

Conference 2007

In his keynote address to the Waikato conference, Professor Ted Glynn reflected on his experiences as a researcher working with Maori over many years. He shared valuable insights on how to develop and maintain the relationships that underpin the cultural competence that enables a psychologist, or other professional, to contribute in such settings.

Engaging and working with Māori? Effective practice for psychologists in education

Ted Glynn, Professor of Teacher Education, School of Education, University of Waikato

*Me haere whakamuri kia haere
whakamua*

*We must journey back if we want to
journey forward*

I believe this whakatauki captures the reflective processes I am now engaged in, as I assess where I have come from and where I am going, as a second-generation pakeha of Irish descent, who completed postgraduate degrees in Psychology and Education in New Zealand and Canada, and who has been engaging and working with Māori in the field of education for many years.

I have recently returned from a journey with my family to the Irish Republic to locate family ancestral sites and to re-live important family stories. That journey has generated ideas about how I might approach this presentation. These include appreciating how much each of us has been changed by the journey, and how proud we have become of our ancestral connections to those places and landscapes. We came to understand, deep down, something of our ancestors' sense of loss at being forced to sever those connections. This journey has led me to question whether I had really understood the impact of the historic severance of the people from the land and how Māori are living today.

I am going to draw on the metaphor

of a journey to background my reflections on what I have learned from working with Māori friends and colleagues. Against this background I will highlight one particular insight that I now realise has been guiding me on my professional journey. This is how important it is to understand and engage with the lived experiences and world views of Māori people in terms of their language and culture rather than solely in terms of mine. Even though I may have encountered some of the same events and situations as my Māori friends and colleagues, the way we bring our respective cultural toolkits (Bruner, 1996) to "make sense" of these is often vastly different. This is especially true in the context of professional education and development of psychologists.

This insight has helped me to be comfortable with crossing boundaries between one's personal self and one's professional self. Collaborative, caring, trusting and close relationships, rather than distanced expert positionings are known to be highly effective in working with indigenous peoples (M Berryman & Glynn, 2004; M Berryman, Glynn, Togo, & McDonald, 2004).

"Learning comes early in indigenous institutions, not through lectures but through experience: customs, habits, and practices. The primary lesson learned [in indigenous institutions] is and was that knowledge and understanding come from our

relatives, the other "persons" or "beings" we have relationships with and depend on in order to live." (Wildcat, 2001) p.32.

For non-Māori academics, finding a respectful way to be included within such working relationships can be problematic. I believe an appropriate position for non-Māori to take in this process should be to seek a position that is unknowing rather than expert, responsive rather than controlling, and one that involves more listening than talking. I have come to understand pōwhiri as a powerful metaphor of inclusiveness, because pōwhiri involve acknowledging and respecting differences prior to establishing working relationships (T. Glynn & Bevan-Brown, 2007). There is another whakatauki: *He iwi kē koutou, he iwi kē matou, Engari i tenei wa, tatou, tatou e*. (You are different, we are different, but we are able to work together). This offers a more respectful, and less intrusive position from which to begin a professional relationship or a collaborative journey than the more assertive and presumptuous *He iwi kotahi tatou* (we are one people). It is also a little less brash.

"We are one people" carries an assumption of sameness that can obscure our understanding of difference. Emphasising sameness can lead also to removing attention from questions like: "Who, and what needs to change if better outcomes

for Māori are to be achieved?" Emphasising sameness can lend support to assumptions that there is little that those of us who are non-Māori need to learn or understand about Māori, and that there is little need to change the way we position ourselves in relation to Māori. This is a mistake than many non-Māori professionals in education and psychology continue to perpetuate.

Roseanne Black and Ingrid Huygens strongly challenge us Pakeha psychologists to come to terms with the fact that we live out our personal and professional lives within a cultural identity that is extremely powerful and pervasive within Aotearoa (Black & Huygens, 2007). They argue that Pakeha culture is so powerful, that it occupies almost all of the psychological space available for people from all cultural groups who live in Aotearoa, and has come to represent, for many Pakeha, all that needs to be understood as "normal", "ordinary" and "expected" of typical New Zealanders. Black and Huygens suggest that this positioning can render Pakeha "colour blind", believing that Pakeha cultural identity is the neutral or default position, against which the identities and positions of all other cultural groups are interpreted as "different" (often meaning deficient), "other" (often meaning inferior), and in need of modification, adjustment, or remediation so as to conform more closely with the Pakeha standard. However, as people occupying this powerful "normal" position we do not readily see ourselves as part of the problem.

Catherine Love and Moana Waitoki identify two important ways in which the worldviews of Māori and other indigenous peoples differ starkly from the Western-European worldview embraced by many psychologists in Aotearoa (Love & Waitoki, 2007). The first difference concerns cultural identity, which is understood by indigenous peoples as collectively developed and collectively expressed, in contrast with the understanding of

the "self-controlled individual" so very privileged within much of Western-European psychology, (and within so much of contemporary political and economic rhetoric). The second difference is that of the "monologic discourse frame" by which the voices of indigenous and other cultural knowledge bases, and their values beliefs and practices, are "othered", marginalised and trivialised. A further point Love and Waitoki make is that even where such "other" voices may be *present* and *included*, typically they are still constrained to adopt the discourses and practices of Western-European psychology, a continuing form of hegemony that risks them being rejected by their own communities of practice. This is indeed an issue of cultural safety. Love and Waitoki argue that what is needed is structural reform within the discipline and practice of psychology itself in order to seriously address issues of cultural safety. It is unrealistic and unreasonable to expect that a small number of Māori graduate students and academic staff can by themselves bring about such change. As is often the case with problematic intimate personal relationships, it is the more powerful partner who needs to change, in order to create space and opportunity for the less powerful partner to find their voice and exercise autonomy.

In the mid 1970s I had the opportunity to see myself through the eyes of Māori children. I was involved in setting up the Mangere Guidance Unit to provide on-site professional development and support for classroom teachers in the use of applied behaviour analysis procedures to solve the behavioural difficulties encountered by 11 and 12 year old students (J. Thomas & Glynn, 1976; J. D. Thomas, Pohl, Presland, & Glynn, 1977). On our arrival at school one day, in full psychologist "expert" and fix-it" mode, I heard one of the Māori students, Laura, shout: "Here come the honkies!" Soon after, we found a message on the blackboard in our specialist classroom from one of the teachers we were trying to

help, saying something like: "Here come the psychos!" I also heard the students referring to teachers departing the school in their cars at the end of the day for their homes all across Auckland as: "the great white migration". Those things certainly got me thinking deeply about my professional and personal identities! Here I was delivering "tried and true" behaviour services to Māori students, but I did not even know them! I can see much of myself reflected in the analyses of professional practice presented in the chapter by Black and Huygens and the chapter by Love and Waitoki.

What I would like to do now is to talk about my journey away from some of those positionings and personalise some of the shifts and changes I have experienced, and what I have been learning about myself.

There was a powerful defining moment for me about fifteen years ago. I met, for the very first time, my tuakana, who is now in his mid-80s and who lives in Waipiro Bay, where he has lived all his life. We have found out that although we have different mothers, we have the same father. All through my growing up I had no knowledge at all of having another older brother. However, looking back with the advantage of hindsight, I realize that I had been aware that there was something going on that I didn't know about, and that some of my family were not at all keen for me to learn about. Our father married Hiria Akena at Tikapa in the 1920s and she died in childbirth, giving birth to my tuakana. He is known as Jack Wharehinga because he was a whangai of the Wharehinga family. Now, if you can imagine the Tai Rawhiti in the 1920s, there's no way a Pakeha man could have taken a baby away from the whānau after the death of his mother so near to childbirth. Jack was raised by the Wharehinga whānau, speaking te reo and living and working in the heart of Ngati Porou, while I was born about 25 years later and raised completely

as a Pakeha, living and schooling in South Auckland. I can still remember my Pakeha Dad singing those Māori songs, and using quite a few Māori words in his conversations.... but I never ever asked why, or how. Many years later, long after he had died, and after I got the news that I might have another older brother, I *did* ask those questions! I began to see things quite differently.

After a very long period of searching, suddenly one day I found I had to say *something* to this voice at the other end of the line. I recall saying something really nerdy like: "Excuse me, you don't know me, but..." ... that kind of a conversation... and that started me on this long and very emotionally-charged journey, a journey of self-discovery as much as a journey to find my tuakana. It certainly made me look at things and listen to Māori people in a completely different way. It was an utterly transformative process! This started off a slow and continuing growth in understanding how the taken-for-granted Western-European worldviews in which I had been immersed through my academic training as a psychologist, educator and researcher have so very little meaning within a Māori context. I found I did not have the words to explain to my tuakana what it is that I do, while he had no difficulty in explaining to me what he does. Now that was a challenge!

In the early 1990s I was invited by Matewai McCudden, a senior Māori staff member in what was then the Special Education Service (SES) to present a national hui of SES Māori staff at *Pōho o Rawiri* marae in Gisborne. I was to present a series of reading tutoring materials for them to consider as a resource for assisting children to learn to read in Māori. Ultimately this led to the publication and dissemination of the Māori language reading tutoring procedures known as *Tatari, Tautoko Tauawhi* (Harawira, Glynn, & Durning, 1993; Harawira et al., 1996), and an evaluation of their effectiveness (T.

Glynn et al., 1996). Although I knew a number of these staff personally, I was deeply anxious about presenting at so large an occasion, and overawed at the thought of having to speak inside such a major whareniui. I felt there were some heavy expectations being laid on me, that I did not understand, and that somehow I just had to rise to the occasion.

I prepared as good a mihi as I thought I could handle, incorporating two principles. First, I responded to feeling a strong sense of place. I was a visitor in someone else's cultural space. Second, I tried to introduce myself in a respectful way that would "make sense" to these Māori staff, in this place, on this occasion. This is where you leave your professional self *and* your ego at the door!

I decided to introduce the reading tutoring procedures with my daughter Monnie and me role playing a tutoring session in Māori. At the end of our role play, I recall simply placing the programme materials down on the floor of the whareniui, and returning to my place to "sit and watch" (a mild form of time out for inappropriate behaviour). I did not know what to do next. Silence. After a time (which seemed like an eternity,) two SES staff, Kathryn Atvars and Wai Harawira, came and picked up the materials off the floor, and indicated that they would take them back to Tauranga Moana and seek permission to trial them within the community of Hairini marae and Maungatapu School. "Seek permission?" This was not quite the "Thank you very much Professor Glynn" answer I was hoping for.... (I was still bringing my own cultural understandings to play in trying to make sense of the situation I was in). Hearing that Kathryn and Wai would be taking the materials *back*...going elsewhere to seek permission.... when this was a national assembly of highly competent Māori staff, seemed a very strange answer to me at the time. But it was an answer that was totally understandable within the cultural context we were immersed

in.

Later, and somewhat to my surprise, there was *another* pōwhiri to be negotiated, at Hairini marae, and all four of us, Wai, Mere Kathryn and I were questioned thoroughly by kaumatua. I came to realise that I had been assessed and evaluated not so much on the basis of any expertise in educational psychology, applied behaviour analysis, or literacy learning, but more according to my emerging understanding of, and comfort in working within tikanga Māori. And so our working relationship changed, becoming much more reciprocal. Manaaki and tautoko from kaumatua and the community did not stop once they had given their permission and their blessing. Rather, these actions were strengthened and intensified.

I had an altogether different experience during a subsequent collaborative research project *Hei Awhina Mātua* which included Māori students as researchers. This project produced a set of strategies for involving Māori students, their whānau and teachers in designing and trialling workshop resource materials to be used in professional development to improve behavioural outcomes for students (M. Berryman & Glynn, 2001; T. Glynn, Berryman, Atvars, & Harawira, 1997; T. Glynn et al., 1997; T. Glynn, Berryman, Harawira, Bidois, & Atvars, 2001).

The students taking part in *Hei Awhina Mātua* were from Years 7 and 8. These students were members of two bilingual classes located within a large mainstream intermediate school. They were experiencing many behavioural challenges in this situation. As we intended the students to have a major role in developing the behaviour management strategies in *Hei Awhina Mātua*, it was important for me to talk with them and hear their stories about what they understood about their behaviour at school - what were the contexts where they got into trouble, what behaviours were involved, and most importantly, how could things

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Guest Editors: Dr John M. Fitzgerald & Prof Ian M. Evans

Primary health care has been described as the delivery of health services which are integrated and accessible, by practitioners who have a wider accountability for personal health well-being, within a family and community context (Bray, Frank, McDaniel, & Heldring, 2004). If psychology were to become more active within primary health settings it could move the discipline out of the specialist secondary/tertiary mental health and primarily bio-medical health environments of hospital care and into the wider community. While this development may appear to be of most interest to Clinical, Health, and Counselling Psychologists there is certainly scope for I/O and Community Psychology to make significant contributions. The aim of this special issue is to provide a forum for the dissemination of both theoretical and practice innovations as they apply, or could be applied to the primary health sector.

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be improved. This of course called for a relationship with a high degree of mutual trust and respect between members of the research whānau and the students, but particularly between me (as a non-Māori outsider) and the students. I was wondering how "I" might go about achieving this... How could "I" establish the kind of relationship so much needed in this kind of research?

"I" needn't have worried. This relationship, too, was negotiated by means of a pōwhiri, arranged by the students themselves, under

the mana and manaaki of our kuia, Rangiwakaehu Walker and Mate Reweti, and their teachers, Mere Berryman and Pauline Bidois. I was challenged at the school gate with a wero presented by a student warrior, and challenged twice again by other warriors before reaching the large school hall, where I was met with a very moving karanga and haka-pōwhiri before facing a line-up of student kaikorero and supporters. I was welcomed and acknowledged, but also challenged about my intentions in working on this project. By now, I was not feeling quite so chirpy. The waiata

that supported these young speakers were ringing in my ears as I struggled to reply to the whaikorero. I certainly felt the expectations being laid on me. I can't recall *how* I managed to rise to that occasion, but I do recall the feeling of relief as the students sang my waiata for me. After the completion of the hongi and haruru, I felt I had been accepted by those students. And so the "I" and "me" became "we" and "us". I knew we would work together happily.

This had been more than a "ceremonial Māori welcome". By engaging me

in that pōwhiri, those students had entered into a thoroughly professional working relationship, through which they exercised major responsibilities in planning, writing, presenting, editing and ensuring the “street cred” of the 11 behaviour training skits in the *Hei Awhina Matua* video. This was the beginning of research relationship and a friendship that has lasted for years. There was plenty for me to reflect on here. What was becoming of “my” research project? In the words of the famous Suzanne Paul: “But wait. There’s more.”

By this time, I was thinking I had a reasonable understanding of how these Māori cultural processes worked. (Dangerous thinking!) Soon after this, the Poutama Pounamu whānau organised a meeting of students, parents and whanau in the same school hall. Rangiwakaehu was to introduce me to the community as a “the professor from Otago coming to lead the research” (or so I thought). Impressively large numbers of adults and students turned up, and additional seats had to be found at the last minute to accommodate everyone. I took this to be an indication of my ability to draw a crowd, silently congratulated myself, and prepared to deliver an enthusiastic description of the entire research project, (a neat example of self praise and cognitive behaviour rehearsal). How wrong can you be! I found that the real draw card was the planned kapa haka performance by the students, as well as the farewell to a favourite teacher - and the kai. This is what they had all come for. At an appropriate pause in proceedings, Rangiwakaehu got up called the assembly to order and indicated that “Ted” had come up to work with the whānau on a research project. I stood up, was noticed briefly, and then sat down again. That was it. This show was not about me!

A steep learning curve indeed! The good news was that it began to dawn on me that our kuia had publicly included me as a member of the research whānau. But it took a long,

long time before the full significance of this dawned on me. The not-quite-so-good news was that I realised that I was clearly not in charge of this project. At the end of the kapa haka performance, it was Rangiwakaehu who outlined the research, and invited parents and whanau to participate. She then had them begin right then and there by completing our research questionnaires (T Glynn, Berryman, Harawira, Bidois, & Atvars, 2001).

Clearly my Māori colleagues and kaumatua had arrived at a far deeper understanding of where I was coming from, than I had of where they were coming from! None of my academic training or professional experience in Psychology or in Education had prepared me for this degree of “unknowing”. Yet I had been included as a researcher on the project, and we were to work together successfully.

In another and quite different context, I journeyed to Rotorua with Angus Macfarlane when he presented his PhD research proposal to the Te Arawa Trust Board for their approval. The proposal included observation and interpretation of what constituted effective teaching at three Te Arawa educational sites, a taiaha wananga on Te Motu Tapu a Tinirau (Mokoia), an off-site programme for secondary school students experiencing behaviour and learning difficulties, and a mainstream primary school. Much of this thesis was later published as *Kia hiwa ra! Listen to culture - Māori students’ plea to educators* (Macfarlane, 2004). Although this proposal had been taken through all the University procedures to do with candidacy, selection of topic and supervisors, ethical approval, (including the appointment of an appropriate Te Arawa cultural advisor, Dr Hiko Hohepa), it was still important for Angus to present his proposal, and his university supervisor, to his kaumatua on the Trust Board.

We duly arrived at the Trust Board offices, only to find we were participating in a pōwhiri at which we were both

expected to respond to whaikorero from these kaumatua. For me, this was once again a case of needing to appropriately acknowledge the new cultural space in which I found myself out of my depth. I tried to represent myself appropriately in that place, as a Pakeha academic supervising one of their pakeke, in a way that “made sense” to these kaumatua. This was quite a challenge, but one that by now I was almost comfortable with. I thought I had coped well enough with it, (more self praise to enhance self esteem). But wait. There was more. Instead of the two of us informing the Trust Board members of the purposes and design of the research study, we found ourselves in the hot seat. We were both thoroughly interrogated about our respective roles, how we would respect knowledge and information that belonged with the iwi, how the research would be evaluated and reported, and who would do this. It was explained to us that this was not simply the mana of the researchers that was on the line, but also that of Te Arawa waka! I recall my sharp intake of breath at this point. Together we survived this process. Angus learned that he had earned the right to proceed. I learned something important about the ownership and control of research in Māori contexts, and about how Māori organisations can appropriately challenge the authority of mainstream tertiary institutions to “supervise” research of this kind. I also learned that these things can be negotiated in a culturally respectful manner, and that the pōwhiri was a powerful and inclusive process for doing so, capable of creating new space and new opportunities for collaboration. Furthermore I learned that there were other experts who needed to be included in this partnership, if we were to operate with safety within Te Arawa waka.

A further development in my understanding of the importance of relationships within our research whānau came from our trialling of the use of multiple voices in presenting “papers” at professional conferences.

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At the 1996 NZARE conference in Nelson we presented an invited address on our relationships as researchers and whānau members and on the outcomes from our work on the literacy learning and behaviour of Māori students (T Glynn et al., 1996). We decided that the story of the whānau needed more than one voice to tell it. We examined the written text of the address which we had collectively produced, and marked off sections to be read by different voices. We used Māori voices, those of Mere, Kathryn (as Māori educators with contemporary experience of the difficulties faced by Māori students in mainstream schools) and our two

whaea / kuia, Rangiwakaehu Walker and Mate Reweti (as cultural experts and guardians of te reo and tikanga) to deliver messages about Māori resistance to mainstream perpetuation of deficit thinking about Māori students' behaviour and achievement. We used non-Māori voice (mine) to deliver messages about why and how it was the dominant-culture Treaty partner who needed to change, to relinquish power, to make space, so that the less-powerful partner would be able to reclaim power and control over the education of their children. Mate's voice was also the one that led the waiata and filled the lecture hall.

Māori can participate, but without assuming either an empowering or a liberating stance.

The whānau of interest is not a new cultural construction. Rather, it is about reclaiming and restoring traditional Māori ways of working with others to generate new meanings and new understandings, but with control and decision-making processes remaining squarely within a Māori worldview. The notion of a whānau-of-interest also draws extensively on Graham Smith's exposition of a wide range of whānau processes. Smith describes how whanau processes serve two complementary roles, as

The effect of the different voices on the audience was quite compelling and provoked much discussion. But the effect on me as a whānau member was just as compelling. Presenting our findings using our different voices started us thinking about our multiple collective identities - as researchers, as educators, conference presenters, our cultural identities as Māori and Pakeha, and how these identities intersected with our new and growing identities as members of this collaborative research whanau.

The whanau-of-interest has been identified by Russell Bishop (Bishop, 1996) as an example of a kaupapa Māori research strategy that affirms the cultural identities of the Māori members while also offering one effective means by which non-

strategies of resistance to majority culture imposition of epistemology and ideology, and as positive intervention strategies for reclaiming the authority for Māori to seek their own solutions to the problems they face (Smith, 1995). Our experience substantiates Mason Durie's claim that *taha whānau* (family relationships) are a key fourth parameter of Māori identity, in addition to the those of *taha wairua* (spirit), *taha tinana* (body) and *taha hinengaro* (mind) (Durie, 1994). But, as Durie points out, acknowledging the *taha whānau* dimension comes at a real cost, since it involves obligations as well as benefits.

Hence, non-Māori professionals wishing to work in a whānau-of-interest need to seek inclusion on the basis of being prepared to work within the Māori-constituted practices and cultural understandings. They also need to work within and uphold family-like relationships and obligations to other members, (kaumatua, pakeke and tamariki / mokopuna). One crucial thing I have learned from my participation in this whānau-of-interest is that as well as needing to be totally committed to the kaupapa (agenda or task); you have to be committed to supporting the continued wellbeing of the whānau. If a whānau member is ill, has personal worries and stresses, or loses a close relative, then the whānau will respond, and attend to those issues, provide financial and moral support, modify their schedules, and not just continue to work individually on the particular tasks or goals. I am happy that my membership and participation in this whānau-of-interest is contingent on my working in this way as it has opened up so many learning opportunities for me. The strength of my feeling of belonging to this whānau can be understood in terms of how I find myself using the pronouns "we" "us" and "our" when I am positioned within the whānau. "Our students are doing well", "We have found out how to do this", "Hairini is our marae".

In a recent study, (M Berryman, Glynn, Togo, & McDonald, 2004)

we examined special education services for Māori, delivered at five different sites, where the services and interventions were judged to be effective both by professional institutions and by Māori clients. We found that, as in other studies providing services to indigenous peoples internationally, there had been a powerful combination of professional expertise and a shared responsibility for holistic care. Professionals and members of client families each acknowledged and respected the expertise of the other, and worked collaboratively, to the benefit of indigenous clients, and to the benefit of professionals' own learning. They did not separate knowledge into professional growth on the one hand, and growth in personal relationships on the other. These findings have clear implications for professional development and training, especially for indigenous peoples from Indian nations in North America:

"... the separation of knowledge into professional expertise and personal growth is an insurmountable barrier to many Indian students" (Deloria, 2001) p. 43.

It is important to note that throughout all of my continued interaction in our whānau-of-interest, my identity as a Pakeha person is never compromised. Indeed, through engagement and interaction with the whānau, especially as we encounter new situations and experiences, my understanding of what it means to be Pakeha has been deepened. So too has my appreciation of what it means for Māori to struggle to meet the three goals voiced by Mason Durie: "to live as Māori, to participate as citizens of the world, and to maintain good health and a high standard of living in contemporary New Zealand" (Durie, 2001). As psychologists and researchers in Aotearoa we need to keep on asking ourselves how our work is helping Māori to achieve these goals. More importantly, the whānau of interest provides both Māori and non-Māori members with a context that

is culturally safe, and supportive of collaborative work towards achieving these goals.

Of course not all new experiences we shared are entirely positive! At the World Indigenous Peoples' Conference in Woolongong in 1993, we planned a workshop presentation of *Tatari Tautoko Tauawhi* reading tutoring procedures, again involving multiple whānau voices, each member presenting on one aspect of the research programme, from the cultural context of the research, to the design, implementation, and interpretation of the findings. This time we were not simply reading from a single text, but each person took responsibility for how they presented their own section. The presentation was fully orchestrated by our kaumatua, Pomare Sullivan.

We thought the workshop had gone very well, until at question time we received a strong challenge from an aboriginal academic about what was "he" (that is, "me") doing *driving* the whānau? Did he think I had been imposing majority culture research procedures? No amount of careful explanation by our kaumatua, whaea /kuia and other members of the whānau could convince him otherwise. I suspect he may have been bringing to the context of our workshop some of his own painful experiences, as an indigenous person in education of having his work defined and driven by majority culture professionals. This event has long haunted me and provokes me to continual reflection on my role within the Poutama Pounamu Research whānau. Am I speaking on behalf of the whānau without authority? Am I driving and dominating the work of our whānau? Am I over-stepping cultural borders? After the workshop at Woolongong other whānau members reminded me, as they had done on various other occasions, that the whānau operates according to Māori protocol, under kaumatua guidance, such that no one member is able to exert this kind of power and control.

My journey to Ireland to visit the sites of my ancestors has raised some

enlightening parallels with my professional journey as an educational psychologist working with Māori. The impact of severance from land and culture as a result of colonisation has had lasting effects on the identity, self esteem and wellbeing of successive generations. Walking alongside Māori colleagues and friends, and seeing into their world has shown me that there are powerful traditional bases of language, knowledge and culture that are fully capable of understanding today's world and operating within it to achieve the goals voiced by Mason Durie.

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we want to
journey forward*

There are already many highly competent Māori professionals who work successfully within this worldview. I have seen the power of the cultural roles held by kaumatua, kui ma, koro ma, by Māori academics and researchers and by kaiako and whānau members to restore the mana and school achievement of many students. I have seen students experiencing behaviour difficulties assume research and leadership roles by drawing on their own expertise within these traditional bases and on the tautoko and manaaki of their kaumatua and whānau. Many of these people are among my closest friends. They have shared so much of themselves with me.

My journey has taught me that if we want to design effective professional development for psychologists who will work with Māori, then we need to look beyond Western-European knowledge bases and cultural practices, and look into those found within Māori worldviews. In order to do this, we need to respect the knowledge and expertise of our Māori colleagues, and this means not just asking for their advice, but acting on it. It is time for us to stop requiring Māori to achieve in our world at postgraduate

and doctoral levels before we accept the validity of their knowledge and expertise in their own world. Imagine if the reverse were to apply! The time has come for us not just to make space within our programmes for Māori staff to teach "add-on" components of their world (as we deem appropriate and fitting), but for us to broaden our own knowledge and experience bases. If we do this, Māori ways of knowing thinking feeling and acting could become part of what is "normal", "ordinary" and "expected" of education and psychology professionals in Aotearoa.

Finally, I think it is important and timely for professional development programmes to require a level of competence in te reo Māori of all students. My own journey has shown me just how much more I have been able to make sense of the worlds of Māori colleagues and friends through being able to speak and understand the language, and appreciate its great beauty and wonder. *No reira, e hoa ma, kia kite, kia mātau, i te Ao Māori, Ma te reo, ma te reo. Tēna koutou, tēna koutou, tēna tatou katoa.*

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