He mauri, he Māori: Te iho, te moemoea, te timatanga ō mātou journey into Te Ao Tūroa (the world in front of us) in Educational

Jeanette Berman, Terence Edwards, Jhan Gavala, Cathy Robson and Judith Ansell

Dr Jeanette Berman *(2nd from right)* is Director of Educational Psychology at Massey University. She is a registered psychologist in both Australia and New Zealand, with an interest in learning and learning difficulties. With a career of three decades as a teacher and school psychologist, Jeanette uses that professional experience to support her work as a psychologist educator. Jeanette's most recent publication is Graham, L., Berman, J. & Bellert, A., 2015. *Sustainable Learning: Inclusive practices for 21st century classrooms.* Melbourne: Cambridge University Press.

Terence Edwards (*right*) is the current coordinator of the Postgraduate Diploma in Educational Psychology (internship) at Massey University. He lays claim to being the proud product of Massey University, having completed his undergraduate, graduate, and professional training there since first enrolling there in 1995. He is a registered Educational Psychologist with 15 years professional experience in New Zealand and has had a variety of roles in applied practice, managing teams of psychologists as well as multi-disciplinary teams. He has a particular interest in the promotion of professional ethics and critical thinking as essential requirements for professional practice.

Jhan Gavala *(left)* is a NZ registered psychologist and lecturer at Massey University, School of Psychology. He has 15 years' experience in delivering child, educational, developmental and indigenous psychological services. He has work experience in hospitals, schools, Māori organisations, private practice, government departments, governance boards and university settings. He is a past Bicultural Director of the New Zealand Psychological Society (2006/7), and past member of the New Zealand Psychologist Board (2012/15).

Cathy Robson *(far right)* is an Educational Psychologist at the Ministry of Education working in the Behaviour Service. She completed the Internship programme at Massey University in 2014. She has a particular interest in using Video Self Modelling with students to support change behaviour. Cathy completed a thesis using Video Self Modelling to improve reading fluency of struggling readers.

Dr Judith Ansell *(3rd from right)* is a NZ registered Educational Psychologist with a PhD in biomedical science from the University of Auckland, and is currently teaching in the Educational Psychology programme at Massey University. Judith has a special interest in the interplay between cognitive and behavioural development, especially in the area of executive function. Judith's PhD project was titled *Children with Hypoglycaemia and their Later Development: The outcomes of neonatal hypoglycaemia* and she contributed the developmental data to her latest publication: Christopher McKinlay; Jane Alsweiler; Judith Ansell;…. Jane Harding; and the CHYLD Study group (2015). Neonatal glycemia and neurodevelopmental outcomes at 2 years. *The New England Journal of Medicine 373*(16),1507.

haerenga ki Te Ao Tūroa / Our vision and beginnings of a Psychology

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For the last three years we have been engaged in a journey of reflection, review, and renewal. Here we share the beginnings of our journey as a professional education programme and our moemoea (vision) for establishing culturally appropriate professional practice in educational psychology. We include discussion on how we support our intern psychologists to review and plan their own development in order to best engage with and support ākonga (teachers and learners) and whānau.

Our opportunity and our responsibility

As a bicultural country with an increasing body of psychological research based in te ao Māori (a Māori worldview) and carried out through kaupapa Māori (Māori approaches) Aotearoa New Zealand (ANZ) presents a unique context for the practice of educational and school psychology related to learning and teaching. However, the psychological profession as a whole has continued to grapple with calls from the 1980s for a bicultural psychology. In order to ensure that psychological practice aligns with the realities of the cultural context within which it is practiced we need to respond to these calls purposefully, respectfully, and consciously. In 2013, tasked with renewing the educational psychology programme at Massey University, we determined that te ao tūroa needed to be firmly embedded in a bicultural foundation of discipline knowledge.

Educational and school psychology is a discipline of psychology that is most closely related to communities through their schools, working at levels of prevention and early intervention. It is imperative that psychological knowledge is able to make sense of the world views of the communities and people with whom we work, assisting in designing and maintaining the most supportive contexts possible for realising the learning potential and wellbeing of all learners.

The first calls for a distinctively appropriate psychology for Aotearoa came from work in the mental health arena in the 1980s (Durie, 1984; 1985; Abbott & Durie, 1987), and was reiterated by Ritchie (1992) with a focus on bicultural psychological practice, and Thomas (1993) who highlighted two critical considerations: the training of Māori psychologists and changing expectations for bicultural services in organisations and institutions. There was recognition of the crucial role of university training programmes in adapting curricula and teaching to support both Māori and non-Māori students to develop the competencies necessary to work effectively with both Māori and non-Māori clients. Nathan's (1999) thesis, as a follow-up of Abbott and Durie's (1987) study, indicated that little progress had been achieved in the previous 12 years. Others also report the continued predominance of a largely monocultural psychology (Levy, 2005; 2007; Milne, 2005; Gavala & Taitimu, 2007) which does not meet the needs of a bicultural society. At the 2014 *Future of Psychology* forum discussion highlighted that we largely continue to employ Western psychology, too often adding cultural components in an ad hoc and tokenistic way. This has to change.

Section 118(a) of *The Health Practitioners Competence Assurance Act 2003* requires the New Zealand Psychologists Board (NZPB) to accredit and monitor educational organisations and courses of study. The NZPB developed a set of standards and procedures in collaboration with heads of university departments, the New Zealand College of Clinical Psychologists, and the New Zealand Psychological Society (New Zealand Psychologists Board, 2012), which are used to accredit training schemes that lead to psychologist registration. Review of the Board's "Accreditation Reports" (available online) reveals that some programmes, although accredited, need to demonstrate that they are meeting the requirement that "*[t]he teaching and learning methods should include consideration of the cultural frames of reference, values, and world view of Māori*", (standard 2.1.3 New Zealand Psychologists Board, 2012). Professional training programmes are also advised to demonstrate and evidence the cultural nature of the work, the direct exposure of trainees to cultural issues, and consideration for including Māori staff within programmes. Anecdotal information supports the Board's position that further development of cultural components in psychology training is needed to enhance the relevance of psychology

to Māori, Pākehā, and Tauiwi (newly arrived) students.

Our vision for bicultural psychology

Our vision is for a programme that is firmly grounded in a Māori worldview, and is enhanced and informed by Western psychology. We refer to this perspective as ***ngā tikanga rua o te taha hinengaro*** (a psychology of two protocols) which is predominantly indigenously informed and driven, for application (and critique) in Aotearoa. Western psychology has informed discipline knowledge, research and scholarship in programmes across the world, more often than not neglecting indigenous perspectives. Text book companies perpetuate Western psychology and provide learning activities and multimedia resources for teaching. It is relatively easy to develop and teach a course that is supported by pre-prepared teaching materials. It is much harder to start from the ground up and create not only the structure and topics, but the teaching materials that allow that content to be sustained.

Rather than trying to add cultural dimensions to a Western worldview, we have taken the approach that we need to ***start*** with ngā tikanga rua o te taha hinengaro discipline knowledge, scholarship and research. In Aotearoa we have locally developed structures and an increasing wealth of accessible indigenous literature to draw from which will support this approach. As a foundation we have drawn from one of the main drivers of this movement in ANZ educational psychology, Angus Macfarlane and his colleagues, to provide ways of thinking that assist us.

First is the idea of ***tō tātou waka*** (our waka), that is, culturally reasoned epistemology (Macfarlane, Blampied and Macfarlane, 2011) as a way to develop a shared meaning around psychology drawing on both Māori and Western knowledge bases. Such a process of co-construction built on a foundation of indigenous community values, knowledge and the best available research evidence will result in evidence-based, culturally responsive practice.

Second, a framework that helps us make sense of this tikanga rua discipline knowledge, is the metaphor of ***He Awa Whiria*** or braided river (Davis, Fletcher, Groundwater-Smith & Macfarlane, 2009). From this perspective psychological knowledge is viewed as fluid, fed by different streams that converge and split into new channels. Such a metaphor helps us recognise the valuable contributions that both Indigenous and Western knowledge have and the capacity for this knowledge to pool to create and inform ngā tikanga rua o te taha hinengaro. The metaphor also acknowledges the perpetual changes in our knowledge and understandings as the braided river is fed by new waters.

Our task is to set up a process of exploring the different channels and pools of mātauranga Māori and Western psychologies and seeing how they are compatible. Western psychology has been formally and explicitly deconstructing the complex multidimensional human experience through research and literature. However, in the latter part of the 20th century parts of Western psychological knowledge have been gradually reconstructed to become increasingly strengths-based and positive, inclusive, ecological, collaborative, ethical and sustainable, and these are our defining characteristics of and for contemporary educational psychology.

In contrast to the Western tradition, mātauranga Māori has remained connected and intact through tangata whenua, whakapapa, whakawhanaungatanga, mātauranga and tikanga (people, relationships, indigenous knowledge, and protocols). There is an increasing body of texts and resources available to provide access to mātauranga Māori psychological knowledge and content. Most recently, the soon to be published work of Waitoki & Levy's (2015) *E koekoe te tūī, e ketekete te kākā, e kūkū te kererū: Kaupapa Māori psychologies in Aotearoa New Zealand* will provide discipline knowledge that is firmly grounded in Māori epistemology. This new text complements the Nairn et al. (2012) book that preserves knowledge and thought from past bicultural keynote speakers at our professional conferences, all contributing ways in which we can realise ngā tikanga rua o te taha hinengaro.

Our vision for a culturally safe and responsive psychologist education programme

There is a need to develop a culturally safe, responsive and competent psychologist education programme that does not threaten nor diminish the inherent mana of its student body. We need an environment that is able to traverse the transitions from tapu to noa, and repeat this cycle appropriately within the context of ako (teaching and learning) in order to address the inherent mismatch between training programmes and the culture of the students and the communities which they will eventually serve. It should not be necessary to give up one's culture in order to become a psychologist. It is within the context of very low numbers of Māori psychologists, and perpetual national discussions about how to increase the Māori workforce, that we must reshape and reframe our tertiary education to create a programme and profession to which Māori will be attracted because they will see the profession as a place they belong and

in which they can engage actively in their own learning and that of their peers.

A model of Māori student success (Ka Awatea; Macfarlane, Webber, Cookson-Cox, and McRae, 2014) derived from research within Te Arawa in the past couple of years provides us with a lens into this topic. This model articulates dimensions that support Māori student success within the context of one iwi.

Table 1: A model of Māori student success	
Mana Motuhake	a positive sense of Māori identity
Mana Tū	a sense of courage and resilience
Mana Ūkaipō	a sense of place
Mana Tangatarua	a sense of two worlds
Mana Whānau	successful students are nurtured into succeeding in both worlds by their whānau

At the level of educational settings and psychological practice these are significant drivers that can support our work. As is the model within which they were articulated (also see Abraham, Priestley, Lemmon & Berman, 2015). It firmly anchors consideration of learning and development, achievement and success, within a temporal and ecological context, without which consideration of these dimensions is meaningless. There is a significant compatibility between this model and the sociocultural, ecological frameworks taught in contemporary educational psychology.

Our vision for culturally competent and responsive psychologists

An outcome of the internship year of professional learning for our educational psychologists is demonstrated cultural competence as a foundation for all other competencies. These professionals also work in an education system that is very conscious of the need for Māori and Pasifika cultural knowledge to be inherent in all professional work and activities.

Our interns organise and manage their learning in reference to a range of cultural competence frameworks in educational and psychological professional contexts. They share and reflect on their learning journeys in peer supervision and with their supervisors through an electronic portfolio. Cultural competence is expected to be embedded within every other core competency, as a lens for considering development and learning needs across all knowledge and skills for psychological practice. Conscious explicit development of cultural competence begins in undergraduate papers, and becomes increasingly explicit throughout the Masters and professional practice papers. The lifetime journey towards increasing cultural competence is set up through reflective practice and professional development planning, as exemplified by Cathy's story of her journey.

E kore e mutu te ako- Learning is a journey not a destination

Cathy Robson

During my internship year the NZ Psychologists Board Core Competencies were a springboard for my learning and myPortfolio* was the vehicle for capturing and reflecting on this learning journey. There was no set pathway for our cultural learning journey, but it was focused on the knowledge and skills of the second core competency, Diversity, Culture and Te Tiriti o Waitangi. Being completely self-directed enabled us to use our own resources, connections and interests to plan our journey and document it. Each person in the class had their own way of learning and development which was really exciting to see at the block courses.

My learning journey started out small, attending the Māori language class, this then sparked an interest for me in sharing my learning with others and engagement with Māori language week at work. Learning a Mihi and finding out about my own beliefs, family and culture also came alongside a stocktake of my learning of the Māori culture to look at how this has an influence on my work as a psychologist. Having a better understanding of these key things, I went deeper to explore the Ministry of Education point of view surrounding success for Māori people and the frameworks that sit behind this goal of success, which I was able to apply directly to my work.

In the journey from student to psychologist I have needed to weave my theory and my background together with the culture of the whānau and schools with which I am working. I use te Tiriti o Waitangi, and frameworks such as Te Pikinga Ki Runga (Macfarlane, 2009), Ka Hikitia (Ministry of Education 2013a) and Tatai Pou (Ministry of Education, 2013b) to become conscious of and responsive to the school culture and the cultural customs of the family with whom I'm working.

As I transform from intern to psychologist, I am conscious of the need for continued competence development. This process was not just something that was done for a university requirement, instead I have started to develop practices and skills, and I am making a conscious effort to continue that development and to add to my kete. I continue to reflect on practices with guidance from kaitakawaenga, using appropriate frameworks and pathways to evaluate competence and improve on practice.

* See www.myPortfolio.ac.nz

He Tohu: The beginnings of our journey

As a part of our journey, we have partnered with a number of people who have contributed kaupapa Māori māramatanga to the team's thinking. Development of He Tohu / our symbol (see Fig. 2) to represent our journey grappling with conflicting world views has been an integral part of this journey, and we have been supported in this by Dr Rarawa Kohere. He Tohu is a representation of the programme's renewed 'way of seeing' psychology for Aotearoa.

Figure 2. He Tohu

This representation illustrates the significance of Wairua, Waiora and Hauora and our spiritual, mental and physical well-being as individuals, whānau, hapū and iwi – inclusive of other cultural approaches to the way we organise ourselves (Kohere, 2014). The blue oval represents Rangi – the heavens; the three pāua koru represent mana atua, mana whenua and mana tangata; Whero (the red lines) represents toto (blood) and the interrelationships between all people, place and land; Mā (the white space) represents tikanga (spiritually derived), and all existence in between Rangi and Papatūānuku, whakapono (beliefs), whakapapa (genealogy), kaitiaki (guardians); and lastly the Greek letter Psi represents the academic vision and Western psychological knowledge that comes to join with and contribute to our Indigenous perspective. The Psi is purposefully left of centre to indicate that it, as a representation of Western thought, does not dominate or have centre stage in informing our kaupapa.

In line with the representation in He Tohu we draw on Māori ways of seeing to filter Western discipline knowledge, and actively and critically consider compatibility. Although the model is represented as a two-dimensional figure, we conceptualise it occupying at least a three dimensional space. We imagine it be a sphere, where each of the contributing elements, at varying times "come in to focus", and are more or less prominent at times dependent on circumstances. It is a fluid, dynamic, and multidimensional representation of how we have conceptualised and interpreted the koha that Dr Rarawa Kohere has offered us. The processes of culturally reasoned epistemology and the braided river are enacted in both the development of the content of our new educational psychology papers and the processes of student learning activated by the course.

At the 2014 Future of Psychology forum discussion highlighted that we largely continue to employ Western psychology, too often adding cultural components in an ad hoc and tokenistic way.

Educational psychology at Massey University is being reframed to fully realise ngā tikanga rua o te taha hinengaro. From undergraduate to postgraduate and into professional education, we are revising and updating our focus and emphases. Knowledge of mātauranga Māori as well as Western psychology is inherent in programme content.

We have reconceptualised our Master of Educational Psychology content papers to be guided and informed by Māori constructs and conceptualisations. Space constraints limit detailed discussion here so the table below reflects a at a glance view of the essence of these new papers.

Table 2: New papers for the Massey University Master of Educational Psychology

256.701 Ako: Psychology of learning and teaching	256.702 Hauā: Psychology of diversity	256.703 Wharekura: Psychology of educational settings
256.704 Waiora: Psychology of wellbeing	256.705 Whanaungatanga: Psychology of relationships in ako	256.706 Whakapiki: Psychology of intervention for change & development

Our vision is more than just realising ngā tikanga rua o te taha hinengaro discipline knowledge, scholarship and research as the first core competency for our practice as psychologists. It is about having a programme that

is culturally respectful, responsive and relevant for Māori and all our students, and it is about all our practitioners being culturally competent across all domains of practice. We look forward to travelling on this journey with colleagues from other programmes and wider profession as we continue to develop our thinking. Psychology in today's world is influenced by the past, it could not be any other way. However, we argue that psychology today, here in Aotearoa, should not be confined only to the past of Western psychology. It must also be firmly embedded within the wisdom and understandings of indigenous perspectives and experiences if we are to resolve our struggle for Aotearoa and honour our bicultural heritage. We have many 'waterways', contributing to a bigger 'ocean' (to use the imagery conveyed within He Awa Whiria) and have a responsibility and opportunity to act. This thinking inspires us to actively engage and take the steps needed to finally answer the call from the 1980s for a relevant professional psychology for Aotearoa New Zealand.

We look forward to travelling on this journey with colleagues from other programmes and wider profession as we continue to develop our thinking.

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