

The background of the entire page is a repeating Maori koru pattern. It consists of stylized, swirling fern fronds in shades of brown and tan, creating a textured, organic feel. The pattern is dense and covers the entire surface.

INDIGENOUS PSYCHOLOGY IN AOTEAROA:

Reaching Our Highest Peaks

NSCBI, NZPsS and the NZCCP, 2018,

WAIATA

Mā te kahukura ka rere te manu (ngā huruhuru e)

Ka rere koe (rere runga rawa rā e)

Ka tae atu koe ki te taumata

Whakatau mai rā e

Mau ana i taku aroha

Whai ake i ngā whetu

Rere tōtika, rere pai

Rere runga rawa rā e

Rere tōtika, rere pai

Rere runga rawa rā e

The rainbow signals the flight of the bird

As you take flight (flying to ultimate heights)

Reaching the highest of peaks

Coming to rest there

My affection

Pursuant, like the constellation of the stars

Fly direct, Fly well

Fly to the ultimate heights

Report prepared by Dr Michelle Levy
Artwork: Rawiri Horne; Typeset: Katrinadesigns

¹Sourced from Evans (2010, p. 26)

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The New Zealand Psychological Society
Tē Rōpū Mātai Hinengaro o Aotearoa



INTRODUCTION

Adorn the bird with feathers so it can fly ...

Our manu are unique. Unlike any others in the world, they tell our stories; where we come from, where we are now, and where we can go. Whakatauki and waiata speak to their many personalities, traits, exploits and achievements. They are kaitiaki, bearers of news, both good and bad, forest gossips, wisdom bearers, guides and careful holders of mātauranga. The waiata above speaks to adorning the bird with feathers so that it may fly. This paper seeks to move us to a place where we reach the highest of our peaks, where we fly unhindered to our ultimate heights for the benefit of all whānau, hapu, iwi and Māori.

Psychology in Aotearoa/New Zealand, both as an academic discipline and profession, has for almost 40 years been challenged in relation to its monocultural nature, and the subsequent impacts of this on the capacity of the discipline and those practising within it to not only meet Māori aspirations, but more recently to also support the development of a specialised indigenous psychology workforce in Aotearoa. It is a familiar story to us all, with well-known players, plotlines and conclusions.

This paper does not seek to repeat all that we are familiar with, only to draw the same conclusions. This paper does not presume that what is presented here are all the answers. Or even the right answers. It is merely a strategic tool designed to inspire kōrero, leadership and action; daring us to dream and move beyond where we are now; beyond what we ever thought possible. It seeks to challenge us to understand what is very familiar in ways that can propel us

forward on a range of pathways; leading us not to where we have already been, but to our ultimate heights. To continue our progression from a space of dependence, focused on barriers and obstacles, to one of self determining autonomy; charting our own directions, pathways and actions for the next decade and beyond.

‘Barriers and Incentives to Māori Participation in Psychology’: Key Conclusions

Seventeen years ago, in 2001, the New Zealand Psychologists Board (NZPB) wrote a letter to the Minister of Health. In this letter the NZPB raised concerns over the low number of Māori psychologists, identifying the following impacts:

- It was often impossible for a Māori psychologist to be provided when requested by a Māori client;
- The unavailability of Māori psychologists was especially problematic in the family court, mental health services and in the education sector;
- The Māori psychologists available were expected to work with Māori clients as well as supervise non-Māori psychologists who work with Māori clients;
- Māori perspectives were often not considered or were only considered via the interpretation of a non-Māori psychologist; and
- Māori perspectives in relation to the provision of psychological services were not effectively heard due to limited Māori representation in psychological agencies and employing organizations.

In 2002, the *Barriers and Incentives to Māori Participation in Psychology* project was commissioned by the NZPB (Levy, 2002). By reviewing past research and commentary and interviewing Māori psychologists, this project sought to not only better understand why we as Māori continued to number so few in a profession which so desperately needed us, but more importantly, to understand what needed to alter this situation. The following summarises the key findings from the Barriers report.

Māori Psychologists 2002

One of the key findings in 2002 was the lack of reliable, easily accessible, accurate information in relation to Māori psychologists specifically, and the psychology workforce in general. In 2002, data from the available sources (New Zealand Health Information Service Health Workforce Survey; personal communication with key employers of psychologists (i.e. Education, Corrections, Child, Youth and Family, Universities)) show that out of 900 psychologists, 18 identified as Māori.

Major Barrier

In 2002, the major barrier to increasing Māori participation in psychology was identified as *the environments in which Māori students of psychology and Māori psychologists were required to participate*. The report acknowledged developments in relation to Māori focused psychologies, research and networks, initiatives to support Māori students through psychology training, and recognition of the importance of biculturalism within professional psychology organisations. However, environments in which Māori students of psychology and Māori psychologists participated continued to be dominated by paradigms, frameworks and models perceived to be of little relevance to the realities of Māori. Where Māori focused content was perceived to be tokenistic in intent this served to further to marginalize and minimize the relevance of psychology for Māori.

Major Incentive

Reflecting the integral interrelationship between barriers and incentives, the Barriers report identified the major incentive for Māori participation in psychology was the *creation of environments in which Māori wished to participate*. Such environments were characterized by the:

- Presence of other Māori students, psychologists and staff;
- Competency to work with Māori being viewed as a core component or 'best practice' within psychological training paradigms;
- Meaningful participation (influencing outcomes, directions, and priorities in a given context) and actively valuing the contributions made by Māori students and psychologists;
- Absence of the marginalization of Māori into 'cultural areas';
- Provision of opportunities to contribute to the development of Māori focused psychologies, including publication; and
- Provision of effective support for Māori students and psychologists.

The following key themes were also identified.

Indigenous development, described as the development of Māori focused psychologies, was identified as being critical. However, it was also recognised that for this to occur, a critical mass of Māori participating in psychology was needed. Given this, parallel strategies aimed at both increasing critical mass, whilst at the same time enhancing the ability of those currently working in psychology and related areas to devote time to research and publication were required. It was also identified that the development of Māori focused psychologies could not be limited to those only in academia, and that a wide range of mechanisms, including those outside of publication, were required.

Creating environments supportive of Māori participation in psychology required addressing the *active resistance of psychology* to the inclusion of Māori focused psychologies. Highlighting the circular nature of the barriers and incentives, one way to address this active resistance was via increased participation by Māori and the development and publication of Māori focused psychologies. The obvious problem was the circular nature which characterized the relationships between the issues. A core component of addressing this circularity was to more specifically identify the nature of the resistance and how this acted to exclude Māori participation. It was suggested that addressing the resistance of psychology to the inclusion of Māori focused psychologies could also be achieved by Māori moving outside the confines of the present discipline, for example in alternative pathways for the training of Māori psychologists.

Active collective responsibility was identified as the strategy by which environments in which Māori wished to participate could be created. This referred to all organisations (including the New Zealand Psychologists Board (NZPB), New Zealand Psychological Society (NZPsS), New Zealand College of Clinical Psychologists (NZCCP), Psychologists Workforce Working Party, Health Workforce Advisory Committee, Te Rau Matatini, Psychology Departments, and relevant major employing organisations and government policy making agencies) with an interest in increasing the participation of Māori in psychology taking responsibility for addressing and advancing the issues relevant to their own specific contexts. The Barriers report was clear that without active commitment from the discipline and relevant sectors, Māori participation in psychology would not significantly increase. It was also concluded that in 2002 enough information existed to enable organisations to actively engage in this process.

Active leadership was required to facilitate increased participation. It was recommended in 2002 that one organisation take a leadership role to facilitate the implementation of collective responsibility. This involved providing a structure or forum within which issues could be placed on the agendas of organisations, sharing information about the various initiatives occurring, and maintaining pressure on relevant organisations to work proactively to address issues relevant to their specific contexts. In 2002, given its role in the implementation of the HPCA for psychologists, it was suggested that the NZPB occupy this leadership role. It was also recognised that should the NZPB take this leadership role, this did not preclude indigenous development, for example a psychological organisation for Māori or parallel processes for training. A critical outcome of the Barriers report was that some form of active progress was agreed to and progressed.

The Barriers report identified that the, then new, Health Practitioners Competence Assurance Act (HPCA 2003) could potentially provide opportunities to support the development of environments in which Māori wish to participate. It was recognised in 2002 that the new legislation was a significant opportunity to influence competency to practice with Māori, and as such Māori participation in the operationalizing of the legislation was critical. Program accreditation processes, which would assume greater significance with the passing of the HPCA, were also viewed as presenting a significant opportunity to influence outcomes for Māori in psychology. Meaningful participation, as opposed to tokenistic inclusion, by Māori in both processes was viewed as critical.

The value of the 'Barriers' report, lay not so much in the conclusions it reached, as none were particularly new. However, what was new in 2002 was the focus on the interrelatedness of the barriers and

incentives, and what was required to address this. In 2002 a clear challenge was presented to the discipline:

It is not enough that this research simply contributes to providing an evidence base. Research over the past 20 years has provided evidence of the existence of this issue, yet little attention has been paid to acting on that research. There was a clear challenge issued throughout undertaking this research that the New Zealand Psychologists' Board demonstrate commitment to effecting positive change for Māori within the psychology profession. Essentially the commitment of the discipline and those with a stake in the discipline is under question. (Levy, 2002, p. 65)

WHERE ARE WE NOW?

This section provides an analysis of the progress which has been made in the 15 years since the publication of the Barriers report. Four sections are presented:

- 1) Māori Psychology Workforce;
- 2) Supporting Māori Psychology Students;
- 3) Indigenous Psychology Development; and
- 4) Active Collective Responsibility.

1) Māori Psychology Workforce

Building a Critical Mass

Until 2010, data pertaining to the psychology workforce was collected via a Ministry of Health funded Psychology Workforce survey. As was identified in 2002, the absence of a reliable and accurate psychology workforce dataset severely limits the extent to which the psychology workforce can be described in any detail. With the removal of the psychology health workforce survey in 2010, it is more difficult in 2018 to obtain a current, accurate, and complete Māori psychology workforce assessment; something which is essential to inform workforce development initiatives.

Despite data limitations it is clear that numbers of Māori psychologists have substantially increased since 2002. In 2003, of those who responded to the Annual Psychology Workforce Survey, 43 (4.7%) identified themselves as Māori (New Zealand Health Information Service, 2004). By 2014 this number has increased to 134; 6% of the total Psychologists Board registrants (New Zealand Psychologists Board, 2014). The following data was sourced in 2015 (Levy & Waitoki, 2015). In 2014, District Health Boards employed a total 569.1 FTE. Of these, 76.5% (411.2 FTE) identified as European, 4.9% (26.5FTE) as Asian, 4.0% (21.7FTE) as Māori, and 0.6% (3.5FTE) as Pacific.

• As at April 2015:

- Of the 164 psychologists employed by the Department of Corrections, 12 identified as Māori.
- Of the 14 psychologists employed by the Ministry of Social Development (MSD) (employed within Child, Youth and Family (CYF)), one identified as Māori.
- Of the 25 psychologists employed by the New Zealand Defence Force, none identified as Māori. Acknowledgement was made that this was a situation the NZ Defence Force hoped to address.
- Of the 205 psychologists employed by the Ministry of Education, 6.8% identified as Māori.
- There were 21 members of the New Zealand College of Clinical Psychologists who identified as Māori.
- There were 34 members of the New Zealand Psychological Society who identified as Māori.

The Aotearoa New Zealand Psychology Workforce Survey 2016 (Psychology Workforce Taskforce Group, 2016b) concluded that in 2016 there was *movement towards a psychology workforce which was more reflective of the New Zealand population*, with this being more evident in the data regarding interns and trainees where those identifying as Māori comprised 8%, however further work was required to extend this goal. Mention was made of the 2002 Barriers report being able to provide guidance in this area. Of interest is that a 2016 DHB Psychologist Workforce report presented a somewhat different picture to this when they concluded: *"The DHB Psychologist Workforce has no major distribution or supply issues. However, there are some wider issues with supply, i.e. with Maori and Pacific psychologists, particular areas of specialisation, some geographic areas and the funding of intern placements; rather than the entire workforce"* (Strategic Workforce Services, 2016, p. 4).

The presence of wider supply issues of Māori and Pacific psychologists was clearly identified as a critical issue (Strategic Workforce Services, 2016). This report identified small numbers of Māori entering psychology training, and that while Māori interns were present, their numbers remained very low, with the significant underrepresentation of Māori (and Pacific) psychologists meaning demographic needs were unable to be met (Strategic Workforce Services, 2016). The overall conclusion reached was that the under representation of Māori in the psychology workforce was creating difficulties, with, as was the case in 2002, increasing the numbers of Māori psychologists being a significant concern.

Kaupapa Māori Psychology

Of particular interest since 2002 is the number of Māori psychologists who identified their worktype as *Kaupapa Māori*. In 2003, the first year Kaupapa Māori was included as a worktype in the workforce survey, there were nine Māori psychologists (out of a total 42) who specified their worktype as Kaupapa Māori (New Zealand Health Information Service, 2004). The 2010 psychology workforce survey showed that out of a total of 60 Māori psychologists, 17 identified their worktype as 'Kaupapa Māori' (Ministry of Health, 2011). No current data regarding Māori psychologists work and service type is available.

Conclusions

Workforce Data

As recognised in 2002, workforce development and planning requires quality workforce data. However, not only does the lack of routinely collected psychology workforce data continue to be a significant issue in 2018, it appears to have worsened, primarily due to the cancellation of the Psychology Workforce Survey, and the lack of a comprehensive dataset replacing it.

Obtaining an accurate indicator of the Māori psychology workforce is currently an onerous

process, requiring data to be sourced and collated from a variety of sources. It would appear that the NZPB, with its legislated role of contact with all psychologists, is currently best placed to collect and collate psychology workforce data. The NZPB has indicated that a new workforce survey will be integrated into the online renewal process (New Zealand Psychologists Board, 2017). In the development and implementation of this survey it is hoped that adequate consideration and consultation will have occurred to ensure data fields of specific relevance to advancing and developing the Māori psychology workforce are included.

Also of importance is that any projects exploring workforce development in psychology must have adequate resources allocated to ensure issues of specific relevance to Māori psychologists are able to be explored. For example, the recent *Aotearoa New Zealand Psychology Workforce Survey 2016 (Psychology Workforce Taskforce Group, 2016b)* would have benefited from more attention being paid to gaining a greater understanding of specific issues for Māori psychologists working in the health sector. Any opportunities to enhance our understandings of the Māori psychology workforce must not only be taken, but fully maximised.

Critical Mass

It is a major achievement that Māori psychologists have increased in actual numbers. However, despite the increase in numbers, it is arguable whether a 'critical mass' has been achieved. Critical mass can be understood as the point at which a particular number in the workforce, or the 'tipping point' will result in accelerated and transformative change (Gladwell, 2000). That a relatively small group, despite significant increases in our overall numbers, remain responsible for driving initiatives to advance Māori development in psychology would suggest the necessary critical mass is yet to be reached, and/or yet to be actively mobilised.

Despite significant increases, Māori psychologists continue to be heavily underrepresented within the profession. As has been consistently identified since the 1970s (e.g. Abbott & Durie, 1987; Merrit, 2003; Nairn, Pehi, Black, & Waitoki, 2013; Nikora, 1989; Nikora, Rua, Duirs, Thompson, & Amuketi, 2004; Older, 1978; W Waitoki, Black, & Masters-Awatere, 2013), there continues to be a high need for Māori psychologists across all sectors in which psychologists are commonly employed. It is likely the points raised by the NZPB in 2001 regarding the impacts of the low numbers of Māori psychologists remain an explicit reality in 2018.

Of note, is that two of the most recent reports on the psychology workforce (Psychology Workforce Taskforce Group, 2016b; Strategic Workforce Services, 2016) have identified as an ideal that the psychology workforce be representative of the general population. Using an overall population indicator means that a workforce target for Māori psychologists would be approximately 15%. The most recent workforce data in 2014 shows we are well below this level (at 6%), and even the 8% of Māori trainees and interns identified in 2016 cannot be justifiably considered closer to representative.

What is interesting is that in the reports referred to in the previous paragraph, it was also concluded that given the significant underrepresentation of Māori, the small numbers of Māori psychologists were not meeting need, as measured by general population demographics. However, if meeting demographic need is utilised as a measure, the premise of assuming the psychology workforce should be representative of the general population can be legitimately challenged. For example, it is well known that Māori have high need across the sectors Māori psychologists are commonly employed in (e.g. mental health, primary health, child protection and corrections). For example, as at December 2016, Māori comprised just over 50% of the prison population (Department of Corrections, 2017). Based on the demographic characteristics of the prison population and meeting need, it is logical to suggest that the proportion of Māori psychologists working in the Corrections system should be 50%. Similar arguments can be made for Māori psychologist workforce targets across the health, education and welfare sectors. Furthermore, as Māori psychologists, an important question to ask is *are we more likely to have achieved a critical mass, in terms of a tipping point which results in sustainable and transformative change across our discipline and profession, when we have a Māori psychology workforce which more accurately reflects client need across key sectors?*

Indigenous Psychology Workforce

Of concern are the low numbers of Māori psychologists who identify they are practicing within a worktype described as 'Kaupapa Māori'. Although no data is available to assess whether there has been any movement in this regards, given other indicators and variables, for example in relation to minimal Māori focused course content (see later section), it can be reasonably assumed that the numbers of Māori psychologists who identify their worktype as Kaupapa Māori remains relatively low.

Two possible reasons for this were identified in 2007 (Levy, 2007). Firstly, reflecting both diversity of understandings in relation to the definition of Kaupapa Māori, and personal cultural realities, it is possible that Māori psychologists may consider that they lack the levels of cultural fluency perceived as necessary to practice what they understand to be 'Kaupapa Māori' psychology. Secondly, the low number of psychologists who identify their work type as Kaupapa Māori cannot be claimed as unexpected given a near total absence of our own culturally-defined spaces within psychology; that is the absence of training pathways specifically dedicated to practicing from within a Kaupapa Māori paradigm. As was also identified in 2007, increasing the number of Māori psychologists is not intended to simply provide a more culturally diverse workforce, but through contributing to Māori aspirations, result in better outcomes for Māori, whānau, hapū and iwi. The total number of Māori psychologists, while important to measure, should not be assumed as the endpoint or outcome being sought (Levy, 2007).

2) Supporting Māori Psychology Students

Institutional and Organisational Support

In 2018 we understand the mainstream tertiary environment and the specific barriers faced by Māori psychology students better than ever. A lack of information regarding the needs of Māori psychology students

is no longer a barrier to supporting Māori psychology students. A robust literature base focused on recruitment and retention strategies aimed at facilitating Māori participation in psychology has been readily accessible for some time. Of importance it that within this knowledge base is clear evidence that successful support initiatives for Māori students are those founded on the principle of affirming Māori cultural identity, incorporating whanaungatanga, embedding Māori epistemology in the curriculum, and the presence of Māori staff.

A report completed in 2015 (Levy & Waitoki) showed that six of the seven psychology departments/schools provided initiatives aimed at supporting Māori psychology students. Some positioned initiatives within the context of equal educational opportunities, whilst others specified commitment to the Treaty of Waitangi and commitment to a bicultural or Māori development focus within departments/schools. The more visible initiatives included bicultural or Kaupapa Māori committees, Māori-focused teaching and research networks/units, and dedicated support for Māori students, including tutorial and research support, and space/resource allocation. The situation in 2015 is similar to what existed in 2003 where five out of six universities had support initiatives specifically dedicated to facilitating Māori student success (Levy & Waitoki, 2015).

Given that information regarding how to effectively support Māori students within psychology has been available for well over a decade, one could reasonably assume that institutions are not only familiar with what is required to effectively support Māori students through psychology training programmes, but have solidified and enhanced their progress in this area. However, recommendations from a recent report (Psychology Workforce Taskforce Group, 2016a) indicate that supporting Māori students through psychology training pathways remains at best an under, or at worst, an *un-addressed* issue. Reflective of this, the Psychology

Workforce Taskforce Group (2016a) emphasised the importance of effective support for Māori psychologists and psychology students, and recommended the following:

- Special promotion activities directed towards Māori and Pasifika students;
- Establishment of a Māori and Pasifika admission scheme that attracts and recruits capable postgraduate students to support and mentor through training;
- Māori and Pasifika psychology leaders are supported to role model psychology as an attractive career option;
- Māori in academic or support roles in psychology are recruited;
- There is active recognition of the need to remove the barriers for Māori and Pasifika students and staff; and
- Scholarships be made available for Māori entering professional psychology training (Psychology Workforce Taskforce Group, 2016a).

Another 2016 report identified there were a range of barriers which continued to impact on Māori studying psychology, including the limited availability of colleagues to support/supervise, long training pathways, and changes to student loans (Strategic Workforce Services, 2016). Comment was made that the trend towards psychology doctorates may not be beneficial to growing the Māori and Pasifika psychology workforce due to the increased cost such a training pathway incurred.

That the above recommendations and issues continue to be identified suggests institutions still have some way to go in terms of effectively supporting Māori psychology students through psychology training pathways.

Indigenous Support

One of the most significant developments to occur since 2002 has been the establishment of *He Paiaka Tōtara* and *He Paiaka Tipu* in 2016. Supporting conclusions reached in previous years regarding an ongoing lack of effective institutional support for Māori psychology students and psychologists, *He Paiaka Tōtara* and *He Paiaka Tipu* identified as key issues:

- The need for cultural supervision for Māori psychologists;
- The need for training for supervisors offering cultural supervision;
- The need for support for students in psychology programmes;
- The need for academic Māori staff to access support;
- The need for networks in regions across the country;
- Ongoing professional development opportunities for practicing, psychologists and psychology lecturers;
- Support for psychology interns; and
- The creation of a Māori psychology association that supports academic and practice excellence (W. Waitoki & Rowe, 2017).

While several national indigenous psychology conferences have been held over the past 15 years, the *Paiaka wānanga* held in 2016 was unique in that it was the first time since 1987 that a space was convened where Māori psychologists could wānanga in a Māori specific environment. Twenty-five psychologists, from across sub-disciplines of clinical, community, education and organizational psychology attended, as well as 22 Māori psychology students. Psychologists were supported by a tohunga

tā moko, a psychiatrist, a general practitioner and one medical student. With presenters delivering high quality research and practice exemplars, the wānanga was arranged in a tuakana-teina fashion, with existing psychologists forming the *He Paiaka Tōtara* group, and psychology students forming the *He Paiaka Tipu* group.

Key outcomes from the 2016 wānanga included:

- Provision of ongoing support for Māori psychologists and students in their regions (e.g., Manawatū, Tamaki-makau-rau, Waikato, Te Wai Pounamu), including support for tauira during the internship years to assist with navigating relationships and cultural / practice tensions that often exist;
- The establishment of a professional body/association of Māori psychologists;
- Facilitate relationships and kōrero with key stakeholders able to play a role in guiding and supporting such an association; and
- Hold future wānanga to update the membership on the progress of the above body
(W. Waitoki & Rowe, 2017).

Conclusions

In 2003 Dr Catherine Love identified that whilst progress has been made in terms of increasing Māori participation in psychology, much of these gains had been essentially reformatory in nature. That is, whilst a robust literature base is now available to guide the effective support of Māori psychology students, the primary focus has remained on how to support Māori students through largely unchanged monocultural psychology training pathways.

Of concern is literature which has continued to identify the hazards indigenous students can encounter when engaged in psychology training, for example, the internalising of deficit-focused frameworks, rejection from cultural networks, and loss of confidence in culturally derived knowledge bases (e.g. Barnett, 2004; Ihimaera & Tassell, 2004; Milne, 2005; Paterson, 1993; Stanley, 2003).

It was again emphasised in 2015 that it should not be necessary to give up one's culture in order to become a psychologist. As recently as 2016 it was identified that psychology training programmes continue to be perceived as being dominated by western world views and were culturally alienating for Māori and Pasifika students (Psychology Workforce Taskforce Group, 2016a).

The success of the *He Paiaka Tōtara* wānanga indicates the extent to which issues first identified over two decades ago remain. However, it also demonstrates the huge potential to move forward which exists when Māori psychologists, and psychology students are provided with a culturally relevant space and forum to wānanga and focus on professional and discipline development. One question which can be asked is how can such forum capture more of the Māori psychology workforce? For example, in 2014 there were 134 psychologists who identified as Māori. If we are still searching to obtain a critical mass which serves as the tipping point for sustainable transformative change, it is vital that as many Māori psychologists as possible are included and mobilised to contribute to our indigenous psychology journey.

3) Indigenous Psychology Development

Since 2002 it is clear that much progress has been made in relation to growing the indigenous psychology knowledge base. This is seen in the ever increasing Masters and doctoral theses, evaluations, contract reports, special journal editions, edited collections, conference presentations, and national indigenous psychology symposia, conference and proceedings. Most recently in 2017, a significant milestone was reached with the publication of the first book solely dedicated to indigenous psychology in Aotearoa (W Waitoki & Levy, 2016).

In 2007 it was concluded that it was entirely possible, and more likely probable, that both Māori and non-Māori students were able to complete undergraduate and graduate psychology degrees without exposure to Māori-focused content (Levy, 2007). An examination of psychology training programmes in 2015 (Levy & Waitoki, 2015) found no increase in Māori focused content within psychology training programmes since 2003. In 2015 it was concluded that cultural components in psychology continue to be added in ad-hoc, tokenistic ways, as the psychology profession continued to grapple with calls for bicultural psychology (Berman, Edwards, Gavala, Robson, & Ansell, 2015). Despite significant increases in the development of indigenous knowledge bases, it is clear that Māori focused content continues to be meagre within existing psychology training pathways.

One development not captured in Levy & Waitoki's 2015 analysis is the proposed introduction by Massey University in 2019 of a new *Master of Educational and Developmental Psychology* programme, described as being predominantly indigenously informed and driven. Unlike programmes where cultural dimensions are added on, this programme is premised upon *ngā tikanga rua o te taha hinengaro* (a psychology of two protocols) (Berman et al., 2015).

All educational psychology programmes from undergraduate through to postgraduate are being revised within this context, with knowledge of mātauranga Māori as well as Western psychology being integral across all programme content (Berman et al., 2015). The final base programme structure for 2019 consists of the following papers:

- Ako: Psychology of Learning and Teaching

- Ahurei: The Psychology of Unique Differences
- He Taiao Ako: Psychology of Educational Settings
- Waiora: Psychology of Wellbeing and Ako
- Whanaungatanga: Psychology of Relationships in Ako
- Whakapiki: Psychology of Change and Development
- Mixed Methods Research in Education
- Indigenous Research Methodologies (Massey University, 2018)

Despite the significant progress made by the above developments, that serious issues continue to exist in relation to the inclusion of indigenous knowledge bases within mainstream psychology training pathways is evident in the following recommendations made by the Psychology Workforce Taskforce Group in 2016.

- Increase the content of training programmes to reflect Māori worldviews and needs;
- Provide postgraduate training in specialised areas (e.g. indigenous psychology scope);
- Work to maximise relevance of therapy to Māori and a strategy to demonstrate this relevance to top students;
- Increase research and publications in Māori psychology to contribute to the practice environment; and
- Engage Māori students in research relevant to psychology for Māori (Psychology Workforce Taskforce Group, 2016a).

It is clear these recommendations are remarkably similar to those made in the 2002 Barriers report.

Conclusions

Almost 30 years ago it was concluded that sufficient information and research on which to build a Māori focused psychology existed (Nikora, 1989). Despite this, and despite the indigenous psychology knowledge base growing substantially, it has been consistently identified for those same 30 years that there is little evidence to show that Māori knowledge bases are genuinely being considered within psychology. Western based theories and practice continue to dominant the discipline of psychology (e.g. Berman et al., 2015; Gavala & Taitimu, 2007; Glover & Hirini, 2005; Levy, 2002, 2007; Love, 2003; Milne, 2005; Nikora, 1989; Older, 1978)

Resistance to the Inclusion of Indigenous Psychology

The presence of Māori focused course content can be considered a key indicator of disciplinary and professional commitment to Māori responsiveness, visibility and participation in psychology. Given the significantly enhanced focus on cultural competency which resulted from the HPCA 2003, it might be logically expected that Māori focused content within psychology training programmes would have significantly increased over the past 15 years. That Māori focused content appears to have not increased, but actually decreased in undergraduate training since 2002, leads to serious questions regarding the existence of genuine institutional and professional commitment to increasing the responsiveness of psychology for Māori. That there has been no corresponding increases in Māori focused programme content alongside clear increases in both the Māori psychology workforce and indigenous psychology knowledge bases suggests the presence of continued resistance and/or a lack of institutional/organisational commitment to the genuine inclusion of indigenous development in psychology.

In addition, outside of the developments at Massey University where cultural competency is expected to be embedded within every core competency (Berman et al., 2015), it is also difficult to see how the cultural competency requirements of the HPCA 2003 are being met by the current level of Māori focused content within psychology training programmes.

Since 2002 we have seen significant advances in indigenous psychology development, with a much greater push towards the realisation of our own self determined aspirations within the discipline. The extent to which the academy and other relevant stakeholders have kept pace with that shift is the fundamental question. It can be suggested that the areas where we have seen the most progress are those in which we as Māori have total or near total control over process and outcomes. This is as opposed to areas where we are more reliant on institutional or organisational commitment to make space for us.

A notable exception to this is the work developing at Massey University. Reflecting the concept of active collectively responsibility Berman et al (2015) conclude that the development of their *Master of Educational and Developmental Psychology* programme resulted from finally taking the steps required to heed the call from the 1980s for a relevant professional psychology for Aotearoa.

Indigenous Psychology Development

In 2003, Dr Love argued that what we were seeking in psychology was transformative change able to address the fundamental value base of psychology. Despite the significant progress made by Māori psychologists, a distinct, culturally-defined theoretical space for Māori within the discipline of psychology remains absent.

It has to be of significant concern that we can still reach this conclusion in 2018, over 15 years since the barriers and incentives

to Māori participation within the discipline were clearly articulated.

Alongside recognising the challenge to build a programme from the ground up, creating not only structure and topics but also teaching materials which allow content to be sustained, it is also acknowledged that the ever-growing wealth of indigenous knowledge available to draw from supports this indigenous dominated approach (Berman et al., 2015). In 2002 it was identified that one way of addressing the active resistance of psychology to the inclusion of Māori focused psychologies was for Māori to move outside the confines of the present discipline; for example alternative training pathways. Given the findings outlined in this section, and that the majority of progress has been made in contexts where Māori autonomy and self-determination is present, exploring alternative environments or pathways dedicated to growing the Māori psychology workforce and indigenous psychology discipline in Aotearoa would appear imperative.

Related to the above, in 2002 it was recognised that the Code of Ethics/Te Tikanga Matatika, the HPCA Act 2003 with its scopes of practice and competency frameworks, and training programme accreditation processes provided significant platforms by which to effect meaningful and sustainable change for Māori (Levy, 2002). The HPCA 2003 in particular was identified as presenting a significant opportunity to influence outcomes for Māori in psychology, both in terms of outcomes for Māori clients, as well as in the training of Māori psychologists. In 2002 the development of a Kaupapa Māori scope of practice was identified as a key mechanism by which this could be achieved under the HPCA. That the same recommendation is made in 2016 indicates that in 2018 such potential and opportunities continue to remain unrealised.

Massey University has also recently identified the need for significant change to training environments. Berman et al (2015) identify that an environment able to address the inherent mismatch between training programmes and the culture of the students and the communities which they will eventually serve is required, supporting earlier research which has asserted that it must not be necessary to give up one's culture in order to become a psychologist.

Berman et al (2015) state that:

It is within the context of very low numbers of Māori psychologists, and perpetual national discussions about how to increase the Māori workforce, that we must reshape and reframe our tertiary education to create a programme and profession to which Māori will be attracted because they will see the profession as a place they belong and in which they can engage actively in their own learning and that of their peers (p5)

The wider context appears to support, or at the very least provide opportunities to explore change which will benefit Māori. For example, the health sector has identified psychologists as having a relatively small workforce with a single long, prescribed training and education pathway. The extent to which this training pathway is able to specifically meet Māori psychology needs has been questioned, as has the high cost of doctoral training, and employer desires for more responsive, consumer focused, and flexible approaches (Strategic Workforce Services, 2016).

4) Active Collective Responsibility

In 2002, the concept of *active collective responsibility* was identified as a fundamental

element of addressing barriers to Māori participation in psychology. The Barriers report concluded it was clear that without active commitment from the discipline and relevant sectors, Māori participation in psychology would not significantly increase.

Professional and Regulatory Bodies

A key element of this collective responsibility were the roles played by professional and regulatory psychology organisations; New Zealand Psychologists Board (NZPB), the New Zealand Psychological Society (NZPsS), and New Zealand College of Clinical Psychologists (NZCCP). The Barriers report identified professional organisations as having significant potential to influence change across the wider discipline via communicating expected standards of research, teaching and practice. They were also seen as being effective agents in countering the dominance of Western knowledge bases which fuels resistance to the inclusion of indigenous psychology (Levy, 2002). Notably, in 2002 the NZPB were challenged to step into a leadership role to coordinate the progressing of recommendations from the Barriers report.

As noted in the above section, the Barriers report also identified that the (then) new, Health Practitioners Competence Assurance Act (HPCA 2003) could potentially provide opportunities to support the development of environments in which Māori wish to participate. It was recognised in 2002 that this new legislation was a significant opportunity to influence competency to practice with Māori, and as such Māori participation in the operationalizing of the legislation was critical. Program accreditation processes, which would assume increased significance with the passing of the HPCA, were also viewed as presenting a significant opportunity to influence outcomes for Māori in psychology (Levy, 2002).

Since 2002, and particularly with the passing and implementation of the HPCA 2003, there has been increased recognition of cultural competency requirements in ethical and legal frameworks. This includes the New Zealand Psychologists Board *Cultural Competencies: For Psychologists Registered Under the HPCA Act (2003)* and the *Code of Ethics for Psychologists Working in Aotearoa New Zealand (2002)*.

Berman et al (2015) refer to a review of the Board's Accreditation Reports which reveals that some programmes, although accredited, need to demonstrate that they are meeting the requirement that "*the teaching and learning methods should include consideration of the cultural frames of reference, values, and world view of Māori*", (standard 2.1.3 New Zealand Psychologists Board, 2012). Professional training programmes are also advised to demonstrate and evidence the cultural nature of the work, the direct exposure of trainees to cultural issues, and consideration for including Māori staff within programmes (Berman et al., 2015). Finally, it is concluded that anecdotal information supports the Board's position that further development of cultural components in psychology training is needed to enhance the relevance of psychology to Māori, Pākehā, and Tauiwi (newly arrived) students (Berman et al., 2015).

Of note is that the NZPB identifies as a major theme for its 2018 workplan, a '360;' review of their current cultural competencies. The following is stated in the Board's December 2017 newsletter "*The Board have placed the highest priority on the aspirational goal of lifting their own bicultural competence and to improve guidance to the profession*" (p3). The Board has also recognised there is a gap in internationally trained psychologists requiring New Zealand specific cultural training, which they are also currently exploring how to address (New Zealand Psychologists Board, 2017)

One institution, Massey University, appears to be making significant progress in the integration of cultural competency, with explicit recognition that development

of cultural competence must begin in undergraduate papers and become increasingly specific throughout Masters and professional practice papers (Berman et al., 2015).

The New Zealand Psychological Society has also been active in furthering bicultural development through its ongoing support for the National Standing Committee on Bicultural Issues (NSCBI). Guided by the Executive Bicultural Directors, the NZPS has supported activities such as bicultural forums, workshops and keynote addresses, the inclusion of bicultural chapters/perspectives in revised handbooks (*Professional Practice of Psychology in Aotearoa New Zealand*), the compilation of key note addresses into publication resources (*Ka Tū, Ka Oho: Visions of a Bicultural Partnership in Psychology*), scholarships (*Karaphi Tumuaiki – President's Scholarship*), publication of the first indigenous psychology book in Aotearoa (*He Manu Kai i Te Mātauranga: Indigenous Psychology in Aotearoa/New Zealand*), and supporting the establishment of *He Paiaka Tōtara/Tipu*. It can be suggested that while well supported, much of the work undertaken by the NSCBI is primarily still driven by the work of a small group of Māori psychologists.

Supporting Indigenous Agendas

It was identified in 2002 (Levy), that responding to the resistance of Māori focused content in psychology had not only absorbed the energy of Māori psychologists, but had in many ways undermined the ability to grow our own indigenous psychology. Advancing the cultural competency needs of non-Māori was often prioritised at the expense of our own indigenous development. As was stated in 2002, these conclusions did not diminish the critical importance of a genuine, culturally-safe and competent, non-Māori psychology workforce, but served to highlight the imbalance which existed in relation to meeting the differing and unique needs of the Māori and non-Māori psychologists (Levy, 2002).

The Barriers report was clear in articulating that collective responsibility for addressing resistance to the inclusion of Māori knowledge bases, alongside meeting the cultural competency needs of the non-Māori psychology workforce could not fall solely to the small Māori psychology workforce. Broader environments which sustained innovation and change were needed, with such environments not only actively addressing resistance but also actively supporting Māori knowledge bases to move from the margins to become a central and legitimate component of psychology.

Of interest is that an initiative developed by the NZPsS, the *Future Psychology Initiative*. This project aims to ensure psychology remains a robust, resilient, and relevant profession within ever-changing health, and other social service sectors in New Zealand. Initiated by practising psychologists and psychology training programmes, who affiliate to both the NZPsS and the NZCCP, discussions have been held with over 200 psychologists. As a result five Areas for Action have been identified. These include a focus on enhancing professional identity, building advocacy and profile, increasing leadership, and improving training and professional development. The remaining area is entitled “Psychology’s response to cultural factors” (New Zealand Psychological Society, 2018). This action area has a focus on ‘assisting psychological practice and training to more fully reflect an increasingly multicultural Aotearoa New Zealand’. It is interesting that despite the overarching aspirational ethics document for psychologists being clearly founded on our bicultural relationship in Aotearoa, the future of psychology does not reflect this relationship, nor does it mention indigenous psychology. That the position of Māori within psychology has been encompassed under a broader theme of multiculturalism is of concern.

Conclusion

With the progress made since 2002 in relation to ethical frameworks, cultural competency and its embedding within programme

accreditation requirements and professional practice, it might be expected that significant advances would have been made in relation to both the inclusion of Māori focused content within training programmes and the realisation of a culturally competent profession. The literature reviewed and conclusions reached throughout this section would indicate that the legislative and professional platforms available have not yet realised the potential to effect the sustainable and meaningful change we would have anticipated.

MOVING FORWARD

Fifteen years after the Barriers report it can be said that the picture looks the same, but different. *The same* in that we continue to struggle with legitimacy, support and space within the academy and discipline. *But different* in some very exciting and energising ways. Back in 2002, we could count Māori psychology PhDs on our hands. Now there are almost too many of us to keep track of. There have been several national indigenous psychology conferences, and some 15 years after the initial seed, the first ever indigenous psychology book was published – *He Manu Kai I Te Mātauranga*. Importantly, across the motu there are *Paiaka roopu* who hold potential for invigorating leadership and charting new pathways in our ongoing journey. Perhaps most significant is that, despite the continued resistance, both overt and covert, and a lack of consistent and active wider support for our ongoing development, we have still been able to progress from spaces of dependence to a focus on realising our desire for self-determining autonomy. This has been the case particularly when we have taken opportunities where we have near or total control over process and outcomes, as opposed to situations where we are more reliant on institutional or organisational commitment to make some space for us.

We have travelled some distance but some fundamental issues, as identified over 30 years ago, remain. Because it is the same, but different, we need to look at the issue of solutions from a different viewpoint. We need to see where strengths lie, where our greatest gains have been made and why, and which of the current pathways have not supported us, and furthermore are simply not likely to.

This section presents five *Pathways* and nine *Action Areas*. It is recognised that the Action Areas will require resources to develop and implement. It should be noted that no direction is provided at this point regarding potential funding/resource sources. We would encourage key stakeholders to explore where they might fit and contribute in these Pathways and Action Areas.

PATHWAY ONE: Leadership and Utilising Collective Capacity

Key Issues

Significant progress has been made across a range of areas. However, such progress continues to be primarily reliant on a small number of Māori psychologists. In addition, that in some areas development appears to have stagnated or even reversed, indicates we have not yet reached a tipping point; that is the point of irreversible, transformative change.

In 2002 it was recognised that active leadership by key stakeholders was required to facilitate increased participation by Māori. This review shows that the most progress has been made in contexts where we have had the autonomy to drive initiatives and work programmes ourselves. For this reason, and also evidence which shows continual resistance to actively supporting the ongoing development of indigenous psychology, this leadership role must be driven by Māori. Such leadership needs to have a dedicated focus on coordinating and driving initiatives. It has been recognised for some time that lying at the centre of our transformative process

is better utilising the collective capacity of our critical mass to contribute to indigenous psychology discipline development and transformative change.

Action Areas

- 1) Complete scoping paper to facilitate the establishment of a professional Māori Psychology Organisation. Utilising the experience of other Māori professional organisations, and consultation and input from relevant key stakeholders, the scoping paper would outline key issues such as where an organisation is best positioned, configuration, functions, roles, tasks, funding sources, staff needs, and resources required. The scope would incorporate the progressing of the pathways identified in this paper.
- 2) Research focused on better understanding the concept of critical mass and how to most effectively utilise this to progress indigenous development within psychology. This includes better understanding:
 - At what point will we have reached a critical mass?
 - How do we mobilise our critical mass?
 - What are the characteristics of that tipping point? I.e. what will the Māori psychology workforce look like when we have reached that tipping point?
 - What number might a tipping point be?
 - What speciality will these psychologists practice?
 - Where will they be working?
 - Will this tipping point differ across sectors?
 - How will we measure that we have reached a point of irreversible, transformative change? What indicators will be used?

PATHWAY TWO: Workforce Data, Information and Targets

Key Issues

The underrepresentation of Māori psychologists in the psychology workforce remains one of the most critical issues facing the discipline and profession. Workforce goals and indicators of progress must reflect aspirations which are meaningful to us as Māori psychologists and clients of psychological services. Workforce targets should not be aligned with population statistics but to client need. Given this, our workforce targets for Māori psychologists are significantly higher than the 15% of the general population that we comprise.

Indicators and processes which measure the extent to which Māori psychologists are practicing as indigenous practitioners are essential. Without such data it is very difficult to measure how we are progressing in the development of a specialised indigenous psychology workforce. Integrated into all workforce data sets and projects must be mechanisms which ensure we have all the information necessary to fully understand and progress Māori workforce development in psychology. Given that the underrepresentation of Māori psychologists is identified as the key supply issue in the health sector, and is likely to be the same across other sectors, it is appropriate that resources are directed towards fully understanding the nature and composition of the Māori workforce each year.

As has been stated before, the goal of increasing the number of Māori psychologists is not intended to simply provide a more culturally diverse workforce. It is to contribute to Māori aspirations and positive outcomes for Māori, whānau, hapū and iwi.

Action Areas

- 1) Active collective responsibility across all psychology key stakeholders for contributing to growing the Māori psychology workforce via the collection of accurate, meaningful and timely Māori psychology workforce data. This includes:
 - Ensuring workforce targets accurately reflect Māori psychology workforce need.
 - Ensure all psychology workforce datasets include indicators which contribute to fully understanding the composition and characteristics of the Māori psychology workforce. Example indicators include how many psychologists identify their worktype as Kaupapa Māori; how many don't identify their worktype as Kaupapa Māori but would like to; how many interns are practicing in Kaupapa Māori services.
 - Ensure all opportunities to gather data which can inform Māori workforce development in psychology are actively taken, resourced, and maximised to their full potential.

PATHWAY THREE: Indigenous Psychology Development

Key Issues

It is clear that significant progress has been made in relation to increasing the indigenous psychology knowledge base. However a dedicated focus is required to ensure that maximum benefit is able to be obtained from this ever growing knowledge base. This is primarily via ensuring that there is an ongoing focus on the production of new knowledge, and that this new and existing knowledge is collated, consolidated and made accessible in order to specifically inform our ongoing indigenous psychology training and practice.

Realising culturally defined theoretical spaces in psychology is a cumulative process; we make incremental gains in building our discipline as our contributions grow. Lying at the centre of our transformative process is better utilising our collective capacity to contribute to indigenous psychology discipline development (Levy, 2007). The aim is to develop a more cohesive, planned and strategic approach to indigenous psychology discipline development.

In 2002 much was made of the potential opportunities presented by the soon to be introduced HPCA, particularly in terms of the potential to introduce a specific Kaupapa Māori scope of practice. This platform was seen as having transformative potential for Māori in psychology, both as practitioners and consumers. Over fifteen years later we have yet to see a Kaupapa Māori scope of practice, however the potential for it to result in transformative change still remains.

Theorising in relation to Māori, Kaupapa Māori, or an indigenous psychology has occurred for over two decades, with a range of interpretations. With a dedicated focus and genuine support from the discipline and profession it is entirely possible to develop and implement a Kaupapa Māori scope of practice. Work started on exploring a Kaupapa Māori scope in 2005 (Milne, 2005),

with commentary on this further progressed in the work of Levy (2007) and Waitoki (2012).

Action Areas

- 4) Explore key issues relevant to a Kaupapa Māori scope of practice and draft a potential Kaupapa Māori scope. This includes an articulation of its proposed benefits and potential negative impacts, including the impacts of the wider profession's resistance to the development and implementation of a Kaupapa Māori scope.
- 5) Develop a research strategy identifying areas of key indigenous psychology research needs. Aims of such a strategy include enhancing research which contributes to the practice environment, and the extent to which Māori students are engaged in research relevant to a Māori psychology.
- 6) Develop a publication and knowledge dissemination strategy which uses a range of communication mediums, including mainstream mediums such as journals, research publications, conference presentations, alongside other effective media, such as storytelling, visual and performance arts etc. The aim of this strategy is ensuring indigenous psychology knowledge is widely accessible and able to be utilised across all settings and communities.

PATHWAY FOUR: Training Pathways

Key Issues

Limited Māori-focused content within psychology training pathways means that for Māori students, opportunities to strengthen and affirm cultural identity and indigenous practices are, if they exist at all, very rare. It has been widely identified over the past two decades that opportunities to strengthen and affirm cultural identity, as well as enhance access and confidence to participate in Te Ao Māori, and advance knowledge and skills relevant for contributing to Māori aspirations must form a key element and a desired outcome of initiatives to increase the number of Māori psychologists (Durie, 2003; Ihimaera & Tassell, 2004; Milne, 2005). Research has long indicated that successful support initiatives for Māori students are those founded on the principle of affirming Māori cultural identity, incorporating whanaungatanga, embedding Māori epistemology in the curriculum, and the presence of Māori staff.

However, despite this wealth of research it is clear that existing training pathways are not producing optimal outcomes for Māori, both in terms of indigenous practitioners and outcomes for Māori clients of psychology. Capacity to support Māori psychology students should not be viewed as separate from the aim of realising culturally defined theoretical spaces in psychology. The Barriers report was clear in articulating the interrelated nature of these issues. Concerns over the willingness of the psychology profession to provide space for the development of psychologies applicable and relevant to Māori, alongside real threats of marginalisation, invalidation and co-opting of Māori knowledge underpin the call for specialised training systems for Māori psychologists.

Related to the previous action area regarding indigenous knowledge bases and a Kaupapa Māori scope of practice, none of the psychology training programmes currently accredited by the NZPB have a focus on the development of indigenous psychologists as unique and specialised practitioners. It

has been previously concluded that more attention and resources be prioritised for the development of indigenous health practitioners as specialists in their own right across the spectrum of health disciplines (Baker & Levy, 2013).

A proposal written for Te Rau Matatini in 2014 outlined a Nursing Council accredited practice-based Professional Development Recognition Programme (PDRP) focused specifically on the needs of Māori Registered Nurses (RNs) - Huarahi Whakatū. In 2014 it was considered Huarahi Whakatū. provided a useful model for psychology. A similar professional development programme could be developed and implemented as one of the mechanisms by which to realise a specialised Māori psychology workforce. The goals of such a programme could focus on building a coherent and supported body of knowledge and practice around:

- Enhancing the responsiveness of psychological practice to whānau needs;
- Recognising and rewarding cultural and clinical excellence of Māori psychologists;
- Strengthening best practice standards of psychological practice by Māori psychologists;
- Providing a professional development framework for Māori psychologists; and
- Raising the professional profile of Māori psychologists as specialised practitioners.

Previous studies have identified there are a range of possible training pathways, with some more developed than others (see Levy, 2007). Diverse cultural realities need to be accounted for in any psychology training programmes which seek to support the ongoing development of a unique and distinctive indigenous psychology practice. The process of learning is as important as the content.

Culturally safe learning environments such as wānanga, noho, and hui, and teaching practices which support the development of best practice will encourage access to Māori world views, language and ways of knowing (Hopkirk, 2010; Sheehan & Jansen, 2006). The success of the Māori driven and delivered initiative *He Paiaka* supports the conclusion that significantly more progress can be made when we move outside the confines, barriers and resistance of the existing psychology training structures and into culturally relevant spaces.

Building on the foundations already laid, there is a need to grow a visible collective of specialist indigenous psychologists. This visible collective will be a central mechanism in the creation of legitimate and culturally defined spaces within psychology for Māori, as well as in carving out pathways for others to follow. The creation of training and professional development environments which are dedicated to strengthening, affirming and advancing indigenous knowledge and practice within psychology can assist in realising this specialist workforce.

Action Areas

- 7) Facilitate and support the ongoing development of *He Paiaka Tōtara* and *Tipu* across all regions, with a focus on developing: networks; regional and national work programmes; and better mobilising and utilising the collective capacity of Māori psychologists.
- 8) Explore, develop and implement potential pathways and mechanisms which will support the ongoing development of a unique and distinctive indigenous psychology practice in Aotearoa. This will include, but is not limited to:
 - Enhancing the relevance of psychology for Māori students via undergraduate training programmes which reflect Māori

worldviews, aspirations and needs. Areas to explore include programmes and structures which may have progressed the integration of Māori and Western bodies of knowledge such as Massey University and existing Māori focused degree programmes which provide opportunities to explore, develop and validate practice models derived from Māori conceptual frameworks (e.g. Bachelor of Nursing (Māori);

- Explore options for postgraduate and professional development programmes focused on growing a specialised indigenous workforce. Examples to draw on include Huarahi Whakatū, and the Master of Educational and Developmental Psychology (Massey University);
- Providing a cohesive programme of support and professional development for Māori psychologists, including academic staff, and students across Aotearoa, including the ongoing development of *He Paiaka Tōtara* and *Tipu*;
- Providing specialist support for students in internship years; and
- Developing the practice of effective cultural supervision.

PATHWAY FIVE: Strategic Participation

Key Issues

As has been acknowledged throughout this report, in 2002 impending legislative and regulatory frameworks were considered to hold much potential for Māori in terms of influencing outcomes within psychology. Yet in 2018 it is difficult to see how the cultural competency requirements of the HPCA 2003 are being met by the current level of Māori focused content within psychology training programmes. As was acknowledged in 2002, our limited resources as Māori psychologists need to be wisely invested, with questions over which agenda, indigenous psychology development or non-Māori cultural competency, should receive priority, still being salient today.

Many of the key stakeholder groups are reliant on participation by Māori psychologists to advance issues of relevance to our ongoing development. Because we remain few in number with many demands, it is critical that we take a strategic approach when working with key stakeholder groups. An established structure such as a professional Māori psychology association (see Action Area 1) can assist in facilitating greater cohesiveness and effectiveness via the implementation of a clear plan, process and resources for obtaining effective Māori contribution and perspectives to key areas such as Code of Ethics, and practice handbooks. Indigenous development in psychology will be supported by clear and strategic mentoring, succession and training plans which ensures representation continues to be supportive and effective.

As was identified in 2002 *Active Collective Responsibility* remains a key theme. Responsibility for growing the Māori psychology workforce and ensuring Māori clients receive culturally competent psychological services cannot rest solely with the, although increasing, still small number of Māori psychologists. That DHB workforce analysts have recently identified the low

number of Māori (and Pacific) psychologists as the critical supply issue for the psychology workforce emphasises the importance of all stakeholders actively engaging and contributing. An urgent need remains for professional and regulatory bodies to be more actively demonstrating collective responsibility in the areas for which they are responsible. Such groups cannot rely on their one or two Māori members to facilitate progress in what is acknowledged as one of the most significant issues facing the discipline and profession. With pathways which are leading us into new self-determining directions, key stakeholders, need to question how they can genuinely uphold their obligations of active collective responsibility, and in turn lead and drive the required work.

Action Areas

- 9) A strategic mentoring, succession and training plan for Māori participation in key stakeholder organisations is developed and implemented.

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