

Becoming Bicultural: it's a partnership between the Society and we members

By Raymond Nairn, Publications Facilitator for NSCBI
In consultation with members of NSCBI

One conversation from last year's Conference at Te Papa has stayed with me. Talking with some Society members I had not previously met, the topic moved to the powhiri and I heard that they had felt alienated by the welcome. That shook me and I wanted to know why a ritual, that on the marae creates unity out of diversity, should have had the opposite effect. For some the setting and being caught by surprise had led to their opting out rather than participating. But most said they felt pushed out because they couldn't understand what was being said and couldn't follow what was happening.

So what do we, an Incorporated Society that made a commitment to becoming bicultural when we established the National Standing Committee on Bicultural Issues (NSCBI) in 1991, make of the experiences of those members? Reflecting and talking about that conversation I see there is a continuing need for the Society, and that means we members, staff, and officeholders, to ensure that the stories of our policies and changes are told and re-told.

Our membership has grown greatly since 1993 when Rule 3 was adopted yet there are few times, places, and means where members can enter into and retell our common history. Sadly, that lack is not unique to our Society – we live in a world dominated by stories told by mass media, particularly television, and mass media is not interested in our events and developments. There are exceptions, as exemplified by the furore around the keynote address given by Honourable Tariana Turia at the 2000 Annual Conference (*The Bulletin*, issues 99 & 100), when journalists appropriate our events to serve their own ends.

In fact, our Society offers several venues for telling our stories and helping each other get up to speed; our conferences, *The Bulletin*, *New Zealand Journal of Psychology*, and occasional publications such as *Practice Issues for Clinical and Applied Psychologists in New Zealand* (1997). Of course, there are problems. It requires discipline to skim, let alone read thoroughly, when journals arrive, and, for newer members it may be hard to gain access to back copies even if they knew their contents. There is also the problem that print materials can't answer questions or respond to comments – for those you have to go to members, to the Executive, the National Office and the Standing Committees.

Certainly, each of our Society's publications has included material that could have helped those who felt excluded by the powhiri. For example, Dr Fiona Cram (1996) wrote about conference beginnings, while Professor Mason Durie (1997) and Dr Averil Herbert (1998a; b) have identified important implications of Maori Pakeha history and relations for practitioners of psychology.

A partial bibliography of such resources has been published (Black, 2000).

While there are many other sources of help, encouragement, and critique it is clear that our Society is trying to create and sustain informed discussions among members about what it means to practise and be bicultural. What about us as members? Implicit in the establishment of NSCBI and adoption of Rule 3 was a message to current and future members – you are a necessary part of these developments. Attending last year's AGM it seemed that was accepted by those who endorsed the bicultural thrust of the Society. Many of those who spoke were emphatic that our commitment to become bicultural be a non-negotiable item in our growing relation with the Australian Psychological Society.

Having made, and yet again, affirmed the commitment of the New Zealand Psychological Society (NZPSS) to becoming bicultural, what must we say to those who felt alienated by the powhiri? I think we say you need to take responsibility for being able to participate in and contribute to this journey. At the very least, a minimal first base, that means being able to join in when we (the Society in its collective forms) operate under the new tikanga (protocols).

For what it's worth, I think members would be much more likely to feel part of such occasions if they have:

- Enough familiarity with pronunciation and use of Te Reo Maori to be able to hear what a speaker is saying as words
- Sufficient familiarity with common rituals – powhiri (welcome), mihimihī (greeting), poroporoaki (farewell) – to recognise what is being done, and, when needed, to play their part.

Those are steps that any member can take to raise the quality of their participation in our Society's journey – but those steps must not be confused with the journey itself.

The critical thing about both these tasks is that no-one can do them for you. NZPSS, NSCBI, the President and Directors, friends and other members of the Society can offer suggestions and point to resources or helpful practices but, unless you make the effort, nothing will change and you will still feel isolated or alienated by the changes in our Society. Speaking from my own experience, I would expect you to find that as you put the foundations in place other things will fall into place. For example, you might come to recognise how interpreting our rituals of clinical engagement through the tikanga of powhiri greatly enriches personal and professional practice.

Both of these tasks are much easier than they were even 10 years ago. Spoken Maori is much more accessible; Maori Television Service (MTS) offers a great variety of accents along with prime-time help to speak and hear Te Reo. If you find pictures help when you try to follow a story you can set a video recorder and capture the news on *Te Karere*. There are

courses on audio tape and CD. And there are the print resources that identify corresponding English vowel sounds. It is not necessary to become a fluent Maori speaker, although I think it would be great if more of us had sufficient skill to be competent partners with the tangata whenua. And, as one who cannot carry even a simple, nursery tune reliably, it would be great to have members who are able to lead waiata (songs) when songs are needed.

It is not that these things will make us, individually or collectively, bicultural. It is that without such skills it will be much more difficult for us to pursue the Society's bicultural goals. It is up to each and all of us.

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Report back on the Bicultural Training Day for the Executive ...

By Bridgette Masters, Bicultural Director

The Executive of the New Zealand Psychological Society has a key role to play in assisting and guiding its members in the implementation of Rule 3. Rule 3 states:

In giving effect to the objects for which the Society is established, the Society shall encourage policies and practices that reflect New Zealand's cultural diversity and shall, in particular, have due regard to the provision of, and to the spirit and intent of, the Treaty of Waitangi.

In this, the Executive are guided by the National Standing Committee on Bicultural Issues (NSCBI), and the two Directors of Bicultural Issues (DBIs), who are the NSCBI representatives on the Executive.

Background

Since being first proposed in 1997 by one of the Directors of Bicultural Affairs, each incoming Executive has undertaken Treaty Training as a group (NSCBI, 2003). The rationale for this Training was that it would assist Executive members in understanding their obligations under the Treaty of Waitangi, and in the formulation of specific strategies and actions to put the Treaty (and Rule 3) into practice in their work as Directors of the Society (NSCBI, 1998).

It was envisaged that Treaty Training would encourage the Executive to take collective responsibility for the implementation of Rule 3, and specifically minimise the dependence on the Directors of Bicultural Affairs to raise and attend to all the bicultural issues facing the Society (NSCBI, 2003). As such, every incoming Executive is obligated to participate in the Treaty Training workshop as part of its commitment to the implementation of Rule 3. Executive participate in these training sessions every two years. This policy was established in 1998.

The first Treaty Training day, in 1999, focused on information about the Treaty itself, and then looked at the *Guidelines for the Relationship between NSCBI and Council/Executive/Staff* document (NSCBI, 1998).

The second Training session in 2001 was quite different; there was very little background on the Treaty itself as attendees said at the beginning that they didn't want to go over material they had covered elsewhere. Instead, Directors looked at their own portfolios and came up with action plans for themselves. These proposed plans were shared with the group, and as there was considerable overlap, Directors decided to work together in certain areas.

The Training day held in 2003 had a focus on the then newly released report by Michelle Levy (2002) on the barriers and incentives to Maori participation in psychology. The Executive discussed the implications of the report for the Society and then strategised how they could contribute to the issues raised within their own portfolios. Whereas the intention of the early workshops was focused directly on the Treaty, subsequent training sessions have been directed towards bicultural development. While the rationale and importance of the training session still stands, the policy and training name still remains even though the emphasis is now on bicultural training within a Society context.

The workshop

In February this year, the Executive met for the purpose of planning its responsiveness in terms of implementing Rule 3. All Executive Directors, except for one, attended the Training day. Both the President and the then President-elect (Bob Knight has since resigned) were also in attendance. For the first time since the workshops started all of the National Office staff attended as well. Having National Office staff present was additionally important to ensuring that the notes from the

workshop were not lost (as has happened in the past). The total number of participants at the workshop was eleven. Facilitated by Susan DeSilva and Kate Birch (both experienced Treaty Trainers) the National Office was closed for the day, and the group congregated in the office meeting room.

In recognising the limited timeframe the Executive had to address bicultural issues (a one day workshop), the Bicultural Directors had prepared a briefing paper for the facilitators. The paper outlined the importance of keeping the workshop focused on how each Director can contribute to the implementation of Rule 3 into their portfolio. As each Director's portfolio will be enacted through the two year strategic plan, it was seen as essential to provide the space for Directors to ask questions, seek feedback, and generally come up with their own ideas for the portfolio they will be charged with putting their plans into action over the next two years.

Plans

The first half of the day was spent on exploring Maori identity, in particular an adaptation of Ranginui Walker's (1989) identity continuum that exists, as a way of exploring Maori diversity. Within the second half of the day, there was some discussion about the desires of the Executive in terms of Rule 3. As part of the Executive's goals for the Society in this next period, Directors noted the following as broad ideals that the Society could further develop:

- that bicultural practice is **not** just a Maori issue
- to encourage **all** members to see the benefits of bicultural practice for them and their practice
- to inform members about bicultural matters through training programmes
- to highlight the importance of cultural competency in the psychology profession
- to encourage the free student membership as a mechanism for recruitment to Maori students
- to celebrate the Society's successes in regard to bicultural development and let members know what has been done.

As a first step, each Director noted at least one way that they could implement Rule 3 in their portfolio. These are described below. It was acknowledged that there was a long way to go, but these first steps were a key to getting momentum happening.

President: The President's role in overseeing the affairs of the Society involves attempting to ensure that each activity in which the Society is part of is based on the principles of cultural equity and promotion. Examples of this are noted in meetings with the Australian Psychological Society (APS), submissions to the Ministry of Social Development, and in supporting cultural representatives at PWAG and HWAC meetings.

President-Elect: Bob Knight resigned from this position before planning was undertaken.

Executive Director & National Office staff: It is the responsibility of the Executive Director and the National Office staff to support the Directors in fulfilling their mandate with regard to Rule 3. Also, on a day to day basis, they will ensure that all internal and external communications are carried out with an awareness of the bicultural context.

Social Issues: This portfolio is mainly focused on the Society's contribution to public debate about contemporary social issues and the formulation of relevant social policy (eg determinants of health). In making such contributions, it is important to pay specific attention to how the issue under consideration impacts upon Maori, and for the Society's contribution to be informed by an understanding of the history and provisions of Te Tiriti.

Professional Affairs: For the Director of Professional Affairs, bicultural issues will be included in the programme of professional workshops offered by the Society, and by Institutes and Divisions. In addition, the promotion of evidence-based practice will incorporate bicultural perspectives.

Training and Standards: To be both a practitioner who is growing and developing and a professional with the goal of striving for best practice, it is necessary to ensure that one endorses bicultural practices within the profession and personally day to day. Thus, this portfolio would encourage psychologists to attend courses which develop bicultural skills, support such courses as being part of ongoing proof of competence for the HPCA Legislation, and liaise with other agencies as appropriate to promote the inclusion of bicultural issues in training and other courses.

Scientific Affairs: The Director of Scientific Affairs has identified the following as top priorities to be actioned (in part) through editorial and related activities: First, the promotion of excellence in scientific research and development, in bicultural and other contexts and along all the manifold dimensions through which excellence can be achieved; second, the effective communication of research and development to relevant audiences. In addition, the facilitation of the understanding of and adherence to research ethics by research practitioners and participants is seen as very important, not least in fulfilling the Treaty principle of Protection.

Bicultural Issues: The Bicultural Directors will oversee the NSCBI plan outlined briefly below.

NSCBI and the Bicultural Directors

In 2002-2003, the NSCBI reflected on its purpose and, in its strategic planning, prioritised areas in which Committee members felt it was important to focus during the next couple of years.

The Society has acknowledged the significant workload of the NSCBI and the Committee wants to avoid members feeling overburdened. The Committee has dealt with increasing requests for assistance, advice and suchlike; with all responses being managed by people who are involved with the NSCBI on a

voluntary basis (NSCBI, 2003). A decision was made by the NSCBI not to respond to every request without additional resources, and if they were to respond, it was to be in their order of priority activities. This has meant that responsibility for many responses is with the Executive Director, National Office, and other members of the Executive.

The NSCBI tabled its plans for the two year period to 2005. The Executive acknowledged receipt of that plan and accepted it as relevant to the development of the Society. In 2004, a revised plan was developed by the NSCBI and incorporated into the Bicultural Directors' portfolio plans for the 2004-2006 Executive Strategic Plan (still in formation).

The overall aim of the NSCBI is to "Facilitate and monitor the collective responsibility of the Society and its members for the implementation of Rule 3 to contribute to the improvement of health and wellbeing of Maori" (NSCBI, 2003). This aim will be achieved by the following objectives:

1. To increase and support Maori participation and development in all areas
2. To promote bicultural accountability and responsibility with psychology
3. To support the recognition and development of psychologies relevant and applicable to Aotearoa

In order to action the objectives, the NSCBI have apportioned responsibilities for different activities to different members, with some tasks being convened by the Bicultural Directors, and others requiring collaborative work with other Executive Directors. It is hoped that this approach will help the Executive to take up collective responsibility for the direction of the Society with regards to implementing Rule 3.

Bicultural Audit

Since the evaluation conducted in 1994 (Black, Goodwin & Smith, 1995) little has changed by way of the membership's desire to know how to implement Rule 3 within their work. David and Yoke Leng Thomas point out in their Bicultural Audit report (Thomas & Thomas, 2003) that the Society has made some progress to this end, but there is much work still to be done.

As part of its policy to monitor the implementation of Rule 3, the Society, with the support and guidance of the NSCBI, conducts a regular Bicultural Audit (NSCBI, 1993). The last Bicultural Audit was conducted in 2002 and the next one is planned for 2006. The purpose of the Audit is to examine the extent to which Rule 3 of the Society has been effectively implemented. While the last Audit was directed towards the Executive members, it is hoped that with effective planning the Audit might be able to incorporate a broader range of views (for example, the opinion of its members).

Closing

After being a Bicultural Director for three years now, I think the Executive needs to build in regular reviews at Executive meetings so that any "action plans" formulated at the Training day can be used as a marker for documenting regular progress. The key benefit for the Society would at least be a document trail that can be used as a record of bicultural development. Then, in future, Audits can simply involve 'skimming' through those documents so that resources can focus on collecting information from a range of stakeholders (such as members, associate organisations, agencies as 'hirers' of psychologists, and clients).

The creation of a document trail will make it easier for the auditors to monitor plans, actions and any progress with regard to bicultural development within the Society. Of course, if such documentation was readily available it would mean that the focus of future Audits could shift from an examination of the Executive who provide a 'governance' role, to the wider context that the Society operates within. Is the membership ready for such scrutiny?

Twelve years ago Linda Nikora (1993) noted:

The responsibility for ensuring that the discipline of psychology is culturally just, is not only that of Maori or some other non-dominant group – the responsibility belongs to all involved in psychology. (pvi)

I agree with her statement and would hope that has been an increase in the number of psychologists who feel the same way. Otherwise, I would be concerned that psychologists are perpetuating the problems that we as psychologists are supposed to be "fixing".

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Barriers and Incentives to Maori Participation in the Profession of Psychology

Summary Report

Prepared by Michelle Levy¹, *Maori and Psychology Research Unit, Waikato University for the New Zealand Psychologists' Board*

September 2002

Background

It is well known that Maori are over-represented as a client group of psychologists. However, despite ongoing attempts to recruit and retain more Maori within the discipline of psychology, the numbers of Maori psychologists continues to remain low, raising serious questions about the ability of the profession to effectively meet the needs of its clientele.

The New Zealand Psychologists' Registration Board, in recognizing the Treaty principles of partnership, participation and protection, has identified as significant issues for psychology in New Zealand the under-representation of Maori in the psychology workforce, and the under-representation of Maori amongst registered psychologists. The Board considers that the development of Maori within the psychology workforce (both clinical and non-clinical) is a priority objective.

In April 2002, the Psychologists' Board, commissioned Michelle Levy from the Maori and Psychology Research Unit, University of Waikato, to report on the barriers and incentives for Maori participation in the profession of psychology.

The objectives of this study are to identify the, barriers to and incentives for:

- Improving the recruitment and retention of Maori in the profession of psychology; and
- Maori to gain and maintain registration as a psychologist.

The aim is to provide the New Zealand Psychologists' Board with recommendations which the Board is able to pursue in order to promote and enhance Maori participation in the profession of psychology.

The New Zealand Psychologists' Board is responsible for the protection of the public of New Zealand through the registration of psychologists, with its functions being clearly specified in Section Four of the Psychologists' Act 1981:

- To advise and make recommendations to the Minister in respect of any matter relating to the education and registration of psychologists.
- To advise the council of any university in New Zealand on any matters relating to the education of psychologists.
- To receive applications for registration under the Act, and to authorise registration in proper cases.
- To promote and encourage high standards of professional education and professional conduct among psychologists.
- Generally within the scope of its authority, do whatever may in its opinion be necessary for the effective administration of the Act.

A review of past literature relevant to this topic and key informant interviews with 17 Maori psychologists formed the basis for this issues paper. Key informants were selected to ensure a wide representation of Maori psychologists. The sample included Maori practitioners and academics, both clinical and non-clinical, registered and non-registered, diversity in geographical location, including both the North and South Islands, age, gender and experience.

Barriers

The barriers to Maori participation in psychology are well identified, both in the current and previous studies. What has not been highlighted before is the central importance of the relationships which exist between the barriers and the tensions characterizing those relationships. It is very clear that the barriers are closely interrelated, with each impacting on the other. Attempting to address the barriers in isolation and independently of one another, as has been done in the past; for example, increasing the support provided to Maori students without addressing the relevance of psychology for Maori or failing to understand the tensions between the development of Maori focused psychologies² within western paradigms and systems; will not result in increasing Maori participation in the profession of psychology.

It is somewhat ironic that a critical barrier to Maori participation in psychology is exactly that – lack of a critical mass of Maori participating in psychology. This lack of critical mass impacts on the environments in which Maori study and practice psychology, resulting in isolation, a lack of mentors and role models, lack of Maori relevant content and inability to progress the development of Maori focused psychologies.

The salient barrier to increasing Maori participation in psychology is the environments in which Maori students of psychology and

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² The term 'Maori' focused psychologies is used throughout this report to refer to psychologies which are relevant to and for Maori. It is not intended to be exclusive, nor to limit the possibilities in terms of what such psychologies might include.

Maori psychologists are required to participate. These environments are dominated by paradigms, frameworks and models perceived to be of little relevance to the realities of Maori. The tokenistic inclusion of issues relevant to Maori serves to marginalize Maori paradigms, further minimizing the relevance of psychology for Maori.

Incentives

The major incentive for Maori participation in psychology is the creation of environments in which Maori wish to participate. Such environments are characterized by the presence of other Maori students, psychologists and staff; competency to work with Maori being viewed as a core component or 'best practice' within psychological training paradigms; meaningful participation and active valuing of the contributions made by Maori students and psychologists; absence of the marginalisation of Maori into 'cultural areas'; the provision of opportunities to contribute to the development of Maori focused psychologies; and the provision of effective support for Maori students and psychologists.

Meaningful participation can be described as participation which provides actual and real opportunities to influence outcomes, directions, and priorities in a given context. For example, meaningful participation may include (but is not limited to) involvement at the commencement of projects/issues, involvement in determining priorities, the provision of the necessary resources (financial, time) to participate effectively, having the necessary power with processes to influence outcomes, and avoiding the isolation and marginalisation of issues relevant to Maori. There are a number of examples of initiatives and processes which have been and continue to be successful in facilitating meaningful participation by Maori, for example joint venture arrangements between psychology departments and Maori provider organizations. Activity in this area appears to be relatively untapped, meaning there is wide scope for further development.

A further key theme to emerge in relation to addressing barriers to Maori participation in psychology focused on what can be categorized as indigenous development. The development of Maori focused psychologies and the importance of publication were considered crucial for attracting more Maori to the profession of psychology. These issues have been identified and discussed previously, although the issue of publication appears to have been accorded more importance than in the past. Again, the salient factor appears to be the interrelationship between the barriers. Facilitating the development of Maori focused psychologies requires a critical mass of Maori involved in psychology. This points to the need for the development of parallel strategies, which facilitate both the increase of this 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. Publication is a tool

to assist in the development of Maori focused psychologies. It is recognized that this tool is more readily available and relevant to some than others, for example those within academia. It is important to acknowledge that this should not be used as a tool to exclude or limit the potential for others, for whom publication would not be the most appropriate or effective medium, to also contribute to the development of Maori focused psychologies. Initiatives aimed at maximizing opportunities for these contributions should also be explored.

A component of creating environments supportive of Maori participation was to address the active resistance of psychology to the inclusion of Maori focused psychologies. A number of points were in relation to how this could be achieved, for example increased participation by Maori, and the development and publication of Maori focused psychologies. The obvious problem is the circular nature which characterizes the relationships between the issues. It can be suggested that a core component in addressing this circular nature is to more specifically identify the nature of the resistance and how this acts to exclude Maori participation. Addressing the resistance of psychology to the inclusion of Maori focused psychologies could also be addressed by Maori moving outside the confines of the present discipline.

Having identified the types of environments that will encourage Maori participation, the next question is how can such environments be created? The primary answer is through the concept of active collective responsibility. That is, all organizations³ who have an interest in increasing the participation of Maori in psychology take responsibility for addressing and advancing the issues relevant to their own specific contexts. It is clear that without active commitment from the discipline and relevant sectors to creating environments within which Maori wish to participate, Maori participation in the profession of psychology will not significantly increase. It is anticipated that the question of 'but what do we specifically need to do?' will emerge. This report and numerous others have identified specific initiatives and actions that organizations can take to increase Maori participation in psychology. The information and ideas about what can be done are there to build on. Collective responsibility means that the onus rests with the relevant organizations to consider the issues, think about potential initiatives within their contexts and work to implement those initiatives.

Of central importance is an urgent need for active leadership to facilitate increased participation by Maori. Given that key stakeholders in psychology have not been overly proactive in applying the concept of collective responsibility, it appears critical that one organisation take a leadership role to facilitate the implementation of this concept. This involves providing a structure or forum within which the issues are placed on the agendas of organizations, sharing information about the various

³ The term 'organisation' refers to, but is not limited to, tertiary institutions, employing agencies and providers, professional psychology organizations, and government policy agencies.

initiatives occurring and maintaining pressure on relevant organizations to work proactively to address the issues relevant to their specific contexts. Within the current context, the New Zealand Psychologists' Board is considered to be the most appropriate agency to undertake this role, given its likely position as the authority for psychologists under the new Health Practitioners Competency Assurance (HPCA) legislation. Undertaking a leadership role does not mean that responsibility for addressing the issues is transferred from the various stakeholders to the Board, nor that they are responsible for implementing and resourcing the necessary initiatives and strategies. In addition, the Board occupying a leadership role does not preclude specific indigenous developments, for example a psychological organisation for Maori or parallel processes for training.

Some suggestions to guide this planning include the dissemination of this report to all relevant stakeholders including the New Zealand Psychological Society, New Zealand College of Clinical Psychologists', Psychologists' Workforce Working Party, Health Workforce Advisory Committee, Te Rau Matatini, the National Maori Mental Health Workforce Development Organisation, heads of psychology departments, relevant major employing organizations and government policy making agencies. That dissemination should also include a request for responses to the issues raised in the report. The report can also be used as a catalyst to convene a forum/s aimed at discussing issues such as the development of an organisation for Maori psychologists, multi-faceted career development award programmes for Maori psychology students and research awards for Maori psychologists. Such discussions will include both Maori and non-Maori stakeholders. A critical part of such discussions will be to ensure some form of active progress is agreed to and made.

One area which appears useful in relation to the development of environments in which Maori wish to participate is the implementation of the new legislation which will govern the practice of psychologists (ie. the HPCA). The Board has taken on the role of informing psychologists about the HPCA and are seeking their input on a consultation framework to assist in the development of operational policy to administer the legislation. Given this is a significant opportunity to influence practice across the discipline as a whole, and so improve the outcomes Maori receive from psychology, it is vital that effective and meaningful participation by Maori psychologists is facilitated. The development of processes for the accreditation of post-graduate professional programmes is likely to assume more significance with the passing of the HPCA. The accreditation process also presents a significant opportunity to influence outcomes for Maori in psychology. Meaningful participation by Maori is required in both these issues. Anything less can essentially be perceived as a tokenistic inclusion, further perpetuating an underlying barrier to Maori participation in psychology.

The New Zealand Psychologists' Board has indicated that this research will assist them to provide evidence based approaches to the Health Workforce Advisory Committee (HWAC) and the Ministry of Health Maori Health Section, responsible for assessing priorities for Maori health workforce scholarships. However, it is not enough that this research simply contribute 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 Maori within the psychology profession. Essentially the commitment of the discipline and those with a stake in the discipline is under question.

Recommendations

The recommendations have been divided into three sections, these being Overall Recommendations; Short Term Recommendations (those which can be acted upon immediately); and Long Term Recommendations (those which will be ongoing and require more detailed consideration).

Overall Recommendations

1. That the New Zealand Psychologists' Board take a leadership role in addressing the barriers to Maori participation in the profession of psychology. Key stakeholders the Board will need to work with includes, but is not limited to:

- (i) New Zealand Psychological Society
- (ii) New Zealand College of Clinical Psychologists'
- (iii) Psychologists' Workforce Working Party
- (iv) Health Workforce Advisory Committee
- (v) Te Rau Matatini
- (vi) Heads of University Psychology Departments
- (vii) Ministries of Health, Corrections, Courts, Social Development, Education, and Maori Development

The aim of this leadership is to clearly demonstrate the critical importance of actively working to create environments in psychology which Maori wish to participate in; and to provide a mechanism by which ongoing attention is focused on addressing the barriers to Maori participation in psychology.

2. That the New Zealand Psychologists' Board report annually to key stakeholders across the discipline, including the Minister's of Health, Corrections, Courts, Education, Social Development and Maori Affairs, on:

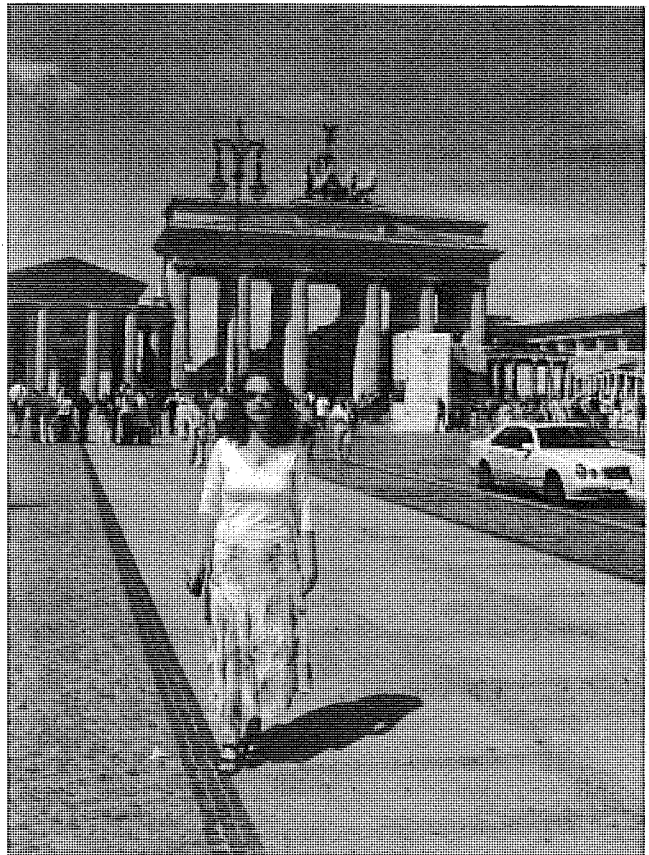
- (i) progress made in relation to increasing the responsiveness of psychology to Maori; and
- (ii) goals to be focused on for the subsequent year.

Short Term Recommendations

3. That the New Zealand Psychologists' Board disseminate this report to all key stakeholders, including but not limited to those listed under Recommendation 1.
4. That the New Zealand Psychologists' Board request from all key stakeholders their responses to the issues raised in this report.
5. That the New Zealand Psychologists' Board recognize the significant opportunity presented by the Health Professionals Competency Assurance Act (HPCA) to improve outcomes for Maori receiving psychological services.
6. That the New Zealand Psychologists' Board include as a priority objective in its implementation of the HPCA meaningful participation by Maori psychologists and other Maori stakeholders in the development of the HPCA scopes of practice for psychologists.
7. That the New Zealand Psychologists' Board highlight to the New Zealand Psychological Society the importance of meaningful Maori participation in the Accreditation of Post-graduate Programmes Committee.

Long Term Recommendations

8. That the New Zealand Psychologists' Board convene a working group of key stakeholders. The purpose of the working group will be to determine annual work plans and priorities for increasing Maori participation in the profession of psychology. This should include, but is not limited to:
 - (i) initiating discussions with relevant stakeholders on the development of multi-faceted career development award programmes for Maori psychology students and psychologists;
 - (ii) initiating discussions with relevant stakeholders on ways in which Maori focused psychologies can be further developed;
 - (iii) initiate discussions with relevant key stakeholders on ways in which the collective strength of Maori psychologists can be maximized;
 - (iv) initiating discussions with relevant key stakeholders on ways in which meaningful Maori participation in the training of Maori psychologists can be enhanced; and
 - (v) initiating discussions with relevant key stakeholders on strategies for addressing the conflicting expectations and competing demands on Maori psychology students and psychologists.



I was born in Duesseldorf, Germany. Later, my family moved to West Berlin. I come from a family of six children, three older ones, one a twin sister and one a two-year younger sister. We were a political family and from age 15 I accompanied my older sister to political demonstrations around the country. I especially loved the feeling of solidarity and the singing; I tried reading books by Marx and Engels and thought that Mao's permanent cultural revolution was the best idea ever. At high school I founded a left wing "working group". Later, environmental issues became a focus of my political attention. By 1982 I felt disillusioned by the political development in Germany and also had a three year old son who was suffering from a smog related respiratory disease. I decided to leave Germany and try my luck on a Pacific island. That's how I got to NZ. It took a while to settle down. I lived in Northland for 12 years, had a daughter and worked as a school secretary and volunteer on many committees. I studied extramurally International Marketing, thinking I might want to work in the tourism industry. This has never materialised and after my move to Wellington I have been happily working at the Society. The highlight of the year is the Conference when I get to meet many of you who I have known by phone or email.

– Heike Albrecht
Professional Development & Conference Manager