

BI-ENCULTURATION OF THE SOCIETY?: EXECUTIVE BI-CULTURAL "PLANNING DAY"

By Jhanitra Gavala¹, BSocSc MSocSc PGDipEdPsych MNZPsS, Lecturer and Registered Psychologist, School of Psychology, Massey University

Introduction

Enculturation is a process of learning one's culture. It involves the adoption of behaviour patterns, norms and values of the surrounding culture.

Bi-enculturation is a neologism, for the purpose of this introduction, I shall confine its definition to mean; a process of bicultural learning, and the adoption of accepted norms and values of bicultural psychological practitioners, researchers and teachers of psychology.

A bi-enculturated psychologist might be one who conducts themselves, personally and professionally, in accordance with the principles of the Treaty of Waitangi; NZPsS Code of Ethics and Rule 3 of the NZPsS. A bi-enculturated psychologist who lives and works in Aotearoa New Zealand might also be a person who:

- Identifies as Maori or Pakeha
- Promotes Maori and Pakeha scholarship and practice in psychology (writing, engaging in bicultural research, teaching activities, practicing bicultural psychological principles)
- Is at least bilingually (Maori being one of the languages) competent to hold a basic conversation with tangata whenua and Pakeha
- Meaningfully engages in Maori rituals of encounter

This list is by no means exhaustive, in fact, it is only a beginning. Some may say even too prescriptive or stereotypical. Dr. Raymond Nairn (2005) suggests that familiarity with pronunciation and use of te reo, accompanied by knowledge of the Maori rituals of encounter (powhiri, mihi and poroporoaki) will assist "members²" to feel more part of such occasions, and no doubt instil a sense of ownership, participation and attach meaning to such activities and encounters.

If you are already bi-enculturated (by my definition), I rejoice, and ask that you continue on that journey and take a few passengers with you! However I suspect that the majority of readers may not 'fit' with the definition I have posited. Therefore, if you do not fit my definition of a bi-enculturated psychologist then I implore you to seek out ways and means of achieving some level of bicultural competency.

You are probably asking yourself "how can I seek out ways" or "how can I achieve this as a member of the Society?" Well, some of the answers to your questions may be found within this paper.

Let me first state the obvious, the Society on its own can not make you become a biculturally competent psychologist. However, we as an Executive can model behavioural patterns, create norms and underscore the values of biculturalism as your elected Directors

and leaders of the Society. In a mild sense, we can attempt to enculturate you into a bicultural psychological system that we promote and model. The desire to do so is a direct result of hard work of a few people whom I affectionately refer to as "bicultural campaigners". These campaigners were instrumental in establishing the National Standing Committee on Bicultural Issues.

In 1991 the National Standing Committee on Bicultural Issues (NSCBI) was established (Nairn, 2005), following recommendations of the Kaupapa Maori Working Party³ (KMWP) (Duirs, 2005). A key task of the NSCBI is reviewing the operation of all aspects of the NZPsS to ensure development and promotion of bicultural policies and practices. For a summary of the bicultural development of the Society refer to NZPsS (2003). The NSCBI membership is comprised of Maori and Pakeha psychologists, who may or may not be members of the NZPsS. Currently, there are approximately nine 'active' members on the NSCBI.

In 1993 a remit to include a new rule (Rule 3) was presented to the Society's AGM by representatives of the NSCBI, KMWP and other psychologists interested in bicultural issues (Duirs, 2005). "The remit was passed, and Rule 3 now outlines the Society's commitment to biculturalism, cultural diversity, active commitment to the Treaty of Waitangi and its principles" (Duirs, 2005, p. 12). Rule 3 states:

"In giving effect to the objects for which the Society is established the Society shall encourage policies and practices that reflect New Zealand's cultural diversity and shall, in particular, have due regard to the provision of, and to the spirit and intent of, the Treaty of Waitangi."

As members of the Society we are all bound by its governing rules. Rule 3 directs the Society in regards to its bicultural commitments. It conveys a clear message that the Society encourages policies and practices that are bicultural in nature.

Background to "training days"

In 1997 an initiative was proposed by Richard Sawrey (NZPsS, 2003) who was the Bicultural Director at that time. He proposed that each incoming Executive undertake Treaty of Waitangi training as a group (Masters, 2005). Since that proposition, there have been four training days. The first in 1999 held true to the aspirations proposed, in 2001 the attendees focussed on their own portfolios and developed action plans, with Directors working together on certain activities that overlapped. In 2003 the focus was on Michelle Levy's (2002) report on the barriers and incentives to Maori participation in psychology. In 2005 each Director noted at least one way that could implement Rule 3 in regards to fulfilling their duties associated to their directorship portfolio (Masters, 2005). For a detailed description of the 2005 training day and a brief history of the training days see Masters (2005). On each of these occasions, the training days have been 'facilitated' by external agents (L. Williams, personal communication, March 27, 2006) to the Society.

¹ Bicultural Director of the NZPsS

² Referring to members of the New Zealand Psychological Society

³ Linda Nikora, James Ritchie and David Thomas

Training day 2006

The fifth training day (in fact a PLANNING DAY) of the Executive was held on the 23rd of February 2006. The primary purpose was to strategically discuss how each of the Directors might go about implementing the recommendations of various reports commissioned by the NZPsS to ensure greater competence, commitment and dedication to the promotion of biculturalism in the Society.

The day was facilitated by Dr Raymond Nairn (President-Elect) and myself (Bicultural Director), who are also members of the NSCBI. Of particular note, the current Executive has three existing NSCBI members (Dr Neville Robertson, Director of Social Issues being the other member) and one past member (Ms Keriata Paterson, President). Dr Nairn and I consulted with the NSCBI (15th February 2006) prior to finalising a plan for the day, to ascertain any priorities they believed needed to be included.

The overall goal for the day was to;

"Identify specific practical plans and resources required to realise aspirations for the Society in relationship to our individual portfolios"

These plans related to improving our bicultural practices as Directors of the Society.

All Directors with the exception of one (due to illness) were in attendance. The President, President-Elect, Executive Director (Angie Fussell), Executive Secretary (Linden Williams), and the Conference and Professional Development Manager (Heike Albrecht) participated in the day as well. It was vitally important that everyone was on the same 'kaupapa' and rowing the 'waka' in the same direction. We made considerable advances towards our individual and collective goals, and what follows is a summary of the key topics discussed.

Opening

In accordance with tikanga Maori, the day was opened with karakia and mihimihi in acknowledgement of those past and present, both physically and meta-physically. The agenda for the day was set and a combination of brainstorming and focussed discussion activities followed.

Bicultural vision

We all shared a vision of promoting bicultural principles and practices (consistent with the principles of Treaty of Waitangi; Rule 3 of the Society; and the Code of Ethics for psychologists working in Aotearoa/New Zealand, 2002) within our work as Directors. This vision would be fulfilled by setting ourselves practical, achievable and measurable goals.

NZPsS 're-branding' process

Consistent with keeping our goals practical, a unanimous decision was made to engage in a 're-branding' exercise, that would reflect our bicultural identity as a Society. This will involve (but not be limited to) re-designing the Society;

- Logo
- Website

- Letter head
- Publications material
- and any other symbols of the Society

Communications

A hyperlink (linked webpage address) from the Society website to the Maori and Psychology Research Unit (MPRU) at Waikato University will be established. This is of course subject to approval from the Director of the MPRU, Linda Waimarie Nikora. Links to Te Rau Matatini (Aotearoa Maori Mental Health Workforce Development); Te Mata o te Tau (The Academy for Maori Research and Scholarship - Massey University); Nga Pae o te Maramatanga (The National Institute of Research Excellence for Maori Development and Advancement - Auckland University) and other related Maori health research institutes will be established following approval.

A media plan will also be incorporated that promotes the bicultural aspirations of the Executive. Links with Maori and Pacific Island media will be actively pursued, with a view to creating meaningful relationships. We believe a show of support for Maori media helps to celebrate the diversity of experiences in Aotearoa New Zealand (Robertson, 2004). Wherever practical, any public commentary or opinion the Society might engage in will incorporate a bicultural perspective.

Publications/Research

The Society will initiate the collection and electronic archiving of bicultural material and seek university cooperation on this task. As part of supporting scholarship and research excellence, the Society will explore ways to support Maori and Pakeha students in publishing research that specifically examines bicultural psychological themes. An example discussed might be to hold writing workshops for emerging researchers/scholars. To ensure representation of bicultural research and scholarship is disseminated, the Executive agreed that having a bicultural associate editor on the Journal was essential.

Awards

The Executive would like to honour a member on a biennial basis with a "Bicultural Development Award." This award would be for the best contribution to bicultural psychological development.

Professional support

With the pending bicultural competencies exercise/evaluations, professional development is essential. The Executive believed that at least one annual workshop that addresses bicultural competency training/professional development will be offered. Blampied (1999) reminds us of the duty as psychologists to achieve personal and collective understanding of biculturalism, and integrate this knowledge into culturally safe and competent practice. In addition to the workshops, bicultural supervision is another priority area that the Society will endeavour to provide for interested members and psychologists in general. In this edition of *The Bulletin* the NSCBI has articulated writing guidelines for authors that offer suggestions on how to think critically about culturally-determined views of the world that shape what we write and how we write.

Conclusion

As you can see there are some exciting developments to follow and still a lot of work to be done to achieve the goals we have set for ourselves, that will be of great benefit to all members. From the planning day discussions, I am reasonably confident we are all rowing the 'waka' in the same direction, although some of us may have more kaha (*strength*) and better technique than others, nevertheless the commitment is evident, and this can only be positive. Like any team, the skills and attributes vary among its members.

It is certainly my aspiration that we as a Society, through the work of the Executive, the NSCBI, national office and our membership, all work towards becoming more biculturally confident and competent. Some of the steps we are taking are early stages of developing a bicultural partnership that Herbert (2002) contends might assist in having a visible and meaningful Maori presence. Creating incentives for participation, especially Maori participation in psychology is about having congruent environments. Such environments are characterised by ensuring meaningful participation, valuing the contribution made by Maori and an absence of marginalisation of Maori paradigms (Levy, 2002; 2005).

If the Executive model bicultural behaviour, establish bicultural norms, and emphasise the value of biculturalism in our work, then perhaps we have achieved something worthy to celebrate.

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IMPLICATIONS OF RULE 3:

Contributing to the development of a psychology relevant and applicable to Aotearoa

Prepared by the NSCBI

The Society's publications are one means by which we as psychologists seek to meet the objectives for which the NZPsS was established. As a consequence these publications should meet the requirements of Rule Three.

The current edition of "*Practice Issues for Clinical and Applied Psychologists in New Zealand*" is in the process of being revised. For the new edition the Editors and Executive consulted with NSCBI regarding the most effective way to ensure that the revised edition adequately considered issues of relevance to Rule 3. Our approach was to produce brief guidelines which could be distributed to authors to assist them in the preparation of their chapters. In producing guidelines NSCBI wanted to do more than simply remind authors that the production of this publication was covered by Rule 3. We also wanted to provide some tangible guidance to help authors actually encompass Rule 3 within their chapter revisions. To do this we asked authors to consider a series of questions. The purpose was not to dictate to authors what should and should not be included, rather them to explicitly consider how their own culturally determined view of the world may shape what is written.

In addition NSCBI also wanted to emphasise the close relationship between the revised edition and the Code of Ethics for Psychologists Working in Aotearoa/New Zealand - the Principles and Values to which psychologists in Aotearoa should aspire. The Code of Ethics applies to all members of the New Zealand Psychological Society, the New Zealand College of Clinical Psychologists, and all other Registered Psychologists in respect of their professional and research activity.

The guidelines are specifically directed at those involved in the preparation of chapters for the revised handbook. However, they also have broader applicability, providing a useful framework for those wishing to have their writing and speaking contribute to the development of psychology relevant and applicable to Aotearoa. For that reason we thought they would be useful to publish them here for dissemination to the wider membership.

"The purpose was to encourage authors to consider how their own culturally determined view of the world may shape what is written."

New Zealand Psychological Society Implications of Rule 3 for Revised Practice Handbook Chapter Authors

Prepared by NSCBI September 2005

In preparing your chapter please note that production of a practice handbook is covered by Rule 3:

In giving effect to the objects for which the Society is established the Society shall encourage policies and practices that reflect New Zealand's cultural diversity and shall, in particular, have due regard to the provisions of, and to the spirit and intent of, the Treaty of Waitangi.

The *Code of Ethics for Psychologists Working in Aotearoa New Zealand, 2002* incorporates that commitment to Rule 3 in its principles, value statements, and practice implications. The information below outlines the implications of Rule 3 for chapter authors.

Implications of Rule 3 for Chapter Authors

In preparing your contribution, it will be important to think critically about how your own culturally-determined view of the world may be shaping what you choose to write about and what you say. This extends to thinking about the cultural assumptions made by the sources you cite. It is likely that much of the material you draw upon comes from a White, European perspective. Because such a perspective is usually the dominant one in psychology, it passes as the taken-for-granted, unquestioned "normal", "common-sense" or "objective" way of viewing things. However, that way of viewing things reflects a particular cultural view point and will not necessarily be generalizable to other groups. In researching and writing your contribution, it will be useful to think about whether you are reflecting only the perspective of the culture-defining group or are truly valuing cultural and social diversity. The following questions should be considered in the preparation of your Chapter:

1. To what extent does this material apply to a) Maori; and b) other non-culture defining groups?
2. Are there culturally-bound assumptions underlying your material? What are they and are they appropriate?
3. What alternative assumptions might be appropriate in respect of a) Maori; and b) other non-defining cultural groups? (e.g. assumptions about the nature of family, the role of spirituality, the importance of the individual compared to the group, the nature of the "good life", informed consent, privacy etc)
4. What alternative approaches logically follow from those alternative assumptions?
5. What is missing from your chapter which might be important for a) Maori; and b) people from other non-culture defining groups?
6. How can the needs and aspirations of a) Maori; and b) other non-cultural defining groups be better addressed in relation to your topic?

The above points will be included in the peer review of your chapter submission. *Chapter authors will be expected to demonstrate consideration of the above points in their chapter submissions.*

Code of Ethics: Principles and Relevant Value Statements for Chapter Authors to Consider

The *Code of Ethics for psychologists working in Aotearoa/New Zealand, 2002* incorporates that commitment to Rule 3 in its principles, value statements, and practice implications. The new handbook will be organised around the Code principles. Below are key points from the Code which will be useful to consider, alongside the points made above, in the preparation of your chapter submission. The Principles and relevant value statements are listed below. Authors are encouraged to be familiar with the specific practice implications which align with the principles and value statements.

Principle 1 Respect for the Dignity of Persons and Peoples

This principle requires that each person and all peoples are positively valued in their own right, and are shown respect and granted dignity as part of their common humanity. Respect requires sensitivity to cultural and social diversity and recognition that there are differences among persons associated with their culture, nationality, ethnicity, colour, race, religion, gender, marital status, sexual orientation, physical or mental abilities, age, socio-economic status, and/or any other personal characteristic, condition, or status. Such differences are an integral part of the person. In New Zealand, the basis for respect between the indigenous people (tangata whenua - those who are Maori) and others (those who are not Maori) is set out in the Treaty of Waitangi.

Value statements that are relevant include:

1.2 Non-Discrimination

Psychologists recognise that all persons and peoples are entitled to equal benefits from the contributions of psychology.

1.3 Relations Between Maori and Non-Maori

Psychologists practising in New Zealand recognise that the Treaty of Waitangi sets out the basis of respect between Maori and non-Maori in this country.

1.4 Sensitivity to Diversity

Psychologists respect diversity, and recognise that a person lives and develops within their social, cultural and community groups.

Principle 2 Responsible Caring

The practice of psychology promotes well-being. In pursuing this goal, psychologists demonstrate an active concern for the welfare of those with whom they work and acknowledge the social and institutional power that structures their role as psychologists. Psychologists have a primary responsibility to protect the welfare of those with whom they work. They recognise that individuals, families, groups, hapu/iwi, or communities, may be in a vulnerable position. In New Zealand, the Treaty of Waitangi provides a framework for responsible caring between two peoples, tangata whenua (those who are Maori) and those who are not Maori.

Value statements that are relevant include:

2.1 Promotion of Wellbeing

Psychologists recognise that a basic ethical expectation of our discipline is that its activities will benefit members of society or, at the very least, do no harm.

2.2 Competence

Psychologists attain and maintain competence.

Principle 3 Integrity in Relationships

The relationships formed by psychologists in the course of their work embody explicit and mutual expectations of integrity that are vital to the advancement of social justice, scientific knowledge, and to the maintenance of public confidence in the discipline of psychology. Expectations of professional practice include: respect, accuracy and honesty, openness, maintenance of appropriate boundaries, and avoidance of conflicts of interest. Psychologists will seek to do right in their relationships with others. In New Zealand, the Treaty of Waitangi provides a framework for integrity in relationships between the two peoples, tangata whenua (those who are Maori) and those who are not Maori.

Value statements that are relevant include:

3.2 Personal Values

Psychologists' will enhance integrity in relationships by recognising, and where relevant, declaring their values and beliefs.

Principle 4 Social Justice and Responsibility to Society

Psychology functions as a discipline to promote the well being of society. In New Zealand, the Treaty of Waitangi is a foundation document of social justice. Psychologists, both as individuals and as a group, have responsibilities to the community and society in general. The principle of Social Justice is about acknowledging psychologists' position of power and influence in relation to both individuals and groups within communities where the psychologist is involved, and in the broader context. It is about addressing and challenging unjust societal norms and behaviours that disempower people at all levels of interaction.

Value statements that are relevant include:

4.1 Welfare of Society

Psychological knowledge will be increased, and psychology will be practised in such ways as to promote the welfare of society.

4.2 Respect for Society

Psychologists recognise the need to be aware of the structures and customs of the communities in which they work.

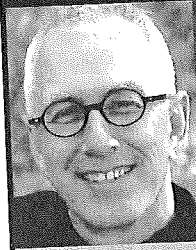
4.3 Benefit to Society

Psychologists strive to ensure that psychological knowledge, when used in the development of social structures and policies, will be used for beneficial purposes.

4.4 Accountability, standards and ethical practice

Psychologists' strive to ensure the appropriate and relevant use of psychological knowledge, practices and structures, and to avoid their misuse.

Bill O'Hanlon M.S.



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Armon Tamatea is a psychologist with Psychological Service, Department of Corrections. This paper was initially written in response to a number of issues and discussions regarding Maori psychology and science that arose in the course of the Annual Conference in Dunedin 2005. Since then, the paper has undergone a number of revisions and expansions, but has been submitted here in a shorter and hopefully more readable form. The author wishes to acknowledge those individuals who participated in the initial and ongoing talks and encouraging the publication of these ideas.

ON THE LEGITIMACY OF A MAORI PSYCHOLOGY

"Not only darkness is known through light, but that, conversely, light is known through darkness".

(C.G. Jung, *Aion*, 1951)

The emerging presence of Maori academics involved in the field of psychology, the nature of psychological research as applied to Maori persons, and Maori researchers engaged in psychological research suggests that some Maori have ascribed value to insights afforded by predominantly Western psychological models. Furthermore, attempts are being made to inform the general discipline of psychology (at least as practiced in New Zealand) with Maori-based approaches. General developments in New Zealand-based psychological research reveal work of emerging importance to Maori (eg health-promoting behaviour and smoking). Given that Maori are currently engaged in the task of doing psychology and that Maori communities are benefiting from psychology as *applied to Maori*, a question remains: Is there a Maori psychology?

'Psychology' denotes certain things. For the sake of argument, I'll consider the term in its simplest form, namely, the science of behaviour. Even here it is assumed that psychology in its broadest sense is considered to be a scientific discipline that rests on a legacy of established rules and conventions much like any other discipline. Although the term 'Psychology' is relatively new, conceptions of behaviour are not. Various efforts have been attempted through the ages (and across peoples and cultures) to engage with behavioural phenomena in ways that make sense. The last 100-years, for instance, witnessed the proliferation and decline of a number of significant movements across Europe and the United States that exhibited considerably diverse theoretical foundations and premises such as psychoanalysis and radical behaviourism. However, despite the differences of these movements and their context within the prevailing paradigm, they share critical scientific elements such as description, function and regularity of behaviour, inferring personality structure, consistency, accuracy in developing relationships between known phenomena and objective evaluation. If we accept the general field of psychology as a science, what then, is 'science'?

Is there a Maori psychology?

If we accept the general field of psychology as a science, what then, is 'science'?

I submit that 'science', at its most basic, may be considered as consisting of the methods and outcomes generated within an identified scientific community with the aim of explanation and prediction in an effort to provide an account of the natural world. If this is the case, should those investigative endeavours that fall outside of the conventions set down by this community be excluded? In other words, if psychology is considered to be acceptable as a scientific discipline (provided the research practices are deemed acceptable by the principles of this community) then should all other efforts that don't conform to the rules of the scientific community be considered as 'non-science' (and subsequently, non-psychological)? Furthermore, can there be a uniquely Maori psychology that is based on the governing principles of a scientific community? And if not, would it be better to call a Maori science of behaviour something else?

Is there a tradition of knowledge-generation that is uniquely Maori?

In my view, this begs the wider question of the nature of Maori science. Is there a tradition of knowledge-generation that is uniquely Maori? Historical data reveal pre-colonial innovations in, amongst other things, medicine, agriculture, navigation, and construction (Owens, 1992; Durie, 1998). These findings indicate *outcomes* and *products* (i.e., technology) that provide evidence of scientific investigations. However, what would be of interest would be to explore traditional *Maori processes of discovery* and the logic behind these processes. Given the evidence in favour of a Maori scientific tradition or traditions that have served and assisted the survival and wellbeing of our ancestral communities with regard to health, food-technology and engineering, is it fair to assume that there is also a parallel science of behaviour that concerned itself with social behaviour, intrapersonal phenomena, learning, and other major domains that are comparable to the Western discipline of psychology?

If we consider that there is an identifiable body of thought that we can regard as Maori science, then we are left with two major positions: 1) that there is a Maori psychology; or, 2) there is not. Let's take each in turn. A uniquely Maori psychology would exist in the context of a Maori scientific tradition within the parameters derived from scientific endeavours. Such processes of discovery would be defined by prevailing values (eg observation, explanation of the natural/social world, and necessity). Outcomes of these efforts would most likely have been refined via further experimentation, improvisation and communication (eg *wananga*), or perhaps more importantly, critical evaluation. As such, the process would most likely have served as a means of approximating relevant and necessary truths.

If we accept that there is an identified Maori psychology, what are the implications? First, as with other identified 'indigenous psychologies' (Adair, 1999), a Maori psychology can inform mainstream approaches to the field and serve to address the needs of communities with non-western interests (Poortinga, 1998); secondly, a Maori psychology can also address inherently ethnocentric biases in the field and inform potentially misleading research; and thirdly, a Maori psychology can inform culturally-appropriate research and practice that reflects the specific needs and interests of those communities. However, although one can attempt to distil or understand other peoples in terms of a common social-cognitive system, conceptual obstacles inherent in linguistic differences abound. In particular, problems of translating concepts not necessarily governed by traditional notions of Western logic or realism into a verbal idiom (ie much like trying to verbally describe the experience of a particularly weird dream). That is, phenomena that are neither 'seen' nor 'heard' but rather 'experienced' (e.g., wairua). In addition, Adair (1999) discusses the issues of demarcating indigenous 'psychologies' from indigenous 'contributions'. That is, discriminating indigenous psychology from 'indigenised' psychology.

If we accept that there is an identified Maori psychology, what are the implications?

Now, let's assume the alternative idea that there is no unique Maori science of behaviour, but instead, a uniquely Maori perspective on behaviour, but not one that is subject to the conventions or rigours of an acknowledged scientific tradition (indigenous or otherwise). The value of a Maori 'non-psychology' would add value to aspects of mainstream psychology and help to generate unique approaches to solving problems, for instance, linear versus non-linear models of explanation (eg Durie, 2001). However, if we suppose that a Maori non-psychology does not share the same values of science, and is considered to not be understandable (and, by extension, not open to challenge or criticism), or even at risk of becoming 'colonised' by non-Maori researchers, then who would be the custodians or *Kaitiaki* (or gatekeepers) of this knowledge? Would a Maori non-psychology only be adequately established and understood by those on the 'inside'? Who decides? A danger with this approach is that progress would be a matter of 'mob psychology' (Chalmers, 1982), conditional on the number, faith and vocal support of its adherents - a cult of Maori science? Is there a danger of Maori psychology defining itself in opposition to established practice in an effort to create an identity with little or no acknowledgement of similarities with mainstream psychology?

In summary, having posed questions of Maori science in general, and Maori psychology in particular, as well as some possible implications with regard to the development of this knowledge, other questions beyond the scope of this communication arise: What agendas need to be advanced? Who should be responsible

Maori 'non-psychology' would add value to aspects of mainstream psychology and help to generate unique approaches to solving problems.

for continual development? Is this an avenue that is open to anyone? And who decides? If any overarching goal or ideal is for certain, then surely it is at the very least the enrichment of the field.

Address for correspondence: Armon Tamatea, Psychological Service, Department of Corrections, PO Box 19003, Hamilton. Email: armon.tamatea@corrections.govt.nz

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