

Challenges to cultural foundations
for research and practice in psychology
in pursuit of a balance

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Aims of this presentation

- Consider some of the ‘knowledge areas’ in the disciplines
- Consider the ways of knowing
- Introduce the notion of the ‘main dangers’ of Eurocentric hegemony
- Introduce the research ‘traditions’
- Discuss a set of five influences for the provision of services to Māori in psychology
- Discuss a selection of theoretical models
- Propose that it seems timely to consider that an ‘interface’ or ‘reconciliatory plan’ that takes account of clinical and cultural approaches, has the potential to be stronger than either on its own

What business wants from education

(O'Reilly, 2009)

- Essential skills
- Technical skills
- Intrapersonal skills
- Motivation
- Citizenship

The first two relate to the capacity to read and write, and to analyse the world around them

The next three relate to looking within and beyond.....

Mixing business with education

- The Business NZ family
- Business loves skills
- Surveys important
- Lack of skills = brakes on business

(O'Reilly, 2009)

- The Mātauranga whānau
- Tertiary institutions teach skills
- Outcomes important
- Lack of skilled interventions = brakes on outcomes

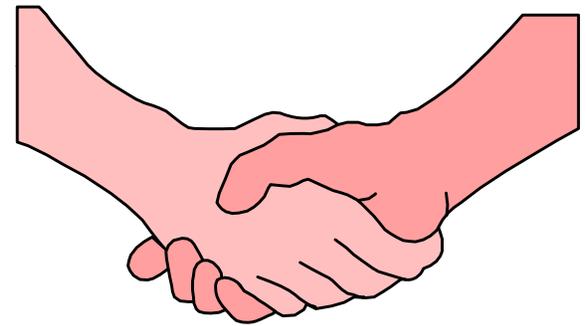
(Macfarlane, 2009)

PARTNERSHIP

Mahi tahi

Increasing whānau of interest engagement

Here in New Zealand, we now recognise that consultation with the whānau mātauranga, and cultural community is a crucial component to educational decision making (Bevan-Brown, 2001, 2003; Gillon & Macfarlane, 2009; Ritchie, 1992; Reedy 2009)



Some knowledge areas

(see savage, 2008)

- Technical knowledge – analytical or quantitative knowledge which can provide empirical support for observable changes in behaviour
- Practical knowledge – interpretative or qualitative knowledge, how meaningful something is
- Reflective knowledge – developing interventions that will make a social decision – turning a value into practice (see Meyer, 2001)
- Culturally imperative knowledge - Māori knowledge being perceived as having an integrity of its own

Epistemology...knowledge

- A branch of philosophy that is concerned with the quality of the knowledge – or - ways of knowing
- “Māori knowledge has an integrity of its own”
(Durie, 1997) - Māori knowledge has quality
- This has not always been acknowledged
- The epistemological paradigms emerging from the experiences of Māori offer a challenge to mainstream perspectives (adapted from Gordon, 1997)

Research Traditions

- Experimental research
- Quasi-experimental and Single case designs
- Quantitative research methods

Variables

Experimental research

Non-experimental research

- Qualitative research methods

Ethnography

Historical

- Kaupapa Māori research

Decolonising Methodologies (Smith, 1999)

- Challenges universality
- Promotes a distinctive set of approaches
- Generally referred to as ‘emancipatory’
- Legitimises a ‘Māori way of knowing’
- Often cited in terms of being loose on objectivity
- Is often seen as having occurred as a result of a policy imperative, in the main
- Is **not seen** by some critics as a genuine alternative to conventional research methodology

Etic versus Emic

- Relating to features or items analysed without considering their role as a structural unit in a system
- Relating to features or items analyses with respect to the role as a structural unit in a system

Origins and Distinctiveness

- The first known whare wānanga located in Te Toi-o-ngā-Rangi. Has its origins in the metaphysical
- Evolves from an oral tradition with accumulated experiences through history
- Derives fundamentally from Māori epistemologies that include complex relationships and ways of organising society
- Enters a contemporary domain (via modern and postmodern traditions) where perceptions and understandings do not often have congruence

The postmodern tradition

- A cultural and intellectual phenomenon
- A radical reappraisal of modern assumptions about culture, identity, history, language
- An expansion of the importance of critical theory
- A beginning of thoughts that old things are valuable, priceless even
- A recognition of kinship with nature - the environment is biting back
- A concession that indigenous people are important again

A 21C Māori tradition

- The 'biting back' has commenced: it is being felt, acknowledged, and new learning sought after as a way forward
- A river of conscientization flows; **Conscientization** refers to a type of learning re political contradictions. Conscientization also includes taking action against oppressive elements in one's life as part of that learning (hooks, b., & West, C. (1991))
- An authoritative Māori stream of consciousness is being advocated by some quarters (see G Smith, 1995; L Smith, 1999; Walker, 2000)
- A consideration of a convergence of streams of knowledge is being proposed by some (see Durie, 2007; Ritchie, 1992)
- A consideration of a more culturally embedded stream of knowledge is being proposed by others (Macfarlane, Blampied & Macfarlane, with publisher)

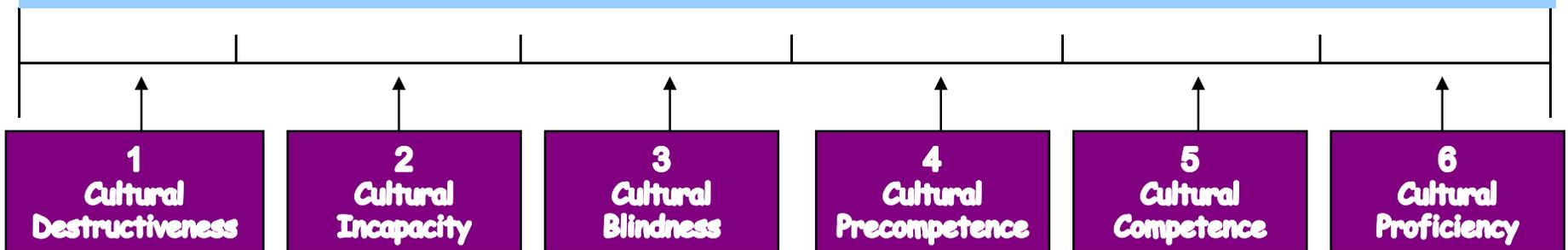
Five influences of cultural provision in psychology

- Content integration
- Knowledge construction
- Prejudice reduction
- Equity practices
- Empowering organisational cultures

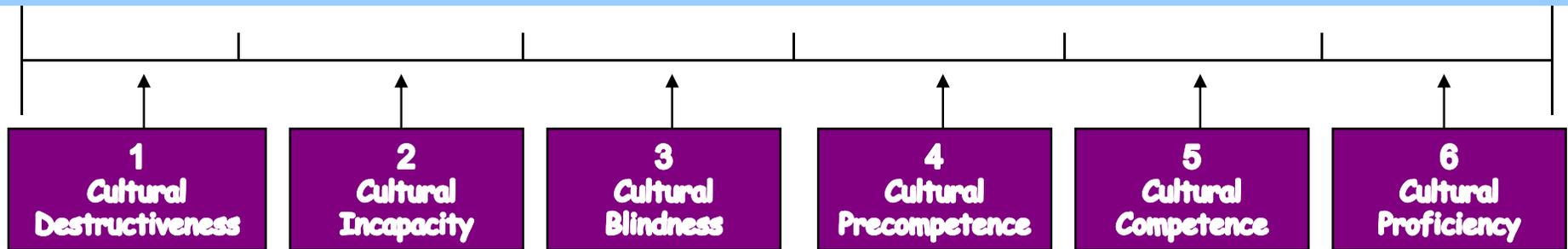
Being reflective.....

Reflect on where we might locate ourselves on the **Cultural Continuum**....how we might move along the continuum.....one of the LEVERS of culturally safe and culturally competent professional practice

The Cultural Competency Continuum



The Cultural Competency Continuum



This challenge involves moving as far as possible, as quickly as possible, along the following six-point continuum (Cross et al., 1989):

- **Cultural destructiveness:** those who believe or engage in behaviours that reinforce the superiority of one race or culture over another, with the resultant oppression of the group viewed as inferior;
- **Cultural incapacity:** those who have less actively destructive beliefs or behaviours, but are paternalistic and lack the skills to be effective with individuals from diverse groups;
- **Cultural blindness:** those who profess that culture, race and / or language make no difference and explicitly or implicitly encourage assimilation;
- **Cultural pre-competence:** those who accept the need for culturally competent policies and procedures, but do not proceed beyond tokenism or searching for ways to respond;
- **Cultural competence:** those who accept and respect differences and implement policies that support these beliefs and commitments;
- **Cultural proficiency:** those who seek to refine their approach by learning more about diverse groups through research, dissemination and fully inclusive practices.

Cultural fit – a key point

Effective programmes and services for the Aotearoa New Zealand context:

It is crucial that recommended and available practices be culturally appropriate for different groups and, in particular, for Māori as the indigenous people in partnership with the Crown approaches will regularly require adaptations demonstrating “contextual fit” or “cultural relativity” with Māori culture as well as for specific communities.

(Bishop, Berryman, Tiakiwai, & Richardson, 2003; Wearmouth, Glynn, & Berryman, 2005).

EBP: what it IS

According to [Davies \(1999, p 118\)](#), “It is a set of principles and practices that can alter the way they think about psychology, the way they go about making policy and converting this into practice, and the basis upon which they make professional judgements and share their expertise.”

EBP is not about making the same mistakes with increasing confidence over an impressive number of years ([O'Donnell, 1997](#))

What constitutes evidence - and who decides?

Hammersley (2001) believes that:

- “The process of defining what constitutes ‘evidence’ will be fraught with difficulty, should the privileging of research evidence over evidences from other sources result.”
- Professional and whānau wisdom and values therefore, should not be trumped, overlooked or marginalised

An 'Animal Farm' analogy....

That espouses the notion that

***All evidence is equal
But some evidence is more equal
than others***

What are the main dangers of eurocentric hegemony in psychology?

1. The lack of attention to alternatives to mainstream knowledge (which is not only eurocentric but typically focused on middle-class beliefs and practices) leaves the discipline impoverished.
2. Non-western countries are damaged because of the 'colonisation' of local psychological theory and practice by eurocentric thought. The dominance of eurocentric psychology helps legitimise world-wide inequality.

Howitt, D & Owusu-Bempah, J. (1994). *The Racism of Psychology*. London: Routledge.

Looking for those ‘alternatives’

“In pushing innovation and reform, zeal and enthusiasm are surely good things, but they become their own special form of intolerance and resistance to change when critique is prohibited and alternative solutions are disallowed.”

(Meyer, 2003, p.34)

- There are multiple dimensions
- The dimensions are not insurmountable

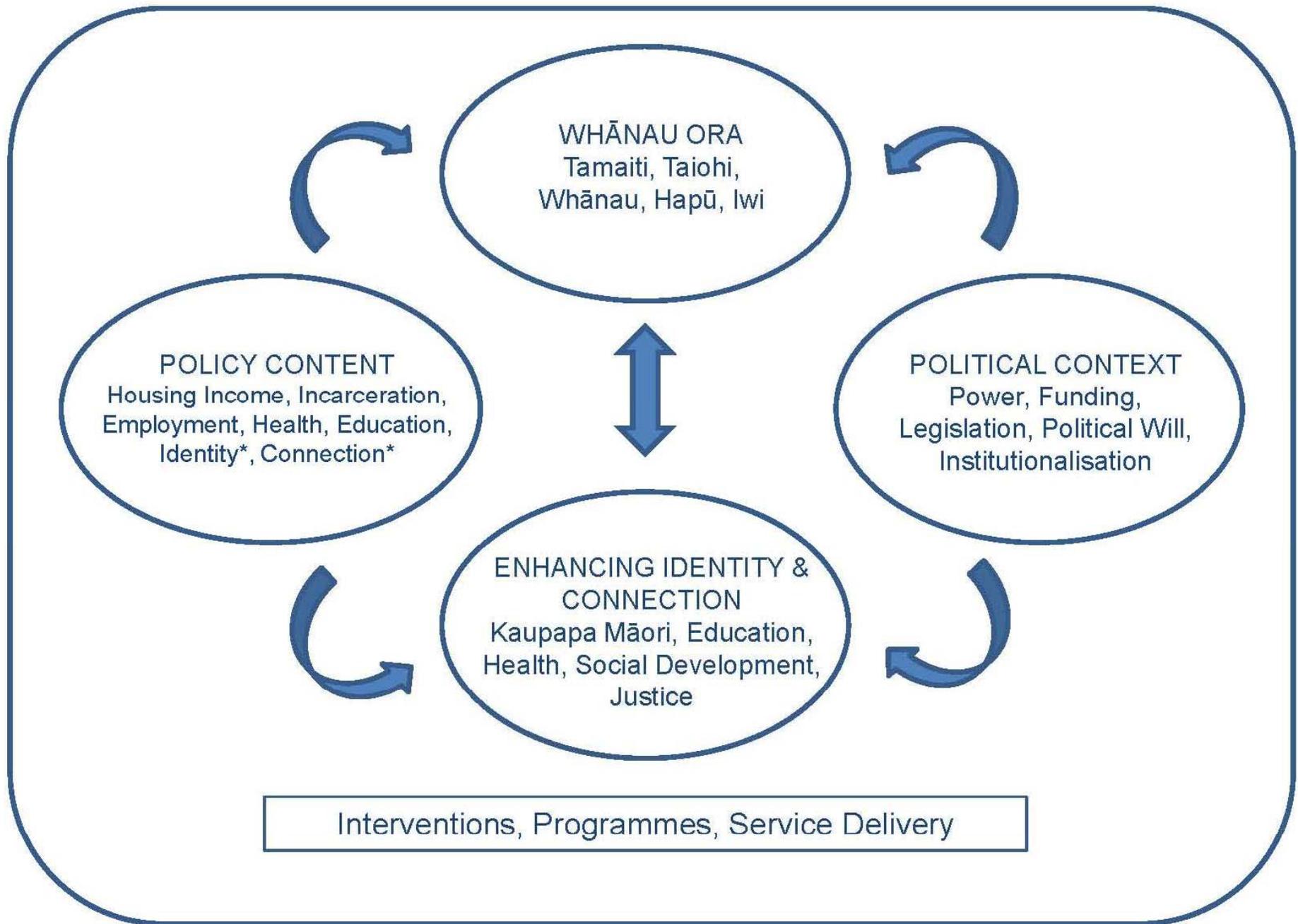
Multidimensionality

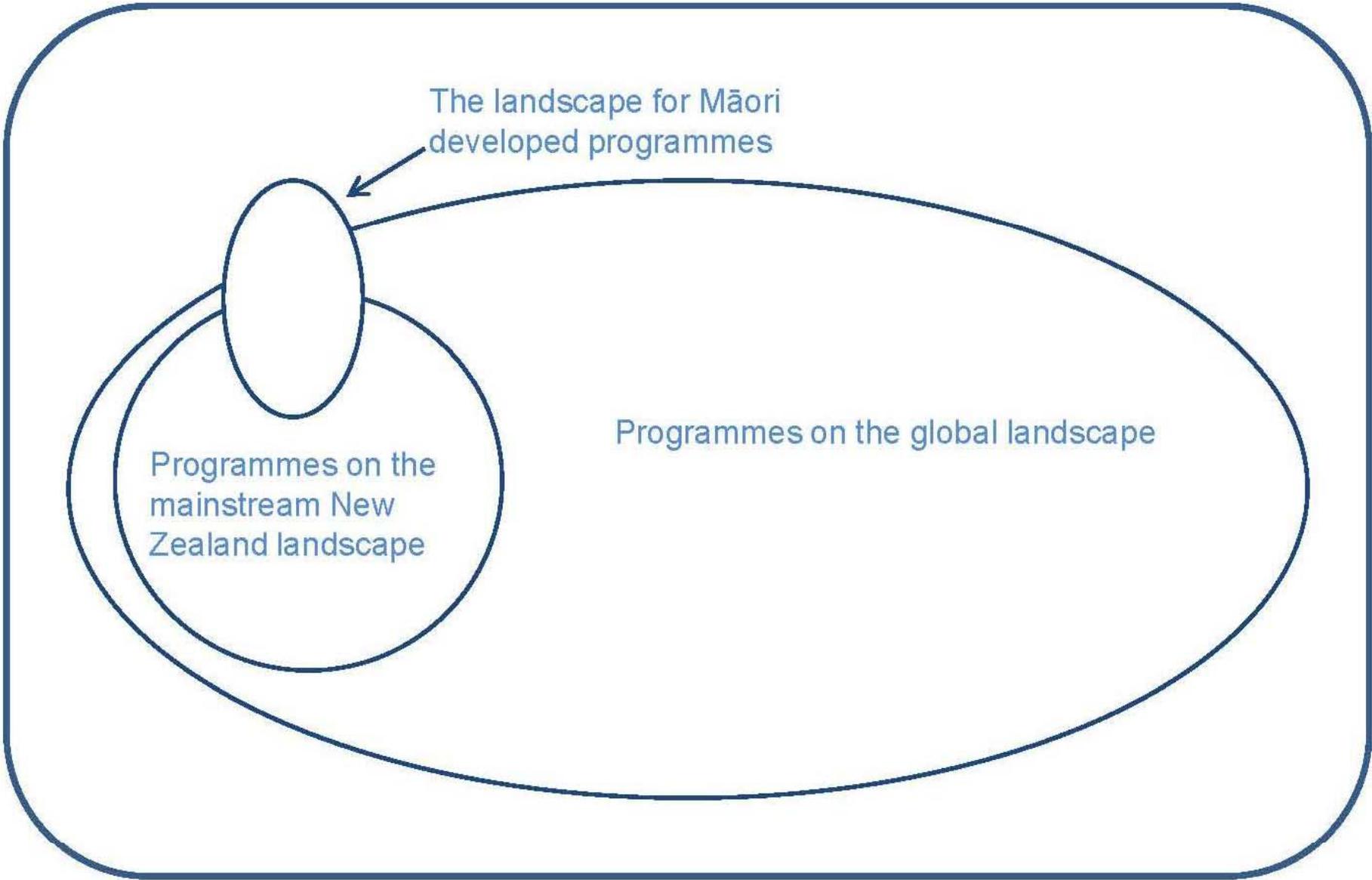
- **Principles of the Code of Ethics**
 - Respect for the dignity of persons and peoples
 - Responsible caring
 - Integrity of relationships
 - Social justice and responsibility to society
- **International influences**
 - Sutherland at UC
 - Beaglehole at VUW
 - Their influence largely ignored in favour of American and European psychologies
- **Cultural considerations**
 - The place of the Treaty and its principles
 - Both non-Māori and Māori psychologists who work with Māori seek advice and undertake training in the appropriate way
 - Psychologists seek to be responsive to cultural and social diversity and, as a consequence, obtain training, experience and advice to ensure competent and culturally safe services or research (Evans, Rucklidge & O'Driscoll 2007, p. 11)

The consideration of theories

(L Smith, 1999, p. 38)

- Theory at its most simple level is important
- It makes sense of reality
- It helps us to make assumptions and predictions about the world in which we live
- It incorporates methods for selecting, arranging, prioritising, and legitimising what we see and do
- It enables us to deal with contradictions and uncertainties
- It allows for new ideas to emerge, and to merge
- It is timely to promote Maori theory (Winiata, 2008; 2010)

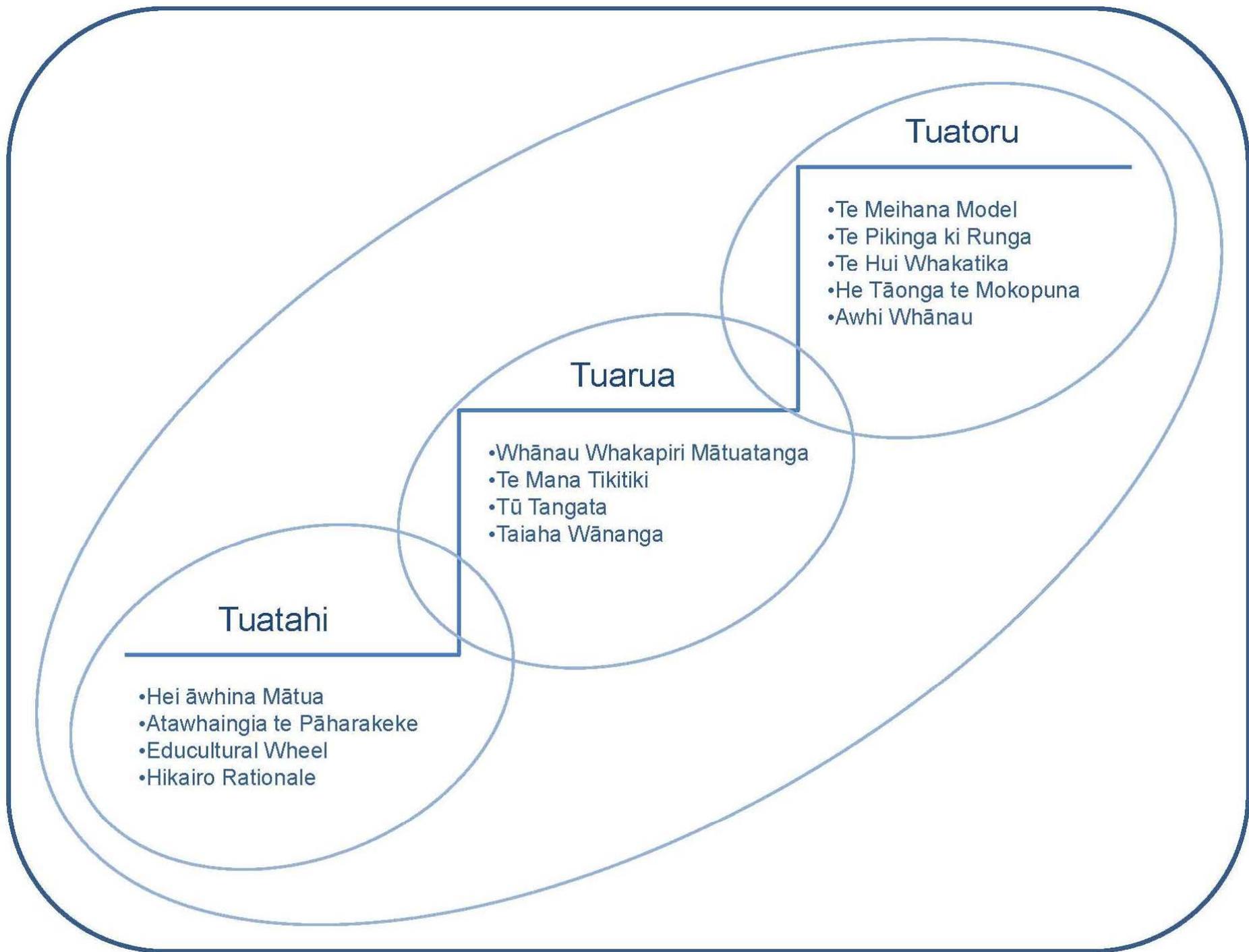




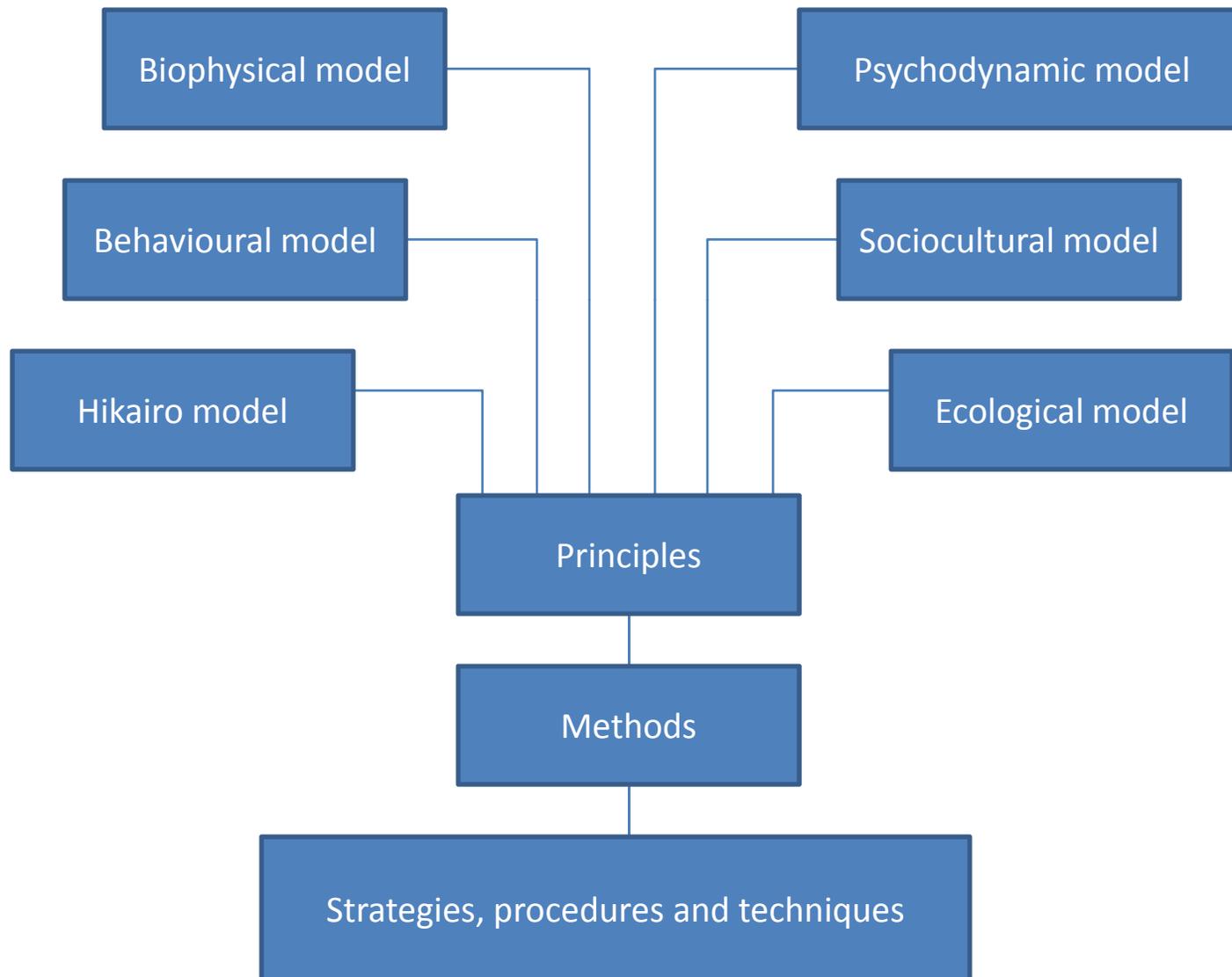
The landscape for Māori developed programmes

Programmes on the mainstream New Zealand landscape

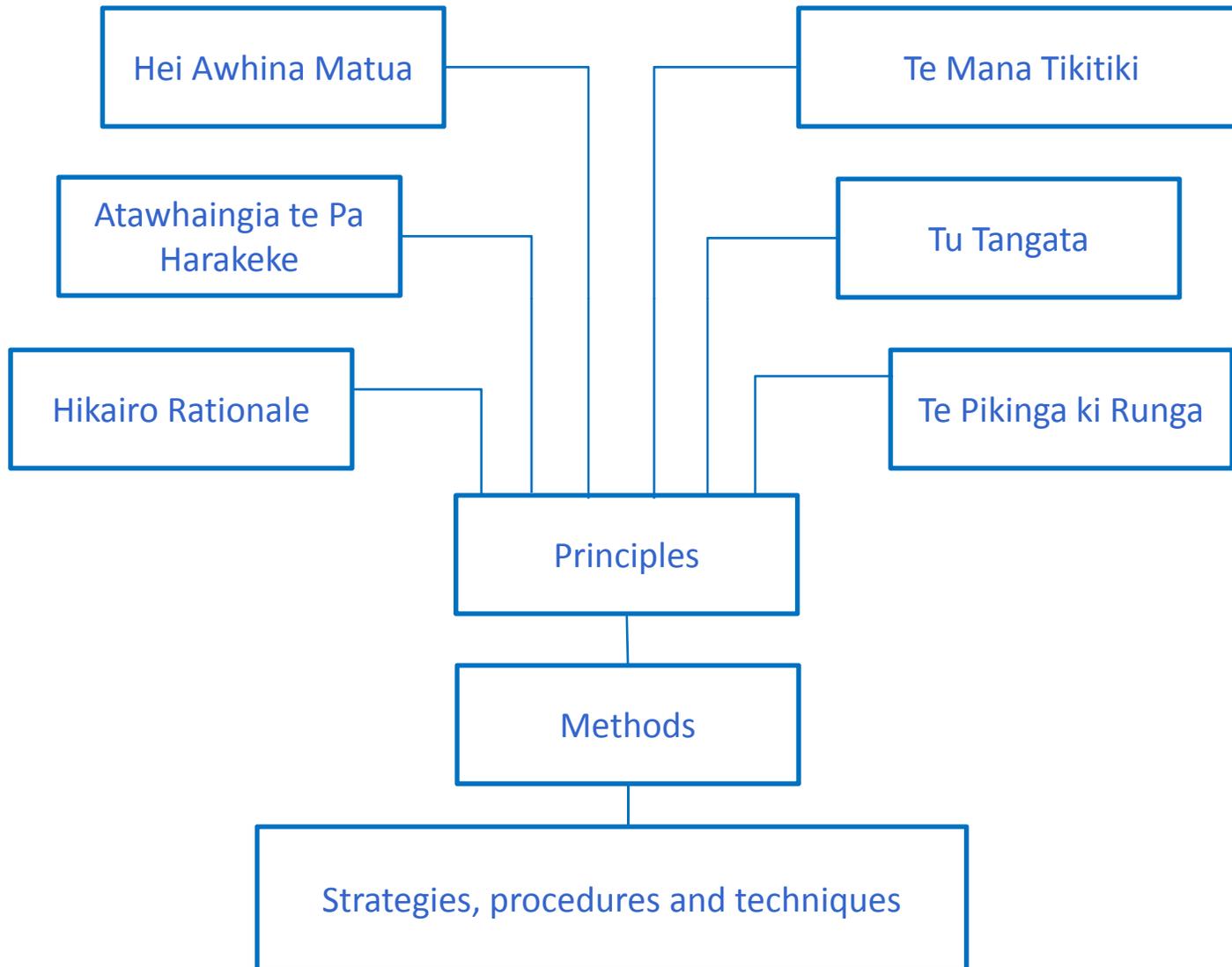
Programmes on the global landscape



Theoretical Models (Macfarlane, Summer School 2010)



He Tikanga Whakaaro



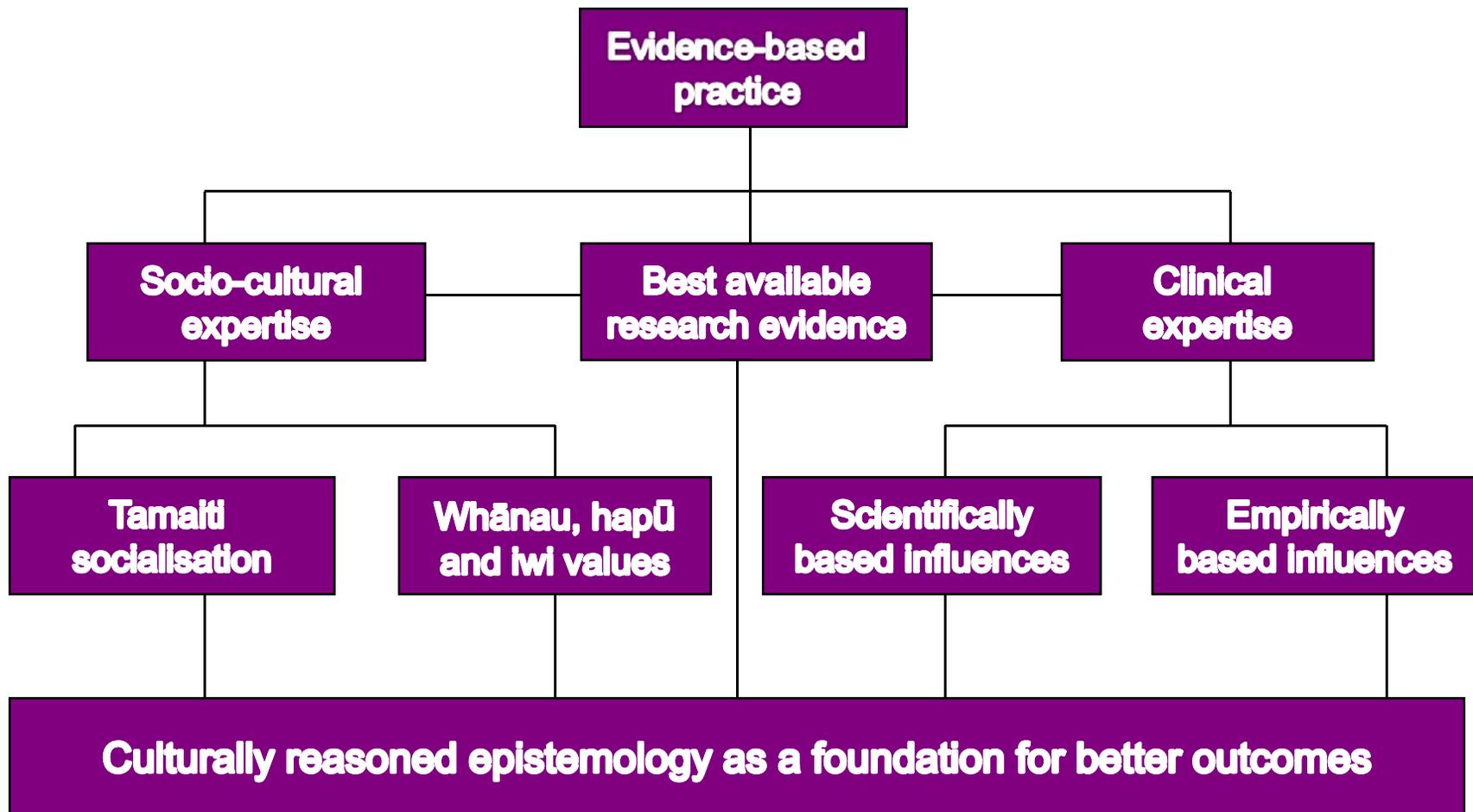
A main stream (sic) ...and a tributary
A main narrative, then a counter narrative ...
toward a blending of streams

Possibilities for the profession of psychology?

- Educational psychology in New Zealand has been transformed over the past 20 years
- There has been reasonable indigenisation of the profession but often with divergent clinical and cultural streams
- It seems timely to consider that an 'interface' or 'reconciliatory plan that takes account of clinical and cultural approaches has the potential to be stronger than either on its own

An evidence-based framework

(a convergence of clinical and cultural streams)



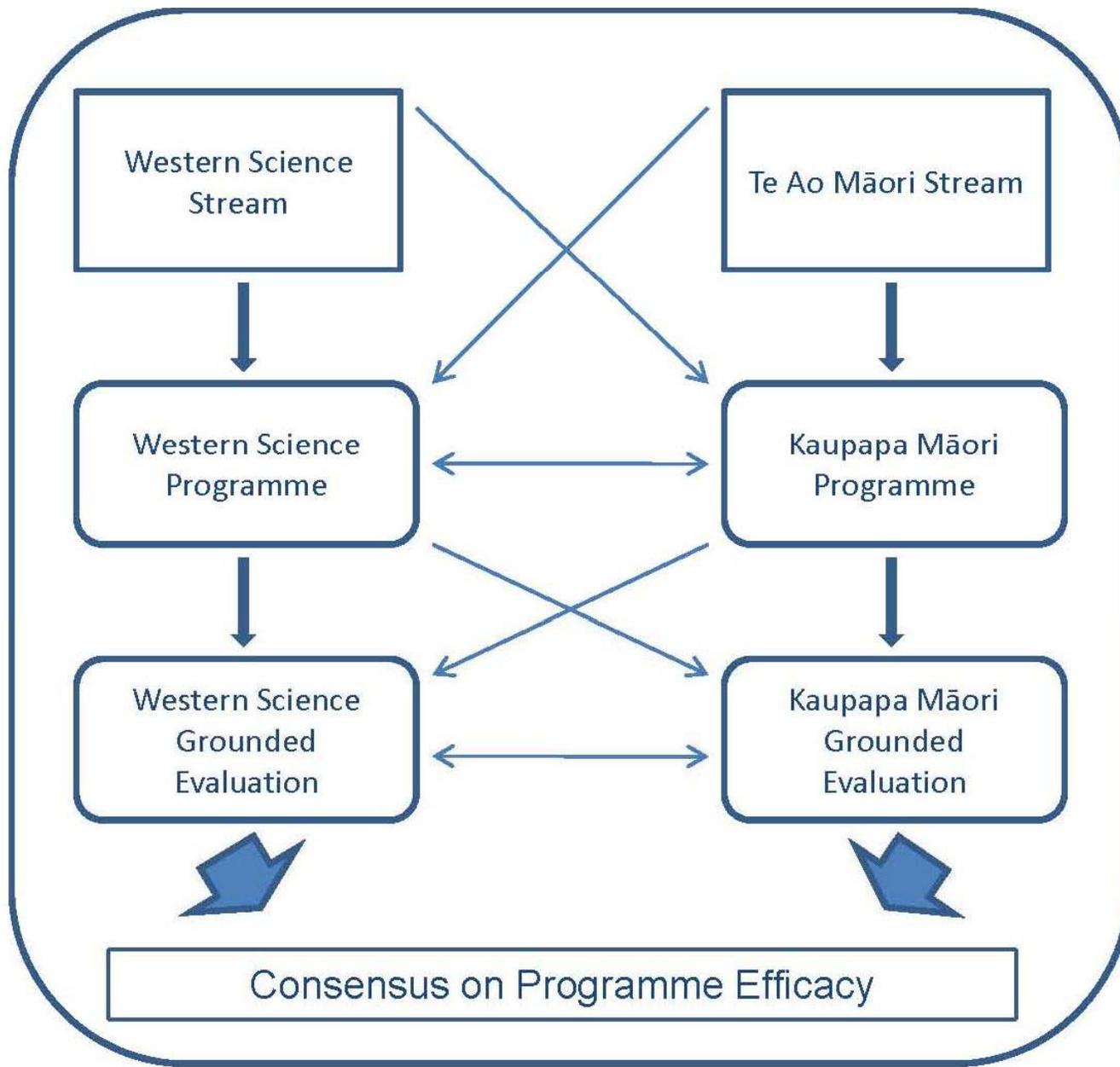


Figure 1.1 In search of an *educultural* community

(Macfarlane, 2009)

An educultural community is one where culturally responsive practices transcend the organisation (service) the home and the wider community. Within this culturally-connected community the following elements are valued:

-
-
-
-

What would an educultural environment look like in our community?	
What are the main challenges that we face in making our community an educultural one ?	
In light of the emerging information and meanings , what are some values and philosophies that we, as a community, can adopt?	
Based on the emerging values and philosophies , what are three bold steps we can propose to make our community truly educultural .	

He Pūmanawa ō ngā mahi rangahau

- Torohia *Explore*
- Whakaahuatia *Describe*
- Whakamāramatia *Explain*
- Poropitia *Predict*
- Whakakahatia *Influence*

To critique and to challenge The inclusive way forward

- Challenge the status-quo
- Critique the knowledge we take for granted
- Acknowledge epistemologies of local wisdom and global considerations
- Look for different angles
- Look for how our children, your children, their children, can grow up in the best possible way

In pursuit of a balance – me haere
whakamua tonu



Reflective Questions

- What are any key ideas you identified from this talk?
- From this talk, what do you consider affirms or has associations with your current work?
- What are some ideas that you can offer me as I attempt to improve the progress in, and attitude toward, my work?
- Can you help me with any glaring omissions?
- What are the resources that we, as community of scholars, could be investing in research and practice that will enhance Maori potential within our respective disciplines?