SYSTEMIC RACISM AND OPPRESSION IN PSYCHOLOGY:

VOICES FROM PSYCHOLOGISTS, ACADEMIC STAFF, AND STUDENTS

Title: Systemic Racism and Oppression in Psychology: Voices from Psychologists, Academic Staff, and Students.

The Core Research Team

The present research constitutes part of a larger WERO project (Systemic Racism in Health Education, Training, and Practice) that focuses on the three dimensions of racism in psychology in Aotearoa: its costs, systems and the potential responses that exist. Website: https://wero.ac.nz/

Core research team of the project are:

Waikaremoana Waitoki: Dr Waitoki (Ngāti Hako, Ngāti Mahanga) is an Associate Professor in Faculty of Māori and Indigenous Studies at the University of Waikato. She is currently the Kaihautū for New Zealand Psychological Society and the Science Lead for WERO. She helped to launch He Paiaka Tōtara (Māori psychologists rōpū) and has been working on the kaupapa of decolonising psychology for more than a decade.

Kyle Tan: Dr Tan (Malaysian Chinese) arrived in Aotearoa in 2016. He has a background in community psychology and population health. He is a Research Fellow for WERO and is passionate about diversifying psychology and creating platforms for minoritised groups such as Asian and queer people to thrive in the discipline.

Logan Hamley: Dr Hamley (Ngāti Rangi, Whanganui) is a Senior Researcher for Whakauae Research. He is interested in expanding Kaupapa Māori psychology in research, theory, and practice to enable wellbeing for Māori.

Ottilie Stolte: Dr Stolte (Dutch and Pākehā) is a Senior Lecturer in community psychology at the University of Waikato. Her research seeks to understand contemporary psychological issues within the broader social, cultural and political contexts of people's everyday lives.

Joanna Chan (New Zealand-born Hong Kong Chinese) is a clinical psychology trainee at the University of Waikato. Her PhD thesis (University of Otago) explores tauira Māori experiences within clinical psychology training, and has previously worked in Kaupapa Māori mental health.

Damian Scarf: Dr Scarf (Pākehā) is an Associate Professor in Department of Psychology, University of Otago. He performs allyship by creating opportunities to supporting students from Indigenous and minoritised backgrounds. He has worked in research projects that challenge racism and supporting equity policies in institutions.

The wider WERO project on interrogating systemic racism within psychology is also supported by our tauira and research assistants:

Susana Jones (PhD student)

Te Aorere-White (Research assistant)

Sophia Wairoa-Harrison (Summer scholar)

Svanté Johansson (Summer scholar)

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Introduction

Introduction

Kia hora te marino,
Kia whakapapa pounamu te moana,
Kia tere te kārohirohi i mua i tōu huarahi

May calm be widespread,
May your path be as smooth as pounamu,
May sunlight dance across your pathway

This tongi was expressed by Rangawhenua as a blessing for Kīngi Tāwhiao, who travelled to England in 1884 to seek an audience with Queen Victoria for the recognition of Māori mana motuhake (sovereignty) and the return of 1.2 million acres of land confiscated by the colonial government.

Kia hora te marino refers to our commitment to walk the path to end racial oppression in psychology.

Kia whakapapa pounamu te moana reflects the desire for a smooth path as Kīngi Tāwhiao travelled to the seat of settler-colonialism and empire building. This project to end racism in psychology is a journey to unseat colonialism and its impact on Indigenous and racialised peoples. The sea is not smooth. However, the calm, depth of pounamu is shaped by atua who fused contrasting minerals under high heat and pressure deep under the earth's crust, to emerge as a strong and glistening taonga.

Kia tere te kārohirohi i mua i tōu huarahi – may the sunlight dance across your pathway offers a response to racism, a glimmer of hope to guide and show the way.

WERO Working to End Racism and Oppression

WERO is a MBIE-funded research programme that examines the current state and three dimensions of racial oppression in Aotearoa New Zealand - its costs, systems and the potential responses that exist. WERO has 17 projects organised around four research aims that address societal domains – employment, housing, institutional practices and community relations. The Kia Whakapapa Pounamu Survey sits within the *Systemic Racism in Health, Education, Training and Practice* project research that explores the trickle-down effects of systems of racism within Crown agencies responsible for regulation, training and employment of health professionals, and the impact of that racism on end-users. The survey was launched in 2023 with twofold objectives: 1) to assess the extent to which current psychology training programmes have progressed in meeting Te Tiriti o Waitangi aspirations in both training cohorts and course content; and 2) to examine the barriers and facilitators for Māori and other minoritised groups to participate effectively in psychology training and the workforce of practicing psychologists[1]

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[1]Psychologists are registered under the Health Practitioners Competence Assurance Act 2003, with the Psychologists Board as a practitioner of the profession of psychology. Intern psychologists are provisionally registered and practice under continuous supervision.

The design of Kia Whakapapa Pounamu Survey was informed by more than four-decades of studies that have called for an increased number of Māori and greater Māori representation within the psychology workforce (Older, 1978) and attention to address monocultural (Eurocentric) psychology training (Abbott & Durie, 1987; Nathan, 1999). Limited progress on the part of the Crown and its agencies in upholding their responsibilities to Te Tiriti o Waitangi within the areas of regulation, training, and employment of psychologists prompted the lodging of a Waitangi Tribunal claim in 2018 (Levy, 2018). While Māori scholars and allies have gathered evidence on the indicators of Te Tiriti breaches in psychology over the years, data from the current survey help fill a specific gap and are needed to construct a collective case demonstrating the manifestation of racism across all levels within this discipline. Questions asked within the survey address a range of topics including training in Kaupapa Māori psychology and cultural competency; interview selection process; experiences in research and placement/internship; cultural labour; registration for overseas-trained psychologists; ongoing training on tikanga Māori and Hauora Māori models; and microaggression and racism. The survey questions were adopted and adapted from existing surveys (e.g., Te Whakahaumaru Taiao) and created by the research team in consultation with other researchers in psychology. More detailed information about the research methodology can be read in the Appendix.

Findings from this report are drawn from the survey responses of psychologists, academic staff contributing to psychology training programmes[2], and students in psychology training. This report is part of the larger WERO project, and it expands on our earlier work on the reporting of minoritised groups in psychological research (Tan et al., 2023), desktop analyses of Māori-focused content in undergraduate (Wairoa-Harrison et al., 2024) and postgraduate training (Waitoki et al., 2023a) psychology courses, as well as a survey that examined programme directors' responses on the cultural responsiveness of psychology training for Māori (Waitoki et al., 2023b).

Part 1 focuses primarily on responses based on close-ended survey questions, including supplementary information from participants who provided responses to the "Other (please specify)" option. Part 2 focuses more closely on participants' responses to open-ended questions and thus contains a greater level of qualitative analysis. These different parts enable us to construct narratives derived from participants' voices, which offer more nuanced perspectives to complement the closed-ended questions we posed. This report focuses on presenting the findings of the survey. We anticipate creating additional outputs in the near future that will further outline and unpack the operation of racism.

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[2] A training programme does not refer to undergraduate courses or postgraduate courses that exclude preparatory training to register as a psychologist. A "training programme" includes workshop, seminar or other forums that are part of, or a directive of the Postgraduate Diploma in Practice, Applied Masters, or Doctorate in Psychology programme. In 2023, the New Zealand Psychologists Board was monitoring twenty courses of study at seven universities. The Board also accredited the Department of Corrections and New Zealand Defence Force to provide supervision-to-registration schemes.

Executive Summary

On the international stage, Aotearoa New Zealand prides itself on its bicultural foundation, established through the signing of He Whakaputanga:

Declaration of Independence in 1835 and Te Tiriti o Waitangi in 1840. Renowned Māori scholars such as Irihapeti Ramsden (who authored culturally safety guidelines), Sir Mason Durie (who developed Te Whare Tapa Whā), and Professor Linda Tuhiwai Smith (who wrote 'Decolonising Methodologies') have produced Indigenous works recognised globally. Despite this, the integration of Indigenous knowledge into psychology, crucial for enhancing mental healthcare and psychological services, remains limited. This was the message of Max Abbott and Mason Durie's the 'A Whiter Shade of Pale' paper, published almost 40 years ago. It is clear, however, that this messaged was not heeded.

The 2018 Waitangi Tribunal claim by Dr. Michelle Levy reminds us of the ongoing need to move psychology away from its association as a 'settler colonial tool.' In it, she documented multiple Te Tiriti breaches within the employment, training, regulation of the discipline. Echoing this, we present findings from a survey of three key groups 1) psychologists; 2) academic staff contributing to professional psychology programmes, and 3) psychology students. Our aim was to identify barriers to effectively embed Māori, Indigenous, and non-westernised content within psychology, and to hear about the experiences of racism within the discipline from Māori and minoritised groups.

Through quantitative findings supplemented by open-text comments, all three groups highlighted the manifestation of Eurocentrism in the delivery, training, and practices of psychology. Monocultural psychology was highlighted as key concern, with Māori, Pacific, and Asian psychologists and students within the discipline rarely feeling that their cultural worldviews were represented. Interrogating the structure of psychology has become challenging, as it assumes a superior status through positivist perspectives such as 'generalisability' and 'replicability', while failing to conceptualise western science as a culturally situated human construct. Even when non-westernised content was included, our participants have described it as tokenistic 'add-ons', 'afterthoughts', or 'condiments', as the monocultural foundation of psychology remains unchallenged. While some professional programmes have made progress in integrating Māori and non-westernised content, many still struggle with increasing the capacity of Māori, Pacific, and Asian representation amongst staff and students, as well as enhancing cultural safety within the curriculum. Indeed, Māori, Pacific, and Asian staff and students often bear the burden of providing cultural expertise, while also experiencing interpersonal and systemic racism within both the programme and workplaces.

Psychology must reassess its training approach, as the current monocultural paradigm not only causes harm, but also fails to equip psychologists with the knowledge needed to provide culturally appropriate care for Māori, Pacific, Asian, and other minoritised groups. Findings from this report contribute to the growing evidence of the urgent need to address barriers preventing Māori, Pacific, Asian, and other minoritised groups from participating effectively in professional psychology programmes. This report calls for action for everyone in psychology to embrace the changes needed to improve the cultural safety of the discipline and hold ourselves accountable for supporting the development of Te Tiriti-aligned psychology.

Key Findings

Participants

**The survey was open for recruitment from 25th March to 30th June 2023.
A total of 293 participants contributed to the survey.**

The sample included psychologists (59%, including 5% who also taught in the psychology training programme), academic staff (4%), and students in psychology training (37%). Half (54%) of the students were completing their placement or internship. Overall, more than half (56%) had a training background in clinical psychology. Participants also included child and family psychology (11%), health psychology (7%), and educational psychology (5%).

THE AGE RANGE OF PARTICIPANTS RANGED FROM:

20 TO 84 YEARS OLD

Students in psychology training were more likely to be younger, with more than half (57%) aged between 20 and 29 years old. Two-thirds of psychologists identified as Pākehā/European.

Most participants were born in Aotearoa

Slightly over one-fourth of psychologists (26%) were born overseas. Ninety percent (90%) of psychologists completed their psychology training in Aotearoa.

More than two-fifths of psychologists (43%) worked as private practitioners, and more than one-third worked in health settings (35%). Close to two-thirds of psychologists (65.1%) lived in major cities. (e.g., Auckland and Christchurch).

COMPARED TO THE STATISTICS FOR THE OVERALL PSYCHOLOGIST WORKFORCE AND ENROLMENT IN PSYCHOLOGY TRAINING, OUR SAMPLE HAS HIGHER PROPORTIONS OF:

23% Māori Psychologists

36% ACADEMIC STAFF

28% STUDENTS

FOUR-FIFTHS IDENTIFIED AS WOMEN AMONG PSYCHOLOGISTS (80%), **ACADEMIC STAFF (82%), AND STUDENTS (81%).**

About one-in-twenty (5%) of the student respondents in psychology training identified as transgender or non-binary. **More than one-eighth of psychologists (15%) and academic staff (15%) identified with a rainbow identity,** while one-fifth of students identified as rainbow.

Part I

Academic staff (n = 28)

- Over half were required to demonstrate knowledge of Te Tiriti o Waitangi (The Treaty) (54%) or Māori health models (54%) prior to their appointment as academic staff.

- Staff had limited opportunities to develop Māori knowledge. Less than one-third of staff were offered professional development opportunities (29%) or workshops delivered by external Māori organisations (29%), and even fewer had access to workshops facilitated by Māori staff within their department (25%).

- On average, staff rated psychology training as containing only 23% of Kaupapa Māori and Indigenous Psychologies. This rating is lower than the average scores (30%) reported by the Directors of Psychology Training Programmes.

- Three-fifths of academic staff (61%) reported that monocultural psychology was "somewhat of" or a "huge" concern.

- The majority of academic staff (88%) endorsed targeted recruitment schemes in psychology training to increase representation from underserved groups.

Entrance to psychology training in Aotearoa (n = 276; psychologists and students)

- One-fifth (21%) of participants were required to demonstrate knowledge in Māori culture, language, and customs before applying to the training programme.

- Ethnicity was discussed during the interview for two-fifths (40%) of Māori, Pacific, and Asian participants.

- Two-fifths (40%) of participants had a Māori panel member in the interview process.

- Three-fifths (61%) of participants were offered the opportunity to bring whānau or other support people to the interview.

Psychology training (n = 276; psychologists and students)

- Almost all psychologists and students (98%) stated that their training programme had covered "none" or only "lightly covered" the reo Māori version of the Code of Ethics.

- On average, participants reported that 19% of psychology training incorporated instruction in Kaupapa Māori and Indigenous psychologies.

- The most common delivery mode for Kaupapa Māori content was through guest lectures (68%), followed by workshops (41%) and noho marae (35%).

- The coverage of Kaupapa Māori psychology included Te Tiriti (63%), the Treaty (53%), the impact of colonisation (52%), hauora (48%), and wairua (40%).

- The most common Te Tiriti or Treaty training covered the three Treaty principles (3Ps: partnership, protection, and participation) (90%).

- The most common Hauora Māori model taught within psychology training was Te Whare Tapa Whā (85%), followed by the Meihana model (50%) and Te Wheke (25%). However, less than one-third (33%) felt "confident" or "very confident" in applying Hauora Māori models in psychological practice.

- Close to two-thirds (65%) rated psychology training as "poor" in addressing issues for Māori.

- On average, participants reported that 41% of psychology training incorporated instruction in cultural competency.

- More than two-fifths (44%) rated psychology training as "poor" in preparing them to work as culturally competent psychologists.

- Three-quarters (75.0%) expressed having "somewhat" or "huge" concern about monocultural psychology.

- Two-thirds (67%) agreed that traumatic training experiences were normalised in psychology.

- Two-fifths (41%) had sought professional help (e.g., psychologists) due to their experiences in psychology training.

- Close to nine-tenths (87%) of Māori, Pacific, and Asian participants said that their worldviews were "never" or only "sometimes" reflected in psychology training.

- About two-fifths (39%) had considered discontinuing their psychology training.

Overseas-trained psychologists (n = 14)

- Over two-fifths (43%) found it "difficult" or "very difficult'" to register as a psychologist with the New Zealand Psychologists Board.

- Less than one-fourth (23%) were required to have specific training in Māori culture before registering as a psychologist in Aotearoa.

Workplace experiences (n = 217; psychologists and students in placement or internship)

- Over half (52%) attended training on Māori culture offered at their workplaces.

- Over one-third (36%) attended training on cultural competency provided at their workplaces.

- More than half of Māori, Pacific, and Asian participants have been asked to represent the perspective of their ethnic community (52%) or expected to spend time educating colleagues about the experiences of their ethnic cultural background (58%) at workplaces.

Racism and bullying in psychology training (n = 107)

- More than two-fifths (46%) had witnessed racism in their programmes within the last 12 months.

- Over one-third (37%) of Māori, Pacific and Asian participants had experienced racism in the last 12 months.

- Over one-tenth of students were victims of social bullying (14%) or verbal bullying (13%) in the last 12 months.

Racism and bullying at workplaces (n = 217; psychologists and students in placement or internship)

- More than half (56%) had witnessed racism in the last 12 months.

- Slightly less than half (47%) of Māori, Pacific and Asian participants reported experiencing racism in the last 12 months.

- Slightly over one-fifth had experienced verbal (22%) or social (20%) forms of bullying in the last 12 months.

- Almost one in twenty (4%) had experienced sexual harassment in the last 12 months.

- Less than one-quarter (23%) of those who had witnessed racism have ever filed a complaint. Over two fifths (44%) were "dissatisfied" or "very dissatisfied" with the process of reporting or making a complaint. More than half (56%) were 'dissatisfied' or 'very dissatisfied' with the outcome.

Racism and bullying at workplaces (n = 28; academic staff)

- Three-fifths (61%) had witnessed racism at workplaces in the last 12 months.

- Two-thirds (67%) of Māori, Pacific and Asian participants reported experiencing racism in the last 12 months.

- More than three-tenths (>30%) of academic staff were victims of verbal bullying (36.4%) and social bullying (32%) in the last 12 months.

- 15% had experienced sexual harassment in the last 12 months.

- Only one in ten of the academic staff (11%) who had ever witnessed racism had made a complaint about it. All of these staff who had made a complaint (100%) were very dissatisfied with the process, as well as the outcome, of making the complaint.

Demographic differences

This section summarises some of the significant key group differences that we observed based on ethnicity, gender, rainbow identity, and years of completing training. Further details on the distinct profiles can be found in the relevant sections of the report.

Māori

Psychologists and students in training

Māori psychologists and students in training were more likely to express confidence in introducing themselves with pepeha (94%) and performing karakia or waiata (74%). Māori were more likely to report that they were "confident" or "very confident" in applying Hauora Māori models in psychological practice after being taught about these models during psychology training (65%). Māori were less likely to report instruction on Kaupapa Māori and Indigenous psychologies, as well as cultural competency in psychology training. Māori were more likely (63%) to rate the programme's preparation to be a culturally competent psychologist as "poor". Māori were more likely to indicate that their worldviews were only "sometimes" represented (80%) and to have experienced cultural labour during psychology training (78%). Māori were more likely to have faced difficulty finding a culturally safe research supervisor (44%), been told to find a supervisor from another school or faculty (19%) and discouraged from researching on a topic relevant to their identity (18%).

Psychologists and interns

Māori psychologists and interns were more likely to further their knowledge of te reo Māori (78%) and to learn tohunga practices and rongoā (41%) as part of their ongoing training. More than two-thirds had people assumed that they would do a waiata, karakia, or mihi within the last 12 months (70%), and this was more common among those socially assigned as Māori (83%). More than half encountered colleagues with low levels of Māori cultural competency (56%) or had limited access to cultural support (54%) "most" or "all" of the time. Those socially assigned as Māori were more likely to state that they were the sole advocate for Māori issues at their workplaces (61%) or that they had dual responsibilities to the employer and Māori communities (55%) "most" or "all" of the time.

Māori were more likely (81%) to witness racism in the past year. Māori who were socially assigned as Māori were more likely (71%) to report experiencing racism in the last 12 months. Māori scored significantly higher on the microaggression scale, due to racism (76%), as well

as the way of dressing or appearance (35%). More than two-thirds felt that mātauranga Māori is not viewed as "real" science, and half (49%) had been told that Māori get unfair benefits. Those who were socially assigned as Pākehā were more likely to have been told that they are not a "real, or full Māori" in the last 12 months (32%). Everyone who attended a Māori medium school (e.g., kura and wharekura) had been told that Māori get unfair benefits (100%).

Staff

Māori staff were more likely to report racism-related microaggression (75%). Three-fourths (75%) of Māori 'got the vibe' that mātauranga Māori is not viewed as "real" science and 57% had been told that Māori get unfair benefits.

Tauira/Students

Tauira Māori were more likely to witness racism in the last 12 months (69%). They were more likely to experience microaggressions due to racism (78%). Four-fifths (80%) of them 'got the vibe' that mātauranga Māori is not viewed as "real" science. Additionally, 59% had been told that they need to learn westernised psychology to be a psychologist and/or staff member in psychology.

Pacific peoples[3]

Psychologists and students in training

Pacific psychologists and students in training were more likely to have concerns about troubling their support people when participating in an interview (44%). Pacific participants were less likely (38%) to express confidence in introducing themselves with pepeha.

Psychologists and interns

All Pacific psychologists and interns (100%) who experienced microaggressions attributed this to racism.

Tauira/Students

All Pacific students (100%) who experienced microaggression attributed this to racism.

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[3] The term "Pacific" refers to a dynamic and diverse group of people living in Aotearoa who migrated from Polynesia, Melanesia and Micronesia or who identify with the Pacific islands because of ancestry or heritage. Pacific participants who responded to the Kia Whakapapa Pounamu Survey come from different ethnic groups such as Samoan, Tongan, Cook Island Māori, Niuean, and Fijian.

Asian peoples[4]

Psychologists and students in training

Asian psychologists and students in training were more likely to report a higher percentage of instruction on Kaupapa Māori and Indigenous psychologies in psychology training. They were also less likely to report experiencing cultural labour during psychology training (26%).

Psychologists and interns

Asian psychologists and interns were more likely to have experienced sexual harassment in the last 12 months (19%). Asians were more likely to experience microaggressions due to racism (64%) or related to their way of dressing or appearance (43%), or accent or language spoken (36%).

Tauira/Students

Asian students were more likely to report that their experiences of microaggression were related to their way of dressing or appearance (60%) or their accent or spoken language (30%).

Male

Psychologists and students in training

Male psychologists and students in training were less likely to agree that traumatic training experiences were normalised (49%).

Psychologists and interns

Male psychologists and interns were also less likely to experience microaggressions due to misogyny (18%).

Female

Psychologists and students in training

Females were more likely to further their knowledge of te reo Māori (68%).

Psychologists and interns

Female psychologists and interns were more likely to experience microaggressions due to misogyny (59%).

Rainbow[5]

Psychologists and students in training

Rainbow psychologists and students in training were more likely to indicate that they were not aware of anyone bringing a support person for an interview (39%). However, they were more likely to report confidence in te reo pronunciation (86%). All rainbow participants (100%) indicated that their psychology training did not cover any Indigenous gender and sexuality content. Rainbow participants were more likely to report that a lower percentage of their psychology training curriculum had instruction on cultural competency. Rainbow participants (63%) were more likely to report that the experience of psychology training had caused them to seek professional help (e.g., psychologists, tohunga, a GP) and to have ever considered ending psychology training (54%). Rainbow participants were more likely to have faced difficulty finding a culturally safe research supervisor (33%), made a compromise by working on another research topic (25%), and been discouraged from researching on a topic relevant to their identity (19%).

Psychologists and interns

One-third had been expected to educate colleagues about rainbow experiences (34%) or asked to represent the perspective of all rainbow people (33%) in the last 12 months. Rainbow participants (43%) were more likely to report they have experienced microaggression due to homophobia and/or transphobia.

Tauira/Students

Rainbow students were more likely to experience microaggression due to misogyny (62%) or homophobia and/or transphobia (57%).

Transgender and non-binary

Psychologists and students in training

All trans and non-binary psychologists and students in training (100%) were worried about panel members seeing them as "weak" for bringing support to the interview. Trans and non-binary participants (86%) were more likely to report that the experience of psychology

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[4] The term Asian is used in Aotearoa to refer collectively to people genealogical links to East Asia, South Asia and Southeast Asia. This group is incredibly diverse in terms of nationality, length of residence, religion, culture and language. Asian participants who responded to the Kia Whakapapa Pounamu Survey come from different ethnic groups such as Chinese, Indian, Japanese, Korean, and Filipino. The term Middle Eastern is used in Aotearoa to refer collectively to people with genealogical links to West Asia and some surrounding regions outside Asia.

[5] The term "rainbow" describes people who either do not identify as heterosexual, have a gender identity that does not match the sex they were assigned at birth, and/or have a variation of sex characteristics. Other related umbrella terms include LGBTQIA+, Māori takatāpui, and Pacific MVPFAFF+.

training has caused them to seek professional help (e.g., psychologists, tohunga, a GP). This group was more likely to have faced difficulty finding a culturally safe research supervisor (71%) and been told to find a supervisor from another school or faculty (43%).

Psychologists and interns

All of the trans and non-binary psychologists and interns had been pressured to educate colleagues about their experiences in the past year. Trans and non-binary participants were more likely to experience microaggression due to misogyny (100%) or due to homophobia and/or transphobia (67%).

Tauira/Students

Trans and non-binary students were more likely to experience microaggression due to homophobia and/or transphobia (80%).

Entered psychology training prior to 2000

Psychologists

Psychologists who entered the training prior to 2000 were less likely to have received Kaupapa Māori and Indigenous psychologies training through workshops (19%). This group was less likely to agree that traumatic training experiences were normalised (45%).

Entered psychology training between 2000 and 2009

Psychologists

Psychologists who entered psychology training between the years of 2000 and 2009 were less likely to express confidence in introducing themselves with pepeha (53%). Participants were more likely to have received Kaupapa Māori and Indigenous psychologies training through case conferences (29%) or benefited from input of kaumātua (19%).

Entered psychology training between 2010 and 2019

Psychologists and students in training

Psychologists and students in training who entered the psychology training between the years of 2010 and 2019 were more likely to express confidence in introducing themselves with pepeha (80%). Participants were more likely to receive Kaupapa Māori and Indigenous psychologies training through noho marae (46%) or workshops (49%). This group was more likely to report a higher percentage of instruction on cultural competency in psychology training, and were more likely to agree that traumatic training experiences were normalised (78%).

Entered psychology training between 2020 and 2023

Psychologists and students in training

Psychologists and students in training who entered psychology training between the years 2020 to 2023 were more likely to indicate that a Māori panel member was present (61%). However, these participants were less likely to receive Kaupapa Māori training through noho marae (27%). This group was more likely to indicate that their psychology training had a higher percentage of instruction on cultural competency, and covered Hauora Māori (64%) or Indigenous gender and sexuality (14%). Participants were more likely to report that they were "not at all" confident in applying Hauora Māori models (23%).

Key findings of Part II

Part II of this report complements the structured questions in Part I by capturing the survey respondents' viewpoints in more detail. Part II is a crucial component of this report as survey participants were particularly generous with their contributions, often providing detailed responses in the open text section of the survey. This is a somewhat unique outcome for a survey given the busyness of people's lives, which likely reflects respondents' investment in the kaupapa and their motivation to see change happen. Accordingly, Part II has affirmed the overall findings of Part I since the elaborate open-text responses help to clarify some of the 'whys' behind respondents' choices in the closed-ended questions and provide additional information that otherwise may not have been captured. The flexibility of open-text boxes also enables the inclusion of broader perspectives and experiences.

To fully appreciate the depth of insights from our respondents requires reading their own words, which are the focus of Part II. This part of the Executive Summary only offers a high-level overview of key themes that emerged across the wide range of detailed responses that were gifted by the respondents. The key themes below were derived from responses of two groups: 1) academic staff in psychology training, and 2) registered psychologists and students undertaking psychology training.

Staff members in psychology training and education

Cultural Dominance & Power: A key thread that arose across many of the open-text responses is the issue of Pākehā cultural power and dominance within the field of psychology. Respondents emphasised the need to challenge existing power dynamics, incorporate Māori, Indigenous and non-westernised perspectives, and to value diverse knowledge systems. Achieving these ends, was considered a foundation from which to create a more inclusive and culturally responsive approach within psychology education and practice.

Allocation of Resources: Multiple respondents referred to poor resource allocation as a key obstacle within tertiary institutions when it comes to integrating Te Tiriti o Waitangi and Kaupapa Māori psychology into psychology education and training. Institutions tend to prioritise traditional and neoliberal metrics over local Indigenous knowledge, leading to the underfunding of Māori staff (Kidman & Chu, 2017). Resource constraints result in the continuation of a monocultural programme despite expressed intentions to diversify. Ongoing discussion is necessary to update psychology training to reflect societal changes, community needs, and the inclusion of diverse cultural perspectives.

Māori Staff Capacity: Respondents had a keen awareness that the 'scarcity' of Māori staff, especially academics, is leading to unsustainable working conditions and a catch-22 situation. Māori staff are often pressured to provide cultural labour due to the frequency of requests, widespread need, and the pipeline issue. When staff struggle with overload, this can create further pressures and impact the mental health of both Māori staff and students.

Ally Support: There were several respondents who raised the importance of having effective allies. As a minimum, it was expressed that non-Māori staff need to step up and act as role models by embracing Kaupapa Māori content. Practical steps for allies include supporting Māori and other minoritised staff and students, supporting pro-active policy changes, and advocating for Māori in curriculum and hiring decisions.

Affirmative Recruitment Policies: One solution to the pipeline and scarcity issues raised by respondents was to widen the use of targeted schemes as has occurred with medical school recruitment procedures. Accordingly, respondents highlighted benefits, such as meeting Te Tiriti obligations and ensuring that more professionals from underrepresented communities can graduate to then go on to serve their own communities. A few caveats were raised, such as the need to start these schemes much earlier and ensuring that those selected have the capacity and supports needed to complete the training.

Psychologists and Students

Monoculturalism in Psychology: Across the varied written open responses there was a common concern that the positivist universal model of western science, which dominates the course curriculum at all levels of psychology training, crowds out Indigenous and non-westernised content in the discipline. Students referred to the centrality of the narrow definition of 'valid' psychological knowledge with metaphors including the gold standard, crux, and bread and butter. Even if some staff acknowledged the limitations of westernised knowledge, the inclusion of Indigenous or non-westernised knowledge was considered a little more than tokenism, an afterthought, or the condiments (rather than the main course). The implications are that students do not feel that they are adequately prepared to work with diverse groups. Some comments from Māori and minoritised students indicated that they questioned whether their chosen profession was useful for, and acceptable to, their communities.

The dominance of westernised knowledge and the superficial inclusion of Indigenous perspectives creates ongoing tensions and gaps in the discipline. This situation means that, throughout their degrees, students receive insufficient cultural training, and lack opportunities to effectively apply Indigenous theories to real-world settings. Furthermore, monocultural

psychology programmes undermine the cultural identities of Māori and other students from minoritised ethnic backgrounds, which can diminish students' ability to maintain their sense of inclusion and well-being throughout their studies. Minoritised students are left with few options but to 'fit in', which further erodes their identity and sense of belonging. At the same time, they are also expected to 'fill in' by being called on to educate their classmates. This additional cultural labour results in unfair demands and risks for minoritised students, which can make psychology training spaces unsafe for them.

The final section of Part II covers responses to the question of whether respondents had ever thought of leaving psychology training. Unsurprisingly, there were more responses about quitting from participants with minoritised identities. General themes were a lack of support, few role models, a lack of belonging, and feeling like a 'fish out of water'. Respondents also mentioned negative judgements, unrealistic workloads, value conflicts, insensitive or undermining staff, financial hardship, pressure to conform, and oppressive environments.

Briefly, respondents to this survey were those who had persevered with psychology rather than being new to the discipline. They had either finished training and are now practicing or teaching psychology or were students in the later years of their training. Accordingly, respondents have overcome these challenges,

although this has evidently come at a high personal cost for some. Despite the commitment to train or teach in psychology, some participants shared that they had considerable doubts about their chosen profession, especially in relation to its relevance for communities with the highest needs. Some of the open text comments in Part II must have been difficult to write. The New Zealand Psychologists Board's Code of Ethics for psychologists stipulates that "a basic ethical expectation of our discipline is that its activities will benefit members of society or, at the very least, do no harm" (p.13). The key purpose of this code is widely understood to be protecting the people a registered psychologist works with, such as clients and/or research participants. Perhaps it is worth reiterating that this responsibility is also intended to include students, academic staff and other stakeholders who have some role relation to psychology education and practice. While protecting people from harm is an important aspiration, there is also a need to ask deeper questions about how and why the public are protected from psychologists and who among the public is not receiving optimal protection. Meaningful attempts to meet the ethical aspiration to protect others from harm require genuine processes to include all affected groups when making decisions that affect them. On this basis, the discipline cannot afford to disregard what the survey respondents have shared and the challenges that they have raised.

Wahanga tuatahi/

Part I

1

Tahi

Demographics

Wahanga tuatahi/Part I

In this section, we present quantitative findings from the survey in terms of percentages for the overall sample and specific sub-groups. We used statistical tests to perform group comparisons to identify if the percentages for ethnicity, gender, rainbow identity, and years of entering psychology differ significantly from the overall sample. We reported the percentages for specific groups only when these deviated significantly from the overall sample. In some instances, responses from the open-text boxes are presented, as these were derived from questions asking participants to elaborate on "Others, please specify". Please refer to the detailed methodology section for more information about the analytic approach (see Appendix).

Section 1
Demographics

Role

The Kia Whakapapa Pounamu survey recruited three targeted groups. Close to three-fifths (59%) were psychologists and 5% of the sample were psychologists contributing to a psychology training programme as an academic staff member. More than one-third were students currently completing a psychology training programme (37%) and about one-tenth were academic staff. More than half of the students (54%) were undertaking a placement or internship when completing the survey.
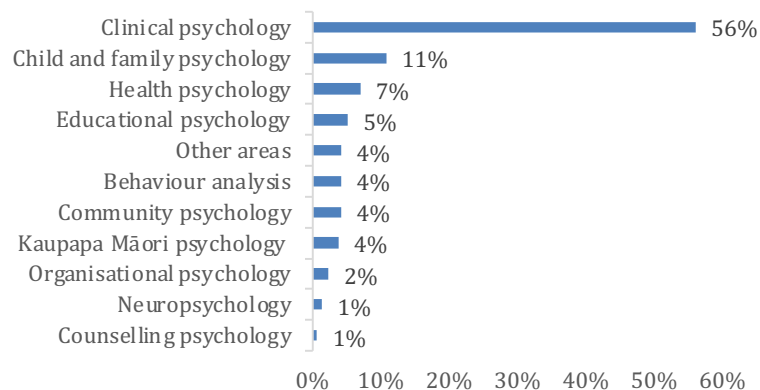
Current role in Psychology	n (%)
Student in the first year of professional training programme[6]	49 (17%)
Student in psychology training undertaking placement or internship[7]	58 (20%)
Psychologist	158 (54%)
Psychologist contributing to psychology training programme	15 (5%)
Non-registered academic staff contributing to psychology training programme	13 (4%)

Areas of psychology

More than half selected "clinical psychology" as the primary area of psychology that they studied or worked in. The other three prominent areas of psychology that the participants were involved in were child and family psychology; health psychology; and educational psychology. Other areas of psychology included "general psychology". Less than one-in-twenty (4%) stated Kaupapa Māori psychology. One-tenth (11%) of Māori participants selected Kaupapa Māori psychology as their primary area of psychology.

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[6]Students in first year of professional psychology training generally comprises those who completed their undergraduate studies, with most completed the postgraduate year (including the prerequisite papers for the training programme). For students enrolling in a psychology doctorate programme, this category includes those who have yet to begin their practicum or internship.

[7]Students in professional training programme are required to complete practicum or internship involving 1500 hours of supervised practice prior to registration as a psychologist. This category includes those undertaking supervised internship with Department of Corrections and New Zealand Defence Force.

Clinical psychology	56%
Child and family psychology	11%
Health psychology	7%
Educational psychology	5%
Other areas	4%
Behaviour analysis	4%
Community psychology	4%
Kaupapa Māori psychology	4%
Organisational psychology	2%
Neuropsychology	1%
Counselling psychology	1%

What setting/area of psychology are you currently working in? Please select all that apply.

Annual practising certificate

Almost all (98%) of psychologists were currently holding an APC (required to practice but not to teach or conduct research). Reasons for not having APC included: "I'm semi-retired and maintain my registration, but my current work does not require me to have an APC"; "Role change, burn out".

Location of residence

Close to two-thirds of psychologists (65%) were living in a major city at the time of completing the survey. Three-fourths of academic staff (75%) and more than four-fifths of students (84%) were living in a major city.

Location of residence			
	Psychologists	**Academic staff**	**Students**
A major city (e.g., Auckland and Christchurch	65%	75%	84%
A medium-sized city (e.g., Whangārei and Nelson)	9%	14%	7%
A town (e.g., Taupō and Queenstown)	5%	< 2%	4%
A small town or rural centre (e.g., Ōtaki and Kerikeri)	9%	7%	6%
Remote rural (e.g., Te Puia Springs)	2%	4%	< 2%

Age

Our participants come from a diverse range of age groups (range = 20 to 84 years old). Students in psychology training were more likely to be younger.

Age groups			
	Psychologists	**Academic staff**	**Students**
20-24	< 2%	< 2%	19%
25-29	10%	< 2%	38%
30-34	13%	11%	21%

35-39	14%	26%	9%
40-44	15%	19%	5%
45-49	13%	4%	3%
50-54	19%	15%	4%
55-64	11%	22%	< 2%
65+	6%	4%	< 2%

Ethnicity

We present two tabulated findings on the ethnicity of participants. Table 1 shows the total response ethnicity where proportion were reported based on all the ethnic groups that participants identified with. Table 2 shows the primary ethnicity of participants that were classified using the Ministry of Health's prioritised ethnicity protocol.

Table 1. Total response ethnicity			
	Psychologists	**Academic staff**	**Students**
Pākehā/New Zealand European	72%	71%	73%
Other European	16%	21%	9%
Māori	23%	36%	28%
Sāmoan	< 2%	< 2%	4%
Cook Island Māori	< 2%	< 2%	< 2%
Tongan	< 2%	4%	< 2%
Niuean	< 2%	4%	< 2%
Chinese	< 2%	< 2%	6%
Indian	< 2%	4%	3%
Other	12%	4%	13%

The total percentage does not add up to 100% as participants could select more than one ethnicity option.

Table 2. Prioritised ethnicity			
	Psychologists	**Academic staff**	**Students**
Māori	23%	36%	28%
Pacific peoples	2%	4%	8%
Asian peoples	5%	4%	15%
Others including Middle Eastern, Latin American and African	< 2%	< 2%	< 2%
Pākehā/New Zealand European (including Other European)	69%	57%	49%

Participants were categorised into one of the 5 main ethnicity groups based on the Ministry of Health prioritised ethnicity protocol. Note that we over-recruited Māori participants in the psychologist, academic staff, and student groups for the current study due to the success of our recruitment strategy (see Appendix for more details about the survey recruitment).

Socially-assigned ethnicity

We asked participants how others usually perceive their ethnicity. In this report, we focus on the experiences of socially-assigned ethnicity for Māori participants as previous research (e.g., Harris et al., 2013) demonstrates the differential experiences for Māori perceived as Pākehā and Māori perceived as Māori. Those who were classified as being "perceived as Pākehā" only selected "Pākehā" as their socially-assigned ethnicity. In our sample, two-fifths of Māori psychologists (59%) or academic staff (60%) were sometimes classified by people in their surroundings as Pākehā. The rate was slightly lower for tauira Māori, with two-thirds (35%) reporting so.

Socially assigned ethnicity for Māori participants			
	Psychologists	**Academic staff**	**Students**
Māori usually perceived as Māori	59%	60%	66%
Māori sometimes perceived as Pākehā	41%	40%	35%

Gender

Four-fifths identified as a woman across each role in psychology. Close to one-fifth (19%) identified as male in the psychologist workforce. One-in-twenty students (5%) were transgender or non-binary.

Gender groups			
	Psychologists	**Academic staff**	**Students**
Woman	80%	82%	81%
Man	19%	14%	14%
Transgender and/or non-binary	< 2%	4%	5%

Rainbow

Close to one-in-six of psychologists (15%) or academic staff (15%) identified with a rainbow identity. More than one-fourth of the students (26 %) were rainbow. Other related umbrella terms for "rainbow" include Māori takatāpui, Pacific MVPFAFF, and LGBTQIA+.

Rainbow groups			
	Psychologists	**Academic staff**	**Students**
Rainbow	15%	15%	26%
Non-rainbow	86%	85%	74%

Minoritised identities

Other than rainbow and ethnicity identities, we asked participants to list any minoritised identities that they would like us to know. A word cloud was generated below based on the responses of 53 participants who answered this question.

NEURODIVERSE   Muslim
(Im)migrant   Parent
Learning disability
Socioeconomic status   Single parent   WĀHINE
DISABILITY   Mental health condition   Woman

Birth Location

More than one-fourth (26%) of psychologists were born outside of Aotearoa. The proportion of overseas-born participants was slightly lower for academic staff and students.
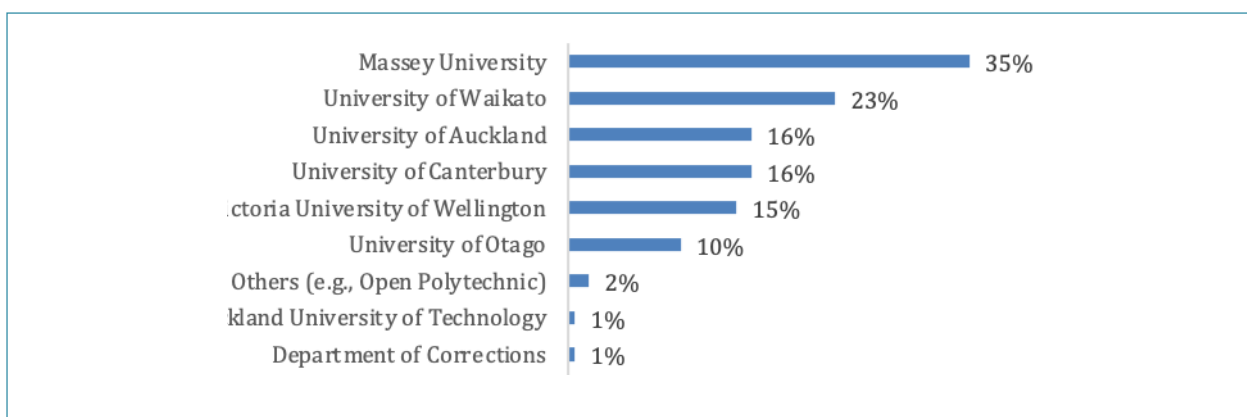
Place of birth			
	Psychologists	**Academic staff**	**Students**
Born in Aotearoa	74%	82%	77%
Born overseas	26%	18%	23%

Location of psychology training

Nine-tenths (90%) of psychologists undertook their psychology training in Aotearoa New Zealand. One-tenth (10%) of psychologists had gone overseas for their psychology training, including 4.0% who received training both in Aotearoa and overseas. Psychologists who received training overseas reported doing so in the following countries: the United Kingdom (28%), the United States (17%), Australia (17%), South Africa (17%), and others (28%) such as Canada, the Philippines, and Russia.

Institutions of psychology training

More than one-third of the psychologists who responded to the survey completed their training at Massey University (35%), and this is followed by close to one-fourth at the University of Waikato (23%), and 16% at University of Auckland and University of Canterbury, respectively.

Institution	Percentage
Massey University	35%
University of Waikato	23%
University of Auckland	16%
University of Canterbury	16%
...ctoria University of Wellington	15%
University of Otago	10%
Others (e.g., Open Polytechnic)	2%
...kland University of Technology	1%
Department of Corrections	1%

Which institution did you do your psychologist training at? Please select all that apply..

A quarter of students reported undertaking their psychology training at Massey University (26%). This is followed by close to one-fourth at University of Auckland (24%), and less than one-fifth at University of Canterbury (17%) and University of Waikato (15%). Note that the percentage does not add up to 100% because participants could select multiple responses.
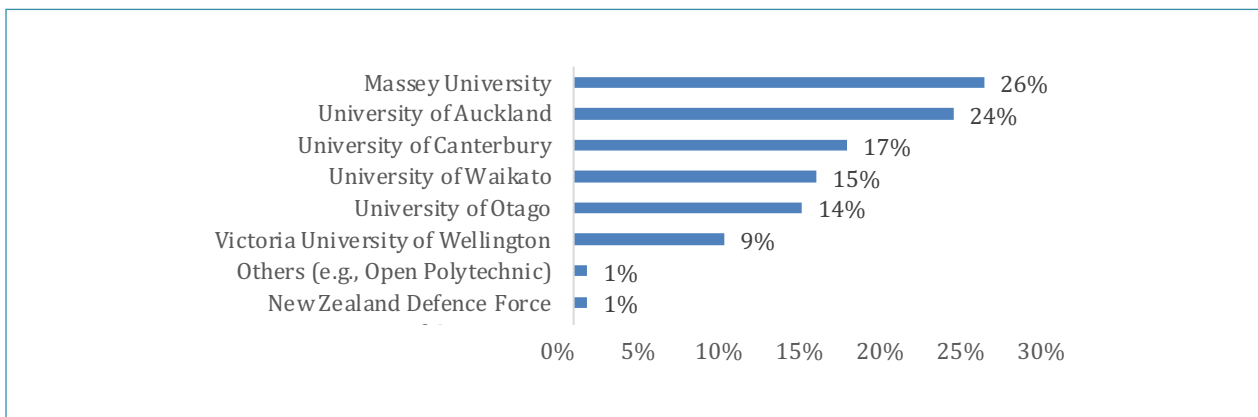
*Which institution are you currently completing? Please select all that apply.*

Settings of psychology

More than two-fifths of psychologists (43%) were working within private practice. More than one-third were involved in health settings (35%) and more than one-fifth held a role in education (22%). Out of 13 participants who selected Māori and iwi providers, 54% were Māori.
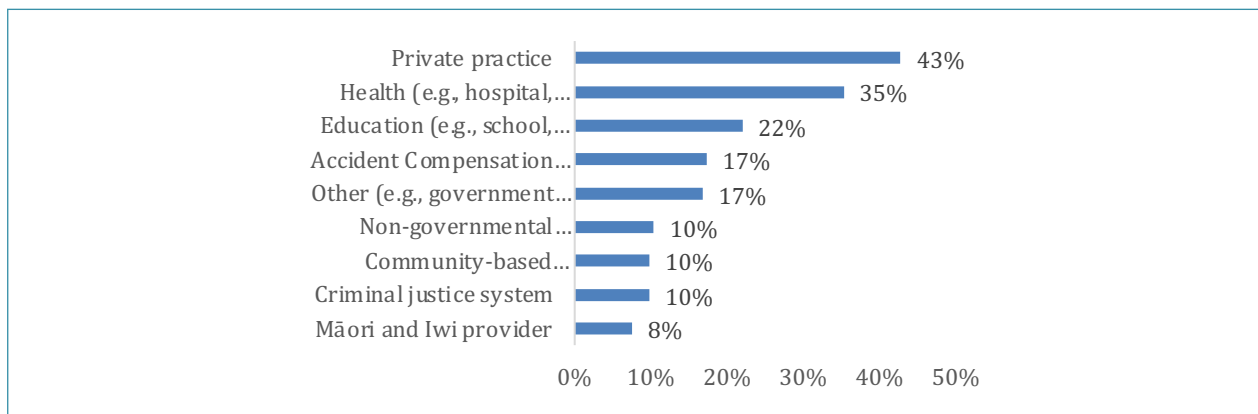
What setting/area of psychology are you currently working in? Please select all that apply.

For students currently undertaking placement or internship, close one two-fifths were working within health settings (40%). This is followed by more than one-fourth involved in education settings (27%)
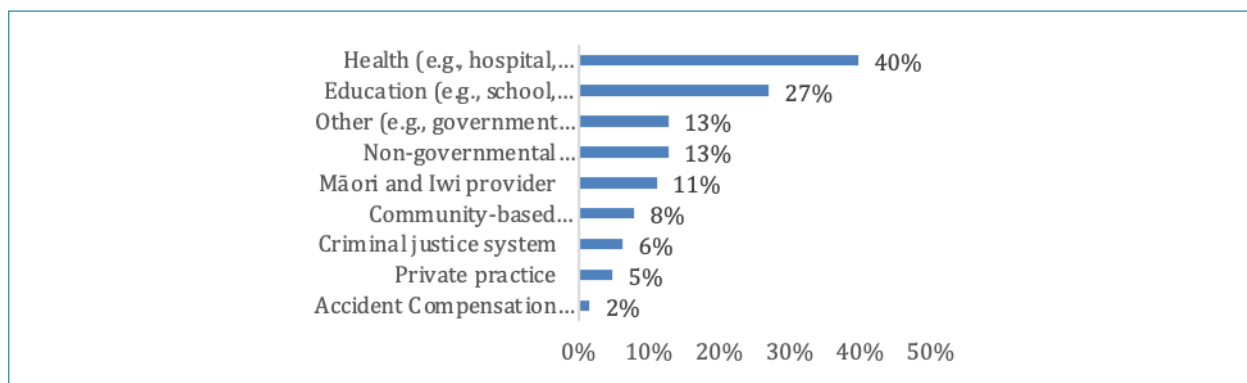
What setting/area of psychology are you currently working in? Please select all that apply.
(Students in placement or internship)
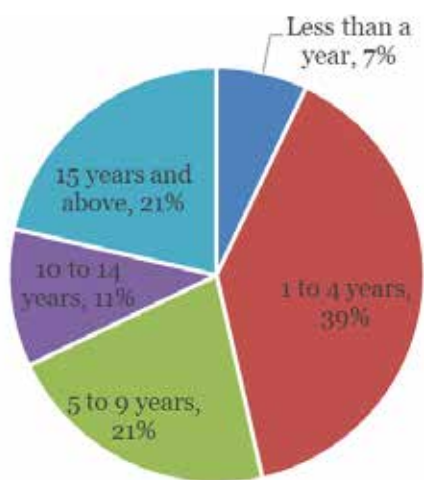
Academic Staff

Section 2
Academic Staff

## Number of years contributing to psychology training

Just over half of the academic staff members (54%) were involved in psychology training for more than 5 years.

How many years have you been contributing to the teaching or development of professional psychology training programmes?

Number of paid hours

Less than half of the academic staff members hold a 0.8 (33 hours) to 1.0 (40 hours) full-time employment (FTE) paid role. Two-fifths (40%) of Māori academic staff and half (50%) of Pākehā academic staff had at least a 0.8 FTE paid role.
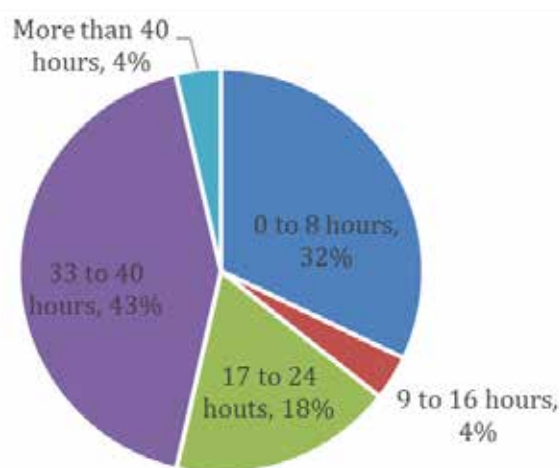
In a typical week, how many hours do you work as a teaching staff member?

Prerequisites pertaining to working with Māori prior to appointment
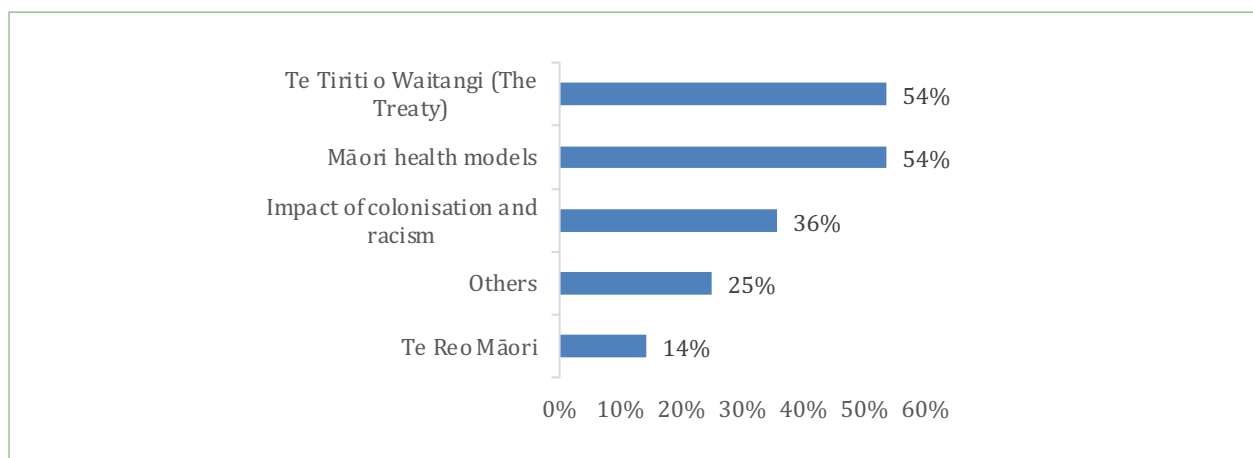
Prior to appointment to teaching role, what pre-requisites pertaining to knowledge of Māori culture, language, and customs were required of you? Please select all that apply.

28

Over half reported being required to demonstrate knowledge on Te Tiriti o Waitangi or the Treaty, as well as Māori health models, prior to appointment as an academic staff member. Other prerequisites include knowledge of working in a culturally competent manner with Māori and social determinants of health.

One staff participant reminded us that such knowledge is rarely mandatory in staff appointments.

Not sure what counts as a prerequisite, these were not required but preferred. (Pākehā)

A few staff commented that there were no requirements to familiarise themselves with knowledge on working with Māori prior to appointment.

> I have been teaching for a considerable period of time and there were no requirements when I began. This has changed considerably. (Pākehā)

> I was appointed to my role a long time ago. Since that time the landscape has changed for the better, and I am required to understand some Te Reo Māori and to teach Māori models of mental health (Te Whare Tapa Whā, Meihana model), and to understand Te Tiriti and the impact of colonisation and racism on mental health. (Pākehā)

Opportunities to develop knowledge of working with Māori
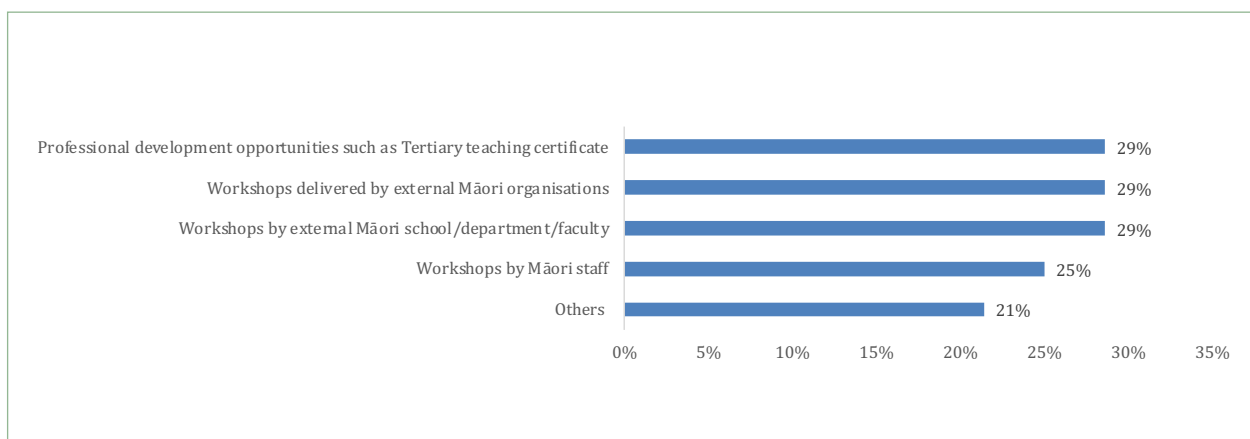
After your appointment what opportunities, if any, were provided or recommended to you to develop your knowledge of Māori language, culture and customs? Please select all that apply.

Opportunities for staff to further develop Māori knowledge (language, culture and customs) at universities were reported to be limited. Around a quarter were offered opportunities to develop knowledge of working with Māori through professional development opportunities (29%), workshops delivered by external Māori organisations (29%), or workshops by external Māori staff (29%). A quarter were encouraged to attend workshops conducted by Māori staff within the same department (25%). Staff who selected "Others" shared that they had limited opportunities to develop Māori knowledge or had to seek out their own training.

There have been relatively limited opportunities to develop and extend this crucial knowledge (beyond our own enquiries and learning). (Pākehā)

I, with colleagues, have driven much of my learning, in light of our recognition of the need to prioritise Māori entering clinical psychology and to attempt to respond to the expectations (appropriate) of Māori students and our obligations to the Board, and more generally in this country, Te Tiriti. There has been limited help within our university: at one point, our school paid for Te Reo lessons for clinical staff. We have a Noho Marae and Māori clinicians supervising our students, and I have learnt from them also. I have attended various external training workshops. A very generous Māori staff member in the School evaluated our programme and established a series of challenges for us. This was over and above her academic role. (Pākehā)

None were provided or recommended. I audited [i.e., attended] a course taught by a Māori colleague, attended workshops delivered by Māori staff both internal and external to the school, attended workshops and professional development opportunities, found and read books and journal articles, listened to Māori colleagues and students, attended Māori talks and events, consulted the School Kaumatua. (Pākehā)

Kaupapa Māori content

We asked academic staff to rate how much they thought the psychology training curriculum incorporated Kaupapa Māori and Indigenous Psychologies. The response ranged from 0 to 70.0%, and the mean (average) was 23%. The average score reported by academic staff was slightly lower than the Directors of Psychology Training Programme (mean = 30%; range = 10% to 82%) (Waitoki et al., 2023b).

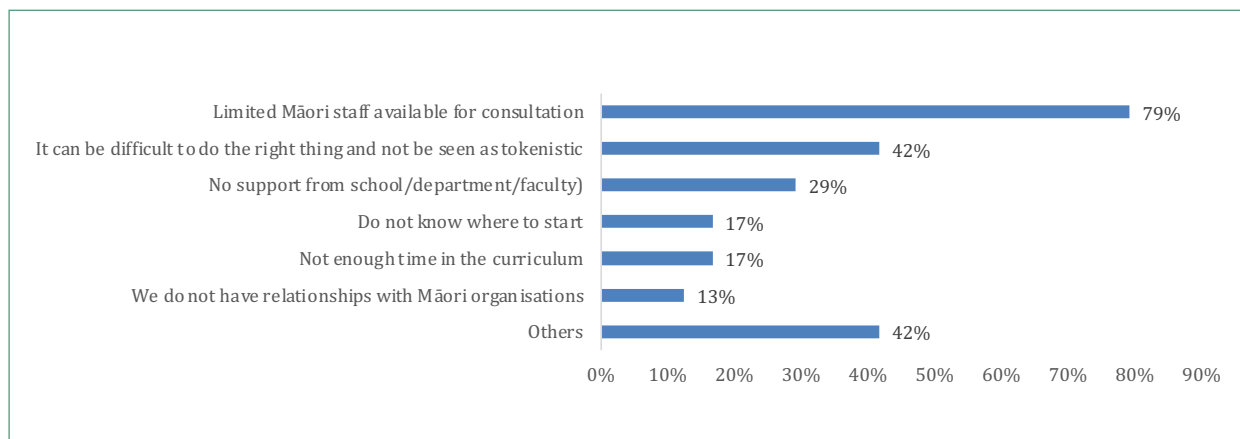## Coverage of Kaupapa Māori psychology content
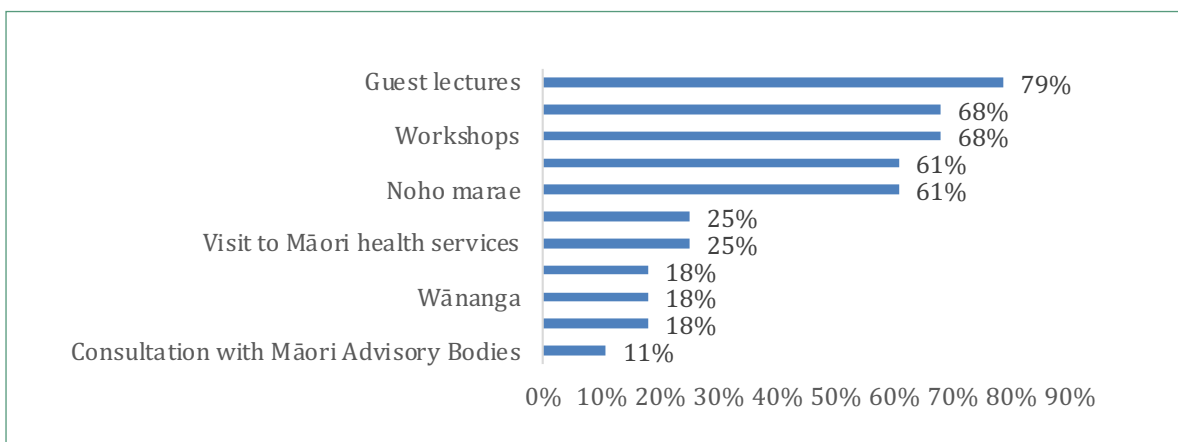
How is Kaupapa Māori and Indigenous Psychologies content covered? Please select all that apply.

Close to four-fifths of staff reported that Kaupapa Māori psychology content was delivered via guest lectures (79%). More than three-fifths reported that Kaupapa Māori content was covered through Māori input into the training (68%), workshops (68%), consultations with Māori staff (61%), and noho marae (61%). Other coverage modes included student placement within Kaupapa Māori services and research informed by mātauranga Māori. However, a few staff members questioned the extent of meaningful integration of Kaupapa Māori content.

Content is incorporated in a number of ways (above) and Pākehā staff also incorporate it into lectures/workshops. While this has increased over the past 5-10 years, it remains fragmented and insufficient. (Pākehā)

The incorporation is patchy with some elements applying to some courses and not others, to greater or lesser extent, with greater or lesser authenticity. (Pākehā)

## Reasons for not incorporating Kaupapa Māori content well

How is Kaupapa Māori and Indigenous Psychologies content covered? Please select all that apply.

When asked for reasons why Kaupapa Māori psychology content was not covered well, close to four-fifths responded that there were limited Māori staff available for consultation (79%). Over two-fifths thought it could be difficult to do the right thing while not being perceived as tokenistic (42%). Other reasons listed included colleagues with differing views on the importance of incorporating Kaupapa Māori content; funding issues; and overworked Māori staff.

Concerns on monocultural psychology

Monocultural psychology, as conceptualised in our study, refers to the dominance of Western, Educated, Industrial, Rich, and Democratic (WEIRD) perspectives[8] within the field, which undermines the inclusion of diverse epistemologies and cultural backgrounds (such as age, gender, ethnicity, disability status, and rainbow identity) in both the teaching and practice of psychology. Monoculturalism hampers the development of culturally responsive psychological practices and limits the effective participation of Māori and minoritised groups in psychology (Levy & Waitoki, 2016). Three-fifths of academic staff reported monoculturalism was "somewhat of" or a "huge" concern.
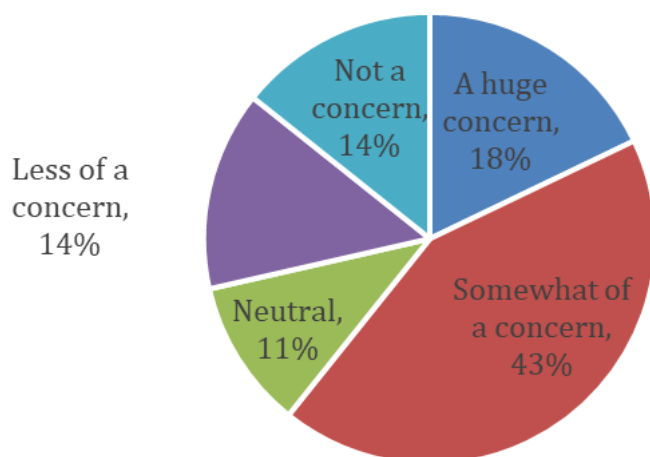
Which statement best characterises the level of concerns about monocultural psychology that you have for the training programme and/or psychology department that you work in?

See section 10 for elaboration of why some staff members thought monocultural psychology was a key concern.

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[8]The term 'WEIRD psychology' describes the tendency for psychological research to be conducted on subjects from Western, Educated, Industrialised, Rich, and Democratic societies, which are not representative of the global population. See Henrich et al. (2010) for an extensive review on the manifestation and impacts of drawing only from WEIRD subjects to generalise about human behaviour and psychological phenomena.

3

Toru

Entrance to Psychologist Training

Section 3
Entrance to Psychologist Training

This section is limited to the experiences of psychologists and psychology training students. Some sections are specific to psychologists who have completed the training and are marked with an asterisk.

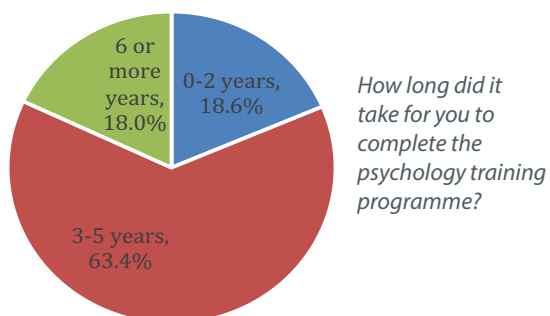## Year of entering psychology training

More than two-thirds of participants (74%) entered psychology training after 2010.
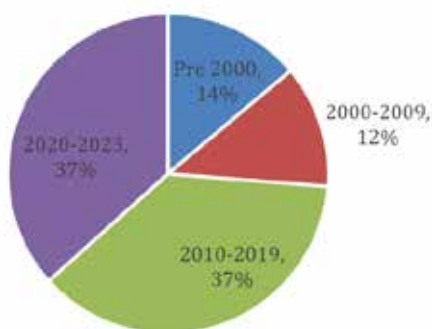
What year did you enter the psychology training programme?

Number of attempts before acceptance into psychology training

Close to two-thirds of participants (66%) were granted entry into a psychology training programme on the first attempt.

How many attempts did it take before you were accepted into a psychology training programme?

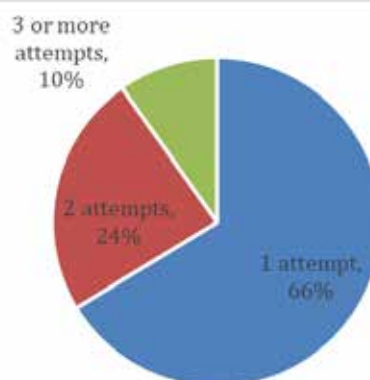## Number of years of completing psychology training

Psychologists were asked the number of years they took to complete their psychologist training[9]. Over two-fifths completed their training within three to five years. Participants within the age group of 25 to 29 years old were more likely to complete training within 0 to 2 years (41%). Conversely, those aged between 55 to 64 were more likely to take 6 years and above to complete the training (47%).

How long did it take for you to complete the psychology training programme?

Requirement on training on Māori knowledge

Just over one-fifth of participants (21%) were asked to demonstrate specific training in Māori culture, language and customs prior to applying to the training programme. This percentage does not differ across years of entering psychology training, implying that the requirement for training on Māori knowledge has been loosely enforced over the years.
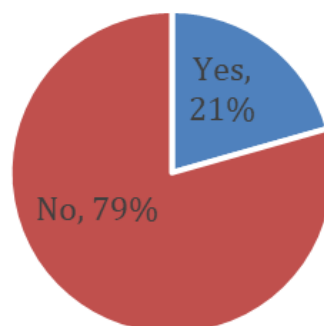

Were you required to have had any specific training in Māori culture, language, and customs as a pre-requisite for applying to the training programme?

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[9] We provided a definition of what constitutes a training programme (i.e., workshop, seminar, other forums, or part of a Postgraduate Diploma in Practice, Applied Masters, or Doctorate in Psychology) in the information sheet. However, we cannot rule out that a small number of participants may have skimmed through the sheet and included the years they studied in undergraduate programmes as part of their psychology training.

Specific training aspects that were expected of participants with a requirement to demonstrate Māori knowledge included Te Tiriti o Waitangi (The Treaty) (62%); Kaupapa Māori and Indigenous Psychologies (21%), te reo Māori (19%), and experience working with Māori (14%). Participants shared other aspects of training that were required of them such as a prerequisite undergraduate paper in Māori culture, language and customs, ability to demonstrate an understanding of cultural competency, and knowledge on mana whenua.

Role of ethnicity in interview

We asked Māori, Pacific and Asian participants if their ethnicity was referred to in questions from the interview panel, and two-fifths (40%) indicated "yes". Participants could write a response describing how their ethnicity was emphasised (see section 11).
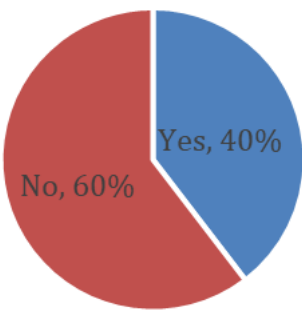
Was your ethnicity an important factor in your interview? (i.e., was your ethnicity referred to in questions from the panel?)

Māori Interview Panel

Close to two-fifths of participants had at least one Māori person present on their interview panel. Participants who entered psychology training between the years 2020 to 2023 were more likely to indicate that a Māori panelist was present (61%).
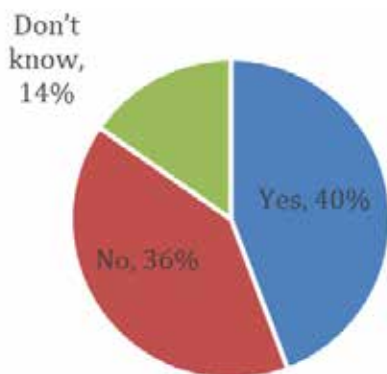
Was a Māori person present on your interview panel?

Most participants discussed the essential role of a Māori panel in ensuring the interview process was conducted in a culturally safe manner.

They Māori panel members had to take a leadership role in the interview due to the mistake of the staff reviewing the applications that did not offer me or any other Māori applicants an interview. So after we raised this the Māori staff member had to address it with the clinical programme selection committee and then had to lead the tikanga of the interview to ensure they did not do any further damage. (Māori)

Specific training in Māori culture, language, and customs was not a FORMAL pre-requisite for applying to the programme but I believe it was highly valued if not essential. The Māori clinician in the interview panel was in charge of informally assessing this. (Pākehā)

We all started with mihi-ing to each other, we made connections, she (and others) asked about my knowledge of and commitment to tikanga Māori. (Māori and Pākehā)

However, some raised concerns about the tokenistic representation of a Māori panel.

Unfortunately it felt like a tokenistic add-on to the interview process. Felt she was on the sidelines as the process was led by Pākehā. (Asian)
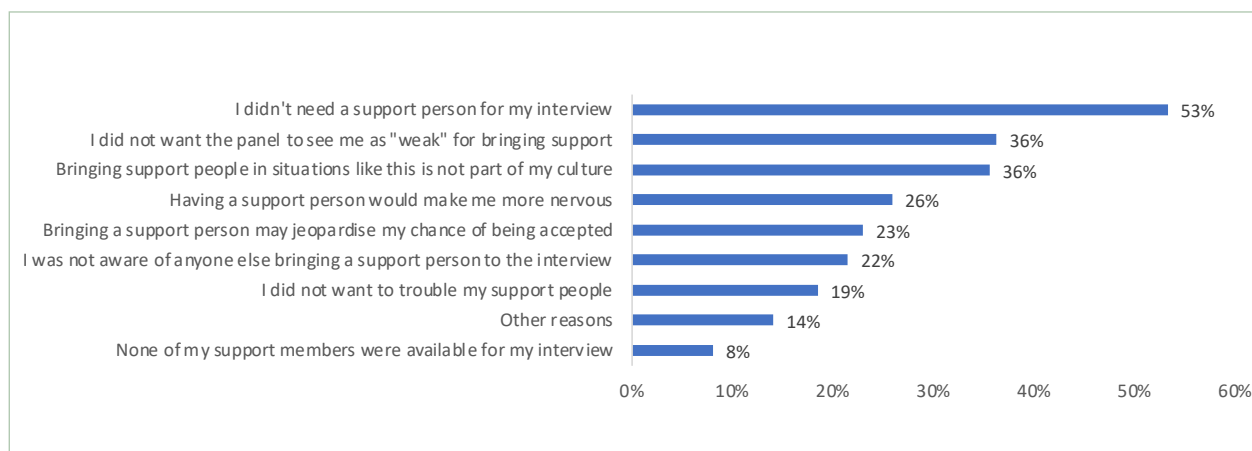
In Victoria interview they were great and active parts of the process. In the Auckland interview it felt tokenistic and that their say did not have the mana and authority that it should have (Asian and Pākehā)

The person did ask some questions, but I believe they mostly asked the "cultural" questions so while they were there it wasn't integrated. It's good that there was that there, but it could be seen as tokenistic if not well integrated. I think they were authentic and so I want to believe it wasn't a tokenistic action. (Pākehā)

Opportunity to bring whānau to interview

Three-fifths (61%) of participants were offered the opportunity to bring whānau or other support people to interview. Participants who entered psychology training between the years 2020 to 2023 were more likely to indicate that such an opportunity was explicitly stated (68%).

Nonetheless, only slightly over one-tenth (11%) of those given such an opportunity had chosen to take a whānau member to their interview. When asked about the factors that influenced their decision to not bring along a whānau, more than half (53%) said that they did not need a support person. Over one-third had a fear that the panel would see them as 'weak' for bringing support (36%) or thought that it was not part of their culture (36%).

Bar chart showing responses:
- I didn't need a support person for my interview: 53%
- I did not want the panel to see me as "weak" for bringing support: 36%
- Bringing support people in situations like this is not part of my culture: 36%
- Having a support person would make me more nervous: 26%
- Bringing a support person may jeopardise my chance of being accepted: 23%
- I was not aware of anyone else bringing a support person to the interview: 22%
- I did not want to trouble my support people: 19%
- Other reasons: 14%
- None of my support members were available for my interview: 8%

What factors influenced your decision to not take whānau or support people? Please select all that apply

Other reasons included financial burdens and worrying about the interview experiences for whānau

> A very foreign experience for my whānau. I wouldn't want to make them uncomfortable. Also difficult to explain the process to them, and manage my own nerves. (Māori)

> I did not feel comfortable bringing my support people into such a space, where they would probably feel undermined or unsafe (for various reasons, not necessarily related to the interviewers themselves). (Pacific and Pākehā)

> It would have been a financial burden and time factor to have them travel and stay overnight to attend my interview. (Māori and Pākehā)

> I was living several hundred kms from the interview site, so the cost for me to fly up and attend was almost prohibitive but would have been completely impossible to take someone else. (Pākehā)

There were some group differences across factors for not bringing whānau members as support.

- A higher proportion of Pākehā participants (65%) said they did not require a support person.

- All trans and non-binary participants (100%) were worried about panel members seeing them as 'weak' for bringing support.

- Pākehā participants (56%) were more likely to report that bringing a support person is not part of their culture.

- Rainbow participants (39%) were more likely to state that they were not aware of anyone bringing a support person.

- Pacific participants (44%) were more likely, and Pākehā participants were less likely (11%), to have a concern about troubling their support people.

Factors for choice of programme

For participants who were accepted into more than one programme, they were asked the factors that led them to proceed with their choice of programme. The most important factor was the reputation of the training aspect of the programme (50%). More than one-third (38%) rated distance to whānau as an important factor, which was more common amongst women (47%).
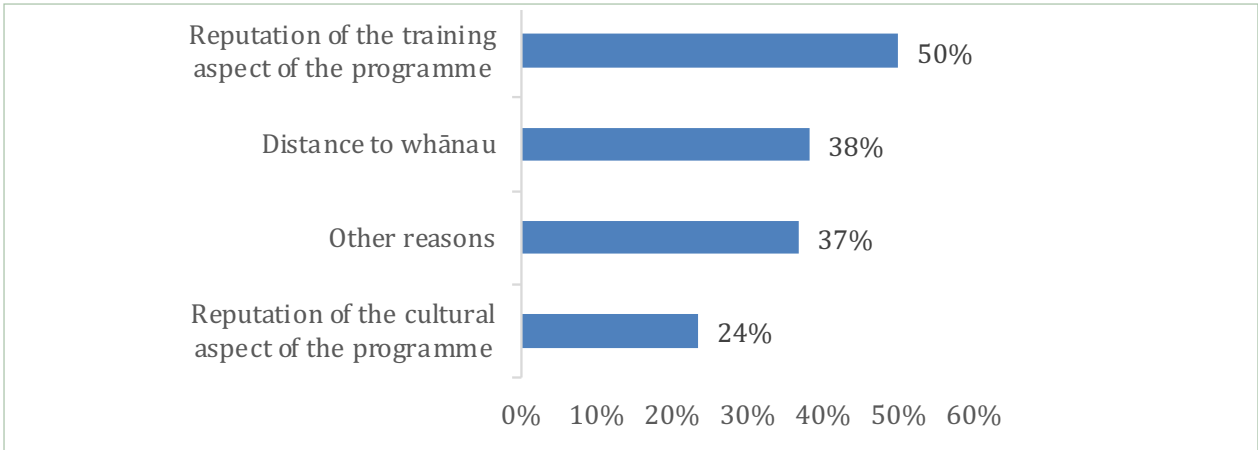
If you were accepted into more than one psychology training programme, what factors contributed to your choice of programme? Please select all that apply.

Other appealing factors were scholarship provision, paid internship opportunities, and the 'strength' of the programme.

Length of time to complete programme (Shorter=better), scholarship availability, friends were also accepted into programme and I wanted to be with them. (Pākehā)
My workplace had an agreement with Massey, and they were paying the fees so this influenced where I trained. (Māori)
It aligned with my values and encouraged a broad and critical approach to psychology. (Pākehā)
Number of Māori staff. I only applied to one because of their number of Clinical Māori psychologist. (Māori and Pākehā)
Number of Māori staff. I only applied to one because of their number of Clinical Māori psychologist. (Māori and Pākehā)

4

Whā

Psychologist Training

Section 4
Psychologist Training

This section is limited to the experiences of psychologists and psychology training students.

Code of Ethics

About three in ten (29%) said that the English version of Code of Ethics was covered a lot of the time or that it was embedded throughout the programme. In contrast, less than 2% said that the training programme covered the te reo Māori version of Code of Ethics beyond a good amount of time.
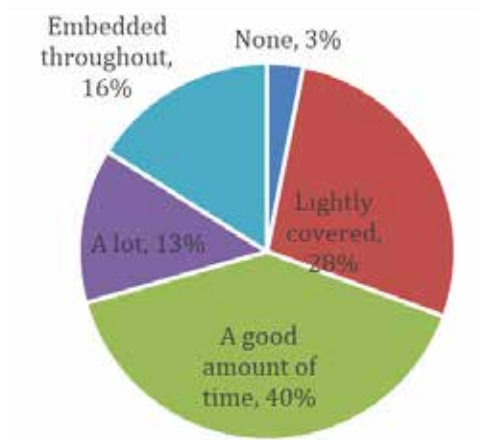
How much training did you receive on the English version of the Code of Ethics?
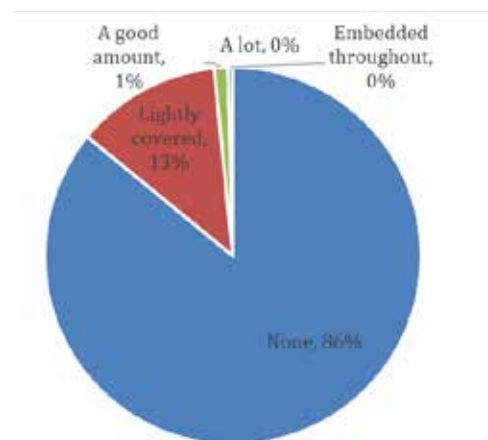
How much training did you receive on the te reo Māori version of the Code of Ethics?

Te Reo Competency

Participants were asked about the aspects of te reo Māori that they were competent in. More than four-fifths expressed confidence in doing mihi (83%). More than two-thirds could introduce themselves with a pepeha (70%) or felt confident in te reo pronunciation (70%).
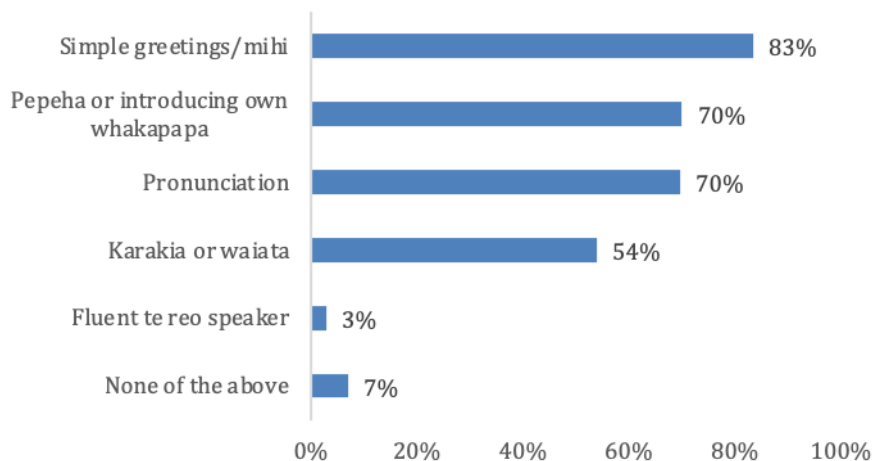
Which of the following aspects of te reo Māori do you consider yourself to be competent in? Please select all that apply.

There were some group differences whencomparisons were made to the overall sample:

- Māori were more likely to express confidence in introducing themselves with pepeha (94%), performing karakia or waiata (74%)

- Pākehā participants were less likely to express confidence in introducing themselves with pepeha (63%), performing karakia or waiata (48%)

- Pacific participants were less likely to express confidence in introducing themselves with pepeha (38%)

- Participants who entered the psychology training between the years of 2000 and 2009 were less likely to express confidence in introducing themselves with pepeha (53%)

- Participants who entered the psychology training between the years of 2010 and 2019 were more likely to express confidence in introducing themselves with pepeha (80%)

- Rainbow participants were more likely to express confidence in te reo pronunciation (86%)

Instruction in Kaupapa Māori

We asked participants to rate the extent they thought their psychology training curriculum had included instruction on Kaupapa Māori and Indigenous psychologies. The average percentage reported from the overall sample was 19%. Asian participants were more likely to report a higher percentage compared to Māori and Pākehā participants. The large standard deviation, however, indicates that there is substantial variation across Asian participants in rating the amount of Kaupapa Māori and Indigenous psychologies content in their training.

Percentage of psychology training curriculum having instruction on Kaupapa Māori and Indigenous Psychologies	
	Mean (Standard deviation)
Māori	16.5% (19.2)
Pacific peoples	26.0% (24.7)
Asian peoples	33.0% (29.1)
Pākehā	17.5% (16.3)

Note. Standard deviation tells us how spread out the values are around the mean (average) of the data.

Delivery of Kaupapa Māori content

Over two-thirds of participants were introduced to Kaupapa Māori content through guest lectures (68%). More than one-third had been taught about Kaupapa Māori through workshops (41%) or noho marae (35%). Other delivery modes mentioned by participants included Kaupapa Māori group supervision, a marae visit, and hui.
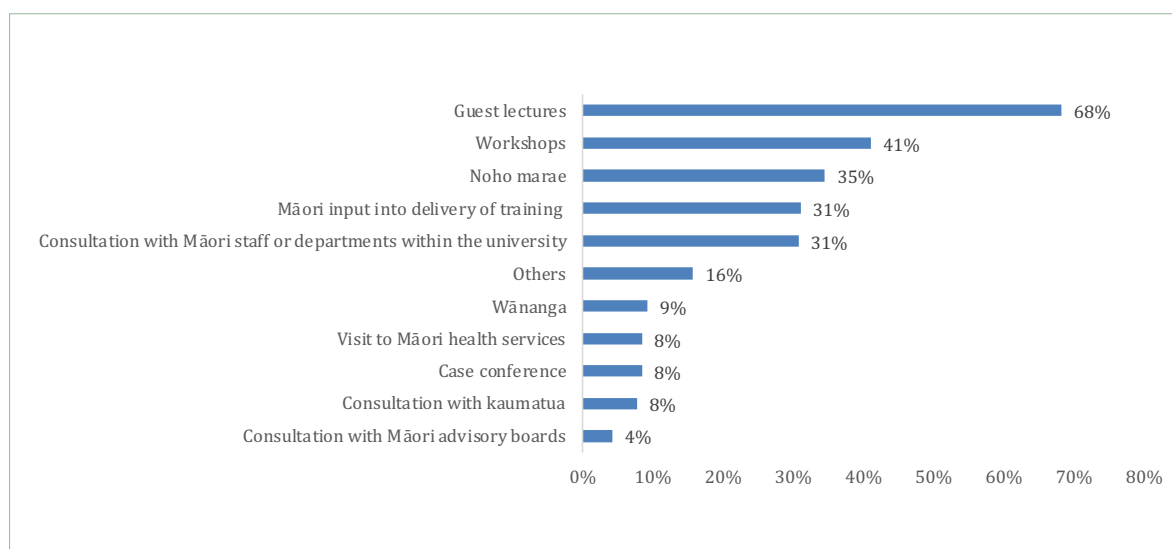
How was Kaupapa Māori and Indigenous Psychologies content included? Please select all that apply.

In the responses for "Others, please specify", some participants drew our attention to the piecemeal delivery of Kaupapa Māori content.

One visit to [social service organisation] where matua highlighted the programme's responsibility to train a culturally responsive workforce and the need for Māori representation – including questioning the capability of the current workforce to kōrero Māori and understanding a Māori worldview; site visit and observation at [Kaupapa Māori service]; yearly noho marae highlighted by programme as a component of the curriculum – have yet to attend a noho (although programme cited covid-reasons). Also, no mention of culture or kaupapa Māori content in second year. Tokenistic 'kaa-raa-keeyy-a' and waiata at the start of case presentations – seems like a tickbox activity where the purpose of karakia/waiata is not well understood, nor efforts made to ensure correct pronunciation of reo Māori. (Asian)

We were invited to Māori advisory hui but only after the kōrero had finished for whakawhanaungatanga. This was poor. We have our observations at [Kaupapa Māori service] that I think the programme relies on as a means to create an illusion of aiming to foster culturally competent (safe?) tauira. Poor efforts & passing the buck to [Kaupapa Māori service]. (Māori and Pākehā)
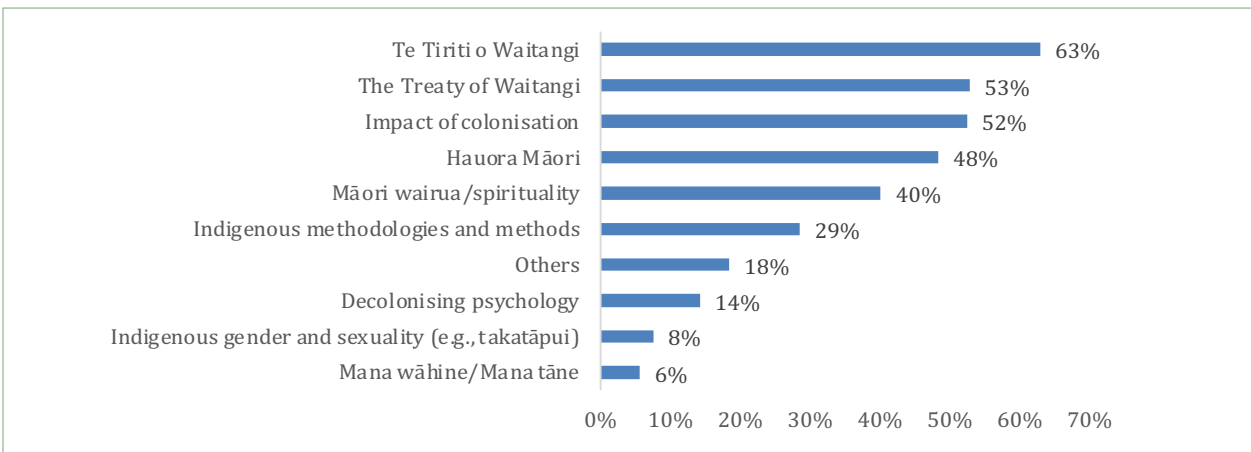
We were welcomed onto the campus marae on our first day of masters - this included a brief introduction to marae protocols. We did one course/paper which was meant to cover 'cultural psychology' or something similar, but it was kind of a once over lightly. I don't remember much from this course other than it was taught by an elderly white male very stuck in his old-school ways. During internship block course we had a Māori woman come and speak to us about working with Māori clients, that was for one morning and we didn't cover the important stuff about colonisation or te tiriti. Most of my learning in this space came from doing a te ara Reo Māori course through Te Wananga o Aotearoa and then subsequent trainings after qualifying. (Pākehā)

Some group differences were identified for comparisons to the overall sample for years of entering the training:

- Participants who entered the training prior to 2000 were less likely to receive Kaupapa Māori training through workshops (19%).

- Participants who entered the training between the years 2000 and 2009 were more likely to receive Kaupapa Māori training through case conferences (29%) or benefited from input of kaumātua (19%).

- Participants who entered the training between the years 2010 and 2019 were more likely to receive Kaupapa Māori training through noho marae (46%) or workshops (49%).

- Participants who entered the training between the years 2020 and 2023 were less likely to receive Kaupapa Māori training through noho marae (27%).

Coverage of Kaupapa Māori psychology

More than three-fifths of participants reported that their professional training programme included coverage of Te Tiriti o Waitangi (63%) and over half were introduced to the Treaty of Waitangi (53%) and impacts of colonisation (52%). Other content covered comprised Māori health models and tikanga Māori.

Content	%
Te Tiriti o Waitangi	63%
The Treaty of Waitangi	53%
Impact of colonisation	52%
Hauora Māori	48%
Māori wairua/spirituality	40%
Indigenous methodologies and methods	29%
Others	18%
Decolonising psychology	14%
Indigenous gender and sexuality (e.g., takatāpui)	8%
Mana wāhine/Mana tāne	6%

What Kaupapa Māori and Indigenous Psychologies content was presented? Please select all that apply.

In the responses for "Others", the limited coverage of Kaupapa Māori psychology content was brought up by some participants.

A very Eurocentric view of the above (Pākehā)
Shallow/superficial versions of some of these, but so superficial I do not consider that topic to have really been taught (Māori and Pākehā)
Aspects of these were touched on in the ONE session we had on 'bicultural practice' but it was a 2hr session and I don't want to tick them all as it would be a misrepresentation to say they were 'presented' when in fact they were really just 'mentioned'. (Pākehā)
Most of those I ticked have been covered in minimal detail and some knowledge provided by students. Primarily there has been a small amount of time given to how to apply the different approaches/assessment/interventions etc to Māori clients. I think there might be another class coming up but in the whole first year we had one lecture only. (Pākehā)

There were some group differences for the coverage of Kaupapa Māori psychology content when comparisons were made to the overall sample:

- Those who entered psychology training prior to the year 2000 were less likely to indicate that their psychology training had covered Te Tiriti o Waitangi (50%), Hauora Māori (24%) or Indigenous methods (11%).

- Those who entered psychology training between the years 2020 and 2023 were more likely to report that their psychology training had covered Hauora Māori (64%) or Indigenous gender and sexuality (14%).

- All rainbow participants (100%) said their psychology training did not cover any Indigenous gender and sexuality content.

Coverage of Te Tiriti or the Treaty

For participants who were introduced to content on Te Tiriti or the Treaty, they were asked a follow-up question about the aspects covered. Almost nine-tenths (90%) were taught the three Treaty principles (partnership, protection, and participation),[10] and this was more common among participants who entered the training between the years 2020 and 2023 (96%). More than three-fifths (65%) were taught about the two different texts: Te Tiriti (te reo Māori) and the Treaty (English).
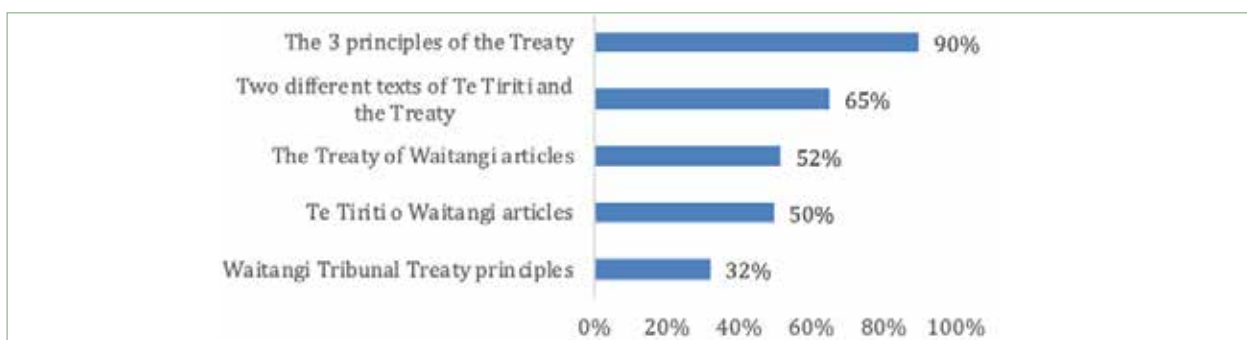

What aspect(s) of Te Tiriti o Waitangi (The Treaty of Waitangi) was covered? Please select all that apply.

Hauora Māori models

We asked participants to share the Hauora Māori models that were taught within their programme. Te Whare Tapa Whā (four cornerstones of Māori health) was the most commonly told Hauora Māori model, and this was followed by Meihana Model and Te Wheke. Other models included Te Pikinga ki Runga and Mauri Ora Tai Pari.

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[10] In the Hauora Report, the 3 Treaty principles (commonly known as 3Ps) was deemed as a 'watering-down version' of Te Tiriti and inadequate 'to assist Māori to exercise tino rangatiratanga' (Waitangi Tribunal, 2023, p.78-79). Therefore, the Waitangi Tribunal introduced the four principles (active protection, partnership, equity and options) with the aim of restoring the imbalance of power influences that has historically favoured kāwanatanga over tino rangatiratanga spheres.
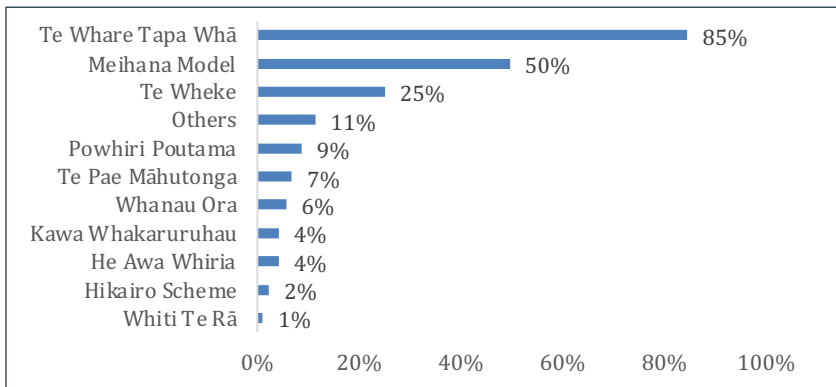
Which of the following Hauora Māori models were taught in your training programme? Please select all that apply.

Over one-tenth (14%) said that their programme did not include any training on Hauora Māori models, with those who entered the training prior to 2000 more likely to report so (46%). About one-fourth (25%) had been introduced to only one model. More than three-fifths (62%) said their programme included training on at least two Hauora Māori models, and this was more common amongst participants entering the training between the years 2020 and 2023 (77%).

Several participants expressed caution regarding the teaching of Hauora Māori models, noting a deficiency in depth and a lack of commitment to deliver this content regularly.

Te Wheke mentioned but no detail. Te Whare Tapa Wha mentioned often but not well understood. Meihana Model mentioned but not well taught or described. There was an attempt to combine Meihana Model with a model of anxiety, like a smash it together type of activity. (Māori and Pākehā)

We were given slides on the Meihana model but it wasn't 'taught'. (Māori and Pākehā)

While the Meihana model training was delivered, it was an optional workshop, and the date was confirmed too late for several students to attend (including myself) due to clinical placement commitments. (Pākehā)

Maybe a brief mention of Te Whare Tapa Whā or Meihana model - but not taught how to apply these. The models appear to be not well understood or integrated by staff. (Asian)

Confidence in applying

Participants who had been taught about Hauora Māori models were asked a follow-up question about their confidence in applying these models in practice. Less than one-third (33%) felt "confident" or "very confident" that they could apply Hauora Māori models in psychological practice. Māori participants (65%) were more likely than the overall sample, and Pākehā participants (21%) were less likely, to report that they were "confident" or "very confident". Those who entered the psychology training between the years of 2020 and 2023 were more likely to report that they were not at all confident (23%). The cohort differences could be due to those who entered the training prior to 2020 having had additional opportunities to learn Hauora Māori models outside the programme or that the 2020-2023 cohort was more likely to recognise their own cultural deficits.

How confident are you to apply. Hauora Māori models into your practice?
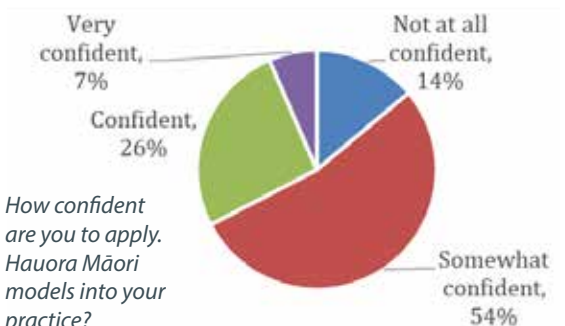
Programme's responsiveness to Māori

We asked participants to rate how well their training programme has addressed issues related specifically to Māori. Close to two-thirds rated their programme as "poor" in this regard. There was no statistically significant ethnicity difference which suggests that all ethnic groups have expressed similar levels of concern about the programme's responsiveness to Māori.
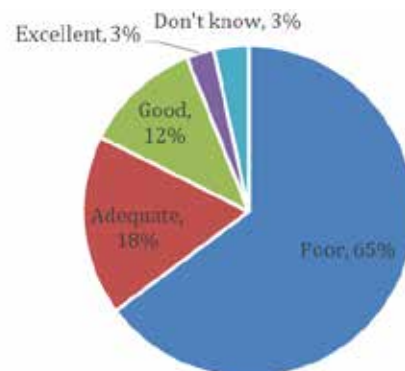
How well do you think your training programme is or has addressed issues that relate specifically to Māori?

Instruction in Cultural Competency

We asked participants to rate from 0 to 100% on the extent they thought their psychology training curriculum had instruction on cultural competency. Cultural competence was defined as "having the awareness, knowledge, and skill, necessary to perform a myriad of psychological tasks that recognises the diverse worldviews and practices of oneself and of clients from different ethnic/cultural backgrounds" (New Zealand Psychologists Board, 2011, p.4). The average percentage reported from the overall sample is 40.52%.

Some group differences were identified:

- Pākehā participants were more likely to report a higher percentage compared to Māori.[11]

- Rainbow participants were more likely to report a lower percentage compared to cisgender and heterosexual counterparts.

- Compared to participants who entered the programme pre-2000, those who were trained between 2010 and 2019, as well as between 2020 to 2023, were more likely to report a higher percentage.

Percentage of psychology training curriculum having instruction on cultural competency					
	Mean (Standard deviation)		Mean (SD)		Mean (SD)
Māori	30.8% (26.6)	Rainbow	32.9% (22.4)	Pre 2000	27.2% (26.0)
Pacific peoples	39.6% (27.7)	Cisgender and heterosexual	42.4% (29.2)	2000-2009	38.1% (29.1)
Asian peoples	47.7% (31.8)			2010-2019	43.7% (29.3)
Pākehā	43.6% (27.9)			2020-2023	42.4% (26.7)

Participants were asked to rate how well they thought the training programme has prepared them to be a culturally competent psychologist to work with clients from different ethnic/cultural backgrounds (e.g. ethnicity, socioeconomic background, disability, religion, and LGBTQIATakatāpui+). Less than one-fourth (23%) thought their programme did a 'good' or 'excellent' job in preparing them to work as a culturally competent psychologist. Māori were more likely (62.0%), and Pākehā participants were less likely (37%), to state that the programme's preparation to be a culturally competent psychologist was poor.

Overall, how well do you think your training programme is or has prepared you to be a culturally competent psychologist to work with clients from different ethnic/cultural backgrounds (e.g. ethnicity, socioeconomic background, disability, religion, and LGBTQIATakatāpui+)?

Concerns on monocultural psychology

Three-quarters (75%) expressed somewhat or a huge concern on the manifestation of monocultural (WEIRD) psychology.
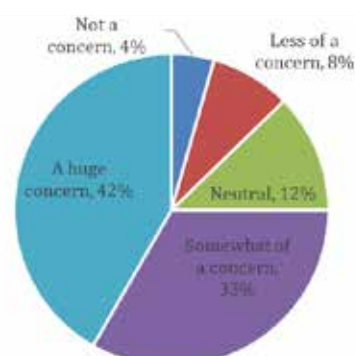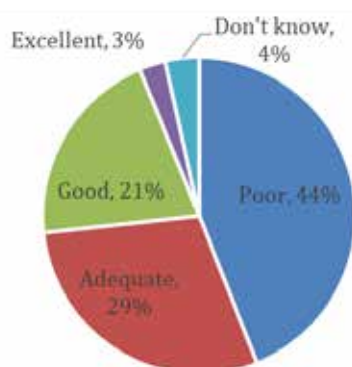
Which statement best characterises the level of concerns about monocultural psychology that you have for the training programme and/or psychology department that you are going through/went through?

These participants were asked to elaborate on such concerns (see section 11 of the report).

[11] The ANOVA test showed a significant difference in means between the ethnic groups (F= 3.80, p <.05). Post-hoc tests revealed that group means for Pākehā participants were significantly different from Māori. No significant differences were observed between the Māori and Asian participants due to a higher standard error.
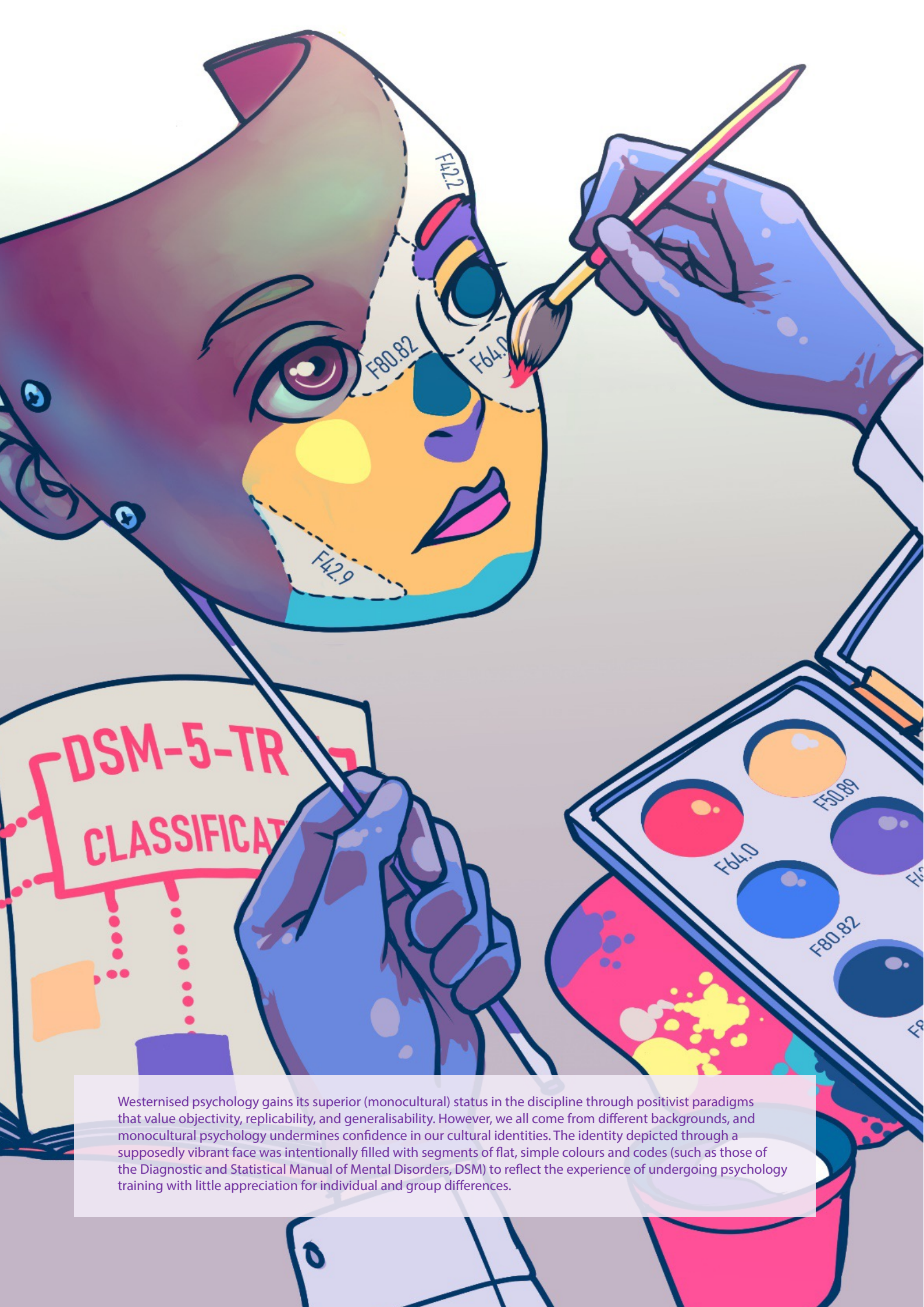
Westernised psychology gains its superior (monocultural) status in the discipline through positivist paradigms that value objectivity, replicability, and generalisability. However, we all come from different backgrounds, and monocultural psychology undermines confidence in our cultural identities. The identity depicted through a supposedly vibrant face was intentionally filled with segments of flat, simple colours and codes (such as those of the Diagnostic and Statistical Manual of Mental Disorders, DSM) to reflect the experience of undergoing psychology training with little appreciation for individual and group differences.

Psychology training as traumatic

We asked participants if training experiences that are traumatic were normalised in psychology, and two-thirds indicated yes.
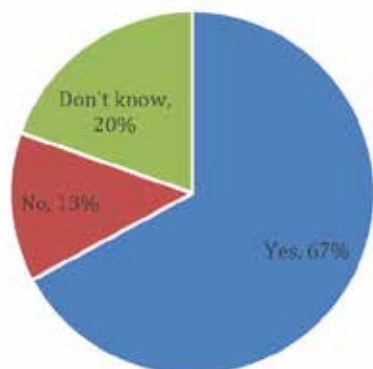

Would you say that training experiences that are traumatic is normalised in psychology?

When compared to the overall sample, we observed some group differences:

- Male participants were less likely to agree that traumatic training experiences were normalised (49%).

- Those who entered training prior to 2000 were less likely to agree that traumatic training experiences were normalised (45%).

- Those who entered training between the years 2010 and 2019 were more likely to agree that traumatic training experiences were normalised (78%).

Seeking professional help

Two-fifths (41%) said that the experience of psychology training has caused them to seek professional help (e.g., psychologists, tohunga, and GP). This was more common amongst trans and non-binary (86%) and rainbow participants (63%).
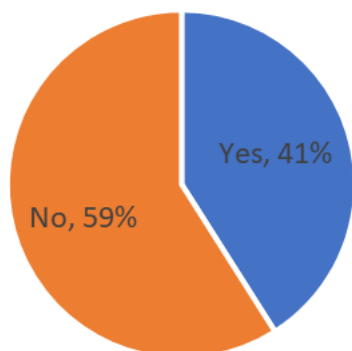
Have your experiences in psychology training caused you to seek professional help (e.g. psychologist, tohunga, GP)?

Cultural worldview

Māori, Pacific and Asian participants were asked how often they felt their cultural worldviews had been represented in psychology training. Close to nine-tenths (87%) of the participants thought their worldviews were never or only sometimes reflected in their training.
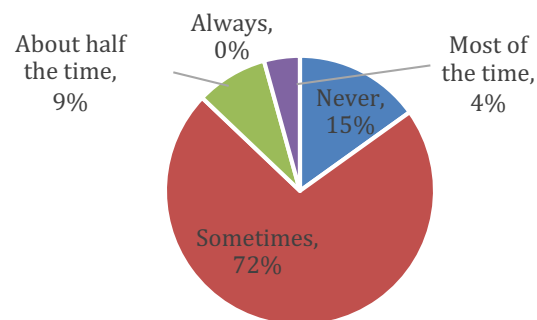
Overall, how often do you feel that your cultural worldviews (as someone from Māori, Pacific, Asian or an ethnic minority background) are represented in the psychology training?

Asian participants (41%) were more likely to report that their worldviews were never represented in psychology training. Māori (80%) were more likely to report that their worldviews were sometimes represented in psychology training.

Cultural labour

Māori and Pacific professionals often reported that during their training they were expected take on double duties by carrying out cultural labour (e.g., providing guidance as a cultural advisor and relationship management with communities) (Baice et al., 2021; Haar & Martin, 2022). In this study, we asked Māori, Pacific and Asian participants if there were any implicit or explicit demands placed on them during the training, and two-thirds said yes (67%). Māori were more likely (78%) and Asian were less likely (26%) to experience cultural labour. While it is considered desirable for Asian students to experience less (unpaid) cultural labour in psychology training, this finding also relates to the programme's lack of focus on increasing competency in working with Asian communities.
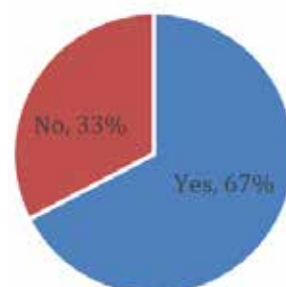
Are/were there any implicit or explicit demands placed on you during your training as a result of you being Māori, Pacific, Asian or from an ethnic minority background? (e.g., cultural advisory role).

Research experiences

Participants were asked about their experiences of undertaking a dissertation and/or thesis. One-fifth said that they faced difficulty finding a research supervisor who was culturally safe (21%).
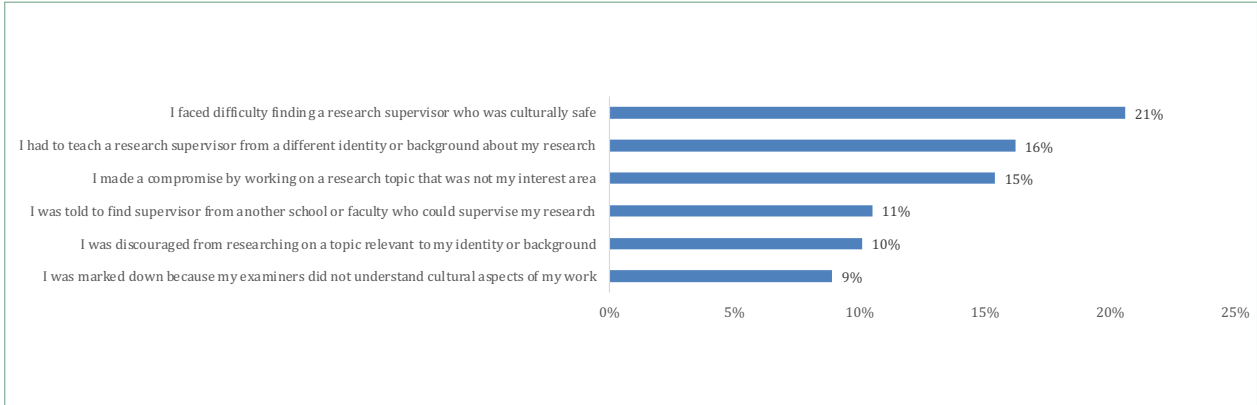
Did any of these happen to you when you were completing your Honours dissertation, Master's thesis, PhD thesis, or training programme coursework? Please select all that apply.

We observed some group differences:

- Māori were more likely to have faced difficulty finding a culturally safe research supervisor (44%), been told to find a supervisor from another school or faculty (19%), and discouraged from researching on a topic relevant to their identity (18%).

- Pākehā participants were less likely to have faced difficulty finding a culturally safe research supervisor (9%), been told to find a supervisor from another school or faculty (7%), or discouraged from researching on a topic relevant to their identity (6%).

- Rainbow participants were more likely to have faced difficulty finding a culturally safe research supervisor (33%), made a compromise by working on another research topic (25%), or discouraged from researching on a topic relevant to their identity (19%).

- Trans and non-binary participants were more likely to have faced difficulty finding a culturally safe research supervisor (71%) and told to find a supervisor from another school or faculty (43%).

Within the responses for "Others", several participants shared the difficulties they faced while completing their dissertation or thesis.

> Group ethics application was made on behalf of all tauira, which meant I could not use some Kaupapa Māori methods e.g locating research and naming the school who were involved. (Māori)

> Huge pressure, including financial pressures and threats to be kicked out of the programme, to change to a non-Māori, whitewashed PhD topic due to the department's lack of available supervision. (Pākehā)

> I had to do a lot of extra mahi to understand how my topic "fitted" into a clinical space. It was very emotional and spiritually draining. When marked by external marker, who was Māori, missed the point and entered into a long process with the internal marker and my supervisors. I did not feel supported. This has changed with my doctoral supervision as I am very upfront about what I need and expect. Also, how the rangahau impacts me from an emic perspective. (Māori and Pākehā)

> I was told I could not become a psychologist if I kept Queer theory in my thesis. I was told my work was more relevant to politics than mental health for considering systemic drivers of mental ill-health. (Pākehā)

Internship experiences

Students currently undertaking placement or internship were asked to describe their internship experiences. More than two-thirds rated their internship experience as 'somewhat' or 'extremely' positive.
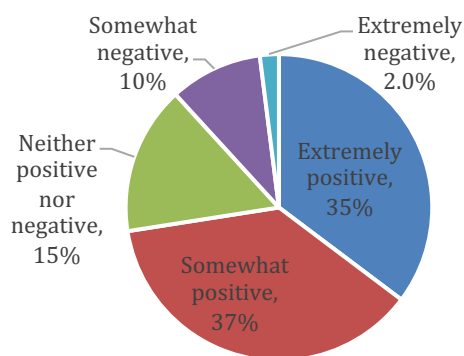
Overall, how would you describe your internship experience?

About three-fifths (59%) of participants felt supported by their supervisors during their placement or internship. Over half (51%) were able to see colleagues of similar ethnic cultural background in their placement or internship. See section 11 for comments that further describe the internship experiences.
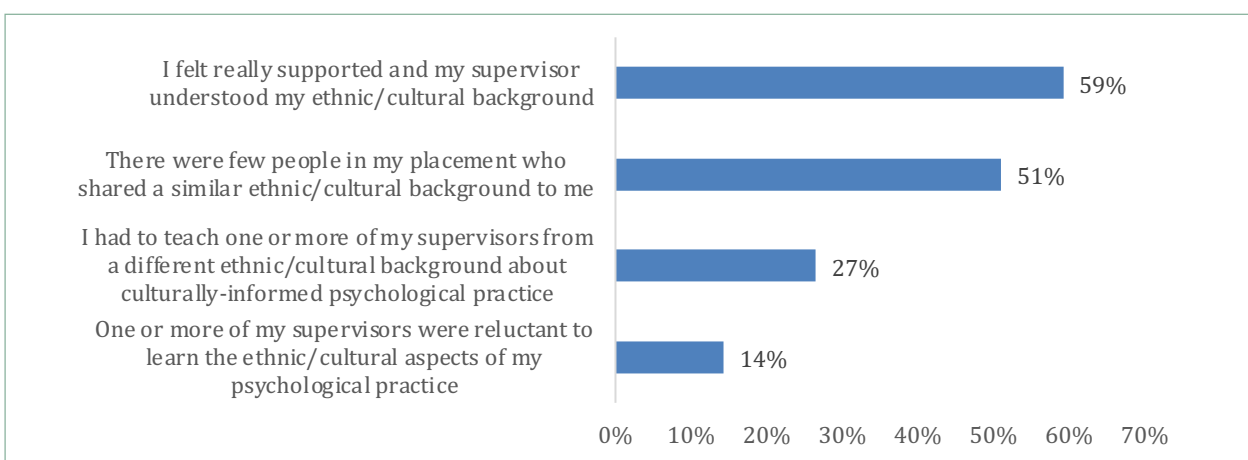
Did any of the following experiences related to different ethnic/cultural backgrounds (including ethnicity, socioeconomic background, disability, religion, LGBTQIATakatāpui+) occur during your internship or placement? Please select all that apply.

Cultural supervision in internship

Over one-third (35%) of students currently undertaking placement or internship rated their ability to access cultural supervision or mentorship in internship to be somewhat or extremely difficult.
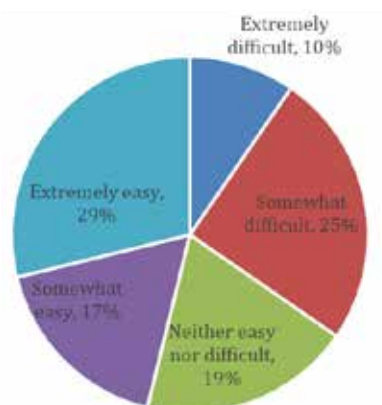
To what extent were you able to access cultural supervision or mentoring in your internship?

Consideration for ending psychology training

We asked participants if they have ever considered ending psychology training and about two-fifths (39%) said yes. This was more common amongst rainbow participants (54%) and those who entered the training between the years of 2010 and 2019 (50%). See Section 11 for themes that summarise the reasons for considering ending psychology training.
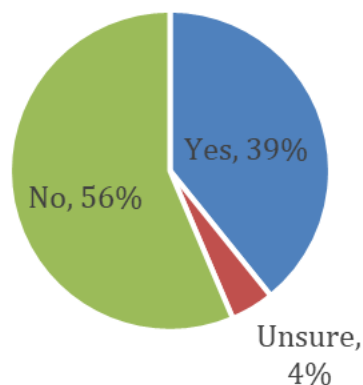
Have you ever considered ending your psychology training before completion?

5

Rima

Overseas-trained
Psychologists

Section 5
Overseas-trained Psychologists

This section is limited to the experiences of psychologists who completed their formal psychology training outside of Aotearoa New Zealand.

We asked overseas-trained psychologists about the ease of registering as a psychologist with the New Zealand Psychologists Board, and more than two-fifths (42%) said it was 'difficult' and 'very difficult'.
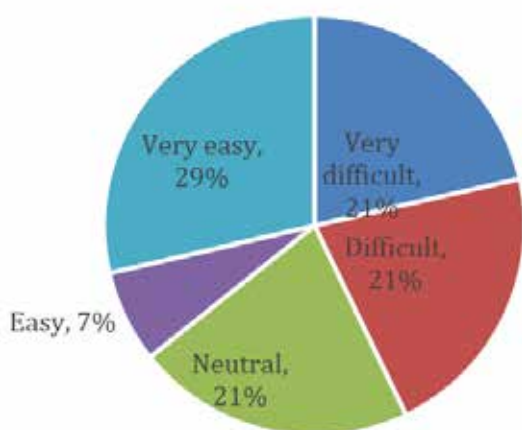
How did you find the application process to register as a psychologist with the New Zealand Psychologist Board?

For those who rated the registration process as difficult, three-fifths said they were told that they require additional supervision hours (60%) or more training in Aotearoa (60%). Participants also told us other reasons such as the marginalisation of qualifications from non-western countries; cumbersome and lengthy accreditation process; and expectation to undertake cultural supervision.

> **I have been in contact with the New Zealand Psychology Board on a few occasions. They obviously wanted me to study again. I came from a country where they do not endorse our clinical psychology training. At first, I was so humble enough to save more money to be able to pay for my training.**

> **[I was told that I] do not have cultural competency (which I find a slap on my face as a cultural and Indigenous person) It was very tough coming from a minority non-western country, you need to start from**

> **scratch and it feels like the NZPB is either supporting institutional racism/ structural discrimination. (Asian)**

> **Yes, I was told I need additional supervision hours but that was not difficult, I understand the need. The process itself was cumbersome with the Board contradicting itself at times on what paperwork and proof of identity they needed. It took several months and a lot of additional expense due to documents needing to be sent multiple times, extra documents needing to be notarised, and the postal system still being affected by COVID-19 to give them what they needed. They also set a tight deadline during the process that was stressful. Communication was unclear, and they also had unrealistic expectations (e.g. asking me to have the US social security administration call the NZ psychologist board...That is never going to happen!). (Pākehā including Other European)**

> **It was unnecessarily cumbersome, I was asked repeatedly to re-do things that were costly (such as rewording on notarisation of my passport) that were not possible at times due to laws in my home country and had nothing to do with my qualifications. (Pākehā including Other European)**

> **Years of cultural supervision, during which time I was paid less than a fresh graduate from NZ Uni. (Pākehā including Other European)**

Training in working with Māori

When asked if there was a requirement to have any specific training in content for working with Māori prior to registering as a psychologist in Aotearoa, less than a quarter (23%) indicated yes. These aspects of training include Te Tiriti o Waitangi (the Treaty), Māori health models, knowledge of colonial history of Aotearoa New Zealand, and te reo Māori.

Section 6
Workplace Experience

This section is limited to the experience of psychologists and students currently on placement or internship.

Ongoing training on working with Māori

Close to nine-tenth (89%) indicated that they have ongoing training on working with Māori. Close to two-thirds took their own initiatives to attend training outside of their workplace (66%) and over half attended training provided at their workplace (52%). Other training opportunities that participants accessed included cultural supervision, te reo Māori classes, learning from Māori whānau, and doing own readings.
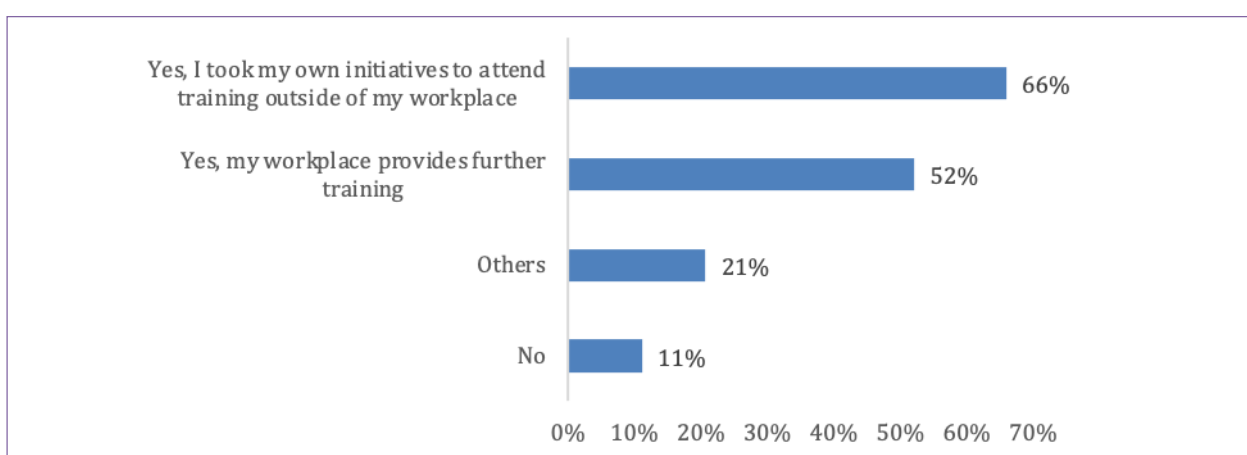
Do you have any on-going training to further your knowledge of Māori culture (e.g., tikanga, te reo Māori, Māori health models)? Please select all that apply.

A follow-up closed-ended question was asked of those who have undertaken further training to provide examples. More than two-thirds (71%) have taken additional training on Hauora Māori models. More than three-fifths have furthered their knowledge on te reo Māori (62%) and this is more common amongst Māori (78%) or female participants (68%). Māori were also more likely to learn tohunga and rongoā as part of their ongoing training (41%). Other forms of knowledge that participants furthered their training on included tikanga, mātauranga Māori (e.g., maramataka and pūrākau), and decolonisation.
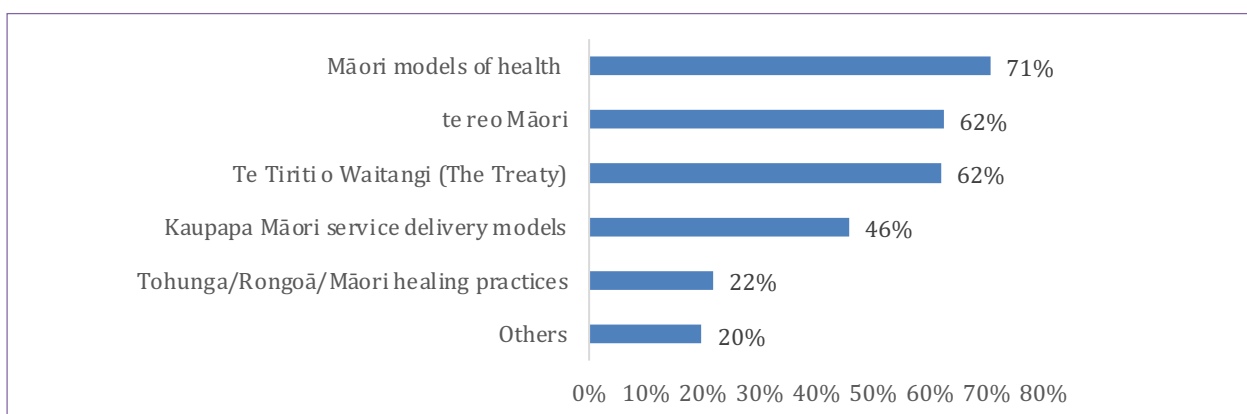
What are the examples of on-going training that you have on Māori culture? Please select all that apply.

For those who have not had any further ongoing training on working with Māori, about two-thirds said they had limited time to do so (67%).
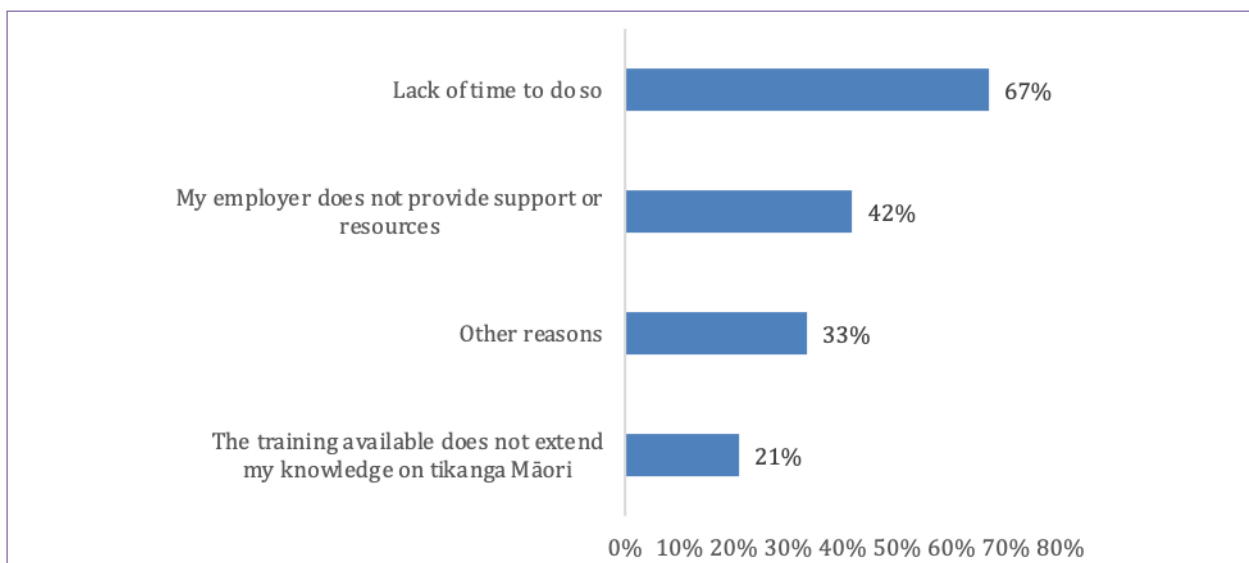
What are the possible reasons for not having had any ongoing training on Māori culture (e.g., tikanga, te reo Māori, Māori health models)? Please select all that apply.

Some reasons given for not pursuing further training on working with Māori included whakama (shame) amongst Māori psychologists, no intention of seeing Māori clients, not seeing a need to prioritise learning about Māori culture, learning difficulties, and having other priorities. Some sentiments indicate that awareness of the effects of settler colonialism on Māori as Indigenous peoples in Aotearoa remains low amongst practising psychologists.

Simple systemic concepts are overcooked in NZ and presented as if Māori invented a broader view of culture and family - something that is just simple general knowledge in most places on this planet. I also am a strong believer in no racial privileges of any group, Māori or not. To me it is as important to learn Indian, Chinese and other cultural customs as it is to learn Māori customs. It's a woke society we live in. (Pākehā)

I struggle with learning languages (dyslexic) so need to find an in-person programme and need substantial time to develop the learning. Also, I learn best from 'doing' and most of my clients do not utilise the broader cultural models or Te-Reo in their practices. (Pākehā)

Not applicable to the work I do - I don't see Māori clients (Pākehā)

I have done a lot of reading on these issues, and I'm aware it is an area I wish to develop in further. But there's been more urgent training needs in the last few years as I've had role changes and needed to learn about the new areas. Also, most courses that I think would be valuable in this area require an ongoing commitment (e.g. for a term/semester), and my current life circumstances mean I'm not available for anything which requires that kind of ongoing commitment. Combo of breastfeeding + Covid has also meant I've primarily been limited to online or local trainings the last 5 years. (Pākehā)

Whakamā (Māori)

Ongoing training on cultural competency

Slightly below four-fifths (78%) have ongoing training on cultural competency. These included over half (56%) taking their own initiative to upskill themselves and more than one-third (36%) attended training provided at their workplaces. Other training opportunities that participants had included doing their own readings, attending professional development workshops, and connecting with other staff who work with minoritised groups.
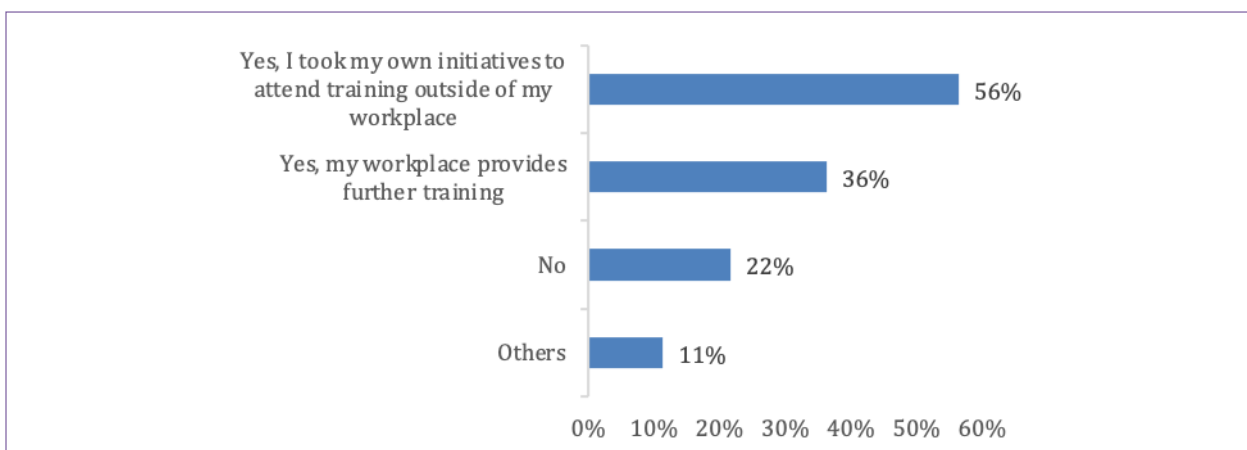
*Do you have any on-going training on cultural competency to work with clients from different ethnic/
cultural backgrounds (e.g., ethnicity, socioeconomic background, religion, disability, LGBTQIATakatāpui+)? Please select
all that apply.*

When suitable opportunities present, I engage in additional professional development around cultural issues etc. (Pākehā)

I try to take any opportunity to engage in less formal professional development related to LGBTQI. Particularly as transgender issues have become such a hot button topic lately. I felt that my understanding of the issues faced by transgender people was lacking, and after the Posie Parker fiasco [when a transphobic activist attempted to hold rallies in Aotearoa], I took time to try and update my knowledge here. This has been informal, i.e., reading books written by transgender people, and watching relevant you tube videos etc. People might have concerns regarding use of you tube videos, but I've actually found it very helpful, accessible, and interesting, and thus, valuable. (Pākehā)

Training for other cultural groups is limited at my organisation. Only certain groups are represented in training - For example, Deaf culture is not considered a priority. (Pākehā)

No, my work does not provide the opportunity despite working with a predominately Māori population, low SES population. Currently, trainings in this area costs too much as a new grad, I instead have found youtube videos, books and getting resources developed by Māori as being my main forms of growing my practice in this area. Additionally, creating resources that include both te reo and English for child base resources (I.e. emotion cards). (Pākehā)

For those who have not had any further ongoing training on cultural competency, half said they had limited time to do so (50%). Slightly over one-third indicated that their employer did not provide support for further training (35%).
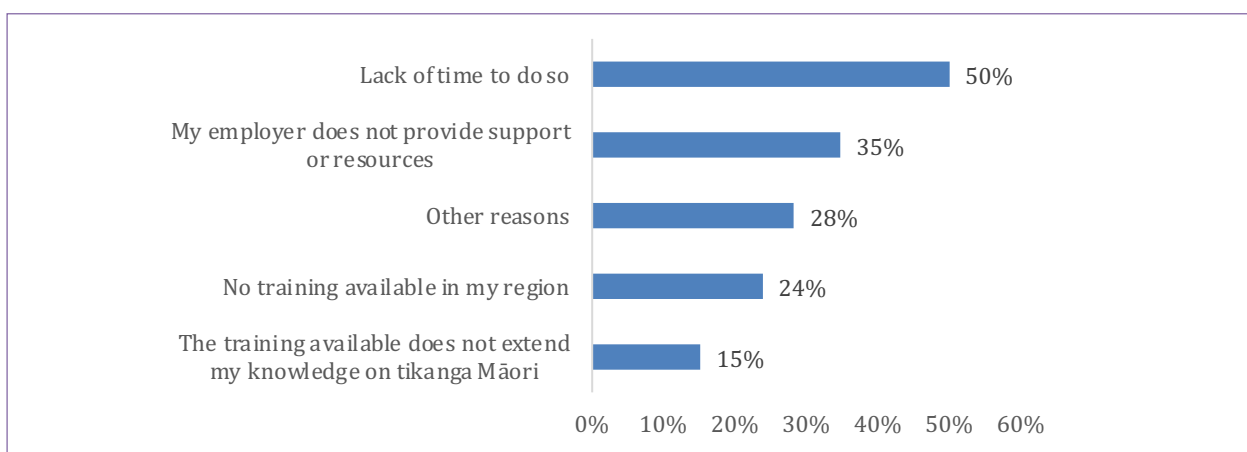
*What are the possible reasons for not having had any ongoing training on
cultural competency? Please select all that apply.*

Other reasons included cultural competency not being viewed as a priority and lack of available resources to organise such training.

Focus has been on other trainings (i.e., gaining other core skills and competencies) (Pākehā)
It's up to us to sort it out. Every now and then someone provides training on something eg working with refugees (Māori and Pākehā)
My employer (Te Whatu Ora) has agreed that they should provide supervision for cultural competency, but they do not. We are trying to source this supervision ourselves but have not had any luck. (Pākehā)

Cultural labour

We asked Māori, Pacific, and Asian psychologists and students on internship or placement if they have ever experienced cultural labour at workplaces. More than two-thirds of Māori had people assumed that they would do a waiata, karakia or mihi within the last 12 months (70%), and this was more common amongst those socially assigned as Māori (83%).

Reported experiences of cultural labour or cultural loading amongst **Māori, Pacific**, and Asian psychologists and students on internship or placement			
	Yes, within the last 12 months	**Yes, more than 12 months ago**	**No, never**
I was asked to pronounce patient names for colleagues before they saw a client, because of my ethnicity.	45%	16%	34%
In discussions, I was asked to represent the perspective of all my ethnic community, because of my ethnicity.	52%	34%	19%
I was expected to spend time educating my colleagues about the experiences of my ethnic cultural background, because of my ethnicity.	58%	35%	21%
People assumed I would do a waiata, karakia and/or mihi, because I'm Māori. (Asked only amongst Māori participants)	70%	28%	13%

Note that the percentage does not add up to 100% because participants could select more than 1 response.

Rainbow participants were asked about their experiences of carrying out cultural labour at workplaces. One-third had been expected to educate colleagues about rainbow experiences (34%) or asked to represent the perspective of all rainbow people (33%) in the last 12 months. All trans and non-binary participants had been pressured to educate colleagues about their experiences in the past year.

Reported experiences of cultural labour or cultural loading amongst rainbow psychologists and students on internship or placement			
	Yes, within the last 12 months	**Yes, more than 12 months ago**	**No, never**
In discussions, I was asked to represent the perspective of all peoples in rainbow communities, because of my rainbow/LGBTQIA+ identity.	33%	18%	55%
I was expected to spend time educating my colleagues about the experiences of my rainbow background, because of my rainbow/LGBTQIA+ identity.	34%	20%	46%

Note that the percentage does not add up to 100% because participants could select more than 1 response.

Experiences of Māori psychologists and interns

Māori psychologists and students on internship or placement face specific issues that can impede their workplace satisfaction. More than half encountered colleagues with low levels of Māori cultural competency (56%) or that they had limited access to cultural support (54%) most or all of the time. Those socially assigned as Māori were more likely to report they were the sole advocate for Māori issues at workplaces (61%) or that they had dual responsibilities to employer and Māori communities (55%) most or all of the time.

Reported issues faced by Māori psychologists and students on internship or placement at workplace and/or work-related activities.	None of the time	A little of the time	Some of the time	Most of the time	All of the time
Low levels of Māori cultural competence of colleagues	4%	10%	29%	35%	21%
Limited or no access to Māori cultural competency training	10%	8%	40%	23%	19%
Limited or no access to Māori cultural support/ supervision	15%	8%	23%	42%	13%
Isolation from other Māori colleagues	13%	13%	35 %	31%	8%
Dual responsibilities to employer/job and Māori communities	19%	21%	21%	23%	17%
Being the sole advocate for Māori issues	19%	15%	19%	43%	4%

With organisations and training programmes increasingly recognising the importance of diversifying psychology, students from minoritised backgrounds frequently report being relied upon to provide the 'cultural' perspective. These students are often expected to carry the extra baggage, be experts on their culture, speak on behalf of their community, and educate others about how to work in a culturally safe manner with people from their communities. While some may feel comfortable articulating their experiences as minoritised individuals or may be compensated for this cultural labour, not all are in a privileged position to do so. This is due to the assimilative nature of the educational path shaped by settler colonialism, which serves to erase cultural identity.

7

Whitu

Racism and Bullying at Workplaces
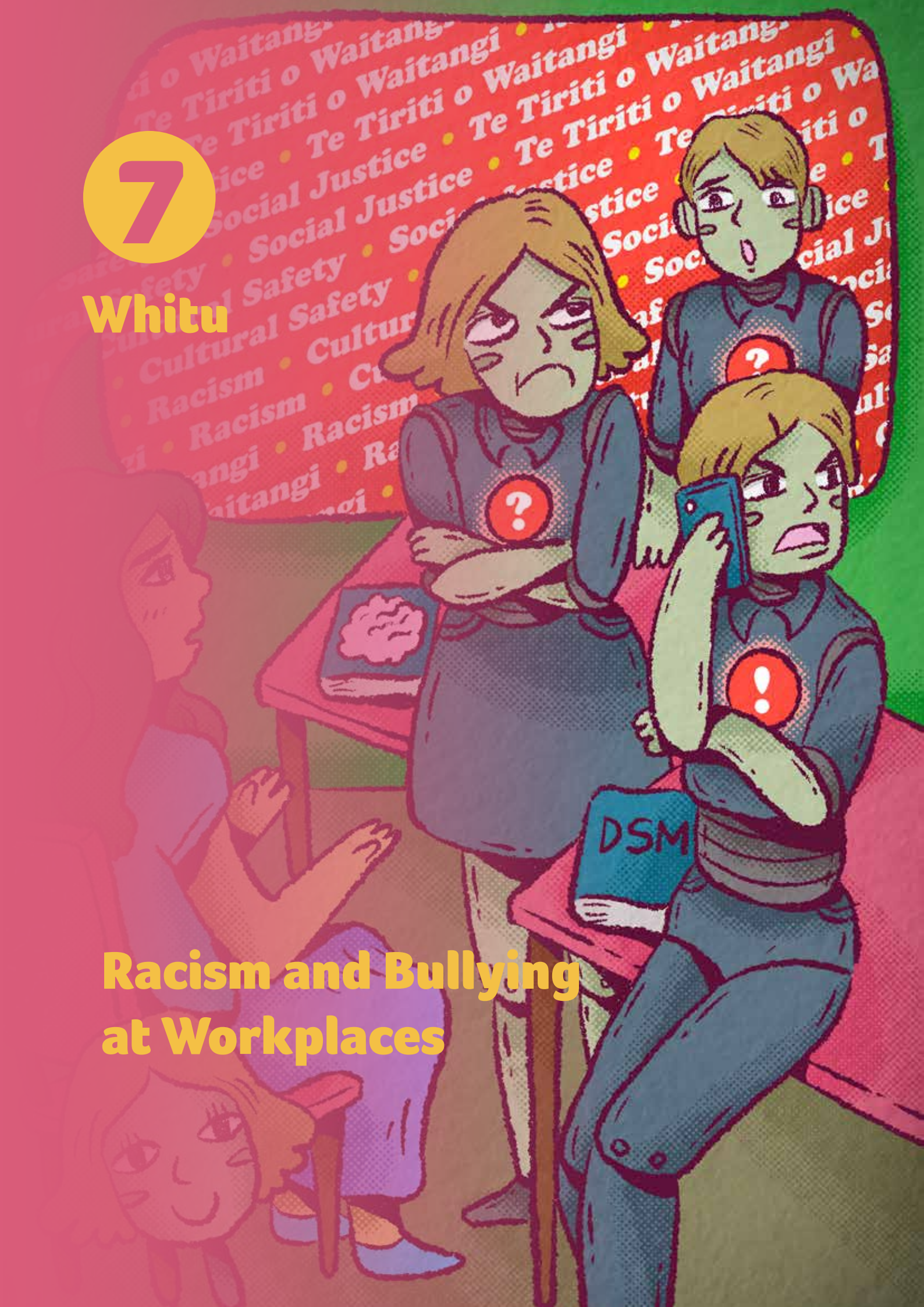
Section 7
Racism and Bullying at Workplaces

Witnessing racism

In the survey, we defined racism as "a system that perpetuates the power and privilege held by one ethnic/racial group by oppressing and devaluing other ethnic/racial groups, using the social constructs of 'race' and associated racial hierarchies. Colonisation forms the main context for understanding how racism manifests in Aotearoa New Zealand. Racism occurs at all levels - from interpersonal to societal. It can involve things like racially motivated hate crimes, jokes or stereotypes, racial slurs, or unequal treatment". This is the same definition used in Te Whakahaumaru Taiao (Māori medical students and doctors' surveys). In this section, we assessed demographic differences for recent experiences or experiences within the last 12 months. Note that the percentage does not add up to 100% because participants could select both 'yes' options.

More than half of psychologists and students working in a placement or internship had witnessed racism in the last 12 months (56%). Compared to the overall group, Māori psychologists and interns were more likely (81%) and Pākehā participants (45%) were less likely to witness racism in the past year. Three-fifths of academic staff had witnessed racism at the workplace in the last 12 months.

Reported experiences of witnessing racism at workplace and/or during work-related activities				
	Yes, within the last 12 months	Yes, more than 12 months ago	Never	Don't know
Psychologists and students on internship or placement	56%	35%	19%	10%
Academic staff	61%	35%	13%	4%

Experiencing racism at workplaces

We asked Māori, Pacific, and Asian psychologists and interns about experiencing racism. We acknowledge that other non-Pākehā groups experience racialisation in Aotearoa, but it was not possible to report on their experiences due to the small sample size (less than 2%).

Slightly fewer than half (47%) had experienced racism in the last 12 months. Māori who were socially assigned as Māori were more likely (71%) and Māori who were socially assigned as Pākehā were less likely (20%) to report experiencing racism in the last 12 months. Two-thirds of Māori, Pacific and Asian academic staff had experienced racism in the last 12 months.

Reported experiences of racism at workplace and/or during work-related activities amongst Māori, Pacific, and Asian participants				
	Yes, within the last 12 months	Yes, more than 12 months ago	Never	Don't know
Psychologists and students on internship or placement	47%	42%	22%	8%
Academic staff	67%	22%	11%	22%

Bullying at workplaces

Participants were asked about experiences of bullying at workplaces. In the survey, we adopted the definition of "bullying" from Employment New Zealand that emphasises on the "repeated and unreasonable behaviour directed towards someone or a group of people that can lead to physical or psychological harm".

We mirrored Te Whakahaumaru Taiao (2024) study to examine four forms of bullying:

1 *Physical bullying:* This involves hurting someone, or damaging or stealing their belongings e.g. hitting, shoving, stealing, throwing things.

2 *Verbal bullying:* This involves saying or writing mean things (including online) e.g. offensive comments, yelling, threatening someone, spreading rumours

3 *Social bullying:* This is also called relational or psychological - it involves hurting someone's relationships or reputation (including online) e.g. excluding someone or humiliating them

4 *Sexual harassment:* This involves unwanted pattern of sexual behaviour e.g. demanding for sexual favours, unwelcome physical contacts, offensive comments about body

More than one-fifth of psychologists and students on internship or placement had experienced verbal (22%) or social (20%) forms of bullying in the last 12 months. About one-in-twenty (4%) experienced sexual harassment in the last 12 months, and this was more common amongst Asian psychologists and interns (19%).

Reported experiences of bullying at workplace and/or during work-related activities amongst psychologists and students on internship or placement			
	Yes, within the last 12 months	Yes, more than 12 months ago	Never
Physical bullying	<2%	7%	93%
Verbal bullying	22%	33%	43%
Social bullying	20%	31%	46%
Sexual harassment	4%	24%	74%

More than one-third of academic staff were victims of verbal bullying in the last 12 months (36.4%). Slightly below one-third had experienced social bullying (31.8%) recently.

Reported experiences of bullying at workplace and/or during work-related activities amongst academic staff			
Academic staff	Yes, within the last 12 months	Yes, more than 12 months ago	Never
Physical bullying	<2%	14%	86%
Verbal bullying	36%	41%	36%
Social bullying	32%	50%	32%
Sexual harassment	15%	25%	70%

Microaggression

We defined microaggressions as "brief and commonplace daily verbal, behavioural, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative insults based on the characteristics of how people are perceived." We used six questions from Everyday Discrimination Scale to assess the frequency of participants being subjected to microaggression through 'treated with less courtesy', 'treated with less respect', 'think you are not smart', 'afraid of you', 'act as if they're better than you are', and 'threatened or harassed'. The scores ranged from 1 (Never) to 6 (Everyday) and a higher score indicates increased incidence of microaggression. For more information about the measurement of microaggression, please refer to detailed methods. The scores of six questions for **psychologists and students on internship or placement** were summed and the average score is 11.73 with a standard deviation of 5.30.
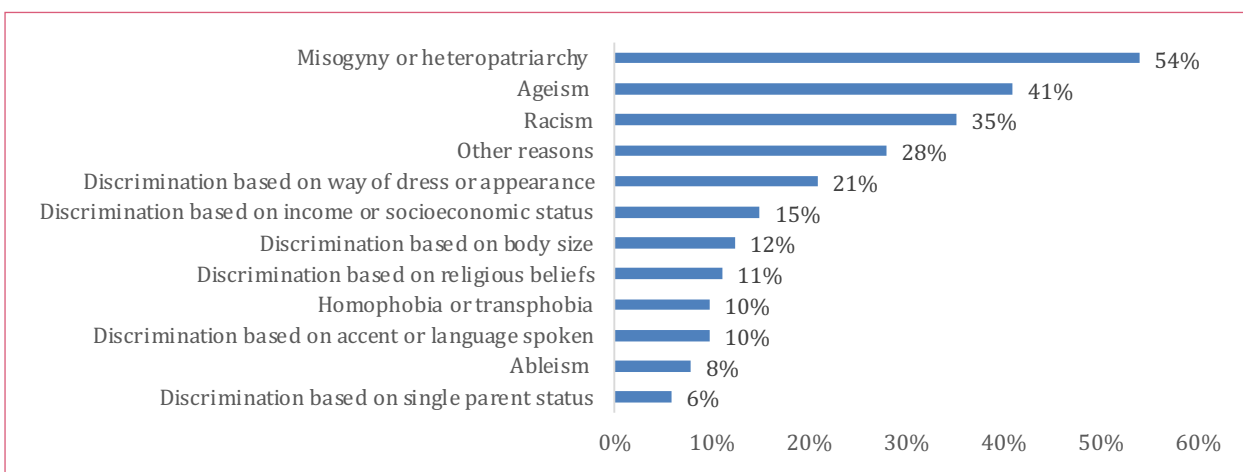
Māori psychologists and students on internship or placement scored significantly higher on the microaggression compared to their Pākehā counterparts.

Microaggression scores on the Everyday Discrimination Scale	
	Mean (SD)
Māori	13.23 (5.99)
Pacific peoples	15.83 (10.87)
Asian peoples	12.81 (7.08)
Pākehā	10.85 (4.16)

Psychologists and students on internship or placement interns further detailed a range of microaggression experiences:

People generally avoiding you, keeping their distance, not inviting you to events, keeping you out of the loop, not communicating with you. Not responding to messages, making inconveniences. (Asian and Pākehā)
Most of time I avoid so it is lower, but if I confronted every situation it would likely be everyday and i would be deflated and take away from my work with clients. I chose my battles so I can have energy to be with clients. (Māori and Pākehā)
Being asked if I was meant to be in the office or out in the waiting room with the other clients. Being told to get back with the other visitors in a prison. Constantly being asked to show my I.D when my colleagues with me are not asked. (Māori and Pākehā)
Erasing aspects of my 'cultural self' to make myself palatable due to the imbalance of power and wanting to minimise chances of racial microaggressions or defensiveness. Walked on eggshells as unsure whether race-related issues could be discussed. Perceived as 'emotionally intense' and creating an 'unsafe' space when attempted to discuss racialised inequities relevant to practice. (Asian)
Comments regarding confusion about sexuality/ pronouns (Pākehā)
Experienced people making negative or misleading comments about people of my sexual orientation, although not directed at me (as I am not out to my classmates or colleagues) (Pākehā)
I work in a hospital medical ward. In hospitals staff are fairly regularly threatened or harassed as a general rule. People accurately perceive me as a Pākehā cis-female, middle class Psychologist. Despite my best efforts I am immediately viewed as a threat or untrustworthy by some. Sometimes this is a failing of my own practice/ cultural competence. Sometimes people take one look at me and decide I have nothing to offer or are sceptical of psychology in general. Fair enough. I wouldn't call this a micro aggression but it's a conclusion people jump to based on how I look and what I represent. Happens across all cultures including with Pākehā. I think acknowledging this and developing skills to address these assumptions to begin engaging is a really important part of developing my practice as a Pākehā psychologist, especially across cultures. (Pākehā)
Lack of understanding of equity, e.g., calling it racism. (Māori and Pākehā)

Amongst psychologists and students on internship or placement who had at least experienced microaggression once, a follow-up question was asked about the reason for such experience. More than half attributed their microaggression experience(s) to misogyny (53.9%) and more than one-thirds related it to ageism (41%) or racism (35%).

What do you think is the main reason for these experiences that happened to you in the workplace and/or during work-related activities (e.g., committees, conferences)? Please select all that apply. (Psychologists and Students on internship or placement)

We observed some group differences:

- Pacific (100%), Māori (78%), and Asian (64%) participants were more likely than the overall sample, and Pākehā participants (12%) were less likely to experience microaggression due to racism

- Asian (43%) and Māori (35%) participants were more likely than the overall sample, and Pākehā participants were less likely (12%) to report that their experiences of microaggression were related to the way of dressing or appearance

- Asian (36%) participants were more likely than the overall sample, and Pākehā participants were less likely (5%) to indicate that their experiences of microaggression were related to accent or language spoken

- Trans and non-binary (100%) and female participants (59%) were more likely than the overall sample, and male participants (18%) were less likely to experience microaggression due to misogyny

- Trans and non-binary (67%) and rainbow participants (43%) were more likely than the overall sample, to state that they have experienced microaggression due to homophobia and/or transphobia

Other reasons for being subjected to microaggression included years of experience, role of psychologist as an allied health professional, registration scope, and migrant.

Based on length of service (i.e., suggesting that people who stay with the same employer for more than a few years must have limitations / limited ambition or ability etc.). Based on being a psychologist (i.e. minority group within a large organisation. Psychologists are often referred to as thinking of themselves as being "special" and thinking they are better than others.) (Pākehā)
Medical model hierarchy enabling toxic behaviour from psychiatrists and other health professionals. (African)
Pigeon-holed as a psychologist, which is an undervalued role to have in the physical health area of a hospital. Expect me to be a certain way and do not expect me to be a competent Māori clinician. (Māori)
Lack of experience and knowledge. I think it's been valid when people who are senior to me with many years more experience act as though they're senior to me. (Pākehā)
Unexamined notions of 'identity' and 'norms' intersect with assumptions about roles and power within systems. Power is still embedded as top down 'gifts' that can be granted rather than relations that generate power as agency. The above forms of discriminatory behaviour are present but masked by politeness or 'adding culture/race/ gender/sexualities and stirring' - it looks like there is no discrimination with a diverse 'looking' workforce but the form and substance of relations that are structurally available mean that the space for difference to be expressed is naturally suppressed. (Pākehā)

The average scores of six questions for **academic staff** is 14.90 with a standard deviation of 6.19. Academic staff shared a range of microaggression experiences:

People are passive aggressive or annoyed when seeing my whānau (kids) on campus (Pacific)
Being taken-for-granted and expected to do other people's work. Being held back in promotions and career advancement. (Pākehā)
Benevolent racism in comments (Māori and Pākehā)
SES - disparaging / exclusion (Pākehā)

In a follow-up question that asked about academic staff's reason for encountering microaggression, three-fifths of academic staff reported the presence of misogyny or heteropatriarchy (64%) and two-fifths were subjected to racism or ageism (41%) at workplaces. Māori staff were more likely (75%), and Pākehā staff (15%) were less likely to report racism-related microaggression.
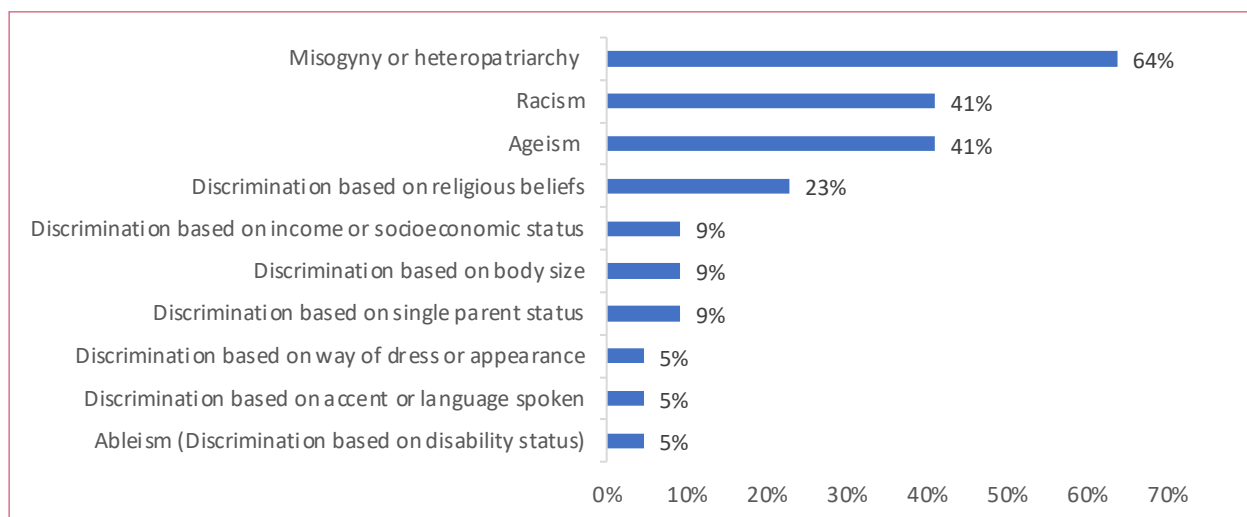
What do you think is the main reason for these experiences that happened to you in the workplace and/or during work-related activities (e.g., committees, conferences)? Please select all that apply. (Academic staff)

Other reasons for being subjected to microaggression included academic background, philosophy thinking, and bringing whānau to work.

Discrimination based on my academic background, and because I teach a more inclusive, relational (and less WEIRD) form of psychology. (Pākehā)
Discrimination based on specific scope (registration) of psychology. Discrimination based on gender - but from same people of same gender but different philosophical positioning. (Pākehā)
Stigma around family/whānau being in academic spaces (Tongan)

Māori racial microaggression

We asked Māori participants questions regarding racial microaggression for being Māori. We asked if the following experiences had occurred for them in their time in psychology in the last 12 months.

Reported experience of Māori racial microaggression		
	Psychologists and students on internship or placement	Academic Staff
Got the vibe that mātauranga Māori is not viewed as 'real' science	70%	75%
Been told that Māori get unfair benefits	49%	57%
Been told that all Māori are alike	36%	29%
Been told that you need to learn western psychology to be a psychologist and/or staff member in psychology	21%	38%

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Been told that wairua is irrelevant to psychological practice	17%	13%
Been told that you are not a 'real, or full Māori'	16%	13%
Been blocked from training opportunities to work with iwi or hapu organisations, or Māori NGOs	15%	< 2%
Been told that Te Reo Māori is a dying language 'so why learn it'	11%	14%
Been told that 'We do not teach Māori cultural content at this university. You will have to go somewhere else'.	2%	< 2%

There are some group differences:

- Māori psychologists and students on internship or placement who were socially assigned as Pākehā were more likely to have been told that they are not a "real, or full Māori" in the last 12 months (32%) compared to those socially assigned as Māori (4%).

- Māori psychologists and interns who attended a Māori medium school (e.g., kura or wharekura) were more likely to have been told that Māori get unfair benefits (100%) compared to those who had not attended such a school (42%).

Within the open-text responses for "Other specific microaggressions to being Māori", Māori psychologists, interns, and academic staff shared racial microaggression experiences that ranged from exclusion of opportunities, excessive monitoring, to stereotypes.

Being excluded from opportunities to learn from knowledgeable Māori, for example, Moana Jackson. (Psychologist and academic staff)
Being followed; being asked to justify my qualifications; people acting surprised when hearing of my job or status; being asked for ID when others aren't; being interrupted; people not taking no for an answer; being ignored when I raise issues of racism; having others come and talk to me about issues that I raise. (Psychologist and academic staff)
Had to find my own contacts within NGO and iwi organisations knowing my manager had contacts but wasn't liked by them. She withheld information until I found out and did not assist me with finding cultural support and networking. (Psychologist)
I've not been told that I am not a 'real, or full Māori' but that is the impression I often get. I also get this from other Māori even though I have a Māori upbringing, I speak Māori and have good connections with my hapu and marae. (Psychologist)
When I raised the issue of saying my name correctly, and how hoha it is to correct people over and over; a non-Māori colleague shared that it was my role to teach her. It became an awkward situation as I don't view this as my role to have to teach her. She can access te Reo programmes through our workplace. (Psychologist)
Non-Māori speaking about us as if they are experts about us. (Psychologist)
For being pro-Māori I've been biased to teach in white institutions. (Psychologist)

Complaints about racism

For psychologists and interns who have ever witnessed racism at workplaces, less than one-quarter (23%) have ever filed a complaint. Māori psychologists and students on internship or placement (40%) were more likely, and Pākehā participants (13%) were less likely to have filed a complaint.

More than two-fifths (44%) were 'dissatisfied' or 'very dissatisfied' with the process of reporting or making a complaint.
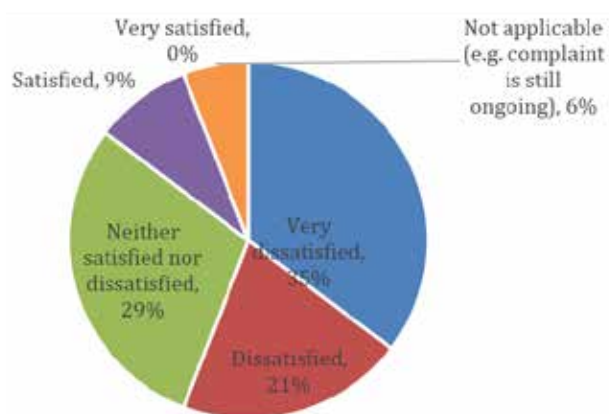
How satisfied were you with the process of reporting or making a complaint?
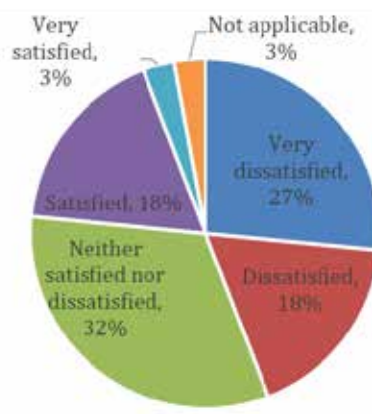
How satisfied were you with the result of reporting or making a complaint?

Only one-tenth of academic staff (11.1%) who had ever witnessed racism had made a complaint about it. All staff were very dissatisfied with the process, as well as the outcome, of making the complaint.

Workplace policy

We asked psychologists and students on internship or placement about three workplace policies that attempt to mitigate the risk of exposure to discrimination and racism. More than four-fifths were aware of an existing workplace policy on discrimination and racism.
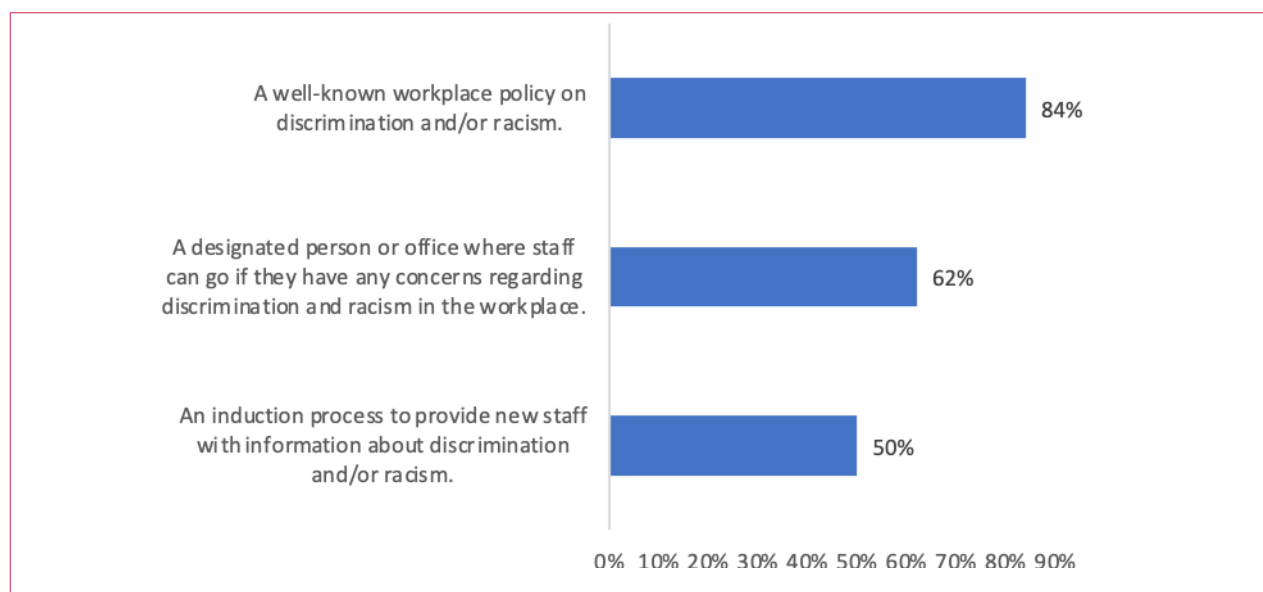
Does your current main workplace have the following policy? (Response: yes)
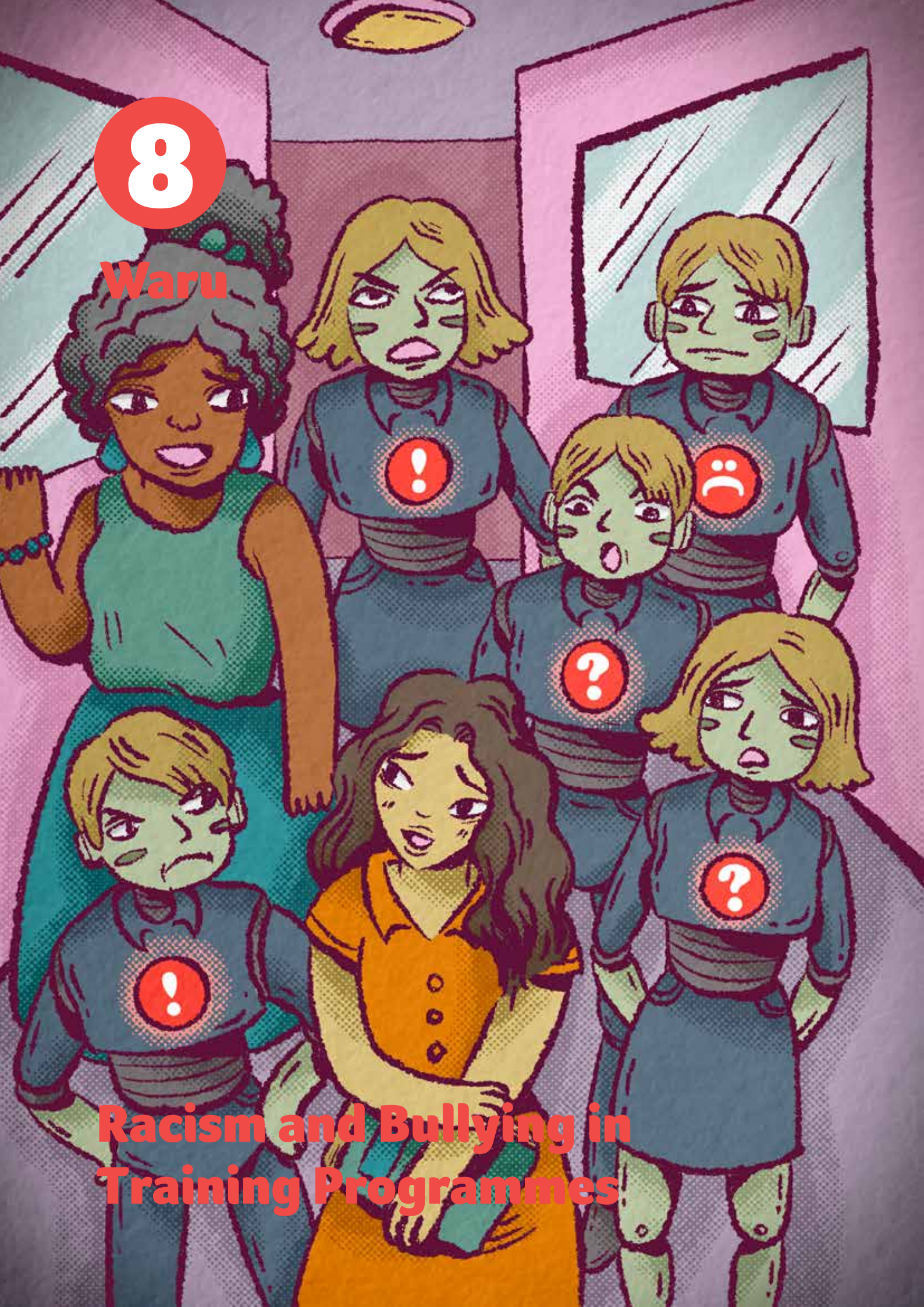
Section 8
Racism and Bullying in Training Programmes

Witnessing racism

More than two-fifths of students currently completing psychology training (46%) have witnessed racism in their programmes within the last 12 months. Tauira Māori were more likely to witness racism in the last 12 months (69%) and Pākehā students were less likely (33%) to report so.

Reported experiences of witnessing racism at psychology training programme				
	Yes, within the last 12 months	Yes, more than 12 months ago	Never	Don't know
In your psychology training programme, have you ever witnessed (seen, heard or heard about) another person or a group of people being subjected to racism?	46%	28%	28%	15%

Note. Participants were allowed to select both 'yes' options if applicable.

Experiencing racism

We asked Māori, Pacific, and Asian students who were undertaking psychology training about experiencing racism. Over one-third (37%) had experienced racism in the last 12 months. There are other non-Pākehā groups who experience racialisation in Aotearoa, but it was not possible to report on their experiences due to the small sample size (less than 2%).

Reported experiences of racism at psychology training programme amongst Māori, Pacific, and Asian students				
	Yes, within the last 12 months	Yes, more than 12 months ago	Never	Don't know
In your psychology training programme, have you ever experienced racism?	37%	33%	37%	13%

Note. Participants were allowed to select both 'yes' options if applicable.

Bullying

Over one-tenth of students were victims of social bullying (14%) or verbal bullying (13%) in the last 12 months.

Reported experiences of bullying at psychology training programme			
	Yes, within the last 12 months	Yes, more than 12 months ago	Never
Physical bullying	<2%	<2%	98%
Verbal bullying	13%	12%	74%
Social bullying	14%	13%	72%
Sexual harassment	<2%	4%	95%

Microaggression

Psychology training students were asked about the frequency of microaggressions occurring within their programmes, using six questions from the Everyday Discrimination Scale. The scores ranged from 1 (Never) to 6 (Everyday) and a higher score indicates increased incidence of microaggression. For more information about the measurement of microaggression, please refer to detailed methods.

The scores of six questions for students in training were summed and the average score is 11.13 with a standard deviation of 5.61. Students also recounted specific experiences of microaggressions that ranged from assumed ability, being sidelined, cultural labour to stereotypes.

People think I can only contribute Māori knowledge and do not have expertise on psychology. (Māori and Pākehā)
Asked uncomfortable and invasive questions due to having personal experience of mental illness. (Pākehā)
Assuming I represent all Māori and Pacific opinions. Getting the response "what about other ethnic groups" when you bring up Indigenous issues. (Pacific)
Being told "I'm only in the programme because I'm Māori. Being told you only need to know 1 karakia. Being told just speak about mana and they'll give you a good mark. Tikanga class is pointless. Getting a doctoral scholarship and them saying awww the Māori one?? Rolling eyes when I talk about anything Māori or share some knowledge from tirohanga [overview] Māori. (Māori and Pākehā)
I have heard/been told jokes about sexuality and gender (from others in my training programme) that were insulting, insensitive, and derogatory (Latin American)
Snide comments and passive-aggressive comments (Asian)
Supervisors acting as if me feeling unsafe is my fault and not theirs. Belittle my mana by implying that I am to blame me for expressing my wants and needs as a wahine Māori. (Māori)
People place social demands and expectations on me because of my intersectional identities, and not others. (Māori and Pākehā)

Over two-fifths of students who had experienced microaggression attributed it to racism (47%) or misogyny (40%).
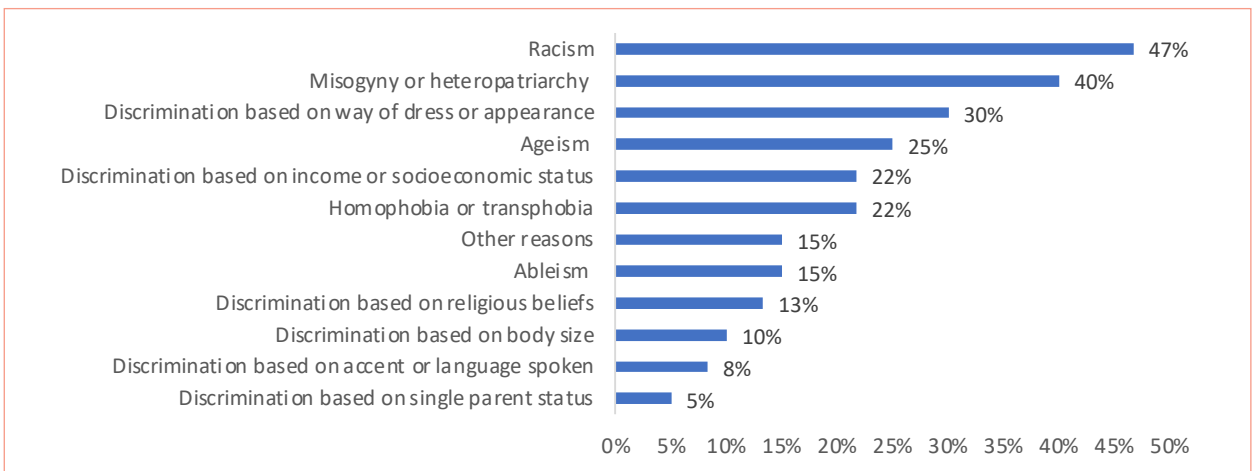
What do you think is the main reason for these microaggression experiences that happened to you in your psychology training programme? Please select all that apply.

We observed some group differences:

- Pacific (100%), and Māori (78%) students were more likely than the overall sample, and Pākehā students (15%) were less likely to experience microaggression due to racism

- Asian (60%) students were more likely than the overall sample to report that their experiences of microaggression were related to the way of dressing or appearance

- Asian (30%) participants were more likely than the overall sample to indicate that their experiences of microaggression were related to accent or language spoken

- Rainbow students than the overall sample were more likely to experience microaggression due to misogyny (62%) or homophobia and/or transphobia (57%)

- Trans and non-binary students were more likely than the overall sample to experience microaggression due to homophobia and/or transphobia (80%)

Other reasons for being subjected to microaggression included:

Discrimination based on western academic achievements. Students are discriminated against. (Māori and Pākehā)
Poor processes and approaches for identifying capable, competent, and interpersonally mature tauira for the programme. Bullying also enabled, encouraged, and modelled by some staff. (Asian)
power dynamics between students and staff (Māori)

Māori racial microaggression

Tauira Māori were asked if the following racial microaggression experiences had occurred within the training programme in the last 12 months. Close to four-fifths were given the impression that mātauranga Māori was not treated as scientific knowledge (79%). Close to three-fifths had been told to learn western psychology so that they could do well in the psychology profession (58%). About half had been told that Māori have unfair benefits (48%).

Reported experience of Māori racial microaggression amongst students in training	
Got the vibe that mātauranga Māori is not viewed as 'real' science	79%
Been told that you need to learn western psychology to be a psychologist and/or staff member in psychology	58%
Been told that Māori get unfair benefits	48%
Been blocked from training opportunities to work with iwi or hapu organisations, or Māori NGOs	36%
Been told that Te Reo Māori is a dying language 'so why learn it'	36%
Been told that all Māori are alike	30%
Been told that wairua is irrelevant to psychological practice	21%
Been told that you are not a 'real, or full Māori'	8%
Been told that 'We do not teach Māori cultural content at this university. You will have to go somewhere else'.	4%

Tauira Māori shared specific details of racial microaggression:

Been told that (all) Māori had brutal ways of punishing offending when said I was interested in kaupapa Māori approaches to rehabilitation. To dismiss validity of Māori approaches. Have often experienced comments like this framing Māori culture as historic, not dynamic and current. More recently have been told that Māori did not have mathematics, so could not have a perspective on psychometrics.

Being excluded from Māori learning opportunities, while non-Māori are given those opportunities

Being told that we don't work with many Māori clients, implying that I shouldn't be using mātauranga Māori ways of engaging and understanding the world with non-Māori (e.g. engaging in karakia to look after theirs and my wairua). A.k.a. your knowledge and experience is not relevant here. Use what everyone else does because that's what is evidence based

Haven't been told all Māori are alike but definitely treated that way

Tauira Māori get scholarships just for being Māori

9

Iwa

Is now the ideal time for an Apology?

Section 9
Is now the ideal time for an Apology?

The Australian Psychological Society (in 2016), the American Psychological Association (in 2021), and the Association of Canadian Psychology Regulatory Organizations (2021) have issued apologies to Indigenous peoples, minoritised ethnic groups and/or individuals affected by racism for their role in promoting, perpetuating, and failing to challenge racism, racial discrimination, and human hierarchy. An apology is part of the national associations' attempt to engage in reconciliation or to rebuild meaningful relationships with Indigenous peoples who have been impacted by structural injustices in psychology. New Zealand is following behind this international trend and the New Zealand Psychologists Board, the New Zealand Psychological Society, and the New Zealand College of Clinical Psychologists are currently establishing a process to develop an apology statement in consultation with the National Standing Committee on Bicultural Issues.

More than three-quarters thought now is the ideal time, and this is more common amongst female participants (80.5%).
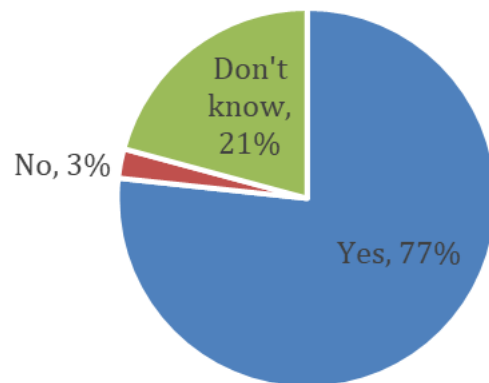
Is now the ideal time for the New Zealand Psychologists Board and New Zealand Psychological Society to adopt a similar resolution to address racism and to remedy the harms of psychological practices for Māori and other ethnic cultural groups affected by racism?

Wahanga tuarua/

Part II

In this part of the report, we present findings from open-text responses from the survey. The aim of Part II is to further explore key issues raised in Part 1 in more depth and to allow space for 'unexpected' findings as responses to questions the researchers did think to ask. While Part I of this report provides a broad overview from the statistics and includes shorter responses to make up for the limitation of close-ended responses, Part II adds more comprehensive explanations and illustrations from participants' experiences of topics covered in this report. Responses in Part II were obtained entirely from essay textboxes where participants could type in longer responses.

The interpretation process for Part II involved aspects of reflexive thematic analysis applied to textual survey data (Braun et al., 2021) and an inductive and cyclical sense-making approach (Cresswell, 2013). The analysis process began with grouping the wide-ranging open text quotes into themes. Although we did consider frequency, we were particularly interested in exploring patterns, thought-provoking accounts, metaphors, reflections and tensions arising in the participants' responses. The quantitative survey findings (from Part I), alongside existing studies and academic literature, provided a useful guide for sense-making and structuring in the analysis of the open-text quotes. Our emergent findings informed our selection of the quotes that have ended up being included in Part II of this report, as examples of the most compelling experiences, themes and issues that were raised by participants.

The themes and selected quotes are not intended to create narratives that are generalisable to all psychologists, staff, and students in Aotearoa. Instead, the purpose of the analysis is to capture the breadth and depth of issues raised by our participants. The open text questions presented some space for survey respondents to share their experiences in their own words and to provide further detail that they were unable to include in other parts of the survey. Accordingly, open text responses may add material that the researchers did not think to ask about or provide insights that challenge the assumptions underlying the survey questions by opening space up for alternative framings of experiences, situations, and viewpoints.

We begin Part II with Section 10, which is specifically focused on responses from academic staff about psychology professional training programmes. We were interested to learn from staff about what works and what needs to change to avoid perpetuating monoculturalism in psychology.

In the latter sections of Part II, responses are more broadly drawn from students, interns, and practitioners of psychology.

Staff Perspectives

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Section 10

Staff Perspectives

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Facilitators and barriers for addressing monocultural psychology

This section is focused specifically on responses from staff who contribute to psychology teaching and professional training in universities. The quotes from this section are derived from two open-text survey questions where staff were asked the following questions:

1 "If initiatives have been made to incorporate aspects of Māori culture into your training programme, what helped or hindered you or your colleagues (e.g., funding restrictions; departmental politics etc.)?"

2 Can you elaborate on your comment about monocultural psychology?

Cultural dominance & power

Key findings from Part I of this report indicate concerns with the epistemic orientation within the discipline of psychology, the lack of cultural diversity and racism. For instance, three-quarters (75.0%) of students and psychologists expressed having "somewhat" or "huge" concern about monocultural psychology. Close to nine-tenths (87%) of Māori, Pacific, and Asian participants said that their worldviews were "never" or only "sometimes" reflected in psychology training. Furthermore, significant numbers of survey respondents had indicated that they had witnessed or experienced racism. In this section of Part II, we draw on open-text responses from staff to uncover reasons why Eurocentrism and systemic racism are still present in psychology education and training. In discussions about racism within the psychology discipline, there is a widespread tendency to focus on aspects of interpersonal racism (i.e. both conscious and subconscious racial bias that influence interactions and perceptions of other people) and internalised racism (i.e. the acceptance of negative messages about one's own culture) (Crossing et al., 2024). Individual prejudices do indeed matter. Nonetheless, deeper questions about institutional structures and practices that sustain racial inequities need to be asked (Waitoki et al., 2024). This includes grappling with the interlinking individual, cultural, political, economic and institutional determinants of intergroup hostilities. In essence, racism arises when advantaged cultural/racial groups use their power and sustain their dominance by subjugating other presumed 'inferior' groups of people (Crawford & Langridge, 2022). Such intergroup power and

dominance exist at the core of the psychology discipline, especially in relation to whose knowledge is validated and whose is marginalised (Teo, 2022). The following comments from a staff member reflect many of these issues.

> *The discipline of psychology has considerable influence in underpinning societal institutions, policies and practices. Accordingly, the monocultural tendencies within mainstream psychology are deeply problematic and can be harmful – especially for marginalised groups. The positioning of psychology as more scientific, objective and neutral than other social sciences reflects a widespread lack of awareness of the discipline as a cultural and historically-located human artefact. This cultural naivety maintains privileged cultural norms that everyone (who differs) is judged against (often negatively) (Pākehā)*

Monocultural psychology is an epitome of institutional racism, due to narrow, reductionist, decontextualised, and depoliticised applications of the scientific method (Lawson Te-Aho, 1994; Levy & Waitoki, 2016). Accordingly, much of the discipline as it has been established, is rooted in the fallacy that all psychological phenomena can be reduced and measured through universal (monocultural) laws (Bhatia & Priya, 2021). Indigenous and non-westernised knowledge sources therefore become disregarded as "not valid science" through a process of epistemic racism (Tuck & Yang, 2012). This form of racism upholds the superiority of white epistemology and the maintenance of western forms of knowledge that assume its own legitimacy (and unchallenged)

authority. The reductionism risks making the discipline of psychology less relevant and useful, as was reflected on by the same staff member:

…psychology remains locked into a tautological endorsement of the status quo, and thus perpetuates existing power relations and inequities. To maintain its relevance, ethical position and its social licence, the discipline of psychology needs to embrace cultural diversity, encourage inter-cultural and relational research, and ensure the inclusion of diverse experiences, worldviews and perspectives. This is necessary to generate more comprehensive and relevant understandings of the human condition and more appropriate responses to psychological distress. (Pākehā)

The devaluation of knowledge held and shared by Māori, Pacific, Asian, and other minoritised groups is further perpetuated through the privileging of ostensibly 'objective' methods, which are erroneously presumed to be the only legitimate route to psychological knowledge and practice (Teo, 2022). A review of psychology course outlines at undergraduate (Wairoa-Harrison et al., forthcoming) and postgraduate training (Waitoki et al., 2023a) levels in 2022 found a limited amount of course content focused on imparting mātauranga Māori. Even when mātauranga Māori was included as part of mainstream courses, this content was often approached with an assimilationist purpose or conceptualised through an individualised and deficit lens (Smith, 2021). Sentiments on the extent of monocultural psychology were shared by some staff members:

There is an awareness of the monoculturalism. That psychology is very monocultural and that our programme has been (and still is) as well. There is a desire to change this and some efforts, for example including teaching, making efforts to use diverse examples, attempts to weave this through our programme, but the majority of the programme is still monocultural, it is the default. (Māori and Pākehā)

The majority of the content - the knowledge that is taught is derived from western psychology. I believe that we, Māori academics/teachers do a lot to make it better but essentially the programme is built on monocultural philosophies. If it wasn't for our Māori and Pasifika staff, it would be extremely limited in terms of diversity. It is a huge effort to help the university/institution and discipline recognise that we need 'epistemic pluralism' rather than adding on a couple of lectures here and there as a nice thing to have. Fundamentally it is still very Pākehā. (Māori)

The inclusion of Māori and Indigenous psychologies is seen as a tick-box and not as a need-to-have. Pacific psychologies should also be included, and it sadly is not. (Pacific)

The three quotes above illustrate how the westernised, Anglophone version of psychology is assumed to be the pinnacle of a cultural hierarchy. Other cultural knowledge bases and epistemologies do not attract the same esteem, are routinely dismissed, or are only included in tokenistic ways (Crossing et al., 2024; Lawson Te-Aho, 1994). Māori psychology practitioners, leaders, activists and scholars have had a long history of challenging the institutional racism within psychology (Levy & Waitoki, 2016; Pomare et al., 2021). Outwardly, it may seem that some progress is being made in terms of the visibility of Māori language and culture on some campuses and in promotional activities. Nonetheless, and despite the espousal of university-wide policies aimed at embracing Te Tiriti o Waitangi and addressing Māori inequalities (Kidman & Chu, 2017; Waitoki et al., 2024), not all staff are on board with the proposed changes to transform the structures that can unfairly benefit Pākehā due to their alignment with western cultures (Waitoki et al., 2024). As highlighted earlier, Te Tiriti o Waitangi, as the constitutional framework of Aotearoa New Zealand, is rarely considered a prerequisite in the staff hiring process in psychology. Furthermore, not all staff are provided with the opportunity to engage in training to explore their roles in relation to Te Tiriti o Waitangi. Further, differential understandings amongst staff regarding the Te Tiriti articles can pose challenges for Māori staff in fully exercising tino rangatiratanga in their engagement with taonga Māori (everything that is treasured to Māori, including tikanga and mātauranga Māori) within psychology training programmes:

We had two staff members who were not culturally safe and to some extent racist. One example, a Pākehā staff member believed a Māori staff member was required to attend to the cultural needs of the clinical programme. Yet, the Māori staff member in question was not hired as a clinical staff member. I had a heated discussion with the Pākehā staff member around their expectation that Māori staff are there to pander to their needs and that is unacceptable and racist. (Māori)

Experiences, such as those recounted above, tend to arise in professional training programmes where the emphasis is on monocultural psychology, both in relation to the curriculum and in hiring decisions. Since Māori are less likely to hold secure positions as psychology academics (McAllister et al., 2019), programmes can struggle to adequately include te ao Māori and other cultural perspectives. Filling this cultural 'gap' can often come at the cost of imposing on Māori staff who have roles in other parts of the institution (Smith et al., 2022).

Related to the limited understanding of Te Tiriti among academic staff, especially amongst those who make the hiring decisions, is the practice of

continued (intentional) recruitment and employment of overseas staff to teach mainstream psychology (Groot et al., 2018; Waitoki et al., 2023b). While these staff members may have less cultural awareness and can freely operate with less knowledge of the Aotearoa context of institutional racism, Māori and allies do not share these privileges. As was shared by one staff member, the journey of ensuring the cultural safety of the programme for their students can be isolating:

I am the only NZ-born staff member in our team, and Pākehā. While good attempts are made by all overseas-born colleagues to incorporate Kaupapa Māori content, they have put Māori colleagues/students off due the manner they use. They relate to Māori kaumatua, colleagues, and students in ways that are incongruent, which makes me wonder if they have just learnt it at a superficial level? Unfortunately, because they are valued within the department, I feel awkward about trying to provide feedback. I have noticed Māori colleagues/students tend to politely just avoid them after such interactions. What we need is a more diverse team, including a strong core of NZ-born psychologists. (Pākehā)

The experiences shared above reflect the tendency to hire staff from 'overseas' particularly Global North countries, and the consequences for the cultural safety and responsiveness of professional training programmes. The privileging of 'overseas' academic credentials and experience means that such foreign-born staff are validated and emboldened, while the knowledge held by 'local' and Indigenous staff and students appears to have less currency (Groot et al., 2018; Lawson Te-Aho, 1994). These staffing decisions add further power imbalances on top of those that can exist between junior and senior staff or between staff and students. The tensions evident in the account above are concerning and indicate missed opportunities. In the contemporary context of Aotearoa, there is an increasing need for, and student interest in, professional training programmes that are more aligned with the needs of Māori communities and with the growing cultural diversity of the population (NZCCP students, 2019). Understandings of tikanga and associated practices are crucial for psychologists to be able to practice effectively in Aotearoa alongside Māori and other minoritised ethnicities (Levy & Waitoki, 2016; Pitama et al., 2017).

Allocation of resources

A key theme that emerged from the open-text responses relates to the perception of the limited resources (funding, time, and knowledge on Te Tiriti o Waitangi and Kaupapa Māori psychology) available within tertiary institutions. The way in which resources are distributed was seen as the most persistent barrier to psychology being more

responsive to issues of inequity in psychology. There continues to be little fundamental change to the structures that regulate, train, and employ psychologists (Levy, 2018). The impacts of resource constrains on the progression of Māori capacity in psychology has significant consequences. The following responses from staff highlight issues of insufficient resources and support.

Funding restrictions have been challenging. We have to consistently ask for funding for clinical input from a Māori psychologist for case presentations and workshops related to kaupapa Māori psychology, as we do not currently have adequate staff expertise. There has been limited acknowledgement from our school/faculty of the need. The preference is to seek support from other Māori staff who are not psychologists, all of whom have valuable cultural knowledge to share, but not directly from within the psychology profession. Where funding has been approved it has typically been difficult to navigate university systems to ensure timely and adequate payment. This is awkward for staff to manage. (Pākehā)

Lack of funding. We asked the university to employ a fulltime Māori psychologist on the training programme, but they just fund part-time. They didn't used to fund any time other than guest lectures, so this is an improvement but not enough. This should be properly funded. (Pākehā)

The comments above from these two Pākehā staff members reflect their frustrations with the failure of tertiary institutions to adequately resource Kaupapa Māori psychology due to a reliance on guest lectures, and part-time, casualised staff. Most universities have not provided sufficient funding for the delivery of Māori content (Smith, 2021). If they do, then there can be considerable bureaucratic hurdles and the resourcing is typically too low or only short-term. This situation is a significant challenge and injustice. First, training programme staff are expending time and effort to find other ways to try to fill the gaps. Second, Māori staff in other areas with their own workloads, can be overburdened with expectations to contribute and a sense of guilt if they cannot (Smith et al., 2022). Third, students may receive a piecemeal curriculum that consists of guest appearances and content that may be less connected to the discipline. The following comments from Māori staff members highlight further barriers to incorporating Māori content.

While there is a will to better reflect bicultural and Kaupapa Māori perspectives, there is a lack of knowledge and funding to activate the will. In this absence we are left with an ongoing monocultural programme. (Māori and Pākehā) (emphasis in original)

The comment above reflects that despite there being willingness towards change, the status quo remains entrenched due to a lack of resources to enact change. Actions that could support meaningful change include broader structural support, appropriate funding, and employing sufficient staff with expertise (Pomare et al., 2021). The next comment raises the issue of time within a curriculum based on standardised norms and competencies, which leaves little scope for non-westernised approaches.

Lack of time is the main issue, there is a desire to do more, but each time we add something to our programme we have to take something away as our students are already overloaded. (Māori)

The comment above reflects how the current situation can be unworkable for staff and increases the pressures on students. Since mainstream monocultural psychology is firmly wedged in place as core to the discipline, non-westernised content is added when it does not disrupt or displace the status quo (Lawson Te-Aho, 1994). Clearly, there are limits to what can be included in a training programme. Nonetheless, curriculum content needs to evolve as the needs of society and community's change. Hence, there is an ongoing need for discussion around what is or is not covered in the training of psychologists in order to ensure relevance and safe practice.

Māori, minoritised groups, and their allies in psychology are often tasked with fulfilling the cultural labour and ensuring the cultural safety of the programme. This role is like trying to rescue a leaking boat. Without appropriate financial, institutional, and cultural resources to run the programme sustainably, staff bear the additional burden of keeping the programme afloat to ensure students receive cultural learning experiences.

Māori Staff Capacity

Arising from the issue of resource constraints is the prominent sub-theme that Māori staff are in a state of 'scarcity' and often bear the responsibility for ensuring the cultural safety of professional programmes, even when they are not directly employed to do so. This can result in additional academic and cultural workloads that lead to unsustainable working conditions (Haar & Martin, 2022). The workload pressures and resulting inequities are evident in the experiences outlined by Māori staff below:

> *Not enough Māori staff to provide the teaching and research supervision necessary for meaningful incorporating of Māori culture into our programme, overreliance on Māori academic staff to do these roles, and on top of that we are expected to produce research at the same rate as our peers with less responsibilities. (Māori)*

> *With my hours I am meant to do only 35 hours of teaching, but do about 50, including our noho marae. (Māori and Pākehā)*

The following respondent explains a few of the many reasons why universities do not employ or retain sufficient Māori staff.

> *Universities value traditional metrics like publications and academic accolades not local Indigenous research, skill and expertise. Hence, they do not employ and pay Māori academic staff appropriately. (Pākehā)*

Having fewer than a handful of Māori staff employed within each department or training programme is a core reason for the low levels of Māori cultural competency within the psychologist workforce (Skogstad et al., 2005; Waitoki et al., 2023b). The concept of the 'cultural double shift' highlights the extent to which Māori staff have increased workloads and pressure due to having to perform both research and cultural roles within institutions (Haar & Martin, 2022). This situation places excessive demands on a relatively small workforce since the cultural work is often not adequately recognised or supported in workload allocations. Below Pākehā staff members reflect on the importance of including Kaupapa Māori content, but also how this can be problematic if there are insufficient permanent Māori staff in the programme.

> *We have had limited support for our teaching of Kaupapa Māori content at various times partly due to budgetary constraints, partly the fact that the few clinicians are overloaded, and partly because our university does not appear to have staff who can support us. The one Māori academic staff member in our department has been very helpful, but it is not their primary role to support our programme; they have multiple other demands. (Pākehā)*

> *Our departmental colleagues who are Māori are often called upon. I am concerned whether these requests are reciprocal i.e. they align with my colleagues' needs and priorities, and not just our programme's. There is a balance & reciprocity needed. (Pākehā)*

The comments above highlight the unfairness of workload pressures and concerns about reciprocity. The lack of dedicated resources in tertiary institutions to employ Māori staff and to ensure Māori cultural competency is problematic given the clear expectations from the New Zealand Board of Psychologists (2011). Further, students and wider communities increasingly recognise the value of mātauranga in psychological practice (Johnson et al., 2021; NZCCP students, 2019). While some university leaders may be able to overlook the resourcing shortages at the coalface, this is less viable for the front-facing teaching staff. Those professional training programmes that are genuinely responding to the expectations for Māori content may end up doing so in a constrained way through ad hoc measures and by plugging the gaps with favours from Māori colleagues and community partners. This perpetuates additional burdens and inequities (Smith, 2021). Unfortunately, the stop-gap strategies may create the impression amongst senior management that the issues are taken care of, which means the under-resourced scenarios can become relied on over the longer term and may even be viewed as an acceptable default.

Having non-Māori colleagues as advocates can provide leverage for Māori and other minoritised staff and students to advance the path of diversifying and decolonising psychology (Crawford & Langridge, 2022; Tan et al., 2024). Responses from staff provided a wide range of ideas about how to improve the incorporation of Māori content into training programmes. Staff raised the importance of advocacy regarding Māori staff hiring as an important first step in the process.

> *Things that helped = staff/allies who encourage and support proper inclusion; bulk hiring practices; university policies that overtly support Māori and can be leveraged to shift teaching curriculum. (Pākehā)*

> *The department employs almost exclusively white people. But they made efforts to employ a Māori staff member (who does an amazing job), based on the excellent support of the two (white) people who run the training programme and insisted the department must employ a Māori staff member. (Pākehā)*

Staff also recognised the need for wider transformation that includes all staff and students.

These suggestions focused on transformation of the curriculum as well as the incorporation of mātauranga and tikanga into programmes in an integrated and meaningful way. Important starting points are to require non-Māori staff to participate by practicing tikanga and by supporting curriculum development.

Staff willingness to do what was required i.e. everyone learns their pepeha no exceptions and the majority of staff are willing to participate and model correct process. We have been given the freedom to make changes within the limited space available to teaching curriculum i.e. initiating tikanga sessions. Staff do not undermine our efforts i.e. students are required to attend to cultural content and the staff enforce that. Noho marae are attended by everyone including staff. (Māori)

Teaching colleagues are keen to review the entire degree courses to ensure appropriate Māori content throughout. (Māori and Pākehā)

System transformation will not occur, unless there is additional time, workload allocation, and resourcing for professional development for all staff with regard to mātauranga, tikanga, and their integration into programmes. There is also a need for more sustainable funding to employ, resource and support Māori staff effectively. The issue of insufficient numbers of Māori staff will take time and resources to be rectified (Smith, 2021). In the meantime, and as is reflected above, the Pākehā and white majority currently working in psychology departments can take practical steps to provide meaningful support for policies and processes that prioritise Māori practices and recruitment (Black & Huygens, 2016). Expanding Māori capacity and honouring Te Tiriti o Waitangi requires the commitment from staff and students to show up and to speak up. All staff have an ethical responsibility to advocate for Māori in relation to curriculum and hiring decisions.

Targeted admission schemes

We asked academic staff to answer the following question about their "view on targeted admission schemes for underrepresented groups (e.g., Māori, Pasifika, low socioeconomic background, male, LGBTQIATakatapui +) into the psychology training programme?" Targeted admission schemes are an equity approach that seeks to disrupt the status quo of psychologist workforce representation. A recent review (Barham et al., 2023) highlighted multiple benefits of implementing targeted admission schemes within health-related professional programmes in Aotearoa New Zealand. These include constitutional obligations to Te Tiriti o Waitangi, cultivating health professionals from underrepresented communities to serve their

communities, and creating a workforce that can address institutional racism and contribute to health equity. A total of 24 academic staff responded to the question that asked their perceptions on targeted admission schemes, and 88% endorsed such action plans to potentially grow psychology cohorts (from undergraduate to postgraduate training) to reflect the demographics of service users. The following comments highlight the importance of diversity for professional psychology training student admissions.

We prioritise diversity in admission: Māori, Pasifika, male, LGBTQIATakatapui+. We believe strongly that clinical psychology must reflect the community: that is an ethical responsibility. (Pākehā)

It is well overdue! Medicine has been doing it for a decade. (Māori)

Two participants went further adding the point that affirmative action needs to happen earlier to ensure that there are greater numbers of students from diverse backgrounds included in undergraduate and throughout graduate levels of training programmes.

I am in support of these (affirmative action initiatives), our workforce needs to reflect the society we serve. Currently, we consider the diversity of our applicants in our selections process, for example if there are two candidates who would both be suitable, we will take one the one who is from an underrepresented group. But we also need to start at the ground up, the number of applicants from those groups is still low, as is the number of students going into honours, completing their undergraduate degree, and going to university in the first place. We need targeted admission schemes at all levels of tertiary education. (Māori and Pākehā)

Great idea. We can't improve the training programmes without first improving the diversity within the profession, which starts with who we admit to training. I'd like to see the profession more willing to mentor, encourage, and just talk to students at the undergrad level, as I think this is where we lose these groups. We have got to do better at supporting them to get to the point of applying in the first place. (Pākehā)

As the above comments reflect, attracting more diverse students into psychology training is important, however, the next challenge is to ensure these students actually complete all of their training. A recent report on postgraduate and undergraduate experiences for tauira Māori recognises the importance of relationships with staff and postgraduate students as crucial to opening up possibilities to further study (Hamley, 2024). This is an important suggestion but is constrained by the high workloads and existing capacity limits of psychology staff (Waitoki et al., 2023b). We require robust equity

programmes that connect from undergraduate to postgraduate study and beyond, as reflected in research about the academic pipeline for Māori and Pacific peoples (Naepi et al., 2019). The following respondent also emphasised that diverse admission policies are useful, as long as there is still an emphasis on selecting applicants who have the necessary supportive networks, skills and commitment.

Supportive, but as long as the individual has the staying power to see it through - support system, academic capability, interpersonal skills. (Māori and Pākehā)

The staying power and commitment of tauira Māori and other minoritised students can be bolstered if there are ongoing support strategies and services to improve completion rates (Hamley, 2024; Johnson et al., 2021). As reflected in the comments below, the effectiveness of such initiatives also depends on the extent to which there are enduring co-design arrangements with Māori.

We need these (targeted admission) schemes as many non-Māori do not recognise the skills and knowledge that Māori students bring with them, alongside all the other skills they have gained at university. If we do not have these our profession will remain stagnant, and it will seriously limit the diversity - given the barriers that exist throughout undergrad and postgrad studies. (Māori)

If we are to address the systemic and entrenched inequities and overwhelming absence of Māori co-creation in the design, development and delivery of psychology programmes in New Zealand, it will be essential to have strategies to address access. These strategies will need to be systemic. (Māori and Pākehā)

In building on the comments directly above, an example of a systemic scheme includes Massey University's Te Rau Puawai initiative (n.d.), which provides scholarships and additional learning opportunities for tauira Māori who seek to enter the Māori mental health workforce. Investing in targeted admission schemes is an important component of transforming the discipline as it has the potential to move us beyond the intractability of the pipeline issues (Naepi et al., 2019).

To be successful, efforts to increase the number of Māori and other students from minoritised backgrounds in psychology also need to go hand-in-hand with a range of other initiatives (Waiari et al., 2021). Priorities are addressing monocultural psychology within tertiary institutions, as well as implementing material and cultural support structures essential for retaining these students as they progress through different levels of studies (Curtis et al., 2015). In the current context, the

objectives of targeted admission schemes can be undermined as is evident in the following comments.

I think this [affirmative diversity] has its place and would likely increase diversity in students completing the programme. But without adjustment to the programme (what they value, how they teach, how the university system in a broader sense operates), I have concerns that 'targeted admission' students would experience challenges and feel disempowered once they are 'in'. (Pākehā)

There should be an obligation to make these programmes more accessible. I believe this is one way while other initiatives are built on less western dominated content and measures. However, our students shouldn't be at risk of the opinions of others who don't understand the importance of these pathways in addressing inequity in western dominated fields. When [other] students know a field is competitive, [they can repeat] rhetoric such as "you just got in because you're Māori." This is: 1) untrue, and 2) harmful for our students. And the universities need better ways to avoid these narratives. (Māori, Pacific and Pākehā)

The comments above reflect that targeted admission schemes are less to lead to success if tauira feel disempowered by assimilative curricula (Waitoki et al., 2023a) and/or are exposed to racist comments arising within an individualised, competitive system (Keast, 2020) that pit students against each other. It is crucial for students and staff to understand the purpose of these schemes to address (albeit minimally) obligations to Te Tiriti. Further, as highlighted earlier, there must be transformation of psychology programmes to support minoritised students to ensure they thrive (Johnson et al., 2021). Staff raised the concern that without support, underrepresented students receiving monocultural teaching about psychology are at considerable risk.

Unless there is ongoing support for marginalised students, exclusion and harm will continue to occur. Teaching staff need to lift their game and/or there needs to be dedicated support for under-represented groups. The teaching curriculum needs to change to better reflect as well - otherwise we'll just be pumping out the same old WEIRD psychology but with a brown face, which is potentially more harmful. (Pākehā)

As noted, psychology has a long history of assimilating minoritised communities into westernised and monocultural education and professional training (Levy, 2018, 2014; Waiari et al., 2021). This quote highlights the need to recognise and change the forces of assimilation for minoritised students, as there is a risk that they will perpetuate

monoculturalism in practice (Smith, 2021). One staff member highlighted these issues specifically for tauira Māori who are reconnecting with their Māoritanga, and how an uncritical learning of psychology might reinforce deficit-framed notions of Māori.

There is a weakness in the sense that some who are attending identify as Māori yet are only beginning their journey of discovery of whakapapa. This can be problematic in that the clinical indoctrination can intensify unconscious bias (Māori and Pākehā)

This section has focused on the open text responses from staff who teach on, or into, professional psychology programmes. Despite some outward signs of progress in universities, the respondents highlighted that there are still significant issues related to the monocultural and reductionist core of the discipline. Concerns reveal the devaluation of non-westernised knowledge, continued deficit-framing and assimilation of minoritised students, prioritising 'overseas' staff hires, and limited attention to the known 'scarcity' of Māori staff and resources. These issues highlight the impediments to effectively integrate Māori and non-westernised content into psychology education and training. The staff respondents offered a range of suggestions for improving the current situation (which are also detailed in the recommendations section). While this section focused on staff, the next section is focused on the responses from students and psychologists.

Psychologists and Students

Section 11
Psychologists and Students

Experiences of monocultural psychology training

In this section, we draw on responses from the wider group of psychologists, and current and/or former students who completed (or were completing) professional psychology training in Aotearoa. The responses were drawn from the open-text question: "Can you elaborate on your comment about monocultural psychology?" The varied responses to this question appear to have a common thread that relates to the privileging of westernised knowledge as the benchmark for psychology education, training and practice. The consequences of this adherence are evident in the participants' experiences and in the use of metaphors. As can be read in a latter subsection, the tensions and incongruities that arise have led some to consider quitting their psychology education and training.

The 'gold standard' of dominant knowledge

Previous research highlights that a positivist model of western science dominates the course curriculum at all levels of psychology training globally and in Aotearoa (Pomare et al., 2021; Tan et al., 2023). The limited inclusion of Indigenous and non-westernised content in psychology is not incidental; rather, it reflects a long history of hiring staff who are more inclined to reinforce the superiority of dominant westernised (Anglo-American) knowledge as the norm within the discipline of psychology (Lawson Te-Aho, 1994). The participants' responses in the survey have provided us with further insights into the mechanisms of how monocultural westernised psychology is maintained at the core of professional psychology training programmes and the consequences this has for students, the profession and communities. The first mechanism by which monocultural psychology is maintained is through the emphasis on positivism in psychological science (Teo, 2022). Hence, only that which is objective, replicable and generalisable is believed to count as 'valid' psychological knowledge (Crossing et al., 2024). Below, a participant invokes the powerful metaphor of the 'gold standard' against which everything else is measured.

It concerns me that this [monocultural psychology] is the crux of a curriculum and we have kaimahi (teaching staff) that don't encourage anything different. We then hold these unconscious biases that WEIRD ways of knowing and being are the 'gold standards', so we then use this in our practice. (Pacific)

The following participants make similar points about the centrality of dominant westernised worldviews as 'the crux' in psychology, beginning in the first year,

and continuing throughout all levels of the training that a student must complete to attain professional registration.

100-level psychology is predominately western psychology and dominated by western thoughts, worldviews, assumptions, and notions of health, distress and disorder and could be taught in any other country; this reflects most of my psychology journey. (Māori and Pākehā)

At the time I studied, there was a stated awareness of the limits of western scientific methods and its underlying assumptions about the nature of truth (whose truth!?). So, although there was an acceptance of pluralism, in practice the RCT (Randomized controlled trial) and DSM (Diagnostic and Statistical Manual of mental disorders) still won out in terms of guiding assessment and treatment approaches. A discussion regarding alternative perspectives regarding hauora was present but [was] supplementary rather than fundamental. (Pākehā)

The dominance of westernised perspectives reflects the reliance on decontextualised and universalised practice tools such as the DSM, or methods such as RCT, as determining of rigour and validity in the discipline. While these tools and methods have their usefulness, they can uncritically reinforce deficits within minoritised communities, and reinforce a westernised framework of understanding as a universal truth (Bhatia & Priya, 2021). This idea is encapsulated in the figure below, where there is a hierarchy of knowledge and frameworks, with the DSM valorised above all else.

The different rows of a bookshelf exemplify the different tiers of books valued by monocultural psychology. The ray of light shining on the 'gold' Diagnostic and Statistical Manual of Mental Disorders book and its position on the first row, where it is more easily accessible, indicate the value psychology places on western science over other forms of knowledge.

Bread & butter versus condiments

While there may be some acknowledgement of limits, dominant westernised knowledge is still routinely considered superior and reflective of a universalised 'truth' (Teo, 2022). This monocultural model of 'truth' is predominant within mainstream psychology, which means that the discipline lacks connections and relevance in Aotearoa (Levy & Waitoki, 2016) and most of the globe (Arnett, 2016). Relatedly, a second mechanism that maintains monocultural psychology is that of 'othering', or the intentional erasure of cultures, Indigenous knowledge, and mātauranga Māori (Groot et al., 2018; Pomare et al., 2021). Another metaphor was used by a participant to communicate similar concerns.

Monocultural psychology is the bread and butter, Indigenous worldviews, perspectives, and models are additional condiments that are still very minimal and never the main course. The majority (95%) I have learnt around indigenous psychology has been through my connection with Kaupapa Māori and tangata Moana research supervisors, my own research scope, personally funded books/betterment, my personal Māori clinical psychologist, interest reading/betterment, and lived experience. (Pacific and Pākehā)

As highlighted above, mainstream psychology is positioned as the unquestioned main course, whereas non-westernised cultural and epistemic perspectives are, at best, only viewed as 'supplementary' condiments sprinkled around the edges. Thus, students are faced with a static monocultural curriculum with little room for discussion (Johnson et al., 2021). The epistemological privilege of the westernised curriculum is seldom acknowledged (Keast, 2020), which is a corrosive burden for Māori and Pacific tauira to carry. The following student articulates the harm that results.

Māori worldviews are rarely included, and when they are, they are often done so in a superficial manner. As a Māori student, I am left wanting for more of our mātauranga rather than deficit statistics and narratives about our people, and simplistic explanations of how health inequities are the result of colonisation. It is concerning, as psychology students will go to work directly with people and in other important roles and sectors and will be severely limited in their ability to apply their skills in a way that has relevance to Māori and reducing inequalities. (Māori and Pākehā)

The survey responses indicate that the status quo does not ensure cultural safety for minoritised students nor equip them for future practice. Consequently, students hold the burden of having to build their own culturally informed knowledge base, often at their own expense and in their own time. Further, the lack of cultural content emphasises that this knowledge base is not an essential part of developing psychological skills for practicing in diverse communities. This issue is further articulated by a participant below.

In the short period that I have been part of the professional psychology programme there has been limited inclusion of diversity in epistemologies and in the teaching around the practice of psychology. At times in class, I wonder how so much of what we are learning will apply to the diverse communities that myself and other students reflect. Often in class I am the only student to provide a critical lens on the practices and tools taught to us (psychometric tests and their cultural biases for example) that perpetuate racism and discriminate other ethnicities' understanding of well-being. These are rarely addressed by the lecturers. (Māori)

As is reflected above the focus is on westernised content, while mātauranga Māori is relegated as something that is less relevant, and more of an optional addition to the main course (i.e. condiment). The implication is that monocultural psychology applies regardless of the context, while mātauranga Māori is only for specialised programmes, often outside of psychology. This is reflected in the following comments.

When I asked about inclusion of tikanga or Te Ao Māori approaches in my interview, I was advised this wasn't relevant for the location I was studying at. They suggested I apply to a different university if this was something I was interested in. (Māori and Pākehā)

The student responses thus far provide examples of confronting situations and cultural erasure (Said, 1978). The perpetuation of Eurocentrism in psychology means that there is little leeway for those involved in the discipline to explore Indigenous and culturally diverse knowledge sources. The result is a misalignment between the professional training programmes' aspirations to uphold Te Tiriti o Waitangi and fulfil the New Zealand Psychologists Board's 'cultural competency' objectives (New Zealand Psychologists Board, 2011), and the actual provision of culturally diverse content. In response to these ongoing tensions, most professional psychology training programmes are including some cultural content. Nonetheless, a recurring theme from the participants is that when cultural content is considered, it is usually treated as a 'condiment' or an 'add on'. As stated below, this is a significant missed opportunity and can perpetuate deficit framings.

I got the sense that training on cultural competency, other cultures, minority groups

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were seen as a 'nice to have', and not a core part of psychology training. This was demonstrated by cultural papers not being prerequisites (were optional, yet a 400-level statistics paper was required and substantially less useful). All the minority trainings (e. g. Asian culture, rainbow groups, working with Māori, Muslim, etc) were left to the last year with each speaker coming in for 30 minutes to an hour. I was also the only non-white student, and all staff were white too. They didn't seem confident teaching us about other cultures and perspectives (understandably), but it wasn't talked about openly which contributed to a sense that it wasn't safe to do so. (African)

The comment above accentuates that developing skills to work with diverse communities is often sidelined in favour of knowledge that reflects westernised psychology like statistics or psychometric testing. Further, when material from non-westernised communities is brought into curricula, it is often done so in a superficial way. This superficial approach is further unpacked in the next section.

Monocultural psychology", symbolised by the "compulsory butter" spread on white bread, dominates the curriculum in psychology. Westernised knowledge, paradigms, and perspectives form the core content taught, learned, and often regurgitated by students in psychology training. There are few opportunities for diverse perspectives on the main table. Occasionally, one may encounter 'condiments' like tomato sauce, soy sauce, or kawakawa; however, these options are undervalued and sidelined. Students have limited opportunities to explore beyond what is presented on the main table.

Tokenism & after thoughts

As was highlighted in the previous section, non-westernised knowledge is relegated to one-off sessions, whilst the majority of time in psychology training is spent focusing on westernised material that is seen as universally important. This means that the cultural content in training is largely tokenistic or as an 'add on', which is evident in the following comments.

The teaching of psychology relating to any community that is not white, cisgender, heterosexual is tokenistic at best. It is contained to typically 1-2 hour seminars, where some poor presenter has to attempt to best teach you how to work with a whole diverse community in that time frame. It is entirely left to student-directed learning if you are wanting to become in any way a culturally safe practitioner. (Pākehā)

Western psychology is everywhere but does not understand the limits of its own worldview (amalgamation of various Euro-American countries, little concrete identity of its own). The 'cultural' aspects are usually tokenistic, one-day-a-year type designs. All my education about te ao Māori and sense of cultural safety comes from outside work and supervision. (Māori and Pākehā)

Māori, indigenous or any other (i.e. non-western) worldviews and healing practices are seen as add-ons or adaptations to the perceived 'true' western psychology discipline, rather than valid knowledge systems which have a huge amount to contribute to psychology. (Māori)

The three comments above reflect that if cultural content is covered it is usually done so in an ad hoc manner and within short timeslots. To learn more, students must draw on their own knowledge and initiative to drive their cultural learning, often outside of class time, due to the cultural gaps in their training programmes. This situation is represented using the metaphor of a cake, with only a thin slice provided for engaging with non-westernised content.

Since non-westernised content does not feature significantly in course delivery, it is therefore a less substantial component of the assessment process. The next student response highlights the relative marginalisation of non-westernised content from assessment and evaluation for registering as a psychologist.

In our day-to-day discussions in classes, culture is said to be valued, to be important. But if you review the way we are evaluated on our placements and internship, culture is a tiny element of that, and Te Tiriti is not mentioned at all. So, while culture is included, it still feels like an

afterthought, whereas it should be foundational for our practice. (Māori and Pākehā)

As the above comments indicate, training programmes tend to reinforce the idea that westernised psychology is universal and has the greatest validity (Bhatia & Priya, 2021). While other approaches might be seen to have some merit, they are assumed to be less important for learning how to practice effectively as a psychologist in Aotearoa. Since non-westernised content is often insufficiently covered in psychology education and training, it is difficult for students to understand how they might practice with Māori and in diverse communities. The following comments are from a student who felt that they were left underprepared for practice.

…while there is effort to shift this and introduce more diverse epistemologies and methodology, as well as a 'bicultural' approach, this does tend to still manifest in guest lectures, tokenistic attempts, tick-box approach. While we may learn Māori approaches to things, those are not supplemented with how to implement such learnings. So, at the end of the day, we still wouldn't know how to actually draw on any particular Māori model of practice. Māori and Pākehā)

The concerns raised by students about monocultural psychology, and the minimal or tokenistic coverage of non-westernised content, are further explored in the next section in terms of their implications for practicing as a psychologist.

Implications of monocultural psychology on practice

When the training in Indigenous knowledge and culturally diverse psychology is marginalised or absent, students in professional psychology programmes have little opportunity to explore practical applications. In addition, the acceptance of westernised knowledge as the gold standard (Lawson Te-Aho, 1994), with only a tokenistic nod towards Indigenous knowledge, drives ongoing tensions and disconnections within the discipline. The valorisation of the westernised disciplinary core leads to a static curriculum and an increased risk of deficit-framings when addressing psychological issues affecting Māori and minoritised groups (Curtis, 2016). These tensions make it more difficult for students to know how to translate Indigenous theoretical knowledge and models into practical applications that reflect cultural safety. For example, the following students reflected on these issues:

As a western psychology programme, there was little content on Indigenous psychology and how

The analogy of a cake is used to describe the distribution of non-westernised content within psychology. The final slice, being paper-thin, illustrates the tokenistic gesture of leaving a nominal amount of cake to create the impression that there are opportunities for Māori, Pacific, Asian, and other minoritised groups to integrate culturally specific content.

it looks like in practice; the focus is of course on western theories and treatment. (Asian)

If Kaupapa Māori based health models or practices are discussed this is limited to the lecturer's understanding. When there are readings included related to Kaupapa Māori they are never referred to or discussed. There are minimal opportunities to wānanga amongst ourselves and the way in which monocultural psychology is taught to us reflects its dominating nature. (Māori)

Western models and methods made up the overwhelming majority of what was taught. For example, we received weekly 3-hour classes on different DSM disorders, including western formulation models, for an entire academic year but bicultural content was not covered as part of these. We received one class on Te Whare Tapa Wha. But this was more around what it is, rather than how we can use it in practice. And, without linking it to other things we had learnt. Students were therefore left to figure out how to apply and integrate bicultural content on their own. (Pākehā)

The following student makes similar points that their learning of Indigenous psychology was insufficient and too fragmented to be a useful foundation for practice. They further added that learning to work with people from a wider range of worldviews is crucial for safe and effective practice.

Indigenous psychology is often taught at a more theoretical level - less practical. I feel I have been taught ideas/models, but not how to use them with whaiora (clients). And it is often quite fragmented. Having specific classes for bicultural issues is great, but if the rest of the classes are all from a western worldview that's not sufficient. It could be better integrated. I also think there should be greater consideration of differences- working with whaiora of different faiths/ worldviews - Muslim, Christian etc. (Pākehā)

The next response is from a Māori student whose comments suggest a personal cost to surviving in a monocultural programme as a minoritised student, as well as expressing concerns for their future practice.

I think it is evident that lecturers are aware that the programme is monocultural, but they don't recognise the impact that this actually has on minority students nor the impact it will have on future whaiora (clients) of those future practitioners. It is frustrating that the programme coordinators don't implement stronger, faster, and more changes to the programme to address this. (Māori and Pākehā)

The predominance of monocultural psychology has dire consequences for aspiring psychologists who expect to receive training in culturally competent practice (Johnson et al., 2021; NZCCP students, 2019). Participants stated that there are few opportunities to be immersed in Indigenous and culturally diverse worldviews, which if they happen, only occur through an 'add-on' approach that minimally integrates relevant cultural content. This has led to students falling short of learning about the application of Indigenous and culturally diverse psychology. The following response is from a psychologist who reflects on their own experiences as a student, but also on their views from practicing as a supervisor of interns.

During my time in the programme our lecturers were predominantly western, from the USA. The expectation was that we were responsible for developing our cultural competency independently. Since finishing the programme, through my involvement as a supervisor for students, I think the programme hasn't changed, and potentially become even more grounded in monocultural psychology. There is a lack of integration of ideas, and a reliance of students/ interns to get diversity of experience and develop skills on placements. (Māori and Pākehā)

The situations discussed by participants pose a range of risks for students, their clients, and the community agencies who are being relied on to fill cultural gaps. Not only are psychology training programmes not adequately preparing students to work effectively in culturally diverse contexts, but monocultural psychology invalidates the cultural identities of Māori and non-white students. This makes it harder for such students to feel welcome and to sustain their wellbeing throughout their studies.

Fitting in & filling in

As is apparent from the comments above, students carry the burden of developing their knowledge outside of training programmes. Also evident is that, for tauira Māori, the issues are particularly pronounced. Minoritised group students are at more risk of experiencing racism and culturally unsafe situations. During their studies, Māori and minoritised students are expected to 'fit in' and assimilate to the monocultural westernised norms, which means that they often feel invalidated and 'unheard'. Yet, during classes, Māori and minoritised students are frequently put on the spot due to the expectation to 'fill in' by providing cultural input on demand for the benefit of the dominant or majority group students. Expecting students from minoritised backgrounds to be a representative for their entire culture is a culturally unsafe situation (Curtis et al., 2015). This

spokesperson model is problematic for two reasons. First, it assumes a universality of experience and knowledge on behalf of a community or culture that does not reflect reality (Levy & Waitoki, 2016). Second, it places the student in a vulnerable position, which can include shame, if they feel they cannot provide a specific answer. The latter is especially problematic for those who have been systemically assimilated or disconnected from their culture for generations due to the dominance of westernised knowledge, values, and beliefs (Smith et al., 2022; Waiari et al., 2021).

Due to the increasing pressures on programmes to fill the gaps in cultural content, some staff are inappropriately relying on students from non-westernised backgrounds to address the limits of monocultural psychology. These tensions are reflected in the following comments:

There was some teaching on the limitations of psychological knowledge and practice due to monoculturalism, as well as verbal recognition of the fact that there is need to make psychological research and practice more culturally responsive and safe. However, programme staff themselves are monocultural and tended to inappropriately rely on minority students to carry the weight of this within the programme. (Pākehā)

What is reflected in the comment above is not merely inappropriate but depicts a situation that is unsafe for the students who are being expected to 'fill in' the gaps. It is not the responsibility of tauira to compensate for the deficiencies in psychology education and professional training programmes. However, for many tauira this is their experience throughout their training, as is captured in the following responses.

...whenever cultural content was raised, the entire room would turn to the Māori in the room for the answers. (Māori)

Always being directed to do the karakia or be the spiritual role model. Being the voice for Pacific situations or scenarios. Being asked to be the middle person between uni and their need for engagement with my community networks. (Pacific)

While many minoritised students reported challenges around having to fill gaps in curriculum, this was not always an explicit request to be a spokesperson. Instead, this might occur because a student recognises an absence of discussion around a topic that needs to be discussed.

[The expectation of cultural labour happens] Not explicitly - But occurs in relation to raising questions around cultural competency, cultural safety, cultural perspectives, and inequities

because they aren't acknowledged or discussed well in class. (Asian)

Cultural diversity is often celebrated in university communications and marketing (Waitoki et al., 2024), laying the foundation for student expectations around the extent of cultural content included in the curriculum. However, the realities for tauira highlight that for many students, their belonging is conditional upon their ability to 'translate' a whole worldview into condensed and flattened expressions of culturally competent practice for other staff and students. As reflected in this section, there is a significant tension between minoritsed students being expected to 'fit in' by assimilating into westernised monocultural psychology and at the same time to 'fill in' by providing cultural advice to fill gaps in the training programmes. The next section further builds on the demands experienced by minoritised students to perform cultural labour.

Cultural labour

In this section, quotes are presented from Māori, Pacific, Asian psychologists and students in psychology training from the open-text question: "Are/were there any implicit or explicit demands placed on you during your training as a result of you being Māori, Pacific, Asian or from an ethnic minority background? (e.g., cultural advisory role)." As noted in Part I, 68% of Māori, Pacific, Asian participants had been called upon to provide cultural labour in the psychology training. These labours range from acting as a cultural advisor offering te ao Māori or cultural perspectives, ensuring the cultural safety of the programme, performing cultural customs such as karakia, to programme staff turning to them as a "cultural expert" often without providing additional support and appreciation. For some participants, cultural labour involves finding ways to cultivate and preserve their cultural integrity as aspiring psychologists from non-western backgrounds. This is particularly challenging as psychology departments around Aotearoa New Zealand invest heavily in maintaining monocultural psychology as the primary objective of programmes with minimal delivery of cultural content. The notion of 'filling in' (from the previous section) is closely linked to the expectation of minoritised students to provide cultural labour. The following comments are from Māori and Pacific participants in relation to the question about implicit/explicit demands for cultural labour in classes.

An underlying expectation is that us Māori are able to pick up the slack for the programme in terms of their lack of cultural competency. For example, if a lecturer is asked something "Māori" it's like we are turned to, to affirm or deny that. (Māori and Pākehā)

Implicit expectation to discuss how psychological concepts may be different for Pacific peoples; implicit expectation to discuss alternative treatments in Pacific cultures. Following my own independent incorporation of Pacific welcoming practices into the welcoming of a new cohort to our programme, I was asked by staff if I could do something similar for future cohorts moving forward. (Pacific and Pākehā)

The above quotes reflect the ways in which students are forced to occupy the role of experts about their community and culture, and ensure the programme is equipped to effectively train students to work with their community. Tthe following quotes demonstrate the unfairness of these expectations, cognisant of the realities of growing up in a colonising and assimilatory context for many minoritised students, particularly Māori.

I was told to speak for the students at a visit to a Māori health provider as I was Māori. When queried about the appropriateness/safety of this I was told to "just sort it out". (Māori and Pākehā)

I was told to do karakia and lead waiata, and shoulder tapped to do mihi because I know a LITTLE te reo. I was also expected to have special insight into how Māori clients might respond to an approach. I also had an unofficial cultural advisory role for other tauiwi - i.e. with other Māori students, being pressured to sit in a 'Māori student panel' in front of our tauiwi students, where they could ask us questions they had about engaging with Māori clients. (Māori)

Cultural labour as the only Māori student in my cohort. An expectation that I was the "cultural expert" amongst my classmates. Placed in situations where I was frequently asked to advise other students on culturally safe practices or "how to work with Māori clients" but was unable to offer appropriate knowledge since I was also a student trying to learn. (Māori and Pākehā)

The comments above reflect the tendency to assume that tauira Māori are immersed in te ao Māori and can speak on behalf of Māori during their training. However, settler colonisation has sought to stripped Māori of land and mātauranga Māori, which means that opportunities to access Māoritanga (Māori culture and way of life) and whakapapa are not afforded to all Māori (Mutu, 2019). The failure to acknowledge the nuances and complexities of Māori identities (and tikanga), and the pressure to articulate Māoritanga to staff and students can induce intense feelings of stress, whakamā, and unease among tauira Māori, creating a culturally unsafe space, especially for those who are in the process of reconnecting with Te Ao Māori.

I felt like I was an un-useful Māori because I am disconnected from my iwi & te ao Māori. Pākehā aren't interested in you if you can't teach them about te ao Māori or te reo. What they don't realise is that even though I have grown up disconnected from my iwi, te reo, and te ao Māori I have an innate understanding of being Māori. They were unable to see this so I was seen in the deficit. I had to remind them that none of this had been my fault. (Māori and Pākehā)

Being expected by staff and students to have competence in te reo me ona tikanga and being called on for this - having to constantly explain that I had not had the opportunity to learn those competencies. (Māori and Pākehā)

The above quotes also reflect the tensions between programme staff tendencies to draw on Māori students' knowledge to fill gaps without recognising the ongoing impacts of colonisation on the lives of many tauira Māori who have been denied access to mātauranga because of intergenerational policies and practices that sought to eliminate Māori ways of being and knowing from Aotearoa. While it is important that programmes continue to nurture their engagement with mātauranga, this should not come at the cost of students.

Māori and minoritised staff and students are often called upon to provide the 'cultural' perspective and increase diversity representation. These additional responsibilities placed on members of these backgrounds are rarely compensated appropriately. These individuals have agency to decide if they wish to take up these cultural labours as they learn to deflect some of the demands in classrooms and workplaces.

Ethnicity role in interview

The experiences shared by tauira thus far indicate that there are issues with cultural safety. The professional programme selection interviews can be a stressful time, especially for students from minoritised groups. Māori, Pacific, Asian, and MELAA psychologists and students in psychology were asked "How were your ethnicity or cultural identities emphasised in your interview?" Some participants described instances in the selection process where they were asked culturally insensitive or racist questions, such as is revealed below.

> *English is my second language. I was asked if I thought that would be a problem in my work with clients. (Latin American)*

The response above constructs multilingual ability as a deficit, which reflects a monocultural mindset.

The next two responses reveal awkward questions directed at these Pacific students about their personal lives and finances.

> *I was asked how I would manage being away from cultural support because Pacific people need to be close to their social support. I was also asked what I need to improve on culturally because I presented a lot of strengths, but they wanted to hear areas of improvement. (Pacific)*

> *I was asked what the 'costs of completing training' would be for my family and I, considering I was of Pacific descent. (Pacific and Pākehā)*

During the interview process, the following Māori students were asked inappropriate questions based on suspected internalised racism (the acceptance of negative messages about one's racial group), radicalism, or specific tikanga and obligations that could impact their studies.

> *I was asked if I had internalised racism, as I described my cultural identity in the cultural section of the application sheet and not at the top. (Māori and Pākehā)*

> *I was asked how connected to my Māoritanga I am. I was asked how I would "fit in" with other Māori students given I am fair skinned. I was told I have an "unusual" family history. (it's not unusual, it's colonised) (Māori and Pākehā)*

> *The year I applied to the clinical programme, I did so as part of a group of three. We insisted on a group interview with whanau present and asked they consider our application as a whole. I later found out from another Māori who applied to the programme that same year via interview that they were asked how they would cope being in the programme with three radical Māori. (Māori)*

> *I was specifically asked if I would be taking time off classes to attend hui or tangi, I enquired my colleagues were not asked the same question. (Māori and Pākehā)*

These are examples of specific questions that are asked of people of culturally diverse backgrounds, which is an added expectation for them to demonstrate their clinical and cultural competences.

This section has highlighted that that there are unrealistic expectations when the content of psychology courses (from undergraduate to postgraduate and the internship pathway) remains largely monocultural (Wairoa-Harrison et al., forthcoming; Waitoki et al., 2023a), and there is limited support for students to connect with tuakana (senior and mentor) of similar cultural backgrounds and strengthen their knowledge, and cultural safety is not guaranteed for Māori and minoritised tauira. The issues raised by students in this section should be of concern to teaching staff, programme directors, institutional leaders, Board representatives, and wider stakeholders.

Internship experiences

The survey asked current and former students to rate their experiences of completing the internship and placement components of their professional training. The next set of responses relate to students' experiences during professional training and were derived from the question: "Can you share with us why you described your internship as positive or negative?" As was shown in the survey results covered in Part I, around two-thirds of students were positive about their internship experiences and close to 60 percent felt supported by their supervisors. For the participants who rated their internship experience as 'somewhat or extremely negative' the main explanations provided in the open-text comments include: poor support from staff, limited opportunities to practise in a culturally safe environment, and an intense workload without much support. The next three comments below highlight the impacts of high workloads, stress and a lack of appropriate support.

> *Where to begin! Poor training, failing the first half of my internship due to lack of preparation from the programme, unreasonable demands while trying to undertake a full-time internship, lack of support from staff, poor match between me and my supervisor, and poor communication from staff on what to expect. I could write a thesis on why it was a negative experience. (Māori and Pākehā)*

> *Lack of contact and support from university during internship placement. (Pākehā)*

> *There was a significant lack of support from programme staff for the mental well-being of*

interns. There was an attitude towards students that internships should be difficult and that if you were struggling then it was your fault and/or you couldn't handle being a psychologist.... All students in our cohort were extremely stressed and the majority had to access mental health support during the year and afterwards. The biggest issue was the implicit attitude from staff that interns should feel "grateful to be there" due to how difficult it is to get into the programme and had to "earn their way into the profession" rather than being welcomed and respected.
(Pākehā)

Professional internships are intensive and present many challenges for students. This can impact their health, particularly their mental health, especially when compounded by high workloads, limited financial support, rising living costs, wider familial challenges and other external pressures. Students should be able to raise concerns without being placed in a precarious position and left feeling invalidated or under threat. Diminishing student concerns by telling them they should be 'grateful' for a space in the programme reflects an alarming negligence of staff responsibility. Furthermore, the need for the majority of a cohort to require mental health support during their training suggests unmet needs for students and that the conditions of psychology programmes may not be conducive to wellbeing. The high workloads and stress increase the risk of non-completions. The following comment is from a participant who ended their internship upon realizing that it was an unhealthy situation that undermined their wellbeing, strained their family life, and led to alcohol abuse.

The amount of workload and hours required in one year is just too much. Since I have no power to change the system, why not change myself? I found balance in life. I don't need to get drunk every night after working. I don't need to panic if something doesn't go well. I appreciate myself and my family. That's something I could never do when I decided to do the internship. Why do we need to sacrifice our wellbeing for other people? Can we actually empathise with others when we can't even care for ourselves??? (Asian)

Instead, the student who made the above comment enrolled in a PhD, which demonstrates that this person does not lack academic ability or motivation. The student's need to withdraw from internship is likely to reflect the unreasonable demands and lack of support.

A common thread raised in the open-text responses from students is that they have not had sufficient cultural training prior to, and also during, their internship. The final year is rather late to realise such a significant gap, which raises questions of whether

students are being adequately prepared and whether it is fair to throw them in the deep end at such a critical time in their studies. The following comments from a Pacific student reveal a missed opportunity and the lack of adequate preparation to work with diverse groups.

It's so hard to try and adapt things by yourself, without guidance and I would've thought that a training programme would be the best place to try, experiment, make mistakes but get that guidance so needed by our communities. (Pacific)

The next comment from a Māori student raises a familiar theme of students being assumed to have sufficient cultural knowledge already and being expected to provide expertise on demand.

Constantly deferred to by staff and peers to teach or explain psychological issues of relevance to Māori... Being earmarked to work with cases while still training because clients were Māori where the clinical complexity was beyond my level of experience, competence and confidence. (Māori and Pākehā)

Māori students, face a paradox. On the one hand they are expected to 'fit in' by demonstrating their assimilation to the westernised gold standard. On the other hand, tauira Māori are expected to provide the cultural expertise to 'fill in' programme gaps. Having too few Māori continuing staff within professional psychology programmes further increases the challenges and risks faced by tauira Māori and inability of programmes to support tauira to develop as Māori practitioners.

When I started placement, I was made to feel unsafe by the supervisor. I had to change supervisors, but then I was singled out by the supervisor for changing. I have had uncomfortable conversations fighting for what I need (which is simple, a safe space to kōrero with a supervisor that does not assume they know me as a Māori, that I am believed and not gaslit by racial undertones etc.). I also find the whole process stuffed up. In a placement, it's such a steep learning curve. Imposter syndrome vibes when actually, the system is not designed for you as 'other' to thrive… Plus, I would like to practice with the mātauranga Māori I know, but no one can teach or facilitate that in my programme. I want to practice as Māori! Not compromise myself and values just to pass the year. (Māori)

The situation revealed above is deeply concerning and risks deterring tauira Māori from engaging with professional psychology pathways. Despite the challenges, it is clear that the participant's steadfastness in their identity as Māori and commitment to practice as a Māori psychologist is a major source of strength in navigating the

monocultural environment of psychology training. Even so, psychology training should not come at the cost of psychological wellbeing. Rather than inflicting harm on students as an aspect of pastoral care (NZQA, 2021), staff involved in psychology training programmes need to foster culturally responsive environments that facilitate the growth of Māori within the profession and their development as Māori practitioners.

Not all participants have endured negative experiences during their internships. Participants who indicated that they had 'somewhat or extremely positive' internship experiences provided examples which we have grouped into the following themes: diverse representation of staff, opportunities to learn to work with diverse cultures, and supportive supervisors and colleagues.

> *I am currently on internship at a Kaupapa Māori mental health provider. The underpinning tikanga of the service makes me feel valued and safe. Additionally, I have learnt more in the 6 months of working at the kaupapa [provider] about working across cultures than I did in my entire degree. (Pākehā)*

> *During this we have much more instruction on culture and cultural competency - I feel like I'm finally learning something to help me practice safely with those in a different culture to mine. (Pākehā)*

> *Diverse team, working with diverse population, therapy delivered in a way that is tailored to the person in front of us rather than a 'patient with a condition'. I am also lucky to have a wonderful supervisor who role models cultural safety and acceptance of all people. As part of a diverse team (ethnic, age, gender, etc), I feel I can comfortably be who I am and feel very comfortable around all the diversity. (Asian)*

Internships often provide students with the first long-term engagements with a wide variety of people and communities and provide the opportunity to grow one's practice skills. When in a safe and supportive context, many interns flourish. The comment below was from an Asian participant who showed appreciation for their exposure to cross-cultural approaches to care, including the opportunity to undertake a placement supervised by a Māori clinician.

> *I was lucky to receive both cultural supervision and have a supervisor who was Māori during my time at a Crown organisation. I think if the programme was led by Māori and based on a Kaupapa Māori approach to intervention, I could see myself working there in the future. What made the experience positive: 1) Seeing aspects of myself (e.g., values and worldviews) reflected in that space; 2) Supervisor embodied the tuakana-teina mentor role (beyond the Pākehā interpretation), which created a safe space for wānanga - especially the relevance of Māoritanga, mauri, mana, wairuatanga, intergenerational trauma in response to colonisation etc. to the whānau we worked with; 3) supportive and enthusiastic team who readily shared their knowledge – I learnt more from this experience than from the programme itself; 4) setting was informed by tikanga Māori and situated outside the four white walls of a practice room. (Asian)*

One thing to note about the positive experiences commented on thus far is that students' cultural learning during their internship has far outweighed that which was provided within the university during their entire tertiary studies. As mentioned earlier, this reflects a rather late and haphazard inclusion of cultural content for effective practice, which increases the burden on community and not-for-profit organisations to fill in the gaps that tertiary institutions are contracted and funded to provide. Further, the lack of prior cultural preparation during earlier parts of their psychology degrees is likely to significantly increase students' workloads and stress during the intensive internship year. Nonetheless, it is encouraging to read that these participants have made the most of the cultural learning opportunities when/where these have been offered during their internships. This finding underscores the argument for allocating additional resources to enhance cultural content across all levels of psychology training. Such an investment is likely to be well-received by students and would foster increased cultural diversity and awareness among student cohorts, and ultimately contribute to the attraction and retention of a more diverse student body.

Why psychologists and students consider quitting psychology training

This next section summarises the main themes that we derived from the considerable number of open-text comments (n = 106) provided in response to the question worded as follows: "Did you ever consider ending your psychology training?" The following comments are from a subset of participants who not only indicated that they had thought of ending their training, but also provided some explanation as to why they felt this way. It should be noted that successfully navigating academic studies and selection processes required to become a psychologist demands a substantial commitment of time, effort, and resources. The intensity of this commitment highlights that any thoughts or actions

related to discontinuation are not trivial matters and are likely to reflect significant levels of distress experienced by the participants who took the time to share their thoughts.

Incongruence between expectations and reality

The majority of the open-text responses related to the question about quitting from the programme were from participants who have minoritised identities (e.g., Māori, Pacific, Asian, LGBTQIA+ and takatāpui, people with disabilities). Past research has shown that Indigenous and minoritised students in psychology experience a disconnection between the cultures at home and university (Baice et al., 2021; Curtis et al., 2015). For tauira from minoritised ethnic backgrounds, the extent of racism encountered can act as a deterrent to continuing their studies (Hamley, 2024; Waiari et al., 2021). Participants who wrote comments about why they thought of resigning tended to describe their training experiences as "stressful", "incongruent with identity", "colonised", "racist" and "taxing". Some also expressed a diminished sense of belonging due to the stereotypical perception of being viewed as "deficient" and "not good enough" within the Eurocentric norms of psychology programmes. The responses below refer to significant stress. In the first comment the student considered quitting due to an overall lack of cultural support, connection and relevance.

Feelings of whether I belonged in this space. Lack of role models who looked or think like me. Lack of opportunities or access to cultural supervisors. Constantly questioned if my cultural or life values aligned with what the training programme was teaching. (Pacific and Pākehā)

The next response is from a student who considered quitting due to setbacks and deficit-framing, which increased feelings of despondency and loneliness.

Because I was seen in the deficit/being failed by my first supervisor during my internship which then influenced my next supervisor. The unspoken message I was internalising from the way they were treating me was I wasn't good/ intelligent enough to be a psychologist like them. It was a very lonely, upsetting experience. (Māori and Pākehā)

In the following responses, students invoke experiencing a lack of support, negative judgements, marginalisation, role conflicts, and feeling like burden as reasons for thinking about quitting.

Lack of university support, negative judgements from tutors, felt marginalised/ostracised by others. (Pākehā)

Perceiving that I was unsupported as a student in the programme. Perceiving that I was unwanted or a burden to the programme. The difficulty the programme had with allowing me to serve my communities alongside completing training, perceiving that I wasn't good enough to complete training. (Pacific)

It is evident that staff expectations for students to assimilate to the high workloads, lack of support, and monocultural norms are harmful, and that this compromises students' experiences of training to the point of them thinking about discontinuing their studies (Waiari et al., 2021). These tensions are a major impediment to attracting and retaining all students, whilst posing particular challenges for Māori and other minoritised students in psychology (Hamley, 2024). The next group of responses below, which are all from tauira Māori, offer further detail and explanations of reasons why students think of leaving. The first comment reflects the lack of spaces to be Māori.

Being unable to find safe and nourishing spaces for Māori in general, and more particularly, not being able to find spaces for the presence, power and movement of wairua. Not finding a welcoming reflection for who I am as a Māori. (Māori and Pākehā)

The importance of having a space is reinforced in the next response, which provides a clear example where Māori students are expected to comply with mainstream practices that conflict with tikanga.

Incongruence of the programme with my identity and whakapapa. At times I felt that I was being colonised. For example, a staff member told us that we should not disclose information about ourselves, which directly goes against the principles of whanaungatanga and engagement to ensure Māori feel safe in professional programme spaces. One time we had a whakawhanaungatanga exercise where we had to explain the meaning of our name. When I explained my name, which was an ancestral name passed down many generations, a few students giggled and laughed at my explanation. I felt humiliated. (Māori)

While racism is evident in the above quotes, the next student response explicitly names it.

Fighting a racist and unsupportive institutional environment. Seeing friends and student colleagues fight against racist practices only to be dropped from programmes. Seeing Māori academics who I look up to, be dropped from, or decide themselves, to leave the professional programmes due to ongoing issues with the institution. Unsupportive Māori staff and

lecturers who undermine the journey of Māori students. Cost of living. (Māori and Pākehā)

As the participant directly above commented, it is not only the students suffering under monocultural and racist practices who think of leaving, but also staff. The loss of Māori staff is likely to make the situation for Māori and other minoritised students more challenging to navigate. The lack of cultural support for tauira Māori goes beyond the gaps in the teaching and content of the professional programmes (Johnson et al., 2021). The next response reflects a situation that arose when programme staff inappropriately interfered in a personal decision made by a Māori participant to reclaim her reo outside of the professional training programme:

In my first year in the training programme, I was experiencing significant health concerns, and I made the difficult decision to leave the programme for a year while I recovered. I received quite a bit of backlash from the psychology staff because in that year off, I chose to attend a full immersion te reo course. They argued that by attending a class like this (that required a maximum of 25 hours a week), I would be well enough to begin my doctorate thesis and placements (at least 40 hours a week) and was 'wasting my place' by leaving. It took me a while to convince myself to re-enter the professional programme after hearing these opinions, particularly from the only two Māori staff within the programme. (Māori)

The distressing situation above arose due to staff not comprehending the fundamental value of te reo Māori as a core part of the student's identity and cultural wellbeing. Equally, there is a growing body of research (McLachlan et al., 2021; Pitama et al., 2017) that affirms the therapeutic value of drawing on te reo Māori within practice, whether through karakia, whakataukī, pūrākau, or other expressions that are not easily captured in English. Given that te reo Māori is an official language in Aotearoa, and recognised as a taonga, it is invaluable to professional practice, rather than a 'diversion' or 'distraction' from a registration programme.

Studying can present many challenges; however, a student is more likely to think about quitting if they feel like they do not belong or do not measure up to the expectations of an 'ideal student' in psychology. One tension in the responses to the question about quitting was an underlying expectation that students would detach themselves from whānau in order to retain their place in the programme. The example below refers to a problematic edict communicated by the programme director to students who are also parents and/or intending to become parents.

Stress endured during the programme due to

the unrealistic demands and expectations to place our studies first at the expense of our whānau.... At one point we were sent an email by the director of the programme discouraging us from having tamariki during our studies. This felt really insulting to me as a mother with children, as if this was an impediment to my studies. Many times, there was a lack of understanding from staff members and fellow students. I was grateful for my Māori peers and our tuakana (mentoring) programme, and amazing Māori staff that provided manaaki, tautoko and aroha during my time at uni. If it wasn't for them, I would not have made it through university. (Māori)

Unlike most of my peer group, I was a student with a young child. It was a struggle to train financially, and meant I was working long hours, which had an impact on my whānau. I experienced racism from an internship supervisor on a placement, other students and clients on occasion who perceived that I was less bright, or less deserving of my place on the programme because I was Māori. There was no support from programme staff - who discouraged me from making a formal complaint because this could stay on my record and affect my employment prospects. I was devastated to learn that a student of Muslim faith had the same experience the year after me. (Māori and Pākehā)

The two responses above from tauira Māori with whānau care-giving responsibilities, reflect a dual burden. Such students are likely to face more negative judgements based on racism, and potentially also sexism. It is unsurprising that such situations can make it more likely that students think about discontinuing their studies given that their cultural values were unsupported and compromised.

The dominant model of psychological education, training and practice has many cultural limitations, which are evident throughout the comments included in Part II thus far. In addition, there are also issues of class and elitism. Such macro-level dimensions are important considerations in anti-racist and decolonial practice. Improving diversity and cultural inclusion in psychology requires us to recognise and address the differential access to material resources, power and opportunities that arises out of racism (Smith, 2021). Arguably, mainstream psychology is designed by, and for, middle class people who are well-resourced (Groot et al., 2018; Mayeda et al., 2020). Students who enjoy such privileged positions are less likely to quit from their studies. Accordingly, racism and marginalisation are further compounded by issues like classism, sexism, cis- and heterosexism, ableism and other forms of oppression. This creates conditions that

marginalise those who do not represent the 'ideal' student: a young, child-free, affluent Pākehā student with no significant personal or familial challenges. A person who diverges from this ideal is more likely to experience a 'clash' with a programme and feel like they do not belong (Johnson et al., 2021). These tensions can further be experienced as a clash with the wider values of psychology training. The next participant uses a 'holy grail' analogy to depict psychological practice as something that is eagerly sought, yet the inherent contradictions were reasons they thought about quitting.

> *I feel private practice is seen as the 'holy grail' in the practice of psychology; and, I'm not sure it aligns with my cultural values or motivation for getting registered? Sitting with one person at a time, charging a substantial sum, when those most in need will never be able to afford access to that kind of support (or will have to wait until their situation deteriorates substantially before they can access it), does not sit comfortably with me. (Māori and Pākehā)*

This student had growing misgivings about finishing their studies given that psychological practice is less likely to be affordable or accessible for clients with the highest levels of mental distress. In addition, completing psychological training can seem like a near-unattainable goal, and more so for people with fewer resources or from marginalised groups. Often, students feel like they must reproduce the norms of programmes in order to survive through it (Johnson et al., 2021). Considerable stress can arise from feeling that one has no option but to comply with what is expected, even when this not culturally appropriate and does not reflect Māori research and practices. The following former student explained why they thought about quitting.

> *It was incredible taxing personally. It took a huge toll on my mental health, and I did not consider it was shaping me into the type of clinician I wanted to be. I had a lot of concerns about the impact of some of the standardised practices and teaching, the implicit neoliberal values, and several instances of racism in teaching and examination. To get through I had to adapt to what examiners wanted, and say what they considered culturally appropriate, rather than what the research or Māori clinicians would say was appropriate. (Māori and Pākehā)*

In the comment above, the participant reveals their discomfort with being expected to be moulded by norms and tools in psychology that are aligned with neoliberalism and racism. This participant's concerns reflect those of scholars who argue that psychological science employs methods that reinforce neoliberal values such

as hyper-individualism, atomisation and radical abstraction (from contexts and histories) (Bhatia & Priya, 2019; Crossing et al., 2024). The alignment between psychology, neoliberalism and hegemony is particularly evident in westernised and colonised institutional settings for the discipline, which demonstrates the intersections of racism, power, and capitalism within monocultural psychology as it is currently delivered in tertiary institutions (Gill, 2018; Keast, 2020). Furthermore, in the past two decades universities have been transformed by neoliberal ideologies (Kidman & Chu, 2017; Oleksiyenko, & Tierney, 2018) which makes it even more challenging to retain space for decolonising education and practice (Waitoki et al., 2024).

Given the significant needs of an array of communities in Aotearoa, and the aspirations of many students to support their diverse communities, we must ask how we can ensure that psychology programmes and the wider psychology ecosystem are resourced effectively to create positive change to ensure that students are not pushed out by overly negative experiences during their psychology education and training. Many of the participants expressed discomfort about the mismatch in values in terms of what students are learning in their professional psychology training and the needs of communities. These tensions can cause considerable distress. For instance, the next two Pākehā participants admitted to having fears that they could potentially cause more harm than good and might even contribute to the oppression of marginalised communities.

> *Feeling different, seeing my perspectives and experiences as being outside of the norm, questioning why that is? And, if I am so different to other psychologists will I then be able to survive and thrive in this profession? Seeing other professionals have a poor work/life balance and not wanting that for myself. Fear of perpetrating harm, particularly against already marginalised communities through unsafe services, which can be inflexible to individual needs. (Pākehā)*

> *Contributing to a system that believes it is empowering. . .but is actually oppressing. I have battled with the idea of ending this training and focusing on a different area of mental health but have realised how important it is for me to continue in the programme and contribute to change. (Pākehā)*

It is unethical and counterproductive for professional programmes to sideline the issues raised above and expect students to navigate unrealistic demands, stress, and an oppressive climate within the training to become a psychologist.

Challenges and tensions in training

The long process of becoming a registered psychologist requires a profound level of effort, perseverance and sacrifice from students. The respondents to this survey were a select group who have either finished training and are now practicing or are towards the end of their training. That means they have managed to overcome most of the challenges, although this has come at a high personal cost for some. Despite the commitment to train as a psychologist, some participants shared that they had considerable doubts about their chosen profession. Below, two participants questioned whether registration within the current system is relevant to the work they want to do.

I am unsure whether being a western trained Psychologist is going to be helpful to my whānau and community. (Māori)

The brutal style of the training. Stress. Not really believing in 'the package' but being able to see that if you could make it through the training, then you could help push things along afterwards. (Pākehā)

It is apparent from the comments above that 'the package' of psychological knowledge currently offered needs to be better aligned with the needs and issues faced by the whānau and communities which students hope to serve. The two participants reveal a deep sense of ambivalence, which must be particularly distressing given the sacrifices made in the long journey of studies, alongside being told by staff that they should be 'grateful' to be in the programme.

Furthermore, a closer analysis of some participants' comments reveals barriers related to class and precarity. The financial costs of tertiary study have greatly increased since the introduction of market-based policies in the 1990s, which means that students can face considerable hardship, debt, and living cost pressures that interfere with their studies (McLaughlin, 2003; Point & Associates, 2023). Consequently, tertiary education is not a right enjoyed by all, given the need for students to have the capacity to take on the substantial financial burden and risk (Oleksiyenko, & Tierney, 2018). Māori and Pacific tauira are more likely to face hardships and precarity (Stubbs et al., 2017). The accumulation of study costs and debt is an additional barrier for less affluent students to participate in postgraduate studies. Professional psychology training typically requires a minimum of six to nine years, with significant accumulated costs. This situation advantages students from more affluent backgrounds, while is an added burden for students with limited resources, and those with additional challenges, such as caregiving responsibilities, or disabilities (Mayeda et al., 2020). The financial costs and pressures were raised by the following participants as the main reasons for thinking about ending their training.

Lack of support/understanding (from programme staff) of the financial barriers faced by tauira who aren't fortunate enough to have the financial backing of others to support them through the programme. (Māori and Pākehā)

I am not from a wealthy family. And did not have a scholarship (could not get the highest grades as needed to work for money and study long hours to accommodate my disability). In the final years, I was burnt-out. I felt hopeless and defeated by the process despite being capable and competent in my internship work. I'm in a huge amount of debt but am so far through now. I want to finish to fight for change for people who have similar difficulties. (Pākehā)

The long difficult, elitist road to registration, who can afford to spend 7yrs in full-time study? And honestly, a sense of being judged once I was accepted into a programme. I felt like a 'fish out of water', I wasn't sure my values matched the perceived expectations of the profession. (Māori and Pākehā)

For students from lower socio-economic backgrounds, and those with disabilities, significant living and study costs over a six-to-nine-year period pose a greater risk to their health, work-life balance and eventual completion of their studies. However, raising these issues with more affluent students and staff can "fall on deaf ears" as was shared by a Māori student. A further risk is that these students can end up being perceived as not being as resilient as their more affluent and advantaged classmates (Gill, 2018). These class and status tensions can lead to marginalised students feeling like they are a 'fish out of water'. It is clear from the comments that consideration of the range of challenges students face is needed, especially for those with less advantaged backgrounds. Without understanding the intersection of class and other forms of marginalisation, it is likely that racial and economic privileges will continue to be significant barriers to improving the diversity of the psychology workforce.
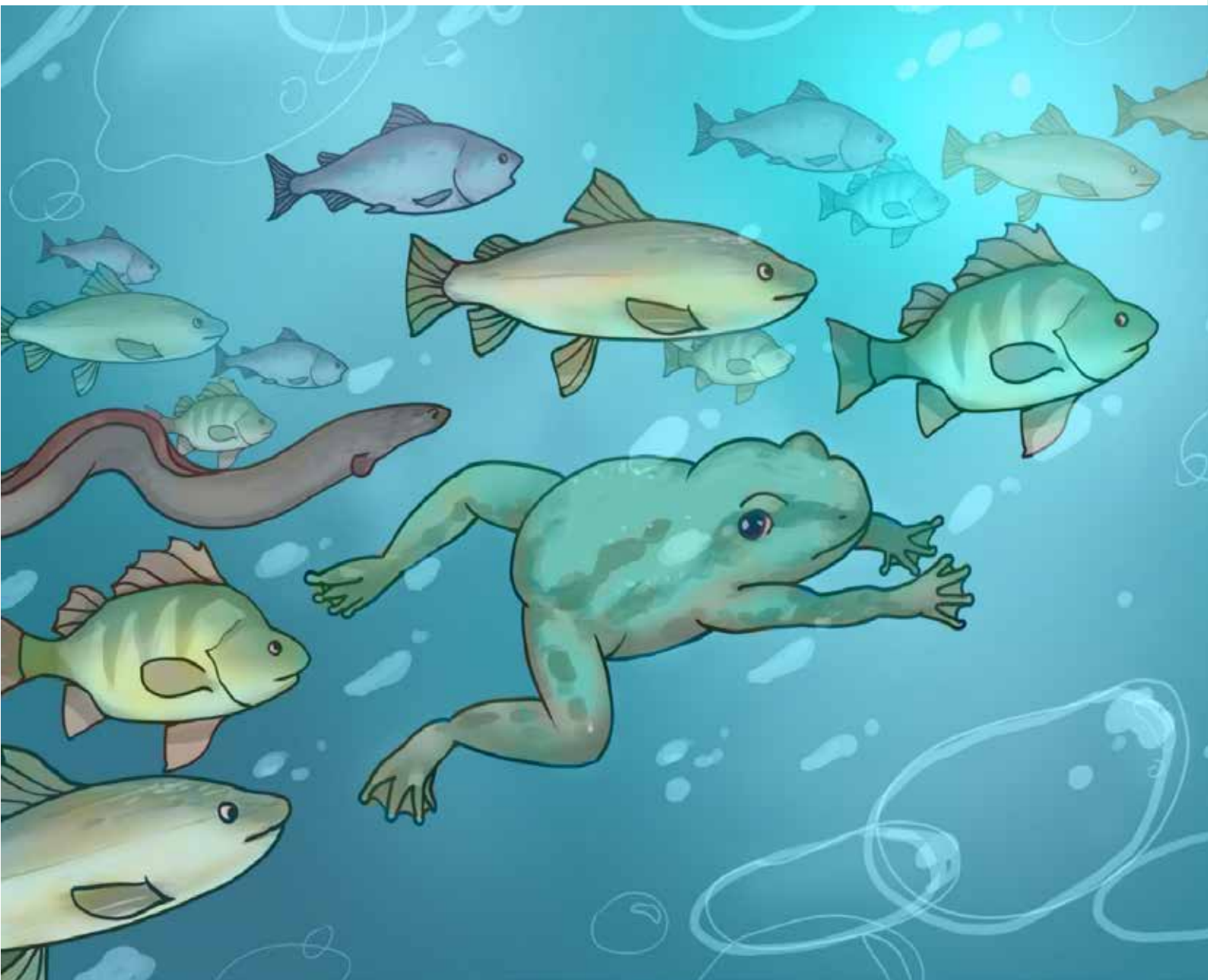
Students can feel like a 'fish out of water' when they are judged, when their life circumstances are not considered, and when psychology training fails to prepare professionals to engage with diverse groups and appreciate perspectives beyond monocultural (Pākehā) norms. Depicted through native freshwater fish species (e.g., eels, mudfish, and frogs) being pulled by the current in a saltwater environment, these species are compelled to adapt rapidly. However, they face challenges due to the inhospitable surroundings. Similarly, students from diverse backgrounds can feel helpless when they realise psychology education only prepares them for one way of practice.

12

Tekau mā Rua

Recommendations

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Section 12

Recommendations

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The recommendation sections are structured to reflect key areas of concern raised by Māori, Pākehā and Tauiwi allies over the past decades. We also draw on the 2018 Waitangi Tribunal claim (WAI 2575, Levy), which outlined breaches of Te Tiriti across three areas of psychology: regulation, training, and employment. The findings of this report reiterate those outlined in the Tribunal claim, and an amended claim submitted in March 2024 by Dr Michelle Levy, Dr Catherine Love, Lisa Cherrington, and Dr Keri Lawson Te-Aho. There is a clear thread throughout this report that, in many cases, current psychology training pathways for professional registration do not offer much-needed Māori focussed content, nor do they provide culturally safe spaces for students from minoritised groups. This finding reflects ongoing concerns that psychology has yet to seriously address systemic racism throughout its systems. Below, we propose specific recommendations for relevant stakeholders of each area of psychology to action, based on key findings highlighted in our survey. These recommendations are not meant to be seen as the only solutions to change and, as we continue to expand the capacity of Māori and minoritised groups in psychology, new challenges may emerge.

1. Employers of psychologists and academic staff

Psychologists in Aotearoa are employed across various settings, including hospitals, schools, the Accident Compensation Corporation (ACC), the Department of Corrections: Ara Poutama Aotearoa, private organisations, community organisations, and Māori service providers. They provide psychological care, support, and advocacy. While psychologists and students in placements and internships have specific roles in each setting, they face shared challenges in navigating workplaces, including experiences of racism and racialisation among Māori, Pacific, Asian, and other minoritised groups.

Findings	Suggestions and recommendations
Slightly over half (54%) of academic staff were required to demonstrate knowledge on Te Tiriti o Waitangi or the Treaty prior to employment. Only 52% of workplaces provide further training on working with Māori (including Te Tiriti) for psychologists and students in internships or placements. *It should be noted that the percentage of psychologists and academic staff required to demonstrate Te Tiriti knowledge may be under-recorded (and be worse). This is because we oversampled Māori participants – a group that is more likely to recognise the importance of this knowledge, while also being inequitably expected to be experts in this topic for their organisations' free and unfettered use.	**1** Te Tiriti o Waitangi, as the foundational constitutional document of Aotearoa New Zealand, was signed between the British Crown and Māori hapū in 1840. Te Tiriti is envisaged to serve as the foundational framework within legal, political, economic, and social structures in Aotearoa, aiming to engender equal outcomes for all. Decolonisation of psychology requires an "ethic of restoration" (Jackson, 2020) involving not only the deconstruction of unjust power structures, but also the reinstatement of a kawa (custom and protocol) that honours Te Tiriti. **a)** We recommend that all psychologists and academic staff in psychology should be tasked to explicitly demonstrate their understanding and commitment to Te Tiriti prior to being appointed. **b)** That all psychologists and academic staff in psychology attend Te Tiriti o Waitangi training. **c)** That implementing Te Tiriti o Waitangi is seen as critical to career development and professional practice. **2** We recommend that organisations that employ psychologists must more effectively consider how organisational practices respond to Te Tiriti o Waitangi articles, including identifying and implementing practical actions consistent with Te Tiriti aspirations. We further recommend that equity policies critically engage with responses to Matike Mai (the Constitutional Transformation report), the Maranga Mai report (Human Rights Commission, 2022) and Critical Tiriti framework (Came et al., 2023).

More than one-fifth of psychologists and students on internship or placement had experienced verbal (22%) or social (20%) forms of bullying in the last 12 months. About one-in-twenty (4%) experienced sexual harassment in the last 12 months.	Any form of bullying at work is a serious health and safety breach. As a form of misconduct, bullying must be dealt with in a mana-enhancing manner. Employers have a role to play in addressing workplace bullying and the Employment New Zealand has provided recommendations for preventing and responding to bullying (Employment New Zealand, 2021). Psychology is regarded as an elite profession. The demands of training and competition for positions can craft an environment that is conducive to bullying and harassment from senior staff towards junior staff, or between student peers. Students and staff should be protected from all forms of bullying, harassment and coercion. We recommend workplaces establish clear policies and guidelines for acceptable behaviour. Of equal importance, is that they treat complaints of bullying seriously and provide support to workers throughout the investigation process. Further, after an investigation, workplaces should consider the culture of the area and identify action plans for change. Bullying and harassment can include racism, ageism, heteropatriarchy, and other forms of discrimination based on income, body size, sexual orientation, disability status, and religious beliefs.
More than half of psychologists and students in internships or placements (56%) and academic staff (61%) had witnessed racism at their workplaces. However, only 23% of those who had witnessed racism in the workplace had filed a complaint. Māori participants were more likely to have filed a complaint. 44% were 'dissatisfied' or 'very dissatisfied' with the complaint process.	Under the Human Rights Act 1993, it is unlawful to discriminate on the ground of the colour, race, or ethnic or national origins of that person in Employment (including unpaid work). Clear, confidential, and easily accessible channels must be set in place, aligning with the recommendations of Employment New Zealand (2021) and Human Rights Commission (2024), for psychologists to report incidents of racism in the workplace. These complaints must be taken seriously to avoid weaponising the complaints process to the extent that the complainant is victimised. Training opportunities should be provided for all in psychology to be mindful of the operation, impacts and solutions to racism.
About half (47%) of Māori, Pacific, and Asian psychologists and students in internships or placements had experienced racism at workplaces. Two-thirds (67%) of academic staff reported this. Māori psychologists and interns were more likely (81%) and Pākehā participants (45%) were less likely to witness racism in the past year.	There should be policies regarding no tolerance for bullying with explicit reference to forms of racism in all organisations hiring psychologists. Organisations have a specific duty of care to staff and students particularly for Māori and minoritised groups. Staff have a right to work in safe contexts without fear of discrimination. Dominant groups such as Pākehā may not necessarily always be aware of the manifestation and operation of racism and racialisation for specific groups.

Only 52% of workplaces provide further training on working with Māori for psychologists and students in internships or placements. Not all psychologists and students in internships or placements can use te reo Māori for simple greetings/mihi (83%) or introduce themselves with pepeha (70%). Slightly over half (54%) can perform karakia or waiata. Slightly below four-fifths (78%) have ongoing training on cultural competency. Less than two-fifths (36%) attended training provided at their workplaces.	Not all workplaces offer training opportunities for psychologists and students in internships or placements to enhance their ability to work with Māori. It is unsustainable for Māori staff to shoulder all the responsibility for delivering Kaupapa Māori services, decolonising psychological practices, and caring for Māori clients, especially when they represent only a small proportion of the psychology workforce. Continuous and scaffolded training opportunities should be provided to enhance both non-Māori and Māori staff members' confidence and ability to work in a culturally safe manner with Māori clients.

2. Training: Universities and psychology training programme

A positive finding from this report is the growing awareness, amongst the staff and students who generously offered their views, that the discipline needs to improve its cultural responsiveness and become less monocultural. In particular, students have shared their aspirations to be able to work with diverse communities and thus cultural content is a key interest and an expectation for them. Unfortunately, diverse content is still peripheral as monoculturalism is firmly embedded as the primary focus within psychology teaching. Academic teaching and professional training in psychology need to meet student expectations and the New Zealand Psychologists' Board requirements for cultural learning to keep pace with the growing diversity of the communities we seek to serve.

Findings	Suggestions and recommendations
Close to nine-tenths (87%) of Māori, Pacific and Asian psychologists and students in training thought their worldviews were 'never' or only 'sometimes' reflected in their training. Māori and minoritised students are expected to 'fit in' and assimilate to the monocultural westernised norms, thus often feel invalidated and 'unheard'.	Epistemic dominance is especially harmful for minoritised students (Waiari et al., 2021) and provides one explanation for the pipeline problem. Not only are training programmes generally not adequately preparing students to work effectively in culturally diverse contexts, monocultural training invalidates the cultural identities of Māori and minoritised students. This makes it harder for them to feel welcome and to sustain their wellbeing during the course of studies. Within the current monocultural curriculum minoritised students are expected to assimilate to western norms in order to get through. This creates a culturally unsafe environment (Curtis et al., 2015) where students cannot be themselves (or see themselves reflected), which can lead to health impacts for students, and internalised racism. We recommend that curriculum content is provided to educate students to be aware of cultural and historical underpinnings of psychology and its assumed universal reality. A critique of the influence and impact of Western and Pākehā worldviews and culture in psychology should be part of training and professional development goals (Black & Huygens, 2016).

Three-fifths of academic staff (61%) and three-quarters of psychologists and students (75%) reported that monocultural psychology was "somewhat of" or a "huge" concern. The inclusion of non-westernised content was described by psychologists and students as tokenistic 'add ons', 'afterthought' or 'condiments'.	Delivery of content on Māori, Pacific, and Asian psychology must move beyond an add-on, minimalist approach (e.g., guest lectures). Māori-focussed content should reflect tinorangatiratanga (Māori independence), have equal weight to western psychology and be meaningfully woven across the curriculum. He Awa Whiria (Macfarlane & Macfarlane, 2019) can serve as a practical framework to develop a culturally responsive curriculum. It recognises all knowledge streams are distinctive and culturally bound, yet offers opportunities to leverage the strengths of different systems of understanding to promote diverse education experiences and outcomes. Care needs to be taken to ensure that when mātauranga Māori is included as part of mainstream courses, this is genuine, and that content is not approached with an assimilationist purpose or conceptualised through an individualised and deficit lens.
Less than one-third (33%) of psychologists and students in training felt 'confident' or 'very confident' that they could apply Hauora Māori models in psychological practice. Less than one-fourth (23%) thought their programme did a 'good' or 'excellent' job in preparing them to work as a culturally competent psychologist.	The language of "cultural competency" has been used throughout this report to accentuate the importance of having the awareness, knowledge and skills to offer services to clients from different ethnic/cultural backgrounds. However, the concept of "cultural competency" implies there's an endpoint when acquiring knowledge and understanding of different cultures. Instead, we recommend that students are taught the theory and practice of cultural safety to be "… aware of difference, decolonising, considering power relationships, implementing reflective practice, and by allowing the patient to determine whether a clinical encounter is safe" (Curtis et al., 2019). "Cultural safety" was coined by Dr Irihapeti Ramsden (Ngāi Tahu and Rangitāne) and has been serving as a crucial framework to help health professionals in Aotearoa to reflect about inequities in access to the social determinants of health related to the colonial histories and imbalances in power within healthcare systems and broader socio-economic structures. Cultural safety education is recognised as a core component within psychology training (New Zealand Psychologists Board, 2009). The content of cultural safety education is focused on the understanding of self as a cultural bearer; the historical, social and political influences on health, in particular psychological health and wellbeing whether pertaining to individuals, peoples, organisations or communities; and the development of relationships that engender trust and respect.
Over one-third (37%) of Māori, Pacific, and Asian students in training had experienced racism in the last 12 months. Pacific (100%), and Māori (78%) students were more likely than the overall sample, to experience microaggression due to racism.	Racism is not only an issue that occurs within psychology, but also a social determinant of health (Talamaivao et al., 2020) that contributes to the increased mental health needs among minoritised groups. In the context of a high prevalence of microaggression within psychology training, staff and students have the responsibility of creating a safe environment for minoritised groups to strengthen and affirm cultural identity and practices. While there are shared challenges for Māori, Pacific, and Asian students in navigating the racial terrain of psychology training, each group experiences specific forms of racialisation, and barriers to training to become a psychologist. It is culturally insensitive to collate these diverse groups under the umbrella group of 'minority'. We recommend that psychology training include opportunities for racialised groups to lead safe conversations about their experiences, and to have conversations about navigating racial trauma, and ways to promote cultural safety.

More than two-thirds (70%) of Māori psychologists and students at placement and internship had people assumed that they would do a waiata, karakia or mihi within the last 12 months.	The capacity of Māori within Schools of Psychology ought to be properly expanded and resourced to avoid burdening overworked staff and to stop the practice of putting minoritised group students on the spot by expecting them to educate the class. The high workload demand and cultural labour render the role of Māori academic staff unsustainable and unappealing for recruitment and retention. We recommend that staff education in tikanga or customary practices (waiata etc) are managed sensitively and in a mana-enhancing manner. We also caution that customary practices are treated with respect and not weaponised.
Almost nine-tenths (88%) of academic staff endorsed targeted recruitment schemes to potentially grow psychology cohorts (from undergraduate to postgraduate training) to reflect the demographic profiles of service users.	The demographic of the current psychology workforce falls short of reflecting the New Zealand population (Scarf et al., 2019) and client need across key sectors. There is a need to substantially grow the psychology workforce of Māori, Pacific, Asian, rainbow, and other minoritised groups. We recommend psychology training programmes to put in place affirmative action policies (Barham et al., 2023) to recruit students from underrepresented communities who express interest to serve their communities, which has been done in medical training. Beyond selections there is also a need to address pipeline issues from the ground up. Starting earlier would help to encourage and support students so that they progress through psychology. This may include ensuring Māori students have greater access to financial assistance, since economic hardship can be a significant barrier to successful completion and student wellbeing. As noted in the WAI claim, the reformative approach has not worked, and Māori continue to experience active resistance to their presence (Levy, 2018). There are risks with simply increasing the diversity of students without changing the curriculum. It can be unsafe for minoritised group students to be confronted with a mono-cultural curriculum and dominant-group staff who lack cultural awareness.

The cycle of 'not enough tauira Māori—not enough Māori staff and psychologists— resulting in no capacity to decolonise psychology' must be disrupted and dismantled. This requires firstly, calling out the inadequate institutional responses; and secondly, sustained efforts to mobilise resources for Māori staff and students so that they do not continue to carry the burdens of cultural labour and alienation within a monocultural system. Moving beyond the status quo requires much more emphasis on recognising and addressing the structural disadvantages and systemic barriers for minoritised group tauira when they enter and try to sustain their studies. Hence, more support services and material support (such as mentoring, curriculum change and scholarships) are required for such students to reduce the burden of navigating ongoing colonial and class disparities (Smith, 2021). The state of psychology is closely tied with the issues, inequities, tensions and power relations that exist in tertiary education and the wider society (Kidman & Chu, 2017). Accordingly, we recommend that changes are made to avoid repeating patterns of systemic racism that determine student success (Mayeda et al., 2020).

While it is well established that universities have been created on systems of patriarchy and white supremacy, they are publicly funded institutions that serve education and research needs within a society. Much more change is needed for university courses and programmes to be transformative for Indigenous and racialised communities (Tuck & Yang, 2012). The current context of tertiary education presents significant challenges that place education out of reach for many. Also, universities have become corporatised 'knowledge factories' (Oleksiyenko &Tierney, 2018), which need to return surpluses through a range of profit-making activities such as external research grants and increased international student numbers. In many cases, teaching (and especially domestic teaching) is no longer viewed as key responsibility to society or the public good (Giroux, 2003). In this context it has become more challenging to provide locally-relevant, high-quality and inclusive teaching and supervision. Students must be equipped to meet the needs of Aotearoa New Zealand's complex population, including Māori who have carried the intergenerational impact of colonisation.

We recommend establishing a cross-university psychology training working group to address racism within the programme and curriculum' after the last sentence in the box '...to promote cultural safety.

3. Regulation: Psychologist registration and accreditation bodies

The New Zealand Psychologists Board (NZPB) is the Crown entity responsible for regulating the profession of psychology under the Health Practitioners Competency Assurance Act 2003. We recommend that the NZPB take a leadership role in working collaboratively with other key stakeholders (e.g., New Zealand Psychological Society (NZPsS), New Zealand College of Clinical Psychologists (NZCCP), He Paiaka Totara, Pasifikology and Schools of Psychology) and core Crown agencies that employ psychologists (e.g., Education, Corrections and Health New Zealand) to address barriers for Māori participants in psychology. Some of the recommendations outlined in this report echo the WAI claim, which is indicative of the enduring issues within psychology that have yet to be effectively addressed.

Findings	Suggestions and recommendations
'Limited resources' is a key theme among academic staff regarding their limited capacity to adequately support the growth of Kaupapa Māori psychology. Most universities have not provided sufficient funding for the delivery of Māori content.	The NZPB be a voice in a campaign to raise awareness of the changes happening within public institutions that impact on the discipline of psychology and on affected students, their whānau, service users, communities and Aotearoa New Zealand society. In late 2023, the National party announced their goal to "double the number of clinical psychologists trained each year" (Desmarais, 2023). Alongside such pronouncements there has been an influx of students inquiring about and enrolling in psychology programmes especially at the graduate level. Yet there is no accompanying influx of resources flowing into psychology departments from the government or from central university budgets. Instead, academics teaching on psychology papers and professional programmes are facing reduced budgets at the same time as rapidly increasing enquires and enrolments. These contradictions are not conducive to ensuring psychology papers and professional programmes lift their game or innovate since just surviving becomes an all-consuming priority. The austerity being imposed on psychology schools and programmes is likely to be a major impediment to addressing many of the issues that have been highlighted in this report and will likely hamper existing and future efforts to develop more culturally informed and responsive psychology training programmes. We assert that Māori focussed content and staff are likely to bear the burden of these issues.

The NZPB, are urged to hold programme directors and staff accountable for the meaningful inclusion of kaupapa Māori psychology, Pacific psychology, and Indigenous and culturally-informed psychologies, cultural competency and cultural safety. |
| Close to four-fifths (77%) of the whole sample thought now is the ideal time for the New Zealand Psychologists Board and New Zealand Psychological Society to adopt a similar resolution to that of the Australian Psychological Society (in 2016) and the American Psychological Association (in 2021), offering apologies to those affected by racism. This would help address racism and remedy the harms of psychological practices for Māori and other ethnic and cultural groups affected by racism. | The NZPB, NZPsS and NZCCP are in the midst of formalising an apology to tangata whenua for their role in breaching Te Tiriti o Waitangi. We recommend that these bodies create a taskforce with stakeholders to address systemic racism across all areas of psychology; and to support the profession to dismantle the barriers that exist in psychology. We draw attention to the reports compiled that highlight were attempts have been made: Our Highest Peaks" report (NSCBI et al., 2018), and Dr Michelle Levy's tribunal claim (2018). |

Slightly over one-fifth (23%) of overseas-trained psychologists were required to have specific training in content for working with Māori, including Te Tiriti, prior to registering as a psychologist in Aotearoa.	Based on our findings, the requirement for overseas-trained psychologists to demonstrate understanding of Te Tiriti o Waitangi and Māori Hauora models has been loosely applied. Pathways should be created for overseas-trained psychologists to participate in courses and workshops focused on culturally safe care tailored to the Aotearoa context.

In a previous study, we became aware of the limited communication between professional programme directors, which hinders meaningful connection-building and the sharing of effective strategies within psychology training (Waitoki et al., 2023b). The NZPB needs to actively create opportunities and platforms for programme directors to come together and collaboratively identify solutions to address the high prevalence of racism and racial microaggression reported by Māori, Pacific, and Asian students within psychology training programmes. While the number of Māori in psychology is slowly growing, the number of Tauiwi and Pākehā are also growing. We are at a critical juncture of needing to partner with allies from different groups who are committed to racial justice efforts. Te Tiriti o Waitangi is a healing framework that should be foundational to the operation of psychology. As Dr Moana Jackson describes, bringing people together as "mahi tūhono" (connection through a shared purpose).

This report builds on the collective body of literature that amplify the urgency for psychology in Aotearoa to address its settler-colonial and monocultural foundations. Honouring He Whakaputanga and Te Tiriti o Waitangi, along with knowing about the "Reaching Our Highest Peaks" report (NSCBI et al., 2018), and the Waitangi Tribunal claim led by Dr. Michelle Levy (2018 and 2024), provides an impetus for change. Psychology, as a discipline, holds the potential to provide culturally safe learning, practice, and research environments if changes is embraced and sustainable platforms are established.

Acknowledgement

Appendix: Detailed Method

Survey design

Kia Hora te Marino, Kia Whakapapa Pounamu te Moana was a tongi (saying) uttered in 1884 as a blessing for Kingi Tawhiao who travelled to England to petition Queen Victoria to establish an independent Māori parliament. The survey was gifted the name 'Kia Whakapapa Pounamu' to accentuate our aspiration to end racial oppression in psychology.

Questions were employed from Siaan Nathan's Master's thesis (1999) and Richard Sawrey's survey on psychologists' opinion on Māori mental health (1993) to identify the aspects of changes in the psychology training and workforce in being culturally responsive towards Māori. A few demographics questions were adapted from the Aotearoa Psychology Workforce Survey. Questions were also drawn from Te Whakahaumaru Taiao (Māori medical students and doctors surveys) and validated instruments from published studies such as Everyday Discrimination Scale (Williams et al., 1997), Colour-Blind Racial Attitudes Scale (Neville et al., 2000), and Anti-Racism Behavioral Inventory (Pieterse et al., 2016) to measure experiences of microaggression and attitudes of anti-racism. In addition, the research team also developed our own questions to assess contemporary issues affecting minoritised groups in psychology, such as cultural labour and monocultural training. The final questionnaire can be accessed on the project's website (WERO, 2024). There were a total of 116 questions including some open-ended questions where participants could type a comment. However, not all participants answered the whole survey as they were only shown questions relevant to their experiences.

The research was granted ethical approval by Te Kāhui Manu Tāiko: Human Research Ethics Committee, Faculty of Māori and Indigenous Studies at the University of Waikato.

Recruitment

The survey was administered on Qualtrics and disseminated online. Words about the survey were shared through conference attendances, and contacts with Directors of Professional Psychology Programmes, New Zealand College of Clinical Psychologists (NZCCP), and New Zealand Psychological Society (NZPsS). The research team also shared the survey through their networks in psychology including He Paiaka Tōtara, Community Psychology in Aotearoa. The recruitment ads can be found in Attachment 1.

The survey was open for participation from 25th March to 30th June 2023. The median survey completion time was 31 minutes, taking into account participants who exited the survey and returned to complete it at a later stage.

Data cleaning

In total, the survey received 324 attempts. However, we had to remove the responses that did not fulfil our inclusion criteria:

1   Did not consent to participate (n = 1)

2   Was not living in Aotearoa New Zealand (n = 2)

3   Was not part of a targeted group (e.g., Honours students) (n = 7)

4   Duplicates (n = 1)

5   Did not complete the first section on demographics (n = 20)

The final dataset comprises 293 valid responses although not all participants completed the whole survey. See the subsequent page about 'missing data' for how we handle missing data.

Koha

Participants could self-opt to enter a prize draw for one of the nine $200 supermarket vouchers upon completing the survey. These were distributed via mail on 21st July 2023.

Role

Participants were classified into three groups based on their roles: psychologists, academic staff, and psychology training students. Psychologists who were also involved in the psychology training programme as academic staff were included in both the 'psychologists" and 'academic staff' categories. Only psychology training students who were currently engaged in a placement or internship were asked questions regarding their workplace experiences. For each respective role, the findings

for each variable were reported separately in most cases. In instances where we only examined the experiences of a specific group, we would clarify so. For example, we only reported the statistics for 'psychologists' for the number of years taken to complete psychologist training.

Ethnicity

Participants were asked the Ministry of Health (2017) ethnicity question and were allowed to select all the ethnicities that they belonged to. The data were subsequently collated using the Prioritised Ethnicity protocol where participants were assigned into one of the following ethnicity groups in the priority order of Māori, Pacific, Asian, Other including Middle Eastern, Latin American, and African, and Pākehā (European). Prioritised ethnicity was primarily used in this report when we had to report ethnicity differences across four (Māori, Pacific, Asian, and Pākehā) groups. Due to the small number of responses from Middle Eastern, Latin American, and African participants, which would not provide us with enough statistical power to discern differences for this group, they were excluded from group comparisons.

Socially-assigned ethnicity

We are aware that socially-assigned ethnicity, or the perception of one's ethnicity by others, may serve as the basis for differential or unfair treatment. Adapted from the New Zealand Health Survey (Harris et al., 2013), we asked participants 'How do other people usually classify your ethnicity in New Zealand?'. Māori participants were classified to two groups: Māori who were socially-assigned as Pākehā-only and Māori who were socially assigned as Māori. Out of 46 participants coded as "socially-assigned as Māori", 21 also selected a Pākehā/European identity and one selected a Pacific identity. Those coded as "socially-assigned as Pākehā" only selected a Pākehā/European identity.

Rainbow identity

Participants were classified as having a rainbow identity when they responded 'yes' to either one of the two questions on 'Do you consider yourself to be transgender?' and 'Do you identify as a rainbow person?'. A definition for these terminologies was provided in these questions.

Analysis

Part I: Descriptive analyses were carried out in IBM SPSS v29. Note that in some instances, the percentages may not add up to 100% due to either the type of questions asked (i.e., multi-select or when participants were allowed to select more than one responses) or rounding (margin of error will be less

than 2%). We primarily used chi-square goodness of fit tests to assess group differences across categorical variables. Some of our continuous variables had to be collapsed into categories for comparison purposes. In most instances, we treated "don't know" or "not applicable" responses as missing data due to their small number when conducting chi-square tests. We conducted comparisons between ethnicity, gender, rainbow identity, and years of entering psychology training for all of the variables in this report. Statistics for specific demographic groups were reported when the adjusted standardised residual for the particular cell had an absolute value exceeding about ±2. This means the observed frequency is at least two standard deviations greater than the expected frequency based on the null hypothesis (Sharpe, 2015). One-way ANOVA tests were utilised for continuous variables (e.g., percentage of Kaupapa Māori instruction) and we used Tukey post hoc tests to identify group differences.

A finding is considered statistically significant when the probability value (p) is less than .05. This indicates that the probability that such a result occurred due to random chance was no more than 5%. To minimise the possibility of deductive disclosure, we reported "less than 2%" for small numbers of participants.

Part II: Where sufficient details were provided and there were enough participants sharing different content categories, open-text responses were analysed using aspects of a reflexive thematic analysis approach (Braun et al., 2021; Terry et al., 2017). The analysis process began with grouping the entirety of the wide-ranging participants' open text responses into themes. In instances where different questions led to open-text responses that reflected analogous themes, these were analysed alongside each other to highlight specific issues. For instance, quotes from the questions on the "manifestation of monocultural psychology" and the "barriers for staff members to incorporate Kaupapa Māori psychology" are brought together to accentuate institutional racism. Following this initial stage of the analysis, the researchers drew on an inductive and cyclical sense-making approach (Cresswell, 2013). Although we did consider theme frequency, we were particularly interested in exploring patterns, thought-provoking accounts, metaphors, reflections and tensions arising in the participants' responses. During this stage the quantitative survey findings (from Part I) and existing research literature were a useful guide for sense-making and structuring in the analysis. Through mind-mapping and dialogue we further developed the emergent findings, and this part of the interpretative process included linking our emergent findings to previous studies and academic concepts. We then re-engaged with the survey data to select salient quotes that offered the clearest explanations and examples of the most compelling experiences,

themes and issues that were raised by participants.

Missing data

For most cases, we used the listwise deletion method or removal of missing data to report the findings for each variable. Missing data are only imputed for items in a psychometric scale.

Everyday Discrimination Scale

We utilised six items from Everyday Discrimination Scale (EDS) to measure everyday encounters of discrimination; these include 'treated with less courtesy', 'treated with less respect', 'think you are not smart', 'afraid of you', 'act as if they're better than you are', and 'threatened or harassed'. The response options were: Never (1); Less than one a year (2); A few times a year (3); A few times a month (4); At least once a week (5); Almost everyday (6). Missing data for EDS were low, ranging from 2.1% to 3.2% for students in psychology training programmes and 0.5% to 1.9% for psychologists and academic staff at workplaces. These missing data were imputed using the Expectation Maximisation method (Myers, 2011) based on mean and covariances of the other items in the scale.

Limitations

Like all forms of research, this survey has a range of limitations. The study employed convenience sampling approach that was unlikely to recruit a representative sample of our targeted groups. Participants who responded to our survey were more likely to have affiliations with professional groups such as those with paid membership in the NZCCP and NZPsS, be involved in psychology networks on social media, and actively participate in psychology conferences. Moreover, given the specific objectives of our survey, it is expected that individuals with a strong interest in this topic were more inclined to participate. Our survey over-recruited Māori participants in the overall sample (25.6%) and the psychologist sample (22.5%), which was substantially higher than the proportion (3%) reported for the Māori psychology workforce in the latest Workforce Survey (Psychology Workforce Task Group, 2016). The presented quotes in this report are merely a subset of the overall corpus of written survey responses. Our team intends to conduct a more thorough analysis of the qualitative responses in future reports.

Furthermore, our survey captured a subset of participants who undertook training, were practicing or teaching during the COVID-period. The pandemic restrictions led to unprecedented changes in the delivery of education and internships and prevented face-to-face engagements such as noho marae and in-person classes. More generally, the disruptions,

hardships and stress during this period may have impacted on the participants' responses; for example, those whose education, training and teaching occurred during the pandemic may have had more disruptive and stressful experiences compared to previous cohorts.

The title of the survey and the framing of the questions presented racism as an issue in psychology. Although this is in alignment with the WERO kaupapa, this focus may have contributed to some degree of a negativity bias whereby respondents may have been more likely to write about challenges they experienced rather than about positive experiences in psychology. While some respondents wrote lengthy open-text responses, there was no opportunity for researchers to delve into the issues raised or to ask follow-up questions given this was an online, anonymous survey. Although the open-text responses did include some accounts of overt racism, other responses tended to be less specific. The latter is not surprising given that structural racism

tends to be more obscured or normalised. This is where further discussion would have been useful to gain more clarity, and to identify other contextual or structural factors that may be impacting on respondents' experiences of, and alongside, racism. Given that this was a self-report survey on an emotive topic, other survey limitations may also have occurred such as response variability, memory constraints, survey timing, influence of proximate stressors for example being sensitised due to recent events about racism, and social desirability bias.

Data availability

The data that support the findings of this study are available on request from the lead author. The data are not publicly available as per ethical approval due to information that could compromise the privacy of research participants.

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KIA WHAKAPAPA POUNAMU TE MOANA RANGAHAU

Dr Waikaremoana Waitoki
Dr Kyle Tan
Dr Damian Scarf
Joanna Chan
Dr Ottilie Stolte
Logan Hamley

Psychology within Aotearoa New Zealand has a long history of calling for the provision of bicultural and culturally safe psychological services.

This survey aims to assess the extent the training, regulation and employment of psychologists have progressed in meeting Te Tiriti o Waitangi responsibilities to provide a safe environment to learn and practice psychology. In particular, we seeking to identify the sites of racism, oppression and marginalisation and the solutions to ending these..

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Open to:

- **Postgraduate students** who are currently completing a psychology training programme

- **Academic staff** who are contributing to a psychology training programme

- **Registered psychologists**

- **Koha:** Nine $200 worth of vouchers are available for prize draw.

- **Estimated time of completion:** 25 minutes (you can return to the survey)

- **Duration:** Live from 25 March to 30th June 2023

This study has been approved by the Faculty of Māori and Indigenous Studies Human Research Ethics

Scan the QR code for the survey

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Attachment 1: Recruitment ads for Kia Whakapapa Pounamu Survey

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