

“Other” Education Down-Under: Indigenising the Discipline for Psychologists and Specialist Educators

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Abstract *Applied psychology, in its modern global context, requires evidence-based, culturally relevant assessment and intervention approaches. New Zealand’s bicultural and multicultural society is attempting to take such steps, in particular within contexts where psychologists and special education professionals work. This paper advocates for inclusive approaches that value and recognise the indigenous “other” and intersect with the everyday culture and lived realities of particular groups and individuals, in a range of authentic ways. Indigenous rights, culturally grounded epistemology, unpacking assessment and intervention processes are each discussed. A conceptual framework is presented for appropriately blended clinical practice and a coherent scientific-indigenous framework.*

Keywords indigenous, Maori, applied psychology, evidence-based, multicultural

Introduction

Evidence-based, culturally relevant assessment and intervention need to play a major function in today’s global context of applied psychology. Aotearoa¹ New Zealand’s bicultural and multicultural society is attempting to take such steps, in particular within contexts where psychologists and special education professionals work. This paper will advocate for inclusive approaches where each cultural partner is able to recognise the “other” and where indigenous practice and knowledge is valued. Further, this paper will assert that culturally relevant approaches to understanding “others” clearly need to intersect with the everyday culture and lived realities of particular groups and individuals, in a range of authentic ways.

¹ Aotearoa: The original (indigenous Māori) name for New Zealand; literally means “land of the long white cloud.”

A minimisation of culturally appropriate and responsive approaches within mainstream education contexts results in the continuing inability of many professionals to truly understand the educational, social and psychological imperatives of indigenous cultures. The lack of attention to adopting culturally relevant approaches specific to applied psychology and special education service delivery only serves to ensure that the life goals and aspirations of many marginalised people are rarely able to be fully actualised (Campbell, 2004). This situation has been put on notice in recent times and moves have been made to put matters to right. In recent decades a number of congruent approaches – which determine that clinical and cultural streams can converge – are emerging within the special educational and psychological sectors in Aotearoa New Zealand.

This position paper considers some of these broad issues. The notion of indigenous rights is touched on, the significance of culturally grounded epistemology is explored, the importance of unpacking the assessment and intervention process as a means of understanding others – in the light of culture and lived experience – is stressed. In addition a conceptual framework for clinical practice that promotes the blending of clinical and cultural streams of knowledge (affectionately named “Tō Tātou Waka” – Our Canoe) is presented. Finally, a blended scientific-indigenous framework (appropriately named “He Awa Whiria” – The Braided Rivers) is promoted. The latter framework is offered as an example of how the cultural knowledge of the “other” is able to intersect with “conventional” forms of programme development and evaluation, and how a process of shared authentication may be generalised into settings and situations where educational and psychological practice works in the best interests of Māori – the indigenous people of Aotearoa New Zealand, and Pākehā – descendants of European settlers.

Reclaiming Cultural Legacies

A review of the literature and research specific to indigenous cultures worldwide indicates that they all have a common experience, and a common cause (Gomez, 2007). Despite extensive diversity between indigenous cultures globally, they collectively share a history of domination, injustice and prejudice. Regardless of different geographic locations, they reflect universal chronicles and experiences, such as the confiscation of their lands, the demise of their languages, knowledge systems and practices, the loss of autonomy, disproportionate poverty, over-representation in poor health and educational outcomes, incarceration, and marginalisation. Throughout the world’s history, indigenous cultures have continually fought for the recognition of their identities, practices and traditions, including their right to retain their languages and resources (Collard & Palmer, 1984; Stavenhagen, 2005).

According to Champagne (2007), the unique philosophical, pedagogical and epistemological characteristics that define indigenous cultures are regularly in

conflict with those of the dominant culture. The oral transmission of knowledge, values, customs, and beliefs from one generation to the next has been an integral pedagogical aspect that defines indigenous cultures. This practice has served to retain and maintain a wealth of critical cultural knowledge over time; however, the oral/aural phenomenon that defines indigenous epistemologies is regularly dismissed and undermined by many dominant cultures who view indigenous knowledge and constructs as inaccurate, unscientific, baseless, and inferior to the written word (Janke, 1999).

In spite of the relentless impacts of colonisation and the continued dishonouring of their rights, many indigenous cultures around the world have been equally relentless in preserving the very fabric of their cultural identity. Indeed, new generations have started reclaiming the legacies of their ancestors (Gomez, 2007). This cultural renaissance and revitalisation continues today despite the barrage of adversities. There is a common battle for self determination by indigenous people around the world who are now seeking to have greater participation in current organisational structures (including psychology and special education), specifically in reclaiming their rights to participate in governing, decision making processes, and informing the theoretical underpinnings of professional practice approaches.

For Māori, the struggle for autonomy has been progressed in large part by commitments that were agreed to when a treaty partnership agreement, the Treaty of Waitangi², was signed in 1840.

Principles of Equity

While the nature of the Treaty partnership continues to be keenly debated in Aotearoa New Zealand, there have been numerous educational developments and initiatives in the 170-plus years since the signing of this historical document. Notwithstanding recommendation after recommendation and report after report, throughout these formative years, mainstream and special education policies and systems have continued to marginalise and devalue Māori cultural traditions and pedagogical practices (tikanga Māori), the Māori language (te reo Māori), and Māori ways of knowing (mātauranga Māori) within teaching, learning and special education practices (May, 2004; Smith, 1991; Walker, 1973). Colonising systems have ensured the privileging and central positioning of western critical theory and thinking in various curricular and assessment practices, as an exclusive way of interpreting and making sense of the real world. There is a contention that the knowledge and solutions for resolving many of the disparities that exist for Māori do not reside within the culture that has marginalised Māori, but are within the Māori culture itself.

² The Treaty of Waitangi: An bicultural partnership agreement that was signed in 1840 between Māori (the indigenous people of Aotearoa New Zealand) and the British Government (the Crown).

Honouring Others

Since 1975 in Aotearoa New Zealand, legislation has increasingly enshrined the Treaty of Waitangi in national law. In subsequent decades, the Treaty has provided a source of redress, strength and direction for Māori, who are the “tangata whenua” (the people of this land), as it acknowledges the essence of, and inherent obligations within, the bicultural partnership that exists between the two Treaty signatories; namely, the British government (the “Crown”), and Māori (the indigenous people of this country). The obligatory partnership fundamentally requires each of the partners to act respectfully, reasonably and in good faith towards the other. For Māori, the Treaty guarantees certain rights that allow *participation* in the governance of the nation, full *partnership* and access to the benefits available to Pākehā, and *protection* and promotion of their own tāonga (cultural treasures). The Māori language and culture, epistemology and pedagogies, and what counts as knowledge (including how it is preserved, transmitted, utilised and evaluated) all qualify as tāonga, to be protected and promoted under the principles of the Treaty of Waitangi (Glynn, 1998a, 1998b; Walker, 1973).

The increased visibility of the Treaty in recent years has unleashed a rethinking and repositioning of mainstream psychology and special education delivery – in terms of both the content and context – for Māori learners. Consequently, alternative approaches are being proffered and pursued to enable a relative degree of autonomy (tino rangatiratanga) to be exercised by Māori. For Māori learners therefore, the notion of “other” education – meaning paradoxically “our” education – has proven to have emancipatory potential. Examples of ‘other’ contexts for education have been showcased in recent years in various forms throughout Aotearoa New Zealand, as a means of discontinuing and disrupting many of the ingrained and colonising practices that perpetuate within dominant mainstream psychology and special education programmes. The preservation of Māori knowledge, language and culture has required enormous fortitude on the part of a number of Māori leaders who take responsibility for ensuring that these cultural treasures are firstly protected, and secondly acknowledged as having integrity. Since the early to mid 1980s for example, efforts to support children’s early and ongoing acquisition of Māori knowledge, language and cultural practices have been driven by Māori through Kōhanga Reo (Māori language immersion nests / pre-school settings), and Kura Kaupapa Māori, (Māori language immersion primary schools). Interestingly, the wider education sector (which has endured due criticism for the ways in which education was historically – and often still is – provided to Māori) has assumed a dichotomous position in this regard. On the one hand, previously implemented policies and initiatives have resulted in the subjugation of Māori cultural treasures, educational disparities between Māori and non-Māori learners, and the over-representation of Māori learners accessing special education and psychological services. On the other hand, the sector appears to be searching for

“other” and productive ways of protecting and promoting Māori language and culture, of addressing the educational disparities that exist, and of developing culturally responsive education (including special education) provision. Mainstream education generally is now looking to Māori-specific and autonomous (“other”) Māori medium contexts in order to derive cultural enrichment and direction, and to source the necessary imperatives that will empower mainstream responses that are able to meet the obligations that are championed within the Treaty of Waitangi.

Listening to the “Other”

Regardless of increased awareness of Treaty obligations, the data on educational achievement (Penetito, 1996; Reedy 1992; Te Puni Kōkiri, 1998, 1999; Ministry of Education, 2002) continues to highlight the fact that disproportionate numbers of Māori learners become alienated within mainstream education and are often excluded from it. Several educationalists (Ramsay, Hawk, Harold, Marriott & Poskitt, 1993) concede that schools are no longer able to “go it alone” and the call for community partnerships in sourcing solutions has been very real. While it may not be fair or feasible to expect schools to go it alone, the place of the school, and what goes on in it, is manifestly seen by most sections of society to be crucial to the life of Māori learners. This is evidenced by the requirements made of schools to support Māori learners in an endeavour to enhance their chances of success in life. There is a need to establish the reasons why educational contexts and processes are either enabling or failing Māori learners, and to understand how the social and cultural contexts that are provided are able to be congruent – rather than at odds – with the social and cultural contexts of their lived realities.

Learning and behaviour is often defined and perceived by, and within, a cultural and community context. Yet many Māori learners live in cultural and community environments that are quite different from those of the school and the mainstream community. There are several studies (Beane, 1997; Ladson-Billings, 1995; Macfarlane, 2004) that report on how such settings are important for understanding and serving Māori learners experiencing challenges at school and in mainstream communities. Peterson and Ishii-Jordan (1994), however, propose that there is still a dearth of information on how and through what processes these cultural contexts are acknowledged and “listened” to. This paper advocates further steps. It is time to get serious – to listen to culture.

Listening to Culture

Culture is a set of values and mores that are inculcated as a consequence of being a part of, or having regular proximity to, a group of people. Culture is described by Winzer and Mazurek (1998) as something that grows out of the past, but functions in the present. This statement engenders a definite sense of longevity in terms of determining the essence of culture, as it infers that culture has a history, and that

this history influences current realities for people. According to Zion (2005), culture is:

[T]he system of shared beliefs, values, customs, behaviours, and artefacts that the members of society use to interact with their world and with one another. Durie (2003, p. 2) succinctly declares that ‘Culture is a convenient way of describing the ways members of a group understand each other and communicate that understanding.’ (Zion, 2005, p. 3)

One of the most important features of culture is that, in addition to its inherent qualities, it is also something that is learned. Because aspects of culture are learned, they differ from context to context, and from group to group. Ways of doing things within one culture may also be found in others, yet these methods may bear a distinct significance in another context, for a different group. Although there has been some attention to the role of cultural diversity in the general educational and psychological literature, it is only recently that much momentum has been achieved in focusing attention on cultural diversity across the development of these disciplines.

From the time formal education emerged in Aotearoa New Zealand, one function of education has been to act as a “homogenising agent” for the indigenous minority (Barrington, 2008). This function has perpetuated the values, beliefs and traditions of the mainstream culture by way of curriculum content, and through intervention strategies introduced and applied by psychologists and special education professionals. Cultural differences were previously characterised as detrimental and were viewed as barriers in obtaining promising status and value within the Aotearoa New Zealand educational and psychological “conventions.”

Hindsight together with decades of unsatisfactory educational outcomes for minority cultures have shown the fallacies of homogeneity, and evoked tensions over how to readdress the resulting disparities. These tensions have induced ongoing philosophical and epistemological debates which have tended to polarise the professional perspectives on offer (Elder, 2009; Merry et al., 2008; Milne, 2005). The first perspective takes the view that methodologies and programmes developed within a generic western science paradigm provide the best hope for addressing disparities. The second perspective is a kaupapa Māori (Māori philosophy) model; one that insists that effective programmes for Māori must be grounded in Māori culture, tradition and values (Glynn, 1998a; Macfarlane, 2004; Milne, 2005).

In view of these polarised positions, there is an increasingly pressing need for programmes, aimed at responding to learning and behavioural challenges being experienced by Māori learners, to be respectful of and responsive to kaupapa Māori

perspectives, while not being dismissive of the contributions of western science. The task facing psychologists and special education professionals is that of attaining a balance between generic western science programmes and kaupapa Māori programmes to ensure that the health and wellbeing of Māori learners are protected and that the disparities that exist between Māori and non-Māori are addressed.

Many programmes which derive their primary meaningfulness from te ao Māori (the Māori world; Māori worldview) have been developed in recent times. However, a commonly held perception is that these programmes are not systematically nor scientifically grounded – that they are not based on strong “evidence.” Listening to culture suggests mutual recognition and collaborative decision-making about efficacy are integral to success in responding to all learners who experience challenges and turbulence in their schools and communities.

Listening to Each Other’s Evidence

A growing body of research evidence underpins the learning and behavioural programmes selected for use in psychology and special education approaches in Aotearoa New Zealand. Two features dominate this body of research evidence. First, it is based on a western science paradigm which pays little attention to indigenous knowledge. Second, it is dominated by research carried out exclusively within the USA. Together, these features pose major issues for meeting the needs of Māori learners and their families. These issues are further complicated by the level of investment made into programme development in different contexts.

To illustrate these inequities, it is useful to consider globally-based theory and practice research in the development of effective interventions and programmes. This includes the landscape of pedagogy, curriculum, theoretical constructs, and extensive research methodologies – all of which is ultimately enabled by generous and appropriate resourcing. Programmes on the mainstream Aotearoa New Zealand landscape, while not as wide-ranging, bear similar characteristics. Like their global counterparts, they cross the boundaries of theory and practice with a focus on investigation of the interventions with a view to evaluation or improvement. However, unlike their global counterparts funding and research resources are limited.

The inequities specific to resourcing and recognition are further increased for Māori-developed programmes that strive to use a similar pathway; a mixture of success and failure is often experienced. Programmes are regularly impeded by inadequate resourcing, and are often subject to criticism related to perceptions about scientific validity and bases of evidence, the breadth of samples, and the like. These issues are compounded by the small numbers of trained and experienced Māori professionals available to promote and deliver the programmes, despite a growth in completion rates of Māori achieving post-graduation qualifications.

All of these factors conspire to place kaupapa Māori programmes and research at a significant disadvantage when compared with the generous range of western science-based research emanating predominantly from the USA. Given this context, advocates argue that resources should be distributed much more equitably than currently, and people should not have to adhere to one model that is considered “normal” or “right” in order to enjoy a fair share of recognition. Figure 1 below illustrates the approximate differences across programme development.

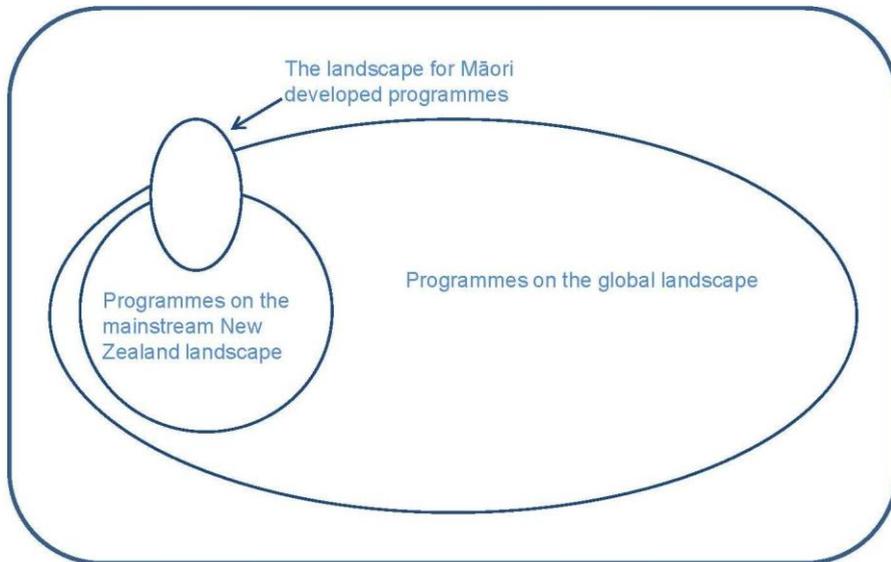


Figure 1: An even playing field?

In real terms, the landscape for Māori programmes should perhaps be seen to be practice-based research situated between academia-led theoretical pursuits and “tāonga tuku iho” (legacies handed down from ancestors). In the development of new or reconstructed programmes over time, a number of theories have informed programme developers about structure, content and processes. Not everyone feels comfortable with all approaches, and culturally orientated pathways sometimes call for courage to take risks within contexts considered different. The quest for shared understanding within contexts of practice evokes tensions between competing conceptions of the conventional knowledge bases and the traditional knowledge bases for Māori, known as mātauranga Māori. Recognition of the strength and validity of evidence developed out of indigenous-led programmes and practice is fundamental to respectful listening and dialoguing with “the other.”

Given that indigenous cultures worldwide have common histories, stories, legacies and inequities, then there may be potential solutions for the indigenous people of Aotearoa New Zealand residing within the evidences and collective indigenous worldview perspectives that emanate from shared narratives and belief systems. The potential for indigenous research worldwide to be a relevant source of evidence for psychologists and special educators who are working with Māori should not be underestimated (Macfarlane, 2003).

Respecting the Other's Cultural Quintessence

In Aotearoa New Zealand, respect of “other” might engender a shift in the focus away from western science programmes that are adapted for Māori, to programmes that originate from and are rooted within a Māori worldview. The key components that define programmes as “kaupapa Māori” programmes emanate from Māori worldview philosophies and perspectives, that is: kaupapa Māori values, beliefs, and concepts, as well as Māori-preferred processes and practices. These components serve to “unite” them all as uniquely “Māori,” and ensure that there will be “cultural fit” for those to whom they are delivered (Berryman, Reweti, Woller & Glynn, 2009; Cargo, 2008; Dionne, 2007, 2008; Durie, 1994; Herewini & Altena, 2009; Macfarlane, 2008; Te Rau Matatini, 2004). These programmes are more likely to resonate with whānau as they draw upon the uniqueness of Māori culture, its ethos, and delivery mechanisms. The contention is that programmes must cover four fundamental areas (cultural markers) if the service is to be sufficiently grounded so as to take on the form of kaupapa Māori (Ministry of Social Development, 2011).

- **Tapu:** This cultural marker is concerned with the sanctity of the person; the special attributes that people are born with and that contribute to defining one's place in time, locality and society. Often the disrespect of the sanctity of the tamaiti (child) might be caused by the erosion of Māori values, and tapu is often the corrective and coherent force that can reinstate wholeness and balance. Kaupapa Māori programmes value the sanctity of the tamaiti.
- **Tikanga:** This cultural marker is concerned with “the Māori way of doing things.” According to Mead (Mead, 2003), tikanga are tools of thought and understanding that are constituted to help organise behaviour and provide some predictability in terms of how certain activities are carried out. Tikanga would include what Linda Smith identifies and explains as Māori ethics within practice (Smith, 1999).

- **Tāonga tuku iho:** This cultural marker is concerned with the knowledge base of mātauranga Māori – ideas, interpretations, and modifications made through generations and applicable in today’s education conundrum. Space for Māori knowledge in curricular and programmes is at the centre, not at the margins.
- **Tino rangatiratanga:** This cultural marker is concerned with self-determination and is counter-hegemonic in the sense that curricular and programmes are designed and expressed by Māori. Tino rangatiratanga is a dynamic construct in that it is about removing inhibitions and recognising the dignity of all who are involved in the exploration of good outcomes.

These four fundamental areas should not be considered in isolation – they coexist; they also vary together, but in patterned ways (Rogoff, 2003). To take this perspective is to be in tune with a social constructionist approach in programme development. Such an approach will assert that these cultural markers draw from many sources and experiences that are often contrary to ‘essentialist’ formations that have been conventional traditions of thought for so long.

In Māoridom (the Māori reality), these cultural markers are not just natural or stable givens, but they have become emblematic through the “way of doing things” by Māori in particular circumstances and places, over time. These fundamentals are beneficial – and therefore advantageous – for determining the distinctiveness of culturally responsive programmes (Ministry of Social Development, 2011).

The Convergence of Streams

As discussed earlier, there have been ongoing philosophical and epistemological debates about the origins of ethnic disparities and related outcomes and the appropriate methodologies for reducing these disparities. One perspective takes the view that methodologies and programmes developed within a generic western science paradigm provide the best hope for addressing problems experienced by young Māori while the second perspective insists that effective programmes for Māori must be grounded in Māori culture, tradition and values. These divergent responses are played out in the current Aotearoa New Zealand political context where there is a strong imperative to invest in evidence-based programmes in order to achieve the best results for government expenditure.

In any research or policy development context, the terms “effective” and “evidence-based” should not be seen as being synonymous, nor should they be used interchangeably. The defining of what is meant by “evidence” is problematic when one form of evidence is privileged above another (Hammersley, 2001). Resistance by Māori is not uncommon when their indigenous knowledge is viewed as being of lesser value than western science research evidence. The converse applies; when

Māori knowledge is acknowledged and valued, resistance is alleviated. It would appear therefore, that a case exists for a blended schema; one that respects and acknowledges how both forms of evidence (western and indigenous) can help define the causes of a child and whānau being concerned about educational achievement and source solutions to enable better outcomes to be achieved. Effective practice by professionals with Māori whānau, it is argued, occurs best where both knowledge bases are cherished and where there is a crossing of cultural borders and a braiding of rivers. With this approach, the mana (dignity) of the child, the inclusion of the whānau, and the integrity of the professional are all valued (Macfarlane, Blampied, & Macfarlane, 2011).

The issues of Māori knowledge and scientific enquiry are discussed by Durie (1997) in the context of the resurgence of traditional approaches:

[C]onventional explanations may not only be inadequate to explain traditional knowledge, they might impose inappropriate frameworks which are incapable of encompassing the holistic nature of the understanding... Full understanding requires the capacity to learn from quite different systems of knowledge and to appreciate that each has its own validity of its own within its own cultural context. Science is one such system. Māori cultural knowledge is another... a challenge will be to accommodate more than one system of knowledge without necessarily attempting to validate one using the criteria of the other. (Durie, 1997, p. 11)

In discussing Māori-centred responses, Durie (2007) advocates for two knowledge bases, each with their own standing and integrity. He argues for the utilisation of both generic scientific and Māori methodologies rather than discounting one methodology in favour of the other. Referring to this approach as “interface” research, Durie suggests that professionals should:

Harness the energy from two systems of understanding in order to create new knowledge that can be used to advance understanding in two worlds. (Durie, 1997, p. 306)

A response to this call is manifested in two recently developed frameworks. Each demonstrates ways in which western science and kaupapa Māori knowledge can be combined to produce consensual decisions about professional practice (Figure 2: Tō Tātou Waka), and programme evaluation (Figure 3: He Awa Whiria). Figure 2 (Tō Tātou Waka) is a conceptual framework, which must be read from the ground up. Tō Tātou Waka (our canoe) represents a shared and partnered approach to psychological and special education practice.

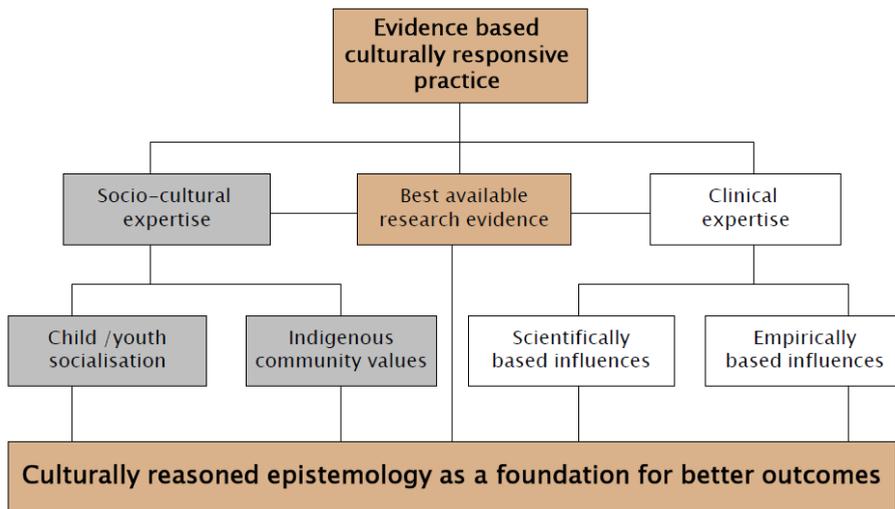


Figure 2: Tō Tātou Waka:
A blending....a convergence of clinical and cultural streams³
(Macfarlane, Blampied & Macfarlane, 2011)

The bottom rung of the figure requires psychologists and special education professionals to explore and learn more about the Māori world so that they are better able to understand its significance, and will be more confident to infuse cultural imperatives into their practice, particularly social and behavioural nuances specific to Māori. This initial interaction, referred to as *culturally reasoned epistemology*, both challenges and enriches thinking processes because it requires professionals to acknowledge and pursue understandings of the others’ culture, and they will be less prone to ignore them. Ascending the left-hand side of the framework, what is noticeable is that attention needs to be paid to *socialisation* patterns, as well as *indigenous community values* and preferences, signalling the importance of digging deeper for cultural explanations. How are psychologists who are not Māori expected to understand how Māori “think, feel, and act” if they do not understand how Māori are socialised? The second rung of the figure requires reference to the necessity for *sociocultural expertise*, support and guidance. Socio-cultural expertise might emerge from within the *whānau* (family), *hapū* (wider family groups) or *iwi* (the wider Māori community), in the form of a *kaumātua* (respected senior member of the Māori community). At another level, it might be

³ For a fuller description see Macfarlane, Blampied & Macfarlane (2011).

accessed from within the professional services, by way of a kaitakawaenga (a Māori cultural professional).

Ascending the right hand side of the framework, the place of western science is also valued. The professional experience (empirically-based influences) of, say, the non-Māori psychologist or special educator is central to the intervention process. They may have a scientific background that enables them to bring clinical expertise. Bear in mind that the clinician might well be Māori. The kaitakawaenga cannot be non-Māori. The convergence of clinical and cultural streams is, it is argued, more powerful than either on its own. The Tō Tātou Waka framework reminds us that the clinical professional is not paddling a canoe alone; whether recognised or not, the child, the whānau and the cultural fabric of their lives are also in the canoe.

Figure 3 (He Awa Whiria) sets out a process model that attempts to interrogate and integrate western science and kaupapa Māori models of programme development and evaluation. This diagram is based on the analogy of a braided river (*he awa whiria*) in which the two main streams, representing western science and kaupapa Māori models, are interconnected by minor tributaries with the two streams reaching a point of convergence (Ministry of Social Development, 2011).

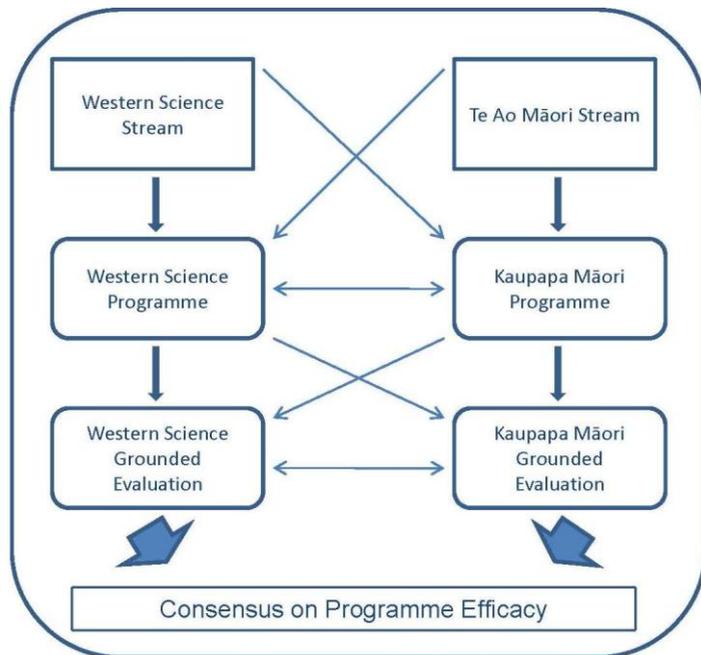


Figure 3: He Awa Whiria: Parallel streams model of western science and kaupapa Māori programme development and evaluation

Some of the key features of this model are:

- The western science and kaupapa Māori streams are acknowledged as distinctive approaches to the development and evaluation of programmes.
- The model permits knowledge from the kaupapa Māori stream to inform the development of western science programmes and knowledge from western science programmes to inform the development of kaupapa Māori programmes.
- The model also permits the evaluation methodologies used in the western science stream to be applied by the kaupapa Māori stream and the evaluation methodologies used by kaupapa Māori research can be applied to the western stream.
- Finally the model assumes that the acceptance of programmes as being effective will rely on an acceptance of evidence from both streams⁴.

Conclusion

Times have changed. There appears to be increasing awareness that the dominant majority culture determines and provides the professional delivery, even though the minority culture increasingly provides the clients. A quiet revolution by Māori, and other indigenous cultures worldwide, is now challenging the monocultural universality that has tended to dominate psychology and special education services. Over the last two decades Māori epistemologies and kaupapa Māori research methods have taken on an increasingly significant presence in the psychology and special education professions. More recognition of culture has been accorded in the assessment and intervention processes, and in programmes that contribute to enhanced professional practice. In Aotearoa New Zealand, we are now entering an era when the key principles enshrined in the Treaty of Waitangi need expression across all areas of the sector. Consequently, the criteria for identifying an evidence base must include an open-mindedness to both western science and Māori epistemological approaches.

The question is no longer whether we want culturally relevant and responsive programmes, or whether such programmes should be accommodated. Rather it is time to move beyond reticence and resistance to new ways of working that will show how diversity can be at the core of psychological and special education frameworks, so as to help build resources through practice and policy that will

⁴ For a fuller description of this model see: Blissett, W. et al. (2011). *Conduct problems: Effective programmes for 8-12 year olds*. Wellington: Ministry of Social Development. Accessible at: <http://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/research/conduct-problems-best-practice/conduct-problems-8-12.pdf>

address inequities and foster understanding. Cultural inclusion is clearly an obligation inherent within Aotearoa New Zealand's historical founding document that was endorsed by two parties in 1840. Cultural inclusion is also part of our present and our future.

Years of being an insignificant "other" and having to swim against the current have been the antithesis to satisfactory progress in psychology and special education. The canoe and the braided rivers metaphors are two humble approaches that are being deployed. Within both of these approaches, each partner must recognise the "other." This paper contends that there is a critical role for academic and community partnerships in the plethora of global, national and indigenous learning. Canoes navigate rivers that might vary in shape, design, velocity, breadth and depth; but both canoes and rivers have a shared focus – they journey together in a common direction, and sustain people along the way.

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Glossary

ao	world; worldview
Aotearoa	literally means “the land of the long white cloud”; the original indigenous Māori name for New Zealand
awa	river
hapū	sub-tribe; wider family groupings with shared ancestry
he	a; some
He Awa Whiria	a culturally responsive framework to guide programme efficacy; literally means “the braided river”
He Korowai	The Ministry of Health Māori Health Strategy; “he korowai” literally means “a cloak made of feathers”
ka	particle used before a verb
Ka Hikitia	The Ministry of Education Māori Education Strategy; “ka hikitia” literally means “to step up; to lengthen one’s stride”

iwi	tribe; Māori community connected through common ancestry
kaumātua	respected senior member of the Māori community
kaupapa	topic(s); policy/policies; matter(s); theme(s)
kaupapa Māori	Māori ideology, Māori principles; Māori philosophy
kōhanga	nest; nursery
kōhanga reo	Māori medium language immersion nests / nurseries / centres for pre-school children
korowai	cloak; usually adorned with feathers
kura	school
kura kaupapa Māori	Māori medium language immersion schools
Māori	the indigenous people of Aotearoa New Zealand
mana	status; prestige; dignity; esteem; authority; influence
mātauranga	knowledge
mātauranga Māori	Māori knowledge
ora	healthy; well
Pākehā	New Zealander of European descent; new settler to Aotearoa New Zealand
reo	language
tamaiti	child
tamariki	children
tangata	person; people
tangata whenua	person or people of the land; the hosts; the first people
tapu	sacred; sacredness; restriction
tāonga	treasure; treasures
tāonga tuku iho	treasures handed down (from our ancestors)
tātou	all of us; we (three or more)
te	the

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te ao Māori	the Māori world; Māori worldview
te reo Māori	the Māori language
tikanga	protocol(s); custom(s); procedure(s) method(s); way(s)
tikanga Māori	Māori protocol(s), customs(s), procedure(s), method(s), way(s)
tino rangatiratanga	self determination; autonomy
tō tātou	our
Tō Tātou Waka	a framework that depicts a bicultural blending of the clinical and cultural aspects of professional practice
waka	canoe
Waitangi	the place in Aotearoa New Zealand where the Treaty of Waitangi (an agreement between Māori and the Crown) was first signed in 1840; the founding document of Aotearoa New Zealand
whānau	family; families
Whānau Ora	an inclusive interagency approach to providing health and social services to build the capacity of all Aotearoa New Zealand families; “whānau ora” literally means “health families”
whenua	land; afterbirth; source of nourishment

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