

[Excerpts from a Seminar to Clinical Psychologists at Orakei Marae 1992 and adapted for the Psychological Society Bulletin 1993.]

THE POWER, THE GLORY, & THE GREAT WHITE HUNTER

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Whare Wananga O Tamaki makau rau

Due to the word restriction for these articles I intend to get right to the point. It is argued that Bicultural and Cross-Cultural approaches are aimed at suiting the needs of the non-Maori population as opposed to changing structures or facilitating Maori development in the psychology area. This is my perspective from within, as well as from without, in the area of Psychology and Biculturalism.

THE POWER

Universities in this country are controlled by the White Elite. It is this elite who determine whether or not a person is suitably "credentialed" to attend University. This White Elite determine who attends and what they shall learn. These are struc-



... from previous page

The purpose of the course - namely to create respect for the Maaori psychological perspective - was completely undermined by this travesty. How are we supposed to take Maaori Psychology seriously when it can't even take itself seriously?

Obviously the 'double chance' system meant that the comedy section of the paper did not damage the grades of the many students affected by the fact than in five lectures we learnt enough facts to fill up a medium-sized postage stamp.

The insult to the indigenous people of our country was that of the utter incompetence of those teaching the course.

Thank you so much,
The Dynamic Duo

tural impediments that are hidden by more overt and basic issues such as access to money, and the creation of a "pakeha friendly" environment. Often the way these tauira will think as well as the strategies that they will implement to critique particular issues are part of the knowledge that is impregnated by the university knowledge disseminators. No one asks Maori what Maori believe or what Maori want. The process is such that the elite can over-ride through either numbers, stalling, or power; any Maori initiative that they do not like can be addressed either immediately or within a time frame that is comfortable for them.

We are talking about a staunch pakeha power arm that includes Registrars, Heads of Departments, Professors, Lecturers and Senior Tutors. Some of whom have shown a passing interest in the needs of Maori. In fact I will argue that the University system (like the general education system) spends a lot of time and energy informing and bringing up to play the culturally deficient non-Maori population (rather than) meeting the needs of Maori. Consequently pakeha are extended and Maori remain static and fringe. But then we as Maori are used to that.

The only people who will ask or even act upon the needs of Maori are Maori themselves. For it to be otherwise would be about as potentially likely as the Pope becoming Methodist. The outcome of all of these factors is that Maori lose. Maori lose because pakeha still control what is learnt and how it is learnt. Maori lose because Maori numbers in University and especially in psychology decline dramatically at stage two and beyond. Maori lose because Maori graduates in psychology are as scarce as rocking horse shit. Maori lose because the ones who finally get through this colonisation and cultural power display do so with much of their cultural knowledge in shreds.

When can we have Maori lecturers, with Maori psychology knowledge? That time is a long way off. Ironically the people who appoint Lecturers are often the least qualified and knowledgeable to do so in Maori terms. Those Maori who do find themselves on a panel are usually outnumbered by non-Maori.

Maori Junior and Senior Lecturers are appointed as part of the educating role for pakeha staff, not as facilitators and support people for Maori students and Kaupapa Maori Psychology. Or even simply people who know what the Maori students are either talking or writing about. A shame really because Kaupapa Maori Psychology knowledge is being consciously allowed to go down the "marginalised" drain. During my undergraduate courses I deliberately wrote about issues that did not involve Maori knowledge, only because I knew that the Lecturer or the person marking it would not know either what I was talking about or why it was important to write about it in the first place. Sometimes I would do the opposite just so that the Lecturer knew their restricted ability as well.

It is an indictment upon an education system that it can not deal with a knowledge base of its very own country.

We need to look at this whole area of knowledge control, critically asking basic questions such as: *Who determines and continues to control what is taught in psychology? What are the outcomes / results of the controlling of knowledge within the confines of University? When do Maori get a turn to either control or at the very least have a controlling say in the psychology curriculum?*

Yeah yeah yeah I know there has been this big drive to have more Maori at University, but there are some major obstacles.

In Psychology especially, there are few Maori in positions of power. Whatever needs are required by or for Maori are simply overridden by the dominant pakeha. The outcome is that the curriculum is structured through the interpretation of this very same power base who judge the Maori inclusion on its academic, political, and redneck reaction.

The impact for Maori is that a small amount of Maori psychology is included but everyone knows that it is often superficial and powerless. Meanwhile Maori people never have positions of any-

thing more than Lecturer. They are outvoted, outnumbered, and outside.

At student level at very early stages taurira learn that psychology is to do with pakeha defined paradigms not Maori. They learn that they have to dance the pakeha dance because the pakeha dance is the "brainy" dance. They learn that although Maori have a psychology that is well known by Kaumatua and Kuia, it has no place in pakeha psychology. And even if you knew in depth Maori psychology you could not write about it because no one in the department could mark it.

And yet do we actually need Kaupapa Maori Psychology held within the confines of a pakeha dominated institution. Would it be better in Whare Waananga?

Without high level support, Maori knowledge is invisible, and a pakeha friendly environment is perpetuated that has symbols linked to Greece. The outcomes are low numbers of Maori students who carry on past stage two undergraduate level. Accordingly even lower Maori Psychology Graduates and sadly negligible Maori Clinical Psychologists numbers.

Those who do make it to Clinical Psychology consistently have to deal with even greater amounts of suppression of culture supported by bicultural gurus. It is no accident that 1992 was a horrendous year for Maori taurira in Diploma of Clinical Psychology courses in Auckland and Waikato. In total 5 Maori either could not or did not continue. It is hardly surprising when one sees the crap that these people have had to put up with. And yet where were all of these bicultural guru's ?

THE GLORY

The Glory and who gets it is intriguing. Because only pakeha get glory from being bicultural. Maori don't. The engaging aspect here though is the one-way movement of glory and biculturalism to the advantage of pakeha. Pakeha obtain glory for biculturalism because they have made a **CHOICE**, whilst Maori are side-lined because they are expected to be bicultural. Again it is the area of choice that is important. Pakeha are able to choose whether or not they want to be bicultural or monocultural - Maori do not have such luxuries.

One would expect these Bicultural pakeha to be out there educating other pakeha not competing for something that even other Maori find diffi-

cult. We compete against pakeha because they misinterpret a little acknowledgement for wholesale authorisation to speak on our behalf and to imagine that they are thinking our thoughts. It is simply a world of make believe. Bicultural pakeha should be seeking to educate their own, not jumping on our band wagon. We don't, as Atareta Poananga once said, need the Flotsam and Jetsam taking up our already limited resources.

It is fascinating to see many pakeha especially in the psychology field operate in the make believe world that;

1. They are bicultural
2. That they have any idea of Maori needs
3. That they try to make decision for Maori and push Maori ideals, but at the same time leave behind pakeha people and pakeha ideals in the dark ages.

Some of the miscommunication and misconception of the roles and goals of a bicultural pakeha can be related to ill-defined pakeha operating parameters. Therefore the following may go towards clarifying these;

1. Pakeha can be bicultural, BUT, it takes a lot of work and a lot of mistakes. When you finally make it you will never honestly recognise it, and there is no fanfare.
2. Pakeha goals should be built around understanding and educating other pakeha, not jumping on the Maori bandwagon and simply becoming interesting language novelties.
3. By far the most interesting are the pakeha that believe that they are so far down the bicultural road that they can now walk beside Maori and understand Maori enough to know and decide what is best for us. (The latter of course is disguised as empowerment or facilitating). Well fuck that bullshit, you cannot empower someone by making them empowered, they do it themselves. You can not facilitate (on the basis of spectator learning) for a group who have had a life time experience of their culture.

THE GREAT WHITE HUNTER

When the Great White Hunter returns from taming the beast (either through slaughter or overpowering) from the uncivilised jungle, the rest of the world can then breath in peaceful anticipation of the new dawn. For the Great White Hunter

knows how to make the world safe from the damned and the uncivilised. The Great White Hunter is the racist arrogance of the State that believes that it saves and makes decisions for people out of benevolence and right.

If we are to accept the view that non-Maori know what is best for Maori, then we also accept the paradigm of the Great White Hunter coming to save us. Because it is the hunter who seemingly knows where the dangers lie. And it is about taming. It is about non-Maori defining what is biculturalism. It is about non-Maori making assumptions about what would be best in psychology papers for Maori and non-Maori.

The result of this is that Maori issues are often marginalised. It means that if we all accept this that we only hear the thunder of the Great White Hunters guns and never hear the call of the strangling jungle.

In closing, the Great White Hunter is fast becoming the Hunted. It was inevitable. The Glory you can keep, we don't need it. The power we will take back, because it is the power to determine the curriculum for psychology is actually in itself a gate keeping mechanism that effectively keeps Maori out, or at least dissuades after a short stint. We will take back this power by having more and more Maori beating the gate keeping odds, and more and more pakeha getting out of our way.

Biculturalism is signalled in the way that you operate personally and structurally, not in how much money and resources you can give away (although this does play a minor role). Anyone can donate to Salvation Army, but not everyone will go out there and help with the collection. Giving up money and the odd resource is simply an easy way of absolving oneself of sin - its the easy way out. Take the hard road, its more difficult, more challenging, and more inwardly gratifying.

There once was a little boy who loved dragons,. All through that boy's life he collected pictures about dragons, books about dragons, and listened to stories about dragons. He even had dragon toys. He did this all of his life even until he was an old man. One day a dragon stuck his head into the home of this old man - and the old man died of fright.