaupapa nei.

Kia Ora

Naku na

Moe Milne

APPENDIX 2

Statement of Consent

I have read the information about this research, and/or had the information explained to me. Any questions that I wanted to ask have been answered to my satisfaction.

I agree to participate in this research. I understand that I can withdraw my consent at any time before the end of my participation.

Name:

Signature:

Date:

<p>Please send a summary of the research results to me</p> <p>Please send a copy of the full report to me</p>

at the address below:

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or email address

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GLOSSARY

Aotearoa.....	A term for New Zealand
Aroha	Love, caring, compassion; a tenet of tikanga Maori
Awhi/Awhina.....	Help, assistance, care for
Hapaingia te mana o nga tangata, whanau, hapu, iwi.....	Uphold the mana of the people, families, sub-tribes and tribes
Hapu.....	sub-tribe, group of extended families descended from common ancestor; pregnant
Hinengaro.....	Mind, brain, intellect, source of intuition and thoughts
Hui	Gathering of people
Ihi.....	Essential force, power, energy (of people)
Iwi.....	Tribe, people
Kanohi-ki-te-kanohi.....	Face to face, in person
Kaumatua	Elders (gender neutral)
Kaunihera.....	Council
Kaupapa	Central purpose, theme, subject
Kaupapa Maori.....	Maori centred; Maori as central theme or purpose
Kawa.....	Customs, protocol
Koha.....	Gift, offering
Koroua	Male elder
Koroheke.....	Male elder
Kua Mate Koe.....	You are dead, gone, finished
Kuia.....	Female elder
Mahi.....	Work
Mana	Prestige, authority, spiritual force
Manaaki	Hospitality, looking after, providing for
Manaakitanga.....	Provision of hospitality, care
Maoritanga	Maori culture and ways
Marae	Gathering place, ancestral home
Mate Maori	Maori sickness, ailment of spiritual origin
Mataotao	Cold
Matauranga	Wisdom, deep knowledge, understanding
Mauri.....	Life force, essence, ethos
Mauriora.....	Life force, essence, being
Mihimihi	Process of greetings, introductions
Noa.....	Common, not tapu

Pakeha.....	New Zealander of European ethnicity
Powhiri.....	Ceremony of welcome
Raranga	Weave, weaving
Tangata Whenua	People of the land, home people
Tangihanga/Tangi	Funeral rites and customs, crying
Take	Cause, reason, subject of discussion
Taki/Wero	Challenge
Tapu	Restricted, sacred
Taiwi	Immigrants, settlers, New Zealanders of non-Maori origin
Tautoko	Support
Te Ao Maori.....	The Maori world
Te Ao Turoa.....	The natural world
Te Ao Wairua.....	The spiritual world
Tekoteko	Figurehead on gable of whare
Tikanga	Ways, meanings, rules, method, pertaining to that which is right, correct and just
Tikanga Maori.....	As above; ways, meanings, rules methods, pertaining to that which is right, true, correct and just according to Maori understandings, beliefs and knowledge.
Tinana	Body, physical being
Tohunga	Expert, priest, artist
Tuturu	Staunch, firm, permanent
Utū	Principle of reciprocity
Wairangi.....	Excited, infatuated, crazy, feet not on the ground
Wairua.....	Spirit
Whakanoa	To make common, to remove from restriction or tapu
Whakaaro	Thoughts, thinking processes
Whakamaa	Shy, embarrassed, shamed, At a disadvantage, result of Loss of mana
Whakautuutu.....	Reciprocity, cause to be reciprocated
Whakawaatea.....	To clear the way
Whakawhanaunga	To establish or develop relationships
Whakawhanaungatanga.....	Process of establishing or developing relationships, being a family
Whakawhitiwhiti Korero.....	Discussion leading to enlightenment or clarity
Whare Wananga/Wananga.....	Centre of higher learning
Whanau	Family, extended family, may be metaphorical or biological, cause/interest or genealogically based.