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91876



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Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Level 3 Psychology 2025

91876 Analyse a significant issue in psychological practice

Credits: Three

Achievement	Achievement with Merit	Achievement with Excellence
Analyse a significant issue in psychological practice.	Analyse, in depth, a significant issue in psychological practice.	Comprehensively analyse a significant issue in psychological practice.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should attempt ALL parts of the task in this booklet.

Pull out Resource Booklet 91876R from the centre of this booklet.

If you need more room for any answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–11 in the correct order and that none of these pages is blank.

Do not write in the margins (//////). This area will be cut off when the booklet is marked.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

Excellence

TOTAL 7

Make sure you have the paper Resource Booklet 91876R.

INSTRUCTIONS

Read ALL the case studies in the Psychology Resource Booklet 91876R.

Select one case study to answer ALL three parts of this examination.

Case study B ▾

PLANNING

Key Terms:

Ethnocentrism - looking at a group of people through the eyes of your own culture

Universality - applying findings to all people/finding a way to apply findings in an ethical way to all people

Cultural Relativism - understanding psychological experiences in situ.

Etic approach (Telescopic) - to apply a study to a broad and general group of people

Emic approach (Microscopic) - to apply a study to a smaller more specific group of people

W.E.I.R.D - Western, Educated, Industrialised, Rich, Democratic; these are markers of a large amount of studies which mean that not all studies can be applied universally. (96% of studies carried out in these countries?)

Key studies:

- Yerkes Army Intelligence Testing
- Berry (1969) temne + inuit people
- Cole et al. liberian vs us children
- Durie (1984, 1994) Te Whare Tapa Whā
- Te Meihana Model / Te Whekē
- Sue & Sue (1999) responses to western therapy practices

Solutions:

- Apply the Emic Approach
- Apply Cultural Relativism
- Consult with culturally educated people, have a panel ect

~ QUESTION A ~

- international researchers demonstrating ethnocentrism by applying their western world view to someone who engages in te ao maori, an indigenous worldview
- this western world view included measuring memory to figure out how people learn, but ignoring a clear point of difference in how aroha approached learning (through kapa haka, purakau, and oratory storytelling)
- furthermore, the refusal of sharing her information exemplifies a lack of respect towards cultural practices and connects to other issues in psychological practice such as ownership of knowledge (rangatiratanga)

~ QUESTION B ~

- has affected psychological practice by implementing WEIRD, an almost colonial mindset (yerkes' army intelligence testing)
- aroha is evidently impacted by the ignorance towards te ao maori as shown through these researchers which will prevent her from participating in further studies, (this is applicable to many people in ethnic minorities)
- studies such as Sue & Sue reflect how minorities respond less to western practices (evidently), while studies such as Berry. Cole et al. display cultural differences clearly
- reveals the relationship between individualistic cultures and human-first approach vs the relationship between collectivistic cultures and a taiao/nature first approach
- reveals intersectionality of issues (socially sensitive research, ownership of knowledge, religious bias, gender bias)
- case study - ignoring her findings means they have ignored their aim???:?

~ QUESTION C ~

- Sue & Sue

- Te whare tapa whā

- clear case study link - panel of communicators, not negating her knowledge and instead using it to further enrich the findings of the study (which allows to use the etic approach while holding room for implementation of an emic approach and cultural relativism).

TASK

(a) (i) Name the significant issue in psychological practice shown in your selected case study.

Cultural Bias

(ii) Explain how this issue is demonstrated in the selected case study.

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Case study B clearly demonstrates the issue of cultural bias within psychological practice. The researchers whom Aroha is engaging with are demonstrating the idea of ethnocentrism, by applying their Western world view to someone who engages in te ao Māori. The case study explains how Aroha's connection to her culture is minimised despite the fact it is a significant part of her, in order to build up the answers to a specifically western psychological study. Case study B also reveals an attempt at universality or the etic approach by attempting to apply information to a broad group of people.

The aim of the study was to explore cross cultural differences in learning, and they aimed to find this out by measuring the participants' memory on a task and then discussing experiences in an interview. Aroha states that she found the memory task difficult - and as there are no specifics we will use an example of a basic memory test; in which someone is shown a group of things to memorise, and then those things are taken away. The measurement of "learning" in this case would be by counting how many of these things could be memorised by the participant - and then equated to, the more things someone recalls the more they've learnt. This would be based heavily on western methods of learning - by equating what unclouded and specific information one remembers and then measuring it through their ability to repeat.

For Aroha, who is engaged in a te ao Māori worldview, this was not a strong measurement of cross-cultural differences in learning. In te ao Māori, as with much other indigenous cultures, ones measure of intelligence or ability to learn is not just measured by what they can recall, but how they tell it, and how they exemplify the learnings of knowledge. For example, Aroha explains in her interview that kapa haka is an important part of her learning because of the connection it provides. In te ao Māori, it is also a valid measure of her ability to learn - because kapa haka is enriched with oratory storytelling and pūrākau, shared through dance and waiata. There is a clear point of difference in te ao Māori measurement of learning - it is connected through whakapapa and whanaunatanga.

Ignoring these differences shows how the researchers implemented the etic approach. Though this is not generally a bad thing, in case study B it led to Aroha's cultural identity being diminished and also meant that the researchers missed out on valuable information that could be part of their study.

(b) Discuss how this significant issue has affected psychological practice. Refer to the case study and psychological context(s) you have learned about.

Support your response with evidence from psychological theories and / or studies.

B I U ☰ ∨ ☰ ∨ ↶ ↷ ⌚

The significant issue of cultural bias has affected psychological practice by implementing what is known as WEIRD bias - Western, Educated, Industrialised, Rich, and Democratic. Around 96% of all published studies are conducted in countries which fall under this umbrella, such as: the United States of America; Canada; or Australia. Obviously, this means that there is an incredibly significant lack of research done in other countries/cultures, despite the fact that only around 20% of the world's population lives in WEIRD countries. Obviously, this is a significant issue that has affected psychological practice because it means that resulting information is only applicable or valid for a small portion of society. One example of a case that demonstrates cultural bias and the WEIRD context is Yerkes' Army Intelligence Testing. In the 1940's (US) American psychologist Yerkes worked alongside American and Canadian psychologists to carry out intelligence testing on men in the army, with the aim to make sure that men were intelligent enough to continue working in their various positions. They carried out the testing with two tests - an Alpha (written) test, for those who could understand English; and a Beta (pictorial) test, for those who could not. The findings of the tests resulted in a mass restructuring of the defence force - with 19,000 men moved to different roles because they were not deemed intelligent by the test; and a further 8,000 being kicked out completely. However, the findings of these results also revealed that there was likely strong cultural bias administered at some stage in the test. European American men consistently scored the highest across both tests, then Western European, then other minorities, with African American men scoring the lowest. This meant that overwhelmingly African American men were the ones who lost their jobs, revealing not only cultural bias but also systemic racism in psychological practice.

Examples such as Case Study B and the Yerkes' Army Intelligence Testing reveal the impact of western bias on psychological practice by highlighting a difference in individualistic cultures and collectivistic cultures. Individualistic cultures, such as in the U.S.A, put focus on an individual's wants and needs; while collectivistic cultures such as te ao Māori put strong focus on a group's wants and needs. This means that when testing is done through means such as western intelligence measurement (exams, written tests), it may not fairly represent intelligence across all cultures (and to assume as such would be attempting to pursue universality). In individualistic cultures, these tests are markers of high intelligence if one scores highly; however in collectivistic cultures, one's intelligence tends to stem from their ability to connect and share with others - such as how Aroha feels she can connect and share pūrākau through her kapa haka. It is important to also consider that individualistic societies tend to posit a human-first or industrial-first outlook on intelligence, as in, how could this person improve our future. Collectivistic societies, on the other hand, tend to have a distinct taiao, resourceful focus, aiming to understand the connection between humanity and natural resources. This means that intelligence has an even stronger difference - in Aroha's case; her connection to te taiao and natural resources that are rich through her whakapapa may make her ability to learn survival and protection of the natural world stronger, but mean that her "industrial" mindset would be less evident because she was not raised in an individual/western culture. Berry (1969) is an example of a case study that highlights the differences between individualistic and collectivistic cultures. Berry compared the conformity rates of two different indigenous communities - the Temne people of Sierra Leone (collectivist gatherers), and the Inuit people of North America (individualist hunters). He found that the Temne people tended to conform more, highlighting a group mindset but not implying that collectivist societies are worse while individualist are right, but that both are just different and should be understood through their own manner (the emic approach/cultural relativism). To negate that in psychological practice would be to apply ethnocentrism, or the morals of one's own culture onto another and potentially undermine findings, as is what happened to Aroha.

Aroha is evidently impacted by the ignorance towards te ao Māori through these researchers. Their insistence on applying western techniques and dismissing her cultural-related concerns mean that they are likely dismissing the responses of other peoples too - especially if they come from different cultural backgrounds. If people from underrepresented communities (those not from WEIRD communities) continue to experience dismissal and harm in studies, it will likely lead to them not participating in further studies; thus having an impact on psychological practice by meaning our ability to hold diverse studies will be lessened. Sue & Sue (1999) was a study into the responses of ethnic minorities in the U.S.A to western therapy practices. It was found that people from non-western communities often did not get much out of therapy practices and had a higher chance of relapse or disengagement in sessions. It is interesting to note that in Case Study B, the aim of the international researchers' study is to explore cross-cultural differences in learning, and by dismissing and ignoring Aroha's input, they are disadvantaging themselves by ignoring a valuable and relevant contribution to their research - that learning is different in different cultural contexts. Examples like these show how cultural bias in psychological practice will lead to even stronger systemic racism and harm the communities who need help most; as well as prevent further insightful and potentially positive findings.

Finally, the issue of cultural bias has affected psychological practice by giving lee-way to other significant issues. In case study B, Aroha requests to see her responses for accuracy. She is turned down, which to her is disrespectful as her kaupapa Māori background means that ownership of information is important and respectful, and that it reflected a lack of respect for her cultural identity. Though it clearly represents this, it also reveals intersectionality of many significant issues in psychological practice. Ownership of knowledge, for one; because she is right, she should have access to her answers as part of the process unless this is otherwise stated. The impact of cultural bias calls into question how other biases can become prominent (such as religious bias or gender bias) and suggests that all these factors are interconnected. It reflects external societal issues of racism as well as colonial and patriarchal mindsets. Continuing to perpetuate these issues within psychological practice will lead to the enforcement of systemic racism/sexism and thus harm communities even further, devolving our psychological practice and humanity.

(c) Propose solutions to address the significant issue. At least one solution should be clearly linked to the case study.

Use evidence from relevant psychological theories, concepts, and / or studies to support your suggestions.

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There are multiple ways to address the significant issue of cultural bias within psychological practice.

In case study B, a way to address cultural bias would have been to consult/have a panel of culturally aware communicators or liason. This would have been especially helpful as the researchers were international. Having liason would allow the researchers to develop a higher understanding of the cultural differences between western or pākehā practices compared to te ao Māori practices. The liason would be able to communicate with the researchers culturally sensitive ways to conduct their study, interviews, and then deal with the collection and confidentiality of information. If this would have been applied, it is probable that Aroha wouldn't have left the study feeling like her cultural identity was harmed, and that she had been disrespected. As well as this, it might have meant the researchers would have realised the wealth of knowledge Aroha was sharing, which they then could have used to enrich their study. This solution allows for the use of the etic approach - exploring a wide range of cultures - while also implementing the emic approach by having relevant information for a specific rōpū.

In general psychological practice using the emic approach and cultural relativism will address the issue of cultural bias by narrowing findings and making them more specific to individuals. This was represented in the Sue & Sue (1999) study - the findings that many minority ethnic groups did not respond to western practices. In Aotearoa, we have our own examples of how applying cultural relativism to psychological practice will allow for better responses. In 1984, Durie began proposing his Te Whare Tapa Whā model. This model represents the whare, a Māori place for connection and hauora to thrive. He posits that the whare holds four sides of wellbeing; taha hinengaro (mental health), taha tinana (physical health), taha whānau (familial health/connection), and taha wairua (spiritual health). These four walls (or pillars) of hauora come together to ground a person in taiao - nature - the most raw and human a person can be. Many western therapy models in Aotearoa have strong focuses on taha hinengaro and taha tinana, but for Māori, who are intrinsically connected with the earth and their whakapapa, ignoring whānau and wairua can push stronger issues. For example, many Māori women are diagnosed with schizophrenia when they seek help because they are feeling the energy of their tīpuna influencing their decisions in negative ways. After a diagnosis of schizophrenia, they may receive western treatments such as dialect-based therapy or medication (which would represent taha tinana and taha hinengaro). For many of these women this does not help them, and they instead find better results when engaging in therapy focused on whānau and wairua, because connection or appearance to tīpuna may mean they are straying away from sacred practices or need to further whakawhanaunatanga with their community to ground them after immersion into pākehā culture.

By using the emic approach to focus on smaller groups of people, combined with cultural relativism to understand influence of ones culture, the field of psychology can be significantly improved to help more people and to help us gain a deeper understanding of humans. Researching a wide range of cultures; cultural responses; and psychological issues in different communities will not only benefit those in the specific communities but also individuals outside of them because it will provide a wider breadth of knowledge that could be applied to individuals. Some pākehā people may respond better to te ao Māori practices, while some Māori people may respond better to western American practices - having a strong portfolio of different treatments means that individuals will be able to access treatment that works better for them specifically.

Excellence

Subject: Psychology

Standard: 91876

Total score: 7

Q	Grade score	Marker commentary
One	E7	The candidate has explained, in detail, how cultural bias is demonstrated in case study B and psychological practice. Relevant evidence is integrated and analysed throughout their response. Two appropriate solutions are proposed and supported with evidence; the first solution would benefit from greater specificity and clearer links to evidence for a more solid grade.