

#### asid Conference 2012

Wellington Nov 2012

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## Apumoana Marae, Rotorua





### Disability and Ethnicity/Culture

". .far more has been achieved on behalf of persons with disability (in the States) than has been accomplished to even begin to repay for the alienation debt of Native Americans and African Americans."

(Meyer, 2012)

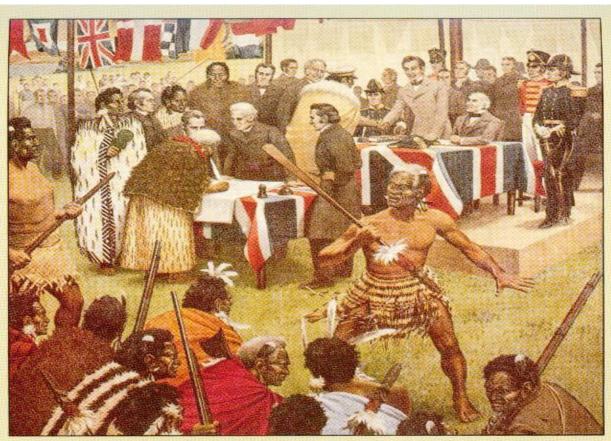


"to understand a person you need to understand the world they live in."

Miki Roderick, 2000



## Aotearoa/New Zealand as a bicultural country based on the Treaty of Waitangi



A Reconstruction of the signing of the Treaty. Leonard C. Mitchell, 1901-1971.



#### Creaty of Waitangi

No Wikitoria te Huini o Ingarani i taua mahara atawai ki nga Rangatira me nga Hapu o Nu Firane i tana hialia hoki kia tohungea ki a ratio o ratou rangatiratanga me to ratou wuma. a kia man tom hoki te (Ronge ki a ratou me te Atanoho hoki kua waka aro sa he me a tika kia tukua mai tetahi Rangatirahei kan wakante ki nya Tangata maan u Tiram - kia wakaanta e nya Rangatira maon te Kawanatanga o te Kimi ki nja wahikataa o te Wenna nei me nja motu. na te mea hoki he tokomaha ke nja tanjata o tona Iwi Hua noho ki tener luma, a e hacre mai nei.

Na Ko të Knim e hrakie ana kia wakaritea të Kawanatanga Kia kawa ai nya kino e feuta mai ki te tangata Maon kite Oakeha e noho ture kore ana,

Na kus poi të Kimi kia tukua a han a Wiremu Hopihona he Kapitana i të Roiara Nawi hii Kaw. . ana me nja walii katen o Na Tirani e tukua arane . amna atu ki të Kimi e mis atu ana ia ki nja Ranjatira o te wakammengar o nga hope o Nu Ivrani me cra Rangatira atu anci tura ka korerotta nei...

Ko nya Rangatira o te wakanimenga me nga Rangatira katoa hoki ki hai i unu ki teua wakanimenga ka taku rawa atu ki te Kuini o Ingarani aka tomu atu - te Kawawatanga katoa o o ratou wenna.

No to Kimi o Ingaram ka wakarite ka wakare ki nga Rangatira ki nga hapu - Ki nga tangata katoa O Nu Tirani te tino rangatratanga o o ratou wenna o ratou kainga me o ratou taonga Katva. Otia ko nga Ranga -tira o te wakaminenza me nga Rangatina katoa atu ka tuku ki te Kuini te hokonga o era walii wenua e pai ai te tangata nona te Wenna- ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuis ni hii kai hoko mona.

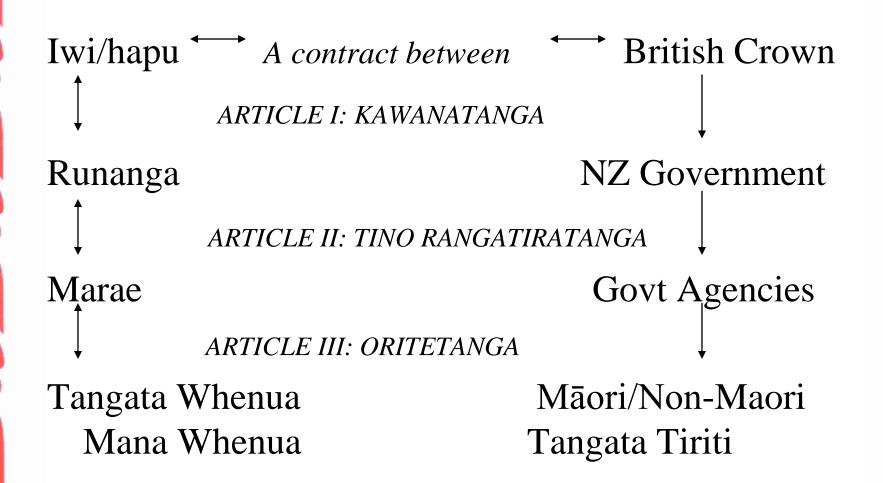
His wakaritenja mai hoki tenis mo te wakanetanja ki te Kawanatanja o te Kuini - Ka tiakena e te Kum o Ingarane ng - tangata maori katoa o Nu Terano ka tukna ki a ratow nga tikanga katoa rite tahi ki ana . men ki nya tangata o Ingarane. MATOUR Consul of Lieutenant governor

Na ko maton ko nja Ranga tira o te Wakasimenja o nja hapu o Nu Tiram ka huihii sei ki -Waitany to matou hoti ko nga Rangatira o Nu Tirain ka kpt nei it tritinga o enci kupu . Ka tangohia ka waka astia katsatia e matou. Koia ka tohunjea ai o matou injoa o matou tohu.

Ka meatiatenii ki waitanje i te ono o ngara a Pepuci e te tau ko tali mano, e ware race e wa te kan o to tatou Ariki.

Ho nga Rangativa o te wakaminenga to the to the Statement &

## Treaty of Waitangi 1840





(1) Deficit model – negative perceptions

(2) Medical model – expert perceptions

(3) Environmental systems model - external (Olkin, 1999)



"To Pākehā, biculturalism means being sensitive to Māori.

To Māori it means power sharing."

Sir Paul Reeves New Zealand Herald 7/2/98



#### Reflections . .

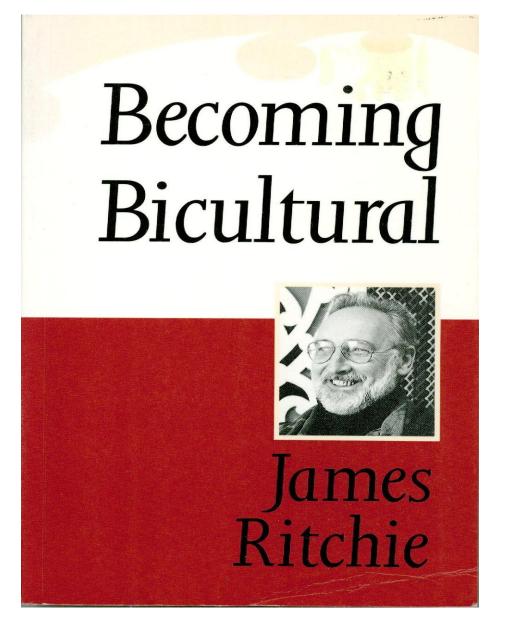
» Culturally informed psychological theories

» Culturally informed psychology research and practice

» Complex interplay of identities and communities

» Diverse communities and workforce development





"The notion of working alone is no longer acceptable to me." (Ritchie, 1992)



#### The New Zealand Psychological Society

- Established National Standing Committee on Bicultural Issues (NSCBI) 1992
- Included and implemented the TOW (Rule 3, 1993) and in Code of Ethics
- Produced a practice handbook based on Code and TOW: Professional Practice of Psychology in Aotearoa/New Zealand (2007)



### Kaupapa Māori and Psychology

» Importance of metaphors and Māori values

» Māori experiences and identity

» Collectivism and individualism

(Herbert & Morrison, 2007)



To understand a person you need to understand the world that they live in . . . . .





Whānau Whakapakari
A Māori Centred Approach to
Child Rearing and ParentTraining Programmes

(Culturally informed research)
Herbert, (2001)



#### Whānau Whakapakari: Research Outline

- Undertake applied research in the Māori community
- Explore Māori views in child rearing
- Develop a parenting model to incorporate these values
- Test a standard parent training programme with a culturally adapted programme with a range of outcome measures
- Evaluate research and clinical outcomes



## Nga Mahi Rangahau

- ✓ Consents:
  - kaumatua
  - iwi/hapū/whānau
  - pan-tribal/urban agencies
- ✓ Kaumatua interviews: (n=8)
- ✓ Focus groups: (n=6)
  - 3 Māori Service Providers
  - 3 Māori parent groups
- ✓ Test a Standard Parenting Training Model (SPT) and the adapted Matuatanga Model with a range of measures
- ✓ Parent Training Programmes (SPT, MM) with pre and post measures



# Interviews: Role of culture and Māori identity in child rearing

- > Tribal connections and the "kuia model" (importance of senior female relatives)
- > Māori values including whakapapa (genealogy), whānaungatanga (relationships), āwhinatanga (support)
- > Large families, absence of violence, shared caring and shared resources



# Focus Groups: Māori values and social issues

- Shared "kai" (food) and shared child care
- Importance of learning marae protocols (Tikanga)
- Identity Whakapapa
- Spirituality (Wairuatanga)
- Role of te reo (Māori language)
- Approval of standard child management strategies
- Importance of extended family (Whānaungatanga)
- Social and economic issues
- Loneliness (Awhinatanga)
- Importance of Māori working with Māori



## Whakapapa

"When a mokopuna was born, there was joy throughout the family. It strengthened the family and hapu. Every birth was a special occasion, and it reflected on the whanau and on the tribe." (kuia 1)

"I, too, was brought up by my grandparents. It was a kuia model, because it was my kuia, especially my kuia, who grounded me." (koroua 3)



## Whānaungatanga

"I have one sister and her children are very close to me. I see them as my own children. My sister's mokopuna are my mokopuna. The children of my first and second cousins are like my nieces and nephews. I am very close to them." (kuia 1)



## Āwhinatanga

- That's the quick method, putting them into counselling, or whatever."
- "Taking time. 'Mā te wā' wait and see!
  - "Your instinct kicks in, in quite alot of cases. Don't rush it, because it might be quite different from what you feel? Nei ra? I suppose the wairua part of you comes into play with the wairua of that whānau you are working with. So it is waiting and coming to the right conclusion. You are sensing something that needs to be addressed, although they don't want to at that stage.



#### Māori Households?

- > Children may stay in different households.
- > Aunties and Uncles are very important. Nans too.
- ➤ Instead of a cup of tea, you get a meal.
- > Everyone holds on to the baby. You pick them up.



#### Māori Values?

- > We look after our own.
- > We feel at home with our own.
- ➤ One's grief is everybody's grief.
- ➤ If you win lotto look out!.



#### PRE- AND POST-MEASURES

- Parent Support Networks
- Parent Opinion Questionaire (Azar)
- Self Efficacy (Pearlin)
- Parent Effectiveness (McPhee)
- Critical Incident Scenarios (Pridham et al)
- Final programme evaluation
- Clinical observations
- Followup data



#### Standard and Culturally Adapted: Outcome Measures

**POQ:** Standard and Culturally adapted no significant post training improvements but a medium effect size. No difference between Standard and Culturally Adapted but a medium effect size

**Critical Incident Scenarios:** Coded on types of responses

Standard Assistive: no change post training

Programme Neutral: small change

Co-oercive: reduction

Culturally Assistive: small change post training large

Adapted effect size

Programme Neutral: small change medium effect size

**Co-oercive:** big reduction large effect size

**Self Rating:** Similar trends as the POQ ie SPT and MRM no significant post training improvements but a medium effect size. No difference between SPT and MRM but a medium effect size

**Programme Evaluation:** Standard rated more highly on the specific skills questions. Culturally adapted participants reported higher overall enjoyment.



#### Research and Clinical Outcomes

- 1. No statistically significant outcomes differences between standard and culturally adapted programmes.
- 2. Better attendance and more enjoyment of Maori participation in culturally adapted programmes



#### Culturally informed practice

- Targeted interventions vs interventions embedded in a broader health and education approaches
- Individual vs household/whānau interventions: Mana Kainga
- Culturally adapted interventions
- Teaching vs modelling (Herbert, 2011)



## Complex interplay of identities and communities

- (1) Relationships between professionals within services
- (2) Relationships between service providers and community/hapū/iwi
- (3) Relationships within households
- (4) Relationships between households and iwi/community



#### Cultural Competence

#### What is it?

"Effective psychological education and practice as applied to a person, family or group from another culture, and as determined by that other person, family or group."

#### What is the learning?

"Having the awareness, knowledge and skill to perform psychological tasks that recognises diverse world views and an informed appreciation of the cultural basis of psychological theories, models and practices and a commitment to modify practice accordingly."

Psychologists Board (2006) Cultural Competencies



# Diverse communities & workforce development

A final cultural imperative is to recruit and train a diverse workforce to meet the needs of indigenous and multicultural families and whānau of persons with disability and selfadvocates,

"We feel at home with our own"



- Cultural perspectives integrated into training programmes have better outcomes than stand alone cultural workshops.
- A need to develop meaningful measures of bicultural competency. Critical Incident Scenarios most promising.
- Current research advances the proposition that there is a distinct Māori psychology that could potentially challenge the relevance of western psychology for Māori

(Herbert, 2002; Waitoki, 2012)



#### Cultural Safety

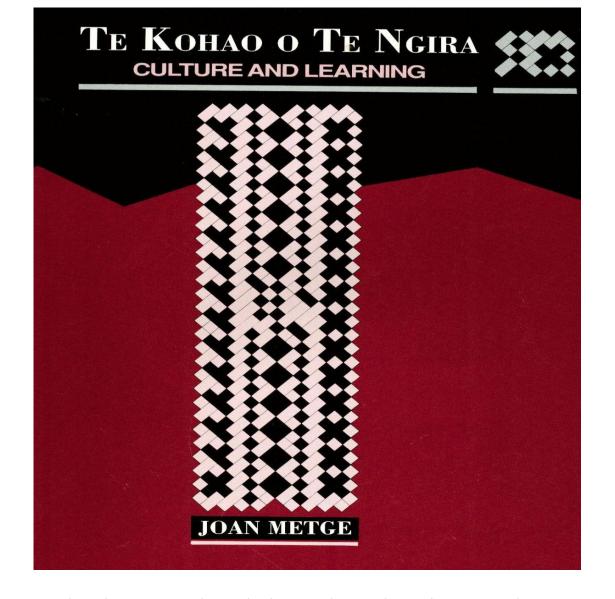
» Attitudes matter

» Recognising power and powerlessness

» Open minded self aware

Wepa (2005) Cultural safety in Aotearoa New Zealand





"Kotahi ano te kowhao o te ngira e kuhuna ai, te miro whero, te miro ma, te miro pango."

There is but one eye of the needle through which the red, white and black thread must pass.

Potatau Te Wherowhero (first Māori King, 1858)





Ki tō rourou, ki taku rourou, ka ora te iwi



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- Treaty Resource Centre: Te Puna Matauranga o Te Tiriti at www.trc.org..nz