

Reflections from my PhD



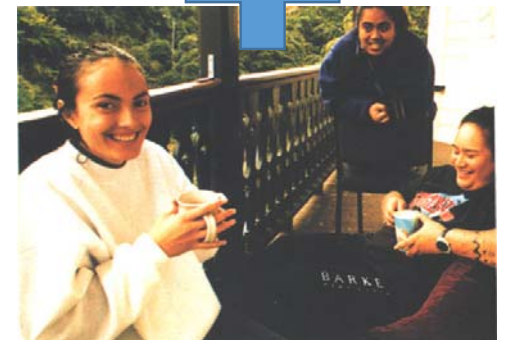
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University of Waikato
Aotearoa New Zealand

Indigenous
Service Programme



Indigenous
Evaluator

Whitestream
Evaluation



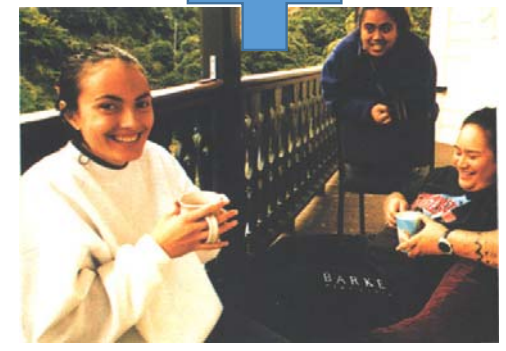


The New Zealand Herald
Simon Collins
Simon Collins is the Herald's social issues reporter.

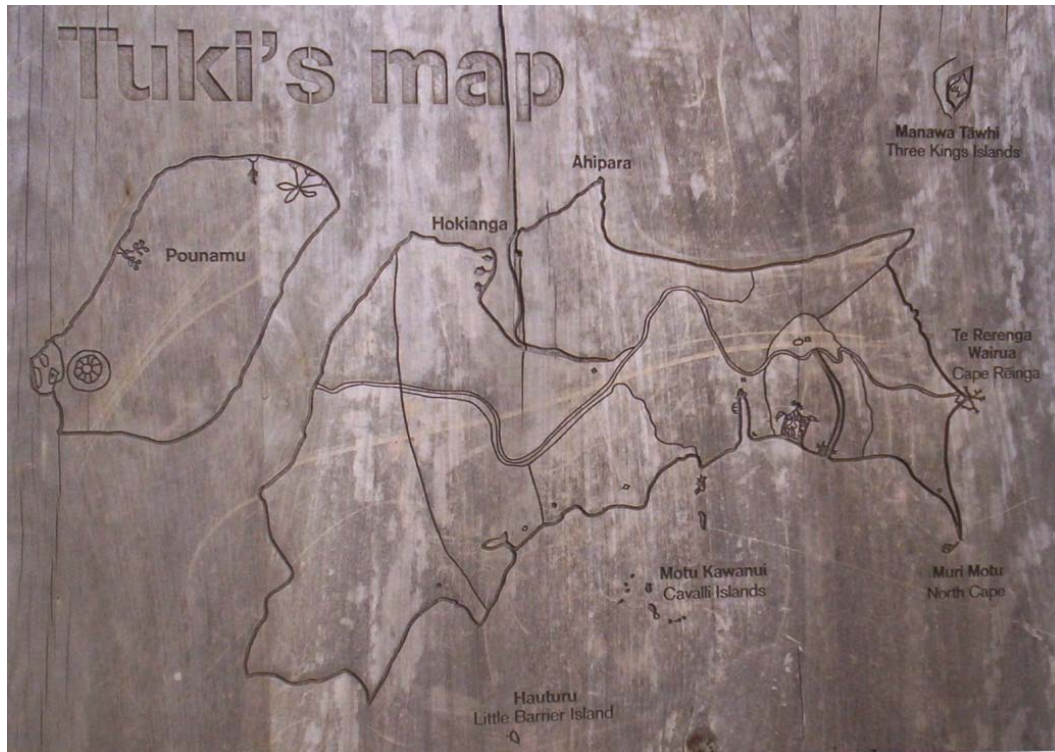
Collectivist beliefs 'may hold back Maori success' - economists

What's wrong with this picture?

Robert MacCulloch
Fraser McKay
Motu Working Paper 15-14
Economic and Public Policy Research
September 2015



Outline



- Key research question
- Indigenous Influences
- Methods
- Evolving questions
- Considerations
- Reflections



How does evaluation incorporate cultural values when being applied to a programme derived from an indigenous ontology?



“Another challenge to psychology is to examine the discipline and its theory; training practices; methods employed, and their appropriate application to Aboriginal people (e.g. the use of Western tests on Aboriginal clients. It has been recognised that these tests were not ‘culture-fair’ but they are still being used.)”

Rob Riley (1995) Keynote speech to Australian Psychological Society Annual Conference, Perth, Western Australia



“For Maori, indeed for all indigenous people the issue is the identification of the trauma, as Post Colonial Traumatic Stress Disorder in order to site the issue in its proper historical, political and economic context. Does your training and education address issues like the nature of the Maori...?”

Tariana Turia (2000) Keynote speech to New Zealand Psychological Society Conference 2000, University of Waikato, Hamilton.

About “cultural-readiness” ...

Abbott and Durie (1987) documented the monocultural nature of professional training programmes in psychology were using

Masters-Awatere (2005) international analysis of evaluation professional groups to examine the extent to which cultural frameworks (and indigenous people) were included in standards

A Whiter Shade of Pale: Taha Maori and Professional Psychology Training*

Max W. Abbott
Mental Health Foundation of New Zealand
and
Mason H. Durie
Royal Commission on Social Policy

Directors of postgraduate training programmes in clinical, educational, and community psychology were mailed questionnaires designed to assess the degree to which their courses adopted a bicultural perspective. Medical and social work training course heads were similarly surveyed. Both in absolute terms and relative to the other two disciplines, professional psychology courses have made few efforts to incorporate a Maori dimension (taha Maori). No psychology staff members are Maori and none of the nine programmes reported having had a Maori graduate during the past two years. Comparisons are made with recent initiatives in social work and medicine and implications of the monocultural training of psychologists are discussed in relation to the credibility of the profession and the effectiveness of practitioners working with Maori clients and communities. Suggestions are made with regard to future developments to increase taha Maori in psychology training and increase Maori entry to the profession.

There is mounting concern about the capacity of health, education, social welfare and criminal justice institutions to respond equitably to the country's increasingly multicultural population. All of these institutions have been criticised recently for their insensitivity to Maori clients (Durie, 1985; Hui Whakaoranga, 1984; Puao-te-ata-tu, 1986; Waitangi Tribunal, 1986). In this context recruitment to and the content of professional training programmes has been considered. For example, in 1985 a national conference on medical education, with representation from medicine and a wide range of other professional and community organisations, called for an extension of positive action programmes for Maori and Pacific Island students applying for medical school entry and stated that criteria for selection should include cultural competence and tribal and community support. It also recommended that positive steps should be taken to inform ethnic bodies of the programmes and credentials required for entry (National Conference on the Role of the Doctor in New Zealand: Implications for Medical Education, 1985).

*Correspondence concerning this article should be addressed to: Max W. Abbott, Mental Health Foundation of New Zealand, P.O. Box 37-438, Parnell, Auckland.

Apart from addressing the need to increase intakes of Maori and Pacific Island students, the conference report examined ethnic issues related to health, illness, and medical training. It stated "... if doctors are to address the health needs of New Zealand's multi-cultural society there needs to be within medical education a recognition that the current monocultural medical education system does not address multi-cultural health needs" (p.17). The conference called for a review of the medical school curricula from the point of view of cultural assumptions and made a number of specific recommendations. Medical schools were asked to ensure that special attention be given to the 'Maori dimension' (taha Maori) at all levels of medical education. It noted that this will require Maori staff and special resource allocations. Recognising the additional competencies that Maori and Pacific Island graduates will require if they are to be effective in meeting the health needs of their own people, it also recommended that medical schools contract course work out to Maori schools of learning and make formal links with Maori and Pacific Island organisations.

While professional psychology training programmes have not been opened to peer or public scrutiny in the way that medicine



Activity	Date	Who I engaged with	Reason
Emails, telephone, face to face meetings	2004	Indigenous evaluators	Relationship building/ Discuss values
Hui, wananga, focus group, and individual Interviews	2004-05	Indigenous communities	Discuss values & recruit case study groups
	2005-08	Indigenous evaluators	Data collection
	2005-08	Indigenous communities	Case studies data collection
Desktop Analysis	2005-09	Evaluation Agencies*	International context
Feedback loop	2007-10	Case study groups	Give information of use and relevance back to sites
Advisory Work	2006-11	Government groups	Understand frameworks
Thesis write up, conference presentations	2012-2014	Scholars, and practitioners such as psychologists & evaluators	Disseminate my ideas and get feedback while writing my thesis



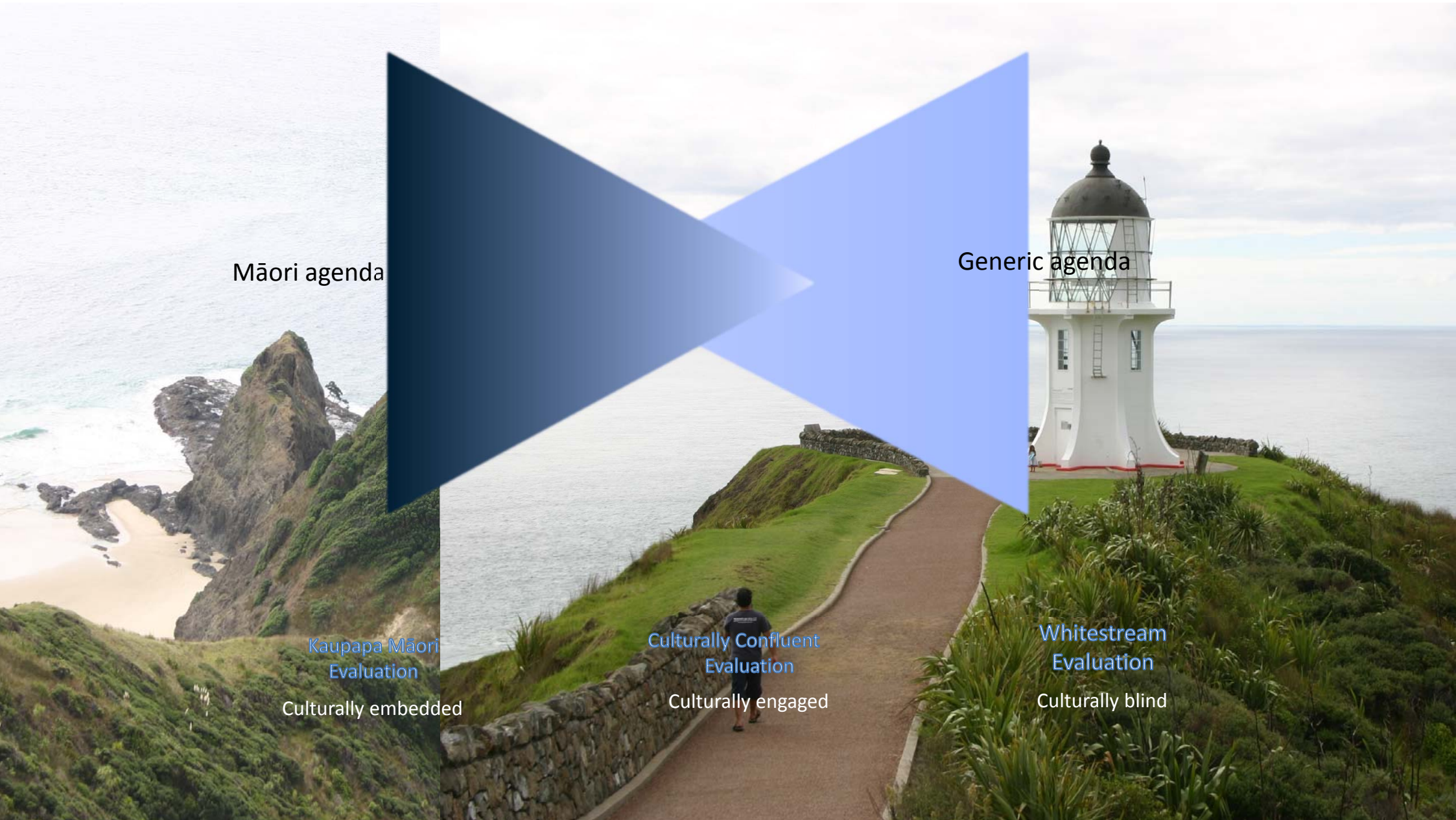
Culturally blind evaluation
Scientific-objective with generalisable results

Imported agenda

Kaupapa Māori programmes
He Oranga Marae, Whaia te Ora, Kia Maia, Kereru

Funding & reporting structure





Māori agenda

Generic agenda

Kaupapa Māori
Evaluation

Culturally embedded

Culturally Confluent
Evaluation

Culturally engaged

Whitestream
Evaluation

Culturally blind



1. Was the evaluation theorised through a historical/materialist framework, which considered the context of colonialism and imperialism?
2. Was there a conscious consideration of diverse cultural positioning in relation to the evaluation commissioner/funder?
3. Did the evaluation commissioner support a capitalist/colonialist perspective that privileged their informational desires over those that could empower a disenfranchised group?
4. Did the commissioner promote individual choice and impartiality over social transformation?

Māori agenda

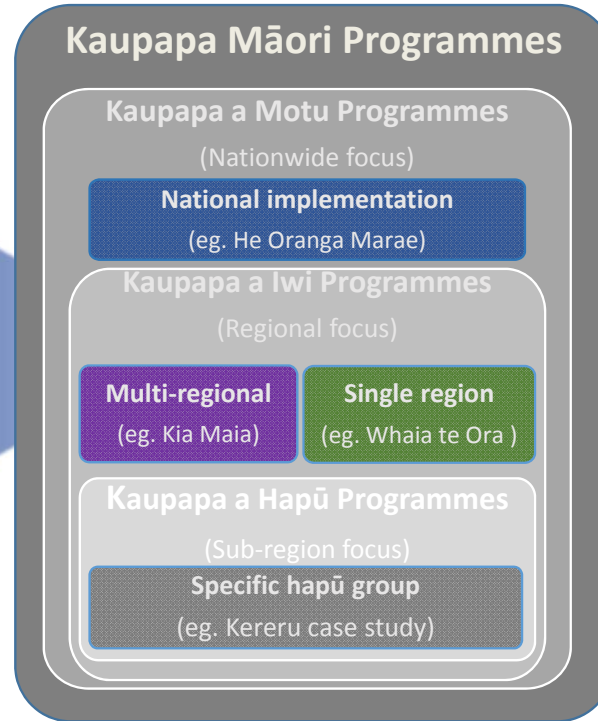


Internal context application
(eg. Agenda & resources)

Kaupapa Māori Evaluation

Culturally embedded

Agenda interface



Culturally Confluent Evaluation

Culturally engaged

Generic agenda

External context application
(eg. Agenda & resources)

Whitestream Evaluation

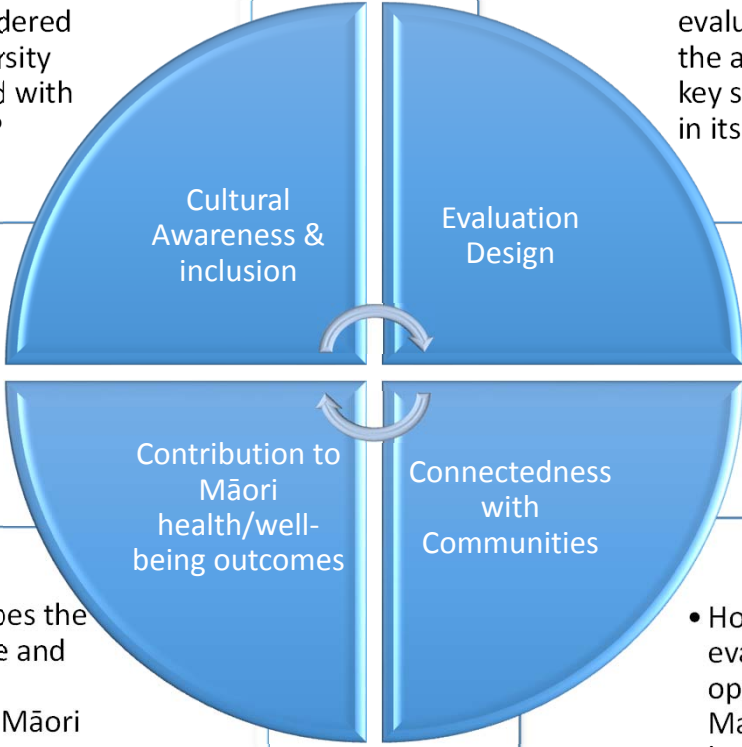
Culturally blind

Culture in Evaluation



- How well has the evaluation considered the cultural diversity of those involved with the programme?

- How effectively has the evaluation incorporated the aspirations of the key stakeholder groups in its design?



- How effectively does the evaluation capture and use evidence to determine to key Māori health outcomes?

- How well has the evaluation created opportunities for Mana whenua/ taura here?

Where does this leave us?



- More than a passing glance at the effectiveness of programmes by, to, and for indigenous groups is needed.
- Homogenising –applying a region specific rule to the whole race/culture – needs to be deconstructed so that the privileged who deem what is appropriate and when for discussion are held to account
- Without consequences for failures, rewards for culturally accountable work that focuses on successes and strengths, people will respond with indifference.
- Ignorance will not be tolerated



Acknowledgements



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- Maori & Psychology Research Unit, Nga Pae o te Maramatanga, Building Research Capacity for Social Sciences, New Zealand Psychological Society (scholarships)
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