

Hohonu Kakii, Paapaku Uaua

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Nga Puhi

"... a psychologist could work for any industry he [sic] chose, could teach the military how to make bigger and better weapons or could perform the most useless experiments the human mind could devise, and never be criticised by his colleagues. But let him venture into the realm of human rights, let him look at social injustice or question the status quo, and he'll be pilloried. His ethics will be questioned, doubt cast on his research methods and suspicion raised about his motives"

(Older, 1978: p. 48).

Ever since my involvement began, in about 1986, I have been amazed at the hypocrisy of the discipline and profession of psychology. While espousing the rhetoric of "empowerment" the discipline has at the same time engaged in activities which serve to disempower specific sections within society, most notably Maori. I have been to numerous meetings with psychologists who are able to 'talk the talk' but it is very rarely that I encounter one who can 'walk the walk'. Psychologists seem to suffer from *hohonu kakii*, *paapaku uaua* (deep throat, shallow muscles or long on words, short on action).

The publication of this edition of the Bulletin is a good example of the NZPS's eagerness to discuss the issues but its reluctance to actually put any of it into practice. Unfortunately, those of us who are committed to Maori development get caught up in the rhetoric because we find ourselves having to convince you to relinquish some of our resources. I, for one, would rather get on with the job. However, I realise that to get any resources we have to first convince you (Pakeha psychologists) of the conflict between Maori and psychology. This article hopes to convince you of the extent of the conflict so that you can satisfy your liberal paternalism and finally give us a few resources so that we may go and aid our own people!

To this end, I have chosen to present some findings of the research I did with Maori people involved with the Psychology Department at Auckland University. These findings point to the crisis in the inter-relationship of psychology and Maori. Following this I want to briefly discuss an intervention model which would address the critical interface between Maori and psychology.

Nгаа Whakaaro O Nгаа Taangata

Ka piupiu te rakau i te maha o nga hau

Engari ma wai e kii kei te he te hau?

A tree is blown by many winds

But who will question the wind?

This research was carried out towards the end of 1992. The research methodology used was qualitative (interviews) conducted on the basis of *whakawhitiwhiti whakaaro* (shared thoughts). Consequently, the interviews were fairly loosely structured and the participants were free to discuss whatever they wished.

For the purposes of this paper I have drawn out some of the main themes of the participants' *koorero* which are representative of opinion across the board. What results is a collective critical analysis of the discipline of psychology.

Course Content

Course content was generally seen as irrelevant (especially at the early levels) and divorced from experiences as a Maori person.

"I expected more relevance and they were totally irrelevant. I think I thought that it would give me skills, practical skills, that I could apply if I was working in the community that, you know, would be of use. And, it wasn't doing that"

"I'm looking for stuff that's directly applicable to how, you know, how I can inform or sort of tell other Maori people about. You don't get any of that"

"... there's fuck all that's relevant there to the life that a Maori person really experiences... the dearth of stuff there to do with Maori was really fuckin pronounced..."

Environment

The environment of psychology was described as "unfriendly" and even "overtly hostile", damning terms for a profession which considers itself a caring profession.

"I would describe it as a hostile environment because there's people in there who are just into their own little worlds and they think they fuckin know it all"

"I don't think a Maori student can ever feel comfortable in that institution"

"You know, you could push in some departments but in psych you had to fight and I don't believe anybody should have to fight"

Support

All the participants commented that they received very little support (financially, morally, academically) from within psychology. They relied either on other Maori or sources external to psychology.

"There was nothing. The only bloody support I got there was from Te Maataapuna [a group of Maori involved in psychology]"

"I got an enormous amount of support from my whanau"

When the participants were asked about so-called "Maori initiatives", while being positive generally, they were still pessimistic about the Department's intentions.

Maori Tutorials

"... all those Pakeha think it's special treatment or they think you're stupid or you always need a helping hand"

"Having Maori tutorials is only part of the deal. . . It has not improved the number of Maori in psych but, I mean, if you've got a Mazda 808 which has beautiful mag wheels but it's full of fuckin rust and it's got no doors, no matter how you look at it, no matter what type of wheels you put on the bastard, no-one's gonna buy it"

Maori Lectureship

The decision to appoint a Maori lecturer in psychology was seen as a Pakeha controlled device, and one which would end up serving the needs of Pakeha, not Maori.

"It's out of our hands. These non-Maori are making decisions on what's best for us"

"It threatens the hell out of them. It doesn't say much for them as psychologists"

"It's just basic racism and paranoia, you know, there'd be people up there who are just undermining it and they're threatened and all the rest of it"

Teaching Kaupapa Maori

Like the Maori lectureship, the participants questioned who actually benefited from Maori content in lectures.

"... it's like this Taha Maori thing where, that it's the fuckin whities who are benefiting from it . . . they're the ones getting all the gains on Maori knowledge"

"... of course it wasn't us who benefited, it was the fuckin whities"

"It was there for the others. There's never been anything for us"

It is obvious that the "Maori experience" in psychology is a depressing one. So, why do we persist? The answer is simple. Because psychologists are extremely powerful people with a multitude of resources at their disposal. And, we want access to that power and those resources. But more to the point, if all the participants in this research are saying the same things (as they have been for years), then why doesn't anyone take any notice of them? Perhaps Pakeha psychologists do know what is best for us? I doubt it though because your solutions have never worked in the past. The 'sticky plaster' solutions have only served to perpetuate our subordinate position and 'absolve yourselves of sin'.

What is called for now is real structural and ideological change which can only be initiated and fostered by Maori. In other words, we need to become more pro-active, rather than reactive, in developing our own kaupapa, theories, structures and systems.

Kaupapa Maori

Te rongonui o te taniko
Kei roto i te whiriwhiri no
mau tonu tona ataahua
*The beauty of taniko
is that there is more than one pattern*

I want to briefly examine a Maori intervention strategy (as outlined by Smith, 1992) as an example of Maori utilising our own theories, structures, and systems. I do not intend to explore the model in any great detail as this is for Maori to do in conjunction with each other. My aim here is to merely show that we can offer up solutions and models of our own.

Smith (1992) has outlined six elements he considers necessary for any intervention to work with Maori people. This analysis was developed from his personal experiences and involvement with the Kohanga Reo and Kura Kaupapa Maori movements. It is my contention that this strategy is directly applicable to the discipline and profession of psychology. The six principles are briefly outlined here.

1. Tino Rangatiratanga

being able to determine one's own needs and solutions is probably one of the most empowering acts one can perform. The objective of tino rangatiratanga is to give Maori greater autonomy over decision making processes and to provide greater choice for iwi Maori. Basically, Maori know what is best for Maori.

2. Taonga Tuku Iho

any intervention of the future must look to include things of the past. We must take account of those theories, structures and objects handed down from our tuupuna. Any Maori intervention must seek to validate and legitimate Maori language, culture, knowledge and values (Smith, 1992).

3. Ako Maori

information gathering and sharing must be done in a culturally appropriate manner. Environments need to be created in which Maori can excel in learning as well as teaching and research. Maori pedagogical methods (such as the tuakana-teina relationship) need to be built into the learning environments.

4. Kia Piki Ake I Nga Raruraru O Te Kainga

the development of a strategy must include consideration of socio-economic and home difficulties. This would include acknowledgement of Maori peoples commitments to whanau, hapu and iwi, and mediation of these commitments and the demands of psychology (whether it be training or working in this field). It would also take account of the marginal

financial position most Maori people find themselves in.

5. Whanau/Hapu/Iwi

the extended family as the major support unit should be strengthened. Whakapapa is an important source of identity which stems from the whanau, hapu and iwi. The principle of collective responsibility must be emphasised at whanau, hapu and iwi levels. As Smith (1992) writes, "while the whanau structure implies a support network for individual members there is also a reciprocal obligation on individual members to 'invest' in the whanau group" (p. 22).

6. Kaupapa

essential to a kaupapa Maori intervention is a collective vision or goal. To be most effective the kaupapa needs to meet with the agreement of all the concerned Maori parties. The kaupapa acts as a set of guiding principles which are always subject to modification, but which always articulate the concerns and aspirations of the collective.

To re-state what I have already said, it is crucial that Maori be able to implement our own intervention strategies. The success of intervention lies in its ability to address the needs, concerns, interests and aspirations of the people it is attempting to serve. Anything less will only serve to perpetuate the critical state we find ourselves in today.

To conclude, I would like to summarise the main points of this article:

- [i] There is a crisis at the interface of psychology with Maori as witnessed by the remarks of Maori involved with psychology.
- [ii] Past and present policies to address this crisis have failed, and will continue to fail, because they do not directly address Maori needs, interests and aspirations.
- [iii] The most effective mechanism to address this crisis is through a kaupapa Maori intervention strategy which can only be implemented by Maori, for Maori.

At the beginning of this article I accused psychologists of being hypocritical - I stand by that statement. All the talk in the world, while it may produce a front of "biculturalness", proves nothing without the actions to accompany it.

In closing I would remind you of the whakataukii,