

Maori &
Psychology
Research Unit



Barriers and Incentives to Maori Participation in the Profession of Psychology

A report for the New Zealand Psychologists' Board

Prepared by:

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September 2002

He Mihi

He honore, he kororia, he maungarongo ki te mata o te whenua he whakaaro pai ki nga tangata katoa. Ka mihi ki a koutou nga uri o nga mata waka e nohonoho mai na i o koutou kainga huri noa te motu, huri noa te ao. Ka mihi ki o tatou tini aitua, ki te hunga kua ngaro ki te po. Ka nui te aroha ki a ratou. Heoi ano, waiho ratou ki a ratou. Koutou o te pito ora, tena koutou.

Ko tenei he mihi humarie, he mihi miharo ki a koutou katoa nau i awahi, i tautoko, i noho mai i a au ki te whakaoti i tenei mahi rangahau. Tena ra hoki mo te tiaki me te manaaki i a tatou tangata whaiora, i a tatou akonga i runga i te kaupapa o te rangimarie me te aroha.

Ki te Poari o te Matai Hinengaro, ko tenei te mihi mo te whakaaro kia kimi i te huarahi hei akiaki, hei pumau tonu i nga mea Maori i raro i te kaupapa o te matai hinengaro.

No reira, tena koutou, tena koutou tena koutou katoa.

I would like to thank the New Zealand Psychologists' Board for providing the opportunity to undertake this work. Special thanks to Dr Catherine Love and my colleagues in the Maori and Psychology Research Unit for their assistance in compiling this report. Finally, I would like to extend my thanks to those Maori psychologists who so generously gave of their time to participate in this project.

Michelle Levy

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1.0 Introduction

It is well known that Maori are over-represented within the client group of psychologists. Despite ongoing attempts to recruit and retain more Maori within the discipline of psychology, the numbers of Maori psychologists continues to remain low, raising serious concerns about the ability of the profession to effectively meet the needs of its clientele. Supporting this, the New Zealand Psychologists' Board in a letter to the Minister of Health in March 2001, identified the following impacts of the low numbers of Maori psychologists:

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

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

- To advise and make recommendations to the Minister in respect of any matter relating to the education and registration of psychologists.
- To advise the council of any university in New Zealand on any matters relating to the education of psychologists.

- To receive applications for registration under the Act, and to authorise registration in proper cases.
- To promote and encourage high standards of professional education and professional conduct among psychologists.
- Generally within the scope of its authority, do whatever may in its opinion be necessary for the effective administration of the Act.

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

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

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

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

The aim is to provide the New Zealand Psychologists' Board with recommendations which the Board is able to pursue in order to promote and enhance Maori participation in the profession of psychology. This report includes both a Summary Report and a full report.

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2.0 Summary Report

Barriers and Incentives to Maori Participation in the Profession of Psychology

Prepared by Michelle Levy,¹ Maori and Psychology Research Unit, Waikato University for the New Zealand Psychologists' Board

September 2002

Background

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

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

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

Barriers

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

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

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

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

Incentives

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

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

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

This points to the need for the development of parallel strategies, which facilitate both the increase of this critical mass, whilst at the same time enhancing the ability of those currently working in psychology and related areas to devote time to research and publication. Publication is a tool to assist in the development of Maori focused psychologies. It is recognized that this tool is more readily available and relevant to some than others, for example those within academia. It is important to acknowledge that this should not be used as a tool to exclude or limit the potential for others, for whom publication would not be the most appropriate or effective medium, to also contribute to the development of Maori focused psychologies. Initiatives aimed at maximizing opportunities for these contributions should also be explored.

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

Having identified the types of environments that will encourage Maori participation, the next question is how can such environments be created? The primary answer is through the concept of active collective responsibility. That is, all organizations³ who have an interest in increasing the participation of Maori in psychology take responsibility for addressing and advancing the issues relevant to their own specific contexts. It is clear that without active commitment from the discipline and relevant sectors to creating

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

environments within which Maori wish to participate, Maori participation in the profession of psychology will not significantly increase. It is anticipated that the question of ‘but what do we specifically need to do?’ will emerge. This report and numerous others have identified specific initiatives and actions that organizations can take to increase Maori participation in psychology. The information and ideas about what can be done are there to build on. Collective responsibility means that the onus rests with the relevant organizations to consider the issues, think about potential initiatives within their contexts and work to implement those initiatives.

Of central importance is an urgent need for active leadership to facilitate increased participation by Maori. Given that key stakeholders in psychology have not been overly proactive in applying the concept of collective responsibility, it appears critical that one organisation take a leadership role to facilitate the implementation of this concept. This involves providing a structure or forum within which the issues are placed on the agendas of organizations, sharing information about the various initiatives occurring and maintaining pressure on relevant organizations to work proactively to address the issues relevant to their specific contexts. Within the current context, the New Zealand Psychologists’ Board is considered to be the most appropriate agency to undertake this role, given its likely position as the authority for psychologists under the new Health Practitioners Competency Assurance (HPCA) legislation. Undertaking a leadership role does not mean that responsibility for addressing the issues is transferred from the various stakeholders to the Board, nor that they are responsible for implementing and resourcing the necessary initiatives and strategies. In addition, the Board occupying a leadership role does not preclude specific indigenous developments, for example a psychological organisation for Maori or parallel processes for training.

Some suggestions to guide this planning include the dissemination of this report to all relevant stakeholders including the New Zealand Psychological Society, New Zealand College of Clinical Psychologists’, Psychologists’ Workforce Working Party, Health Workforce Advisory Committee, Te Rau Matatini, the National Maori Mental Health Workforce Development Organisation, heads of psychology departments, relevant major

employing organizations and government policy making agencies. That dissemination should also include a request for responses to the issues raised in the report. The report can also be used as a catalyst to convene a forum/s aimed at discussing issues such as the development of an organisation for Maori psychologists, multi-faceted career development award programmes for Maori psychology students and research awards for Maori psychologists. Such discussions will include both Maori and non-Maori stakeholders. A critical part of such discussions will be to ensure some form of active progress is agreed to and made.

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

The New Zealand Psychologists' Board has indicated that this research will assist them to provide evidence based approaches to the Health Workforce Advisory Committee (HWAC) and the Ministry of Health Maori Health Section, responsible for assessing priorities for Maori health workforce scholarships. However, it is not enough that this research simply contribute to providing an evidence base. Research over the past 20 years has provided evidence of the existence of this issue, yet little attention has been paid to acting on that research. There was a clear challenge issued throughout

undertaking this research that the New Zealand Psychologists' Board demonstrate commitment to effecting positive change for Maori within the psychology profession. Essentially the commitment of the discipline and those with a stake in the discipline is under question.

Recommendations

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

Overall Recommendations

1. That the New Zealand Psychologists' Board take a leadership role in addressing the barriers to Maori participation in the profession of psychology. Key stakeholders the Board will need to work with includes, but is not limited to:
 - (i) New Zealand Psychological Society
 - (ii) New Zealand College of Clinical Psychologists'
 - (iii) Psychologists' Workforce Working Party
 - (iv) Health Workforce Advisory Committee
 - (v) Te Rau Matatini
 - (vi) Heads of University Psychology Departments
 - (vii) Ministries of Health, Corrections, Courts, Social Development, Education, and Maori Development

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

2. That the New Zealand Psychologists' Board report annually to key stakeholders across the discipline, including the Minister's of Health, Corrections, Courts, Education, Social Development and Maori Affairs, on:
 - (i) progress made in relation to increasing the responsiveness of psychology to Maori; and
 - (ii) goals to be focused on for the subsequent year.

Short Term Recommendations

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

Long Term Recommendations

8. That the New Zealand Psychologists' Board convene a working group of key stakeholders. The purpose of the working group will be to determine annual work

plans and priorities for increasing Maori participation in the profession of psychology. This should include, but is not limited to:

- (i) initiating discussions with relevant stakeholders on the development of multi-faceted career development award programmes for Maori psychology students and psychologists;
- (ii) initiating discussions with relevant stakeholders on ways in which Maori focused psychologies can be further developed;
- (iii) initiate discussions with relevant key stakeholders on ways in which the collective strength of Maori psychologists can be maximized;
- (iv) initiating discussions with relevant key stakeholders on ways in which meaningful Maori participation in the training of Maori psychologists can be enhanced; and
- (v) initiating discussions with relevant key stakeholders on strategies for addressing the conflicting expectations and competing demands on Maori psychology students and psychologists.

3.0 Maori Participation in Psychology: A Review of the Literature

This section briefly outlines the key themes which emerge from the literature. Areas covered include current Maori participation in psychology, barriers to Maori participation such as psychology's reliance on western paradigms, lack of Maori participation in psychology training programmes, lack of support for Maori psychology students, and a lack of commitment to Maori development in psychology.

3.1 Current Maori Participation in the Profession of Psychology

There is limited data relating to the participation of Maori in the profession of psychology. In an attempt to provide a more detailed picture, data from a variety of sources where psychologists are likely to be employed has been sourced and is presented below.

Health Sector

The health sector, and specifically the mental health sector, is a major employer of psychologists in New Zealand. Statistics from the 2000 Health Workforce Survey (New Zealand Health Information Service, 2000) show that of the 667 registered psychologists who completed the survey 1.35% were Maori. Data from an analysis undertaken by Te Puni Kokiri in 1996 indicate some alarmingly negative trends for Maori in relation to mental health. For example, Maori admissions to psychiatric hospitals in 1993 were almost twice those of non-Maori and Maori rates of readmission are nearly two times higher than readmission rates for Pakeha and three times higher than readmission rates for Pacific Islanders (Te Puni Kokiri, 1996).

Education Sector

Psychologists are a component of the newly formed Ministry of Education, Group Special Education (GSE), previously known as Specialist Education Services (SES). GSE contributes to the development and evaluation of policy, provides information to families, whanau and educators, assesses eligibility for services, and supports the development of knowledge and skills to ensure children and young people are supported to reach their potential, with a specific focus on the provision of services to children and young people with special education needs (Group Special Education, 2002). As at 31 August 2001, SES (now GSE) employed 155 psychologists. Of these 4% identified as Maori (Ministry of Education, Personal Communication, 31 August, 2001).

Available data would suggest that Maori clients are likely to be over represented among the clients of GSE. For example Te Puni Kokiri (2000) report that Maori are more likely to be suspended than non-Maori. In 1998 44.9% of all expulsions and suspensions in primary and secondary were Maori, despite Maori comprising only 20.1% of total enrolments (Te Puni Kokiri, 2000).

Justice Sector

The justice sector, specifically the Department of Corrections and Department for Courts, is also an employer of psychologists. The Psychological Service of the Department of Corrections as at 21 May 2002, employed a total of 58 psychologists, of which one identified as Maori (Department of Corrections, Personal Communication, 21 May Corrections, 2002). As at May 2002, the Family Court had 132 court approved psychologists, who write specialist reports for the Family Court. At the time of writing, the Family Court were unable to provide an ethnic breakdown of those psychologists. The justice and corrections sector is of particular relevance to Maori, given that in 1997 Maori comprised 49.4% of the total inmate population despite representing only 12% of the population (Te Puni Kokiri, 2000).

Welfare Sector

The Department of Child, Youth and Family Services (CYFS) has primary responsibility for children and young people who are at risk of being abused, neglected or are offending. As at 30 April 2002 the Department of Child, Youth and Family Services reported that they employed a total of 18.33 psychologists. Of these, 0.8 were Maori (indicating that participation by Maori psychologists did not equate to one full time equivalent position) (Department of Child, Youth and Family Services, Personal Communication, 30 April, 2002).

The client base of CYFS has a high representation of Maori compared with non-Maori. Whereas Maori children and young people comprise 24% of children under 17 years of age, they represent 45% of clients assessed by CYFS as abused (Department of Child, Youth and Family Services, 2000). Maori children and young people also comprise 49% of those provided with youth social work services, 46% of those provided with care and protection family group conferences and 52% of those provided with youth justice family group conferences (Department of Child, Youth and Family Services, 2000).

Academic Sector

As at August 1 2002 there is only one Maori full time continuing academic staff member in a psychology department in New Zealand. In addition to this it is estimated that there are five Maori who are on academic staff in psychology departments, either in fixed term, part time, or senior tutor positions.

Membership of professional organizations

Membership of professional psychology organizations also provides information of relevance to Maori participation in psychology. Requests for information relating to a breakdown of membership by ethnicity were made of the New Zealand Psychological Society, the New Zealand Psychologists' Board and the New Zealand College of Clinical Psychologists. As at the 13 August 2002 the New Zealand Psychological Society report that of a total 706 members, 16 identify as Maori; the New Zealand Psychologists Board does not record ethnicity data, nor does the New Zealand College of Clinical

Psychologists' (New Zealand Psychological Society, Personal Communication, 13 August, 2002).

3.2 *Barriers to Maori Participation in Psychology*

This section outlines the primary barriers to Maori participation in psychology. Also discussed are the attempts made to address these barriers.

Psychology's reliance on Western Paradigms

The exclusion of Maori content and perspectives within psychology courses has long been identified as a factor pertaining to the limited number of Maori undertaking professional psychology training. The majority of studies undertaken and hui held have consistently supported this theme, the primary critique being that psychology continues to rest on dominant western based psychological theories and there is little evidence to suggest that this paradigm is being challenged. The result of this exclusion is that psychology departments across Aotearoa have been identified as being monocultural environments with very little Maori focused and relevant content being included within psychological training (Abbott & Durie, 1987; Brady, 1992; Glover & Robertson, 1997; Hunt, Morgan & Teddy, 2002; Lawson-Te Aho, 1994; Masters & Levy, 1995; National Standing Committee on Bicultural Issues, 1995; Nikora, 1998; Nikora, 1989; Older, 1978; Paewai, 1997; Parsonson, 1993; Skipper, 1998; Stewart, 1993; Thomas, 1993)

A number of consequences of low Maori participation in psychology have been identified. At a broad level, there is a continued lack of acceptance of the validity of Maori paradigms; both Maori and non-Maori learn that psychology is about pakeha defined constructs; that Maori focused psychologies* have no place or is dismissed within the discipline of psychology; and that theories are inappropriately generalized across differing contexts (Glover & Robertson, 1997; Parsonson, 1993; Stanley, 1993). Lawson-Te Aho (1994) goes beyond this suggesting that psychology has rested on the

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

creation of Maori as abnormal, where Maori are positioned as clients as opposed to those who actively participate in the development and delivery of services.

In 1998 a Maori Psychologists' Network Hui, the second of its kind, was held in Wellington. A key issue to arise from the hui included the need for psychology to effect a supportive learning environment for Maori students. Ways of achieving this included the more appropriate delivery of course material, as well as increasing the inclusion of Maori relevant material (Nikora, 1998). Also discussed at this hui were the barriers faced by Maori psychology students in relation to understanding, often abstract psychology course content, perceived to be distant from the realities of being Maori in New Zealand. It was concluded that the challenge for psychology departments was to enhance the understanding of psychological material through relating it to realities familiar to Maori (Nikora, 1998).

Also related to psychology's reliance on western paradigms, Brady (1992), Paterson (1993) and Glover & Robertson (1997) identified that Maori students undertaking psychology training face challenges in terms of attempting to meet the needs of two differing systems. Not only are they required to adhere solely to western literature and practices in order to succeed in psychology, but they are also required to fulfill the role of training challenger and cultural watchdog in order to protect their own well-being as Maori. Brady (1992) suggested that specific selection processes based on dominant culture expectations may also play a role in the limited numbers of Maori participating in graduate professional programmes. If Maori students are admitted to professional programmes Glover & Robertson (1997) suggest they may be set up to fail through the contradictory and unrealistic expectations conveyed through the training programmes. A further challenge for Maori students is the management of competing tensions with regard to meeting both academic and whanau/hapu/iwi expectations, requiring for some acculturation (Paterson, 1993). Brady (1992) cites Nikora who identified that for some Maori students, professional psychology training is a hazardous place to be, as through undertaking western psychological training Maori students face a real risk of rejection as they are viewed as a 'Pakeha' psychologist by whanau, hapu and iwi.

A number of initiatives and strategies have been implemented to facilitate the inclusion of more Maori focused content and the development of Maori focused psychologies. These have primarily focused on increasing the opportunities for development, through Maori focused courses within psychology and increased Maori focused research.

In relation to the development of Maori focused psychologies, participants at a Maori and Psychology hui in 1989 considered that there was sufficient information and research to begin developing a psychology relevant to the New Zealand context (Nikora, 1989). Since 1989 there have been a number of national gatherings of Maori psychologists,* as well as varying degrees of Maori participation at New Zealand Psychological Society Conferences. A consistent theme at all hui has been the need for psychology to become more relevant to Maori (Nikora, 1989; Nikora, 1998).

One strategy to evolve as a result of these hui has been the formation of the Maori Psychologist's Network (MPN). When established it was agreed that the MPN would be maintained via a structure consisting of regional people, an email network and a national register, with its major focus being workforce development and the supporting of Maori people training to become psychologists (Nikora, 1998). Although the MPN continues to remain in existence, it has not established itself in any significant or formalized way. Possible explanations for this are related to barriers of distance, cost and time which have resulted in relatively infrequent communication, impacting on the ability of this group to maintain a national level focus on Maori workforce development. Building on this theme, Glover & Robertson (1997) identified that discussions amongst Maori psychologists of the need to establish a professional organisation for Maori psychologists have begun.

Maori Focused Psychologies

The development of Maori focused psychology courses has been recognized as playing a key role in challenging the underlying monocultural assumptions sustained by

* 1989 *Psychology; a time for change* (Hamilton); 1995 *Hui '95* (Hamilton); 1997 *Maori Psychologists Network Meeting* (Palmerston North) 1998 *Maori Psychologists Network Hui* (Wellington).

psychology and to increase Maori participation in psychology (Lawson-Te Aho, 1994; Moeke-Pickering, Paewai, Turangi-Joseph & Herbert, 1996; Parsonson, 1993; Thomas, 1993). Although differences have been recognized between the establishment of courses focused on the development of Maori focused psychologies and those focused on the adaptation and application of western psychology to Maori development, both have been viewed as useful to progressing Maori psychology as a distinct field of inquiry (Lawson-Te Aho, 1994). Lawson-Te Aho (1994) found that a focus on validating the experience and knowledge of Maori students would be instrumental in forming the basis of Maori focused psychologies, and it was important that such courses were taught by Maori staff. Whilst it is recognized that the development of Maori focused psychologies will be influenced by Maori psychologists who have trained within western paradigms, there continues to be debate as to the benefits for Maori of utilizing psychological concepts which have arisen out of western dominated paradigms (Glover & Robertson, 1997).

Maori Focused Psychological Research

There have been advances made in relation to the breadth and depth of Maori focused psychological research. Increasing numbers of Maori graduate research projects, journal articles and edited collections are evidence of this. The existence of the Maori and Psychology Research Unit (MPRU) at the University of Waikato also provides tangible evidence of this. The MPRU aims to provide a support structure which encourages Maori focused research in psychology, promotes the professional development of Maori researchers, develops future leaders in Maori focused research and Kaupapa Maori psychology, and provide a foundation for the teaching of psychology within the department by enhancing availability and access to Maori focused research experience and products (Maori and Psychology Research Unit, 2002). In 1999 the MPRU held a symposium, 'Maori and Psychology: Research and Practice', the proceedings of which have since been published (Robertson, 1999).

Maori Participation in the Training of Psychologists

A number of authors have commented on the need for psychology departments to actively recruit Maori psychologists and researchers in order to effectively support Maori

students through to successful outcomes in psychology (Brady, 1992; Glover & Robertson, 1997; Masters & Levy, 1995; Nathan, 1999; Nikora, 2001; Nikora, 1998). Both Lawson-Te Aho (1994) and Nikora (1998) suggest that the shortage of Maori psychologists, in relation to both practice and teaching impacts on Maori participation in psychology in a number of ways, for example a lack of role models and mentors for Maori students and Maori psychologists. In addition, Maori psychologists are expected to be both teachers and cultural advisors, with time often focused on the creation and maintenance of culturally safe environments. Effectively this serves to limit the potential for sustainable development in relation to Maori focused psychologies as progress becomes limited to ad hoc isolated initiatives.

Recognising the shortage of Maori psychology staff within training institutions Nathan (1999) suggested additional strategies aimed at enhancing Maori participation within training programmes be implemented, for example the contracting of Maori psychologists to provide course content. In addition, institutions needed to actively support Maori staff to obtain higher qualifications (Nathan, 1999). Thomas (1993) suggests that some psychology departments have been successful in appointing Maori staff. However, the point is also made that the numbers of Maori students enrolling in psychology have been increasing, the potential result of which will be increasing challenges and pressure to change teaching practices within psychology for both Maori and non-Maori. As stated earlier, currently there is only one Maori full time continuing psychology department academic staff member in New Zealand.

Thomas (1993) and Glover & Robertson (1997) also identify that encouraging Maori psychologists into the workforce will require addressing issues related to isolation, unrealistic demands and the management of differing expectations which are often placed on the few Maori psychologists which exist. These include competing expectations of psychological organisations* and Maori communities, for example those relating to

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

differences in practice paradigms and models, cultural accountabilities and supervision, and professional development as a Maori psychologist. Suggestions to address these issues include the creation of positive environments which actively value the contributions made by Maori psychologists (Glover & Robertson, 1997) and through Maori focused psychologies being viewed as a key component of psychological training (Paewai, 1997).

Supporting Maori Psychology Students

The need to actively support Maori psychology students to successful outcomes has been identified as important in increasing Maori participation in psychology. Enrolments for Maori in tertiary education have increased over the past few years, from 20,201 in 1994 to 29,513 in 2000, with Maori now comprising almost 14% of all tertiary education enrolments (Ministry of Education, 2002). Although there has been significant growth in tertiary education, Maori continue to be under-represented and tend to graduate at the lower certificate or diploma level as opposed to post-graduate level. In relation to under-representation, according to the 1996 census, only 15.3 percent of Maori aged 18 to 24 years were participating in tertiary education compared to 30.6 percent of non-Maori in the same age group. It does appear that Maori tend to participate in tertiary education at a later age, as opposed to entering tertiary education directly from secondary school. This difference is important as the needs of mature, adult students are different from the needs of young Maori entering tertiary education directly from school (Ministry of Education, 2002).

Various factors which impact on the successful participation of Maori students in tertiary education generally have been identified. These include the transition and adaptation to unfamiliar tertiary environments and tertiary study, inappropriate support systems, financial barriers, and external commitments (Ministry of Education, 2001). The general issues identified here are relevant to Maori participation in psychology, given that training to become a qualified psychologist can only be obtained in New Zealand through undertaking programmes of study through University psychology departments.

In addition to the general barriers faced by Maori in tertiary education, a number of barriers specific to psychology have also been identified. These include difficulties in grasping psychological concepts which are presented in a form distant from the realities of being Maori in New Zealand, lack of confidence in the ability of Maori to succeed in psychology, isolation from whanau and other Maori psychology students, difficulties in understanding psychological jargon, essay writing, financial barriers, the grade averages required for entry into professional programmes, and issues with seeking and receiving appropriate assistance when required (Hunt et al, 2002; Masters & Levy, 1995; Nikora, 1998).

Hunt et al (2002) identified that successful Maori psychology students are those with a supportive network of whanau, friends and tutors; those who have the ability to write well; and the ability to access supports that exist within the University environment. The importance of psychology departments being active in their support of Maori students to address the barriers listed above and to facilitate factors for successful study in psychology is viewed as essential to increasing Maori participation in psychology (Nathan, 1999). Several departments have implemented support programmes for Maori students such as kaupapa Maori tutorial environments, study sessions, whanau support groups and mentoring initiatives. An evaluation of such initiatives in the Psychology Department at Waikato University showed them effective in meeting some of the barriers described above (Hunt et al, 2002; Masters & Levy, 1995; Nikora, 1998;). A component in the success of these initiatives has been the presence of Maori staff, including tutorial staff, which has facilitated the greater participation, support and success of Maori students (Nikora, 1998). Additionally, it has been found that initiatives aimed at increasing the confidence of students to access the support services available can also assist in addressing barriers to successful study for Maori psychology students (Hunt et al, 2002).

The majority of support initiatives for Maori students in psychology appear to be focused at the undergraduate level. However, there has been growing recognition of the need to also focus on the support needs of graduate students. Hunt et al (2002) recommend the

further development of strategies to encourage Maori students to progress on to graduate studies, stating that at this level, students tended to rely more on lecturers for support as opposed to tutors.

Several organizations have provided financial support for Maori students in psychology. The Department of Corrections offers bursaries to Maori post-graduate students who are studying in clinical psychology training programmes. The bursaries, which aim to attract more Maori to the Department, are each worth \$9500 a year and bursars are bonded to the Department for two years (Department of Corrections, 2001). The success of this initiative in increasing Maori participation in psychology is unclear. That the Department currently has only one Maori psychologist does not appear to reflect well on its success.

Other agencies also offer scholarship opportunities for Maori students studying psychology. This includes the New Zealand Psychological Society President's Scholarship, valued at \$2000 and offered annually to Maori, post-graduate university students, to support the completion of research which is Maori-centred and of use to the Maori community. The Waikato University Psychology Department offers annually the James Ritchie Fellowship which supports the presentation of student Maori focused research at the annual New Zealand Psychological Society Conference. Also of relevance to Maori psychology students and psychologists are the Health Research Council of New Zealand's Maori Career Development awards which are aimed at the development of Maori health researchers.

Commitment to Maori Focused Agendas in Psychology

The literature available provides evidence that some improvements have been made over the past 20 years in relation to increased awareness and incorporation of Maori paradigms in psychology training programmes. Recent studies suggest the majority of psychology departments have demonstrated, albeit to varying degrees, more favourable attitudes to biculturalism (Nathan, 1999; National Standing Committee on Bicultural Issues, 1995; Skipper, 1998; Stewart, 1995). However, Nathan (1999) also concludes that overall,

progress appears to be slow, and at times is actively resisted by individuals within psychology.

Commitment by psychology department Heads/Chairs and staff, both philosophically and in relation to resource allocation, is essential to effectively develop and promote a focus on issues of relevance to Maori within the discipline of psychology (Nathan, 1999). However, it appears that commitment to creating a legitimate Maori focus in psychology tends to rely primarily on a few individual staff, as opposed to being a dedicated departmental effort based on mutually accepted and integrated models of theory, research and practice (Herbert, 1997; National Standing Committee on Bicultural Issues, 1995). Supporting the view that organisational change tends to be progressed primarily by Maori, Nikora (1998) identified that structural change often required engagement by Maori students in political activity. The inherent tension for a number of Maori students is that achievement of their higher degree can be supported via structural and systemic changes, for example the inclusion of more Maori focused material and more culturally relevant methodology, however the time spent lobbying for such changes can impact negatively on their academic achievement (Nikora, 1998).

Whilst it does appear that individual Maori staff within departments tend to bear primary responsibility for highlighting the issue of structural change Masters & Levy (1995) and Hunt et al (2002) identified that it was important to ensure recognition of responsibility for addressing issues relevant to Maori participation in psychology extended beyond Maori staff. It was also recognized that specific strategies may be required to achieve this.

Not only does attention to organizational commitment and change tend to rely on a few committed individuals but several authors have also questioned why psychology appears to have actively resisted calls for change, unlike a number of other social and health sciences, for example social work and medicine (Abbott & Durie, 1987; Lawson-Te Aho, 1994; McCreanor, 1993; Nathan, 1999; Skipper, 1998). McCreanor (1993) and Nathan (1999) attribute this to psychology's positioning within positivist science, where science is theorized as being ideologically and methodologically neutral. This positioning results

in the marginalisation of initiatives focused on advancing issues of relevance to Maori communities. Abbott and Durie (1987) state that psychology programmes have generally escaped scrutiny and monitoring from statutory agencies, other professionals and representatives of the wider community, particularly in relation to the extent to which psychology training programmes meet the needs of Maori communities.

The importance of organisational commitment to progressing issues relevant to Maori within psychology is not limited to training institutions. Paewai (1997) found that a key component of Maori psychologists maintaining their own cultural safety was the implementation of Treaty based policies and the active promotion of cultural safety practices by employers. This includes the adoption of policies aimed at increasing the numbers of Maori participating within the profession, as well as supporting the professional development of Maori psychologists, specifically in relation to Maori focused psychologies.

Abbott and Durie (1987) concluded that although the Psychologists' Act 1981 provides the New Zealand Psychologists' Board with the power to advise the Minister of Health and any university council on matters relating to the education of psychologists, no instances of the Board assuming a regulatory role in relation to programme content were noted. Similar comments were made in relation to the New Zealand Psychological Society, although it was acknowledged that the Society had established an accreditation committee to investigate the accreditation of post-graduate professional programmes. This committee continues to exist currently and is likely to assume a more significant role with the passing of the Health Practitioners Competency Assurance Bill.

Although Nathan (1999) states that progress has been made since Abbott and Durie's 1987 study, she does conclude that progress has been slow. Building on Abbott and Durie's (1987) conclusions, this is partially attributed to the limited accountability of training organisations to other key stakeholders within psychology, for example professional organizations. Key stakeholders, such as professional psychology organisations were viewed as being a mechanism to create pressure for the development and implementation of bicultural policies within training organizations (Nathan, 1999).

Professional psychological organizations such as the New Zealand Psychological Society (NZPsS), have to a limited extent recognized their role in progressing issues of relevance to Maori. This is evident in the establishment of the National Standing Committee on Bicultural Issues (NSCBI) in 1991. The role of the NSCBI includes monitoring the development of bicultural initiatives within the NZPsS, disseminating information relevant to indigenous development in psychology and organizing symposia at the annual conferences. The NSCBI was also responsible for the formulation of Rule 3 of the Society:

“In giving effect to the objects for which the Society is established the Society shall encourage policies and practices that reflect New Zealand’s cultural diversity and shall, in particular, have due regard for the provisions of, and to the spirit and intent of the Treaty of Waitangi.” (National Standing Committee on Bicultural Issues, 1994)

The NZPsS has also published statements emphasizing the need for urgent attention to be paid to increasing the relevance and value of psychology training programmes through the active collaboration with and support of Maori to draw together knowledge representing Maori perspectives on psychology (Parsonson, 1993). An example of this is the resolution passed at the 1991 Annual General Meeting in which the NZPsS agreed to call on Government Departments and other state funded agencies to allocate resources for the recruitment and training of Maori psychologists and development of clear guidelines for working with Maori clients (New Zealand Psychological Society, 1991). The impact of these initiatives is unclear, although the NSCBI is currently in the process of contracting a ‘Bicultural Audit’ focusing on the implementation of Rule 3.

Again, such developments appear to be a result of the efforts of a few, both Maori and non-Maori, as opposed to the collective commitment of the professional psychological organizations. Comment has been made on the limited participation of Maori in organizations such as the NZPsS. Hamerton, Nikora, Robertson, & Thomas (1995) note that few Maori are eligible for full membership of the NZPsS, given that this is limited to

those with a Masters Degree in psychology. This combined with the cost and the perceived lack of benefit for Maori has contributed to low participation by Maori at this level (Hammerton et al., 1995).

Whilst the initiatives implemented are to be supported, the literature also suggests that increases in commitment have not focused directly on challenging the dominance of western psychology within departments (National Standing Committee on Bicultural Issues, 1995). Paterson (1993) identified that working outside of one's cultural competence is contrary to the Code of Ethics which guides the practice of psychologists in New Zealand. Supporting this view, Thomas (1993) and Glover & Robertson (1997) suggest that the New Zealand Psychologists' Board be more active in developing and applying cultural competency requirements as core criteria for registration as a psychologist.

Several questions have been raised in relation to the ability of current psychological training programmes to meet the needs and aspirations of Maori. Brady (1992) identifies that eliminating barriers may encourage more applicants but to significantly increase the numbers of Maori clinicians will take some years. Lawson-Te Aho (1994) and Stewart (1995) raise concerns over the ability of the discipline of psychology to allow for the development of psychologies applicable and relevant to Maori, citing as issues the marginalisation, invalidation and co-opting of Maori knowledge. Several authors have raised the need for separate or specialized training environments and systems for Maori psychologists (Abbott & Durie, 1987; Lawson-Te Aho, 1994; Stewart, 1995).

3.3 Summary

The information presented above supports what is already well known; that there is very low participation by Maori in the profession of psychology. However, the exercise of collating this information raised another issue, that of the limited reliable information which is being collected in relation to Maori psychologists. It is particularly concerning to note that the New Zealand Psychologists' Board and the New Zealand College of Clinical Psychologists do not collect ethnicity data as part of their information management systems. If initiatives are to be developed and resources targeted to increase

Maori participation in the profession of psychology, it is critical that reliable and accurate data is available to guide these initiatives.

A number of factors have been identified as contributing to low participation. Arguably the factor which has received the most attention is psychology's reliance on western paradigms and the active resistance to the meaningful incorporation of Maori focused concepts and paradigms. This is argued to contribute to low participation by Maori.

Further barriers identified have included a lack of Maori involvement in the training of psychologists, resulting in a lack of mentors and role models for Maori; isolation and unrealistic, competing demands which are placed on Maori psychologists; a perceived lack of relevance of psychological concepts to the realities of Maori; and lack of commitment to issues of relevance to Maori by those actively involved in psychology, for example psychology departments and professional psychology organizations.

Attempts have been made to address these barriers, for example in the development of Maori focused psychologies, research and networks, initiatives aimed at supporting Maori students through psychology training, and recognition of these issues within professional psychology organizations. However, the literature reviewed suggests that the limited developments which have occurred appear to be as a result of the sustained efforts of a few, both Maori and non-Maori, as opposed to the collective effort of the discipline as a whole.

4.0 Method

4.1 Literature Review

This study involved a literature review and key informant interviews. The literature review focused on reviewing studies previously undertaken which related specifically to the under-representation of Maori within the discipline of psychology. The numbers of Maori psychologists continues to remain small, indicating that limited progress has been made in addressing the barriers to Maori participation in psychology. The literature review provides a base from which to draw relevant conclusions about the barriers to and incentives for Maori participation in the profession of psychology. This material has been supplemented with key informant interviews.

4.2 Key informant interviews

Sample Selection and Description

The major criteria in selecting Maori psychologists to participate as key informants in this study was to ensure the sample adequately reflected the diversity of Maori psychologists. A total of 17 Maori psychologists were interviewed. Twelve of these were female and five were male. The majority of those interviewed were in the age range of 30-39 years, with small numbers represented in the remaining age categories of 20-29, 40-49, and 50 plus years.

Key informants were asked where they undertook their psychology training, at both graduate and undergraduate level. All University psychology departments in New Zealand were represented in the key informant sample. The majority of those interviewed had undertaken clinical psychology training, although other psychology fields such as counseling, community, educational, research and industrial and organizational were also represented in the sample. Participants were currently involved in a number of different, and often concurrent roles, including academic/research, mental health, general health sector, and education. Participants were located in a number of different geographical areas, including all main centres in both the North and South

Islands. In addition, to the main centers participants were also located in two smaller North Island cities.

Of those interviewed, eight were currently registered and eight were not (one participant did not answer this question). Of those who were not registered, one had been registered in the past and seven had not been. Half (8) of the participants belonged to a professional psychology body, including the Psychologists' Board, New Zealand Psychological Society, National Standing Committee on Bicultural Issues and the New Zealand College of Clinical Psychologists'.

Procedure and Data Analysis

Key informants were contacted and invited to participate in this study. Prior to the interview, information sheets and interview schedules were distributed to all participants (See Appendix 1). The majority of interviews conducted were face to face, with one being via telephone and one via email. Each interview included obtaining written consent and participant demographic details (See Appendix 2 and 3). Consent forms also provided participants with the choice to be identified should they be quoted in the final report. Interviews ranged from 60-120 minutes and were held in locations convenient to the participants. On completion of the interviews, summaries were completed and distributed to participants for comment. The interview data was subject to content analysis to identify key themes.

5.0 Findings

This section presents the major themes from the key informant interviews. The key informant interviews were rich sources of information. The findings presented are purposefully detailed to record both the depth and diversity of the views presented.

5.1 Barriers to Maori Participation in the Profession of Psychology

The Major Barriers

Five major barriers were identified. These were: Lack of Maori Participation in Psychology; Psychology's Reliance on Western Paradigms; Barriers to Entry into Professional Psychology Training; and General Barriers for Maori Students. These are described in more detail below.

Lack of Maori Participating in Psychology

A number of participants commented on the lack of Maori participating in psychology. It is well known that there is a lack of Maori academic psychologists responsible for the training of psychologists. The impacts of this are:

- Very few Maori role models for Maori students of psychology, leading to the perception that Maori are not able to succeed within the discipline of psychology;
- Limited opportunities for research supervision for those Maori students who wish to undertake Maori focused research; and
- As Maori hold relatively junior positions within the academic institutions, limited ability to effectively influence the nature and training of psychologists, both Maori and non-Maori.

You need role models in universities. It is very much in line with our culture – the tuakana – teina model. Someone in a position of responsibility to mentor and look up to so that you believe you can do it too. (Paul Hirini, Clinical Psychologist)

Role models and Maori colleagues are also important within organisations external to academic institutions. Burn-out and isolation for lone Maori psychologists working within organizations were considered critical issues. The lack of a sense of community among Maori psychologists was also considered a barrier.

Psychology's Reliance on Western Paradigms

A significant barrier to Maori participation was a questioning of the relevance of psychology for Maori; the primary issue of concern being the dominant western frameworks which essentially serve to render Maori perspectives, paradigms and world views invisible within the discipline of psychology. This issue is not new, having been regularly identified and discussed over the past 15 years. Although long recognized, it continues to be salient, with the majority of participants discussing at length the seriousness of its impacts and consequences. The critical question appears to be:

Where is the benefit for Maori in the profession of psychology?

(Dr Marewa Glover, Community Psychologist)

For some participants, questions of this nature stemmed partially from a lack of knowledge within Maori communities of what psychology actually is. Such questioning included:

- Misperceptions of what psychology entails;
- A lack of understanding of the work psychologists are involved in;
- A perceived lack of relevance of psychology for Maori;
- Negative past experiences of psychologists which are influencing perceptions of psychology; and
- A lack of understanding of the processes and skills required to train as a psychologist.

These issues were considered to have a particularly salient impact on the recruitment of Maori into the discipline. At the very broad level there is the perception that psychological paradigms, theories and practices fail to allow for the integration of Maori

processes, concepts and practices. The majority of academic institutions are perceived as demonstrating little serious commitment to including Maori perspectives within psychology. Where Maori content is included, it is often perceived as being tokenistic in both intent and substance, reinforcing to both non-Maori and Maori that Maori worldviews have no place within psychology.

When I left university, in 1998, after completing two Psychology degrees, I had never heard of Mason Durie, of Linda Nikora, of Fiona Cram or Tereki Stewart. None of their work was ever referred to in our classes. I had no idea there were Maori working out there in psychology. (Kirsty Maxwell-Crawford, Psychologist)

Another issue to arise in relation to the inclusion of Maori content within psychology training was the extent to which psychology perceives Maori as a homogenous group, failing to recognize the diversity of Maori.

The critical issue for increasing Maori participation in psychology appears to be the way in which the dominance of western frameworks actually impacts on Maori students as they undertake their psychology training. Three key themes emerged in relation to this. The first is the perceived lack of relevance for psychology as it is currently taught and practiced to the lives of Maori people.

Psychologists are still practicing the abnormalising kind of psychology that is an anathema to understanding the psyche and the worldviews of indigenous peoples. Importing cultural values into the practice and teaching of psychology does not equate with indigenous psychology. (Keri Lawson-Te Aho, Consultant)

Psychology seeks to account for people's behaviour and the way in which we work and understand things in a very cognitive way. Psychology can only ever present a partial picture yet it is presented as a whole picture. This caused disquiet in me as a student. (Dr Catherine Love, Te Atiawa)

The second theme to emerge was in relation to the conflicting expectations Maori students face as they undertake psychology study. Maori students, particularly at undergraduate level, are required to think and write from purely western psychological perspectives to succeed. However, at post-graduate level, it was felt that there is the expectation that Maori students will continually include Maori perspectives in their work, essentially filling the role of the 'Maori expert'. The process Maori students are required to engage in, in order to be successful in psychology appears to be that of consciously distancing oneself from being Maori, as well as when required reinforcing the myth that Maori are a homogenous group, and one Maori student has the capacity to speak on behalf of all Maori people.

The specific expectations of Maori students in psychology training programmes were also mentioned. It was felt that Maori students are required to make conscious choices in relation to the extent to which they will or are able to meet the expectations within training programmes, alongside their own cultural values as Maori. For some participants, that professional psychology training should require compromise and conflict of one's own cultural values was considered abusive.

The differing expectations and the inherent tension and conflict presented by these expectations creates pressure for Maori students as they undertake psychology training and serve as a barrier to successful Maori participation. Examples of this are the consequences for Maori students if they choose to seek out ways in which the relevance of psychology for Maori can be increased. One example provided was choosing to undertake professional clinical internships within Kaupapa Maori services. On the one hand, here is a setting in which Maori students are able to utilise psychological skills, providing a mechanism by which psychology becomes more relevant for Maori, thus contributing to overcoming a barrier for Maori participation in psychology. However, the processes which are utilized within a Kaupapa Maori setting and the processes which form the basis of final professional examinations are perceived as being very different. Essentially Maori students undertaking internships within Kaupapa Maori services are being required to ignore the processes they had been gaining familiarity with over the

year and focus on narrowly focused mainstream applications of psychology. One reason for this being the lack of expertise within psychology training programmes to assess practice within a Kaupapa Maori focused service. Several participants perceived this as placing Maori students at a disadvantage.

Trying to meet the requirements of two different systems at the same time is hugely costly at both a personal and professional level.

(Dr Catherine Love, Te Atiawa)

The issue of managing the competing demands of differing systems is not only confined to Maori students of psychology. Related issues were also identified for Maori psychologists in the workforce. These included the balancing of Maori models of practice with mainstream psychological practice and concepts. Comments were made that Maori were employed by organizations because of the specific cultural skills and knowledge they are able to bring to an organisation, however the psychological paradigms and systems do not allow for those specific skills to be utilized. In challenging such situations, some Maori psychologists have been penalized with the categorizations of unprofessional, incompetent and lack of credibility.

Participants also commented on the expectations placed on Maori psychologists in the workforce. An example provided were organisations assuming a Maori psychologist has a particular skill set in relation to cultural competence, for example proficient in te reo and tikanga, able to facilitate cultural events when required, and cultural supervision skills. However, little attention is given to the reality of a single Maori psychologist being able to deliver on all the desired competencies or the way in which the environment may or may not value those competencies and be nurturing of their application or further development. Related to this is the pressure of being perceived as ‘the Maori psychologist’, irrespective of the absence of a defined knowledge base or training programme to prepare one for such a role.

It is not enough that you are a Maori psychologist – you need to be a fluent speaker and networked with local iwi ... these are incredibly unfair and unrealistic assumptions ... Maori are as diverse as any other ethnic group. This is hugely stressful to a young person and you question whether you wish to stay in the profession because it becomes abusive. (Paul Hirini, Clinical Psychologist)

In addition, some participants commented that Maori psychologists are having to balance the use of time spent on activities relating to the development of Maori focused psychologies with time spent on the education of non-Maori psychologists and psychology students. The decision is complicated in that both activities are viewed as important however the resources, that being Maori psychologists, are very limited.

It is about meeting the demands of two systems. Pakeha wouldn't comprehend those dual demands – you feel huge guilt when you can't meet the demands of those two systems. (Lisa Cherrington, Clinical Psychologist)

Barriers to Entry into Professional Psychology Training

A number of issues arose in relation to professional psychology training programmes. Of particular concern was the issue of entry into professional programmes. It was felt that professional psychology training programmes relied too heavily on academic grades at the exclusion of other factors which may be relevant in relation to becoming a successful psychologist, for example work related experience and specific skills relevant to working effectively with people. It was felt that there were a number of Maori students who were wishing to move on to post-graduate study however they were being prevented from doing so given the requirement for a B+ grade average.

There are advantages for Maori people who have been raised to understand Maori social norms, unspoken rules that govern our behaviour ... correct pronunciation of names, certain acts of respect and dignity that accompany the visiting of people ... It is those prior skills and learning that advantage Maori people in psychology working with their own. It is of no surprise that many,

although not all, non-Maori have problems in making clinical gains with Maori. First and foremost in many cases they have problems establishing rapport because they are from a different culture. (Paul Hirini, Clinical Psychologist)

A number of participant's commented on the competitive environment which tended to exist within psychology training programmes and the negative impacts of this for Maori students. This was viewed as promoting an environment of individual achievement, resulting in the creation of an environment of mistrust between students.

General barriers for Maori tertiary students

There are a number of barriers which are not specific to the discipline of psychology but which affect Maori tertiary students in general. These include:

- Financial barriers, especially in relation to undertaking post-graduate professional training;
- Social responsibilities, in that the majority of Maori students have obligations to families and extended families which can impact on the ability to participate effectively in tertiary study;
- Lack of effective preparation for academic psychology study; and
- Lack of support systems for Maori students within psychology departments.

5.2 Addressing the Barriers: How?

This section presents the key themes relating to how the barriers to Maori participation in psychology can be addressed. These have been organized in two main categories; these being Institutional and Agency Responsiveness and Indigenous Development.

Institutional and Agency Responsiveness

Environmental Responsiveness

A key theme to emerge from participants was the need to create environments in which Maori psychologists wish to participate. A number of environmental factors were

suggested as being important. An obvious factor was the presence of other Maori staff, at all levels within organizations; critical for the provision of positive role models, support and reducing the isolation that occurs as a result of being the sole Maori psychologist within an organisation.

Also of importance was the need for organizations to actively value the contribution of Maori psychologists through providing opportunities for meaningful participation. In practice, this requires addressing the active resistance within psychology to the incorporation of Maori paradigms, or changing the perspective from the inclusion of Maori paradigms being an optional extra to that of 'best practice' or core component of psychology. This will assist to ensure that issues of relevance to Maori are accorded appropriate status and recognition within the discipline. Tokenistic inclusion serves only to reinforce the myth, to both Maori and non-Maori, that Maori issues have no relevance within the discipline of psychology. Meaningful participation also requires structural systems which provide opportunities for Maori psychologist's to actively participate in the organizational decision making occurring. The provision of effective cultural and clinical supervision was also considered critical for both Maori and non-Maori psychologists.

An interesting finding was that some organizations appeared to value and foster a greater acceptance of Maori paradigms than others, with several participants commenting positively on examples of Maori focused ways of working being accepted. This acceptance was attributed to the kaupapa Maori nature of the environments within which these participants worked.

Most of the psychologists I have dealt with have been pretty open to different paradigms and perspectives ... when we present at hui we get really good feedback and people are amazed at the amount of relevant information we are able to gather ... other psychologists look at the way we work and want to know how they can work more within the whanau ... other Maori psychologists

perspectives will be different as their environment will be different to mine. (Key Informant A)

Academic institutions were the main focus of comments made in relation to actively resisting the incorporation of Maori paradigms. The comment was made that this reflected the gaps which existed between theory and practice, that is being able to effectively meet the needs of Maori clients.

Another theme related to addressing the marginalisation of Maori psychologists within organisations. One participant considered the vision for Maori participation within academic institutions as being for Maori staff and students to be participating in every sub discipline of psychology.

We should not be moving into any area by default. By default is students moving into Maori development purely because they like and understand the material there – that is by default. By default Maori staff end up teaching the ‘Maori’ content but we might be interested in other areas like perception or getting grants from NASA. We should not be excluded, discouraged or forced out from participating in other areas. (Linda Waimarie Nikora, Lecturer)

Similarly, other participants commented on the importance of addressing the tendency for Maori psychologists to be marginalized into particular roles, for example to provide the ‘cultural component’ within academic training programmes. Organizations needed to take steps to actively address the attitude that Maori can only participate in areas of psychology considered ‘applied’, for example community, clinical, cross-cultural. In addition, there is the perception that, due to limited Maori participation in those areas, the more ‘scientifically’ defined areas of psychology, for example behavioural, perception and cognitive, are of little relevance to Maori.

Environmental responsiveness was also viewed as being important for the recruitment and retention of Maori students. Ways of achieving this included the need for staff

within psychology departments to take responsibility for encouraging Maori through the system, identifying options and actively encouraging Maori students to access those options. This included the active identification by all staff of Maori students who show potential for success in psychology, supporting the skills already possessed by these students and instilling in them confidence in their ability to succeed within psychology.

Other mechanisms mentioned included support initiatives such as bridging programmes, Kaupapa Maori/tangata whenua tutorials, hui welcoming Maori students into psychology, provision of space for Maori students, tuakana – teina mentoring programmes and facilitating the development of peer support networks. The Te Rau Puawai model of support was mentioned by several participants as being a useful model. Te Rau Puawai, an initiative located within Massey University, provides financial support, in conjunction with targeted academic support and a peer mentoring system.

Increased Maori content within psychology training was also viewed as an important environmental factor. However, given the low numbers of Maori psychologists available to participate in teaching programmes, academic institutions need to be creative when investigating the ways in which increased Maori content can be facilitated.

Maori participation in the delivery of courses needs to be increased however if the strategy is to wait for Maori going through those courses to teach they are never going to get people It needs to be acknowledged that there are people in the community who may not have that academic piece of paper but they have knowledge of the reality of working in the area. (Key Informant A)

Participants also commented on the need for an increased focus on what makes people good psychologists, specifically those qualities which exist alongside academic performance. However, training organisations also needed to be committed to valuing and nurturing those qualities throughout training:

Those in the training programmes say to you – you would be a great psychologist and they go about changing all those things about you that would make you a great psychologist, to turn you into a Pakeha psychologist with brown skin.

(Key Informant B)

It was suggested that creating the environments described above will depend on the extent to which all staff within the various organisations in which psychologists are trained and work are actively committed to working towards and achieving this task.

If Maori are going to be thinking “Psychology looks like a good thing to do” psychologists need to present psychology in a way which is relevant to Maori ... I do not mean having more Maori psychologists to work with Maori but our Pakeha colleagues walking the walk and taking responsibility for the environment they set up ... this can be the very basic things – pronouncing names properly, being more approachable, being warmer in their interactions. (Key Informant B)

Attracting Maori to the profession of psychology

A number of participants commented on ways in which Maori could be attracted to the profession of psychology. Suggestions focused on the promotion of psychology to Maori communities, the aim being to both attract Maori into the profession as well as informing Maori communities of the range of careers and tasks which psychologists engage in, and the benefit and utility of psychology for Maori. Suggested initiatives included Maori psychologists being present at various relevant hui, articles and profiles of Maori psychologists in Maori media, and working within secondary schools to create a profile of psychology among young Maori students.

Firstly you need to spark interest. For Maori that requires emotive energy. You need to convince Maori people and students of the relevance of psychology to Maori and you need to keep convincing them of its relevance once they are there. (Paul Hirini, Clinical Psychologist)

Also of relevance to attracting Maori to psychology was the importance of supporting Maori students both academically and financially, with combined forms of support appearing necessary to significantly increase Maori participation within professional psychology training programmes. For example, participants suggested that scholarships needed to be part of a wider career development package of support, including peer mentoring, career guidance, networking and career experience. A number of participants also commented on the limited training opportunities available in psychology for people already working or interested in the field. Bursar schemes, such as the scheme operated by the Department of Corrections were viewed as being useful in theory, however such organizations also need to demonstrate a clear commitment to supporting Maori development within their psychological services. The scope for the development of such schemes was considered wide, with comments made regarding the potential for joint venture arrangements between academic institutions and service providers.

Cultural Competency

Several participants commented that improved responsiveness to Maori by psychological organizations will require all psychologists to be able to work effectively with Maori. Reflecting this view, one participant asked

Why do we have to go through these competencies to get the qualification yet our non-Maori colleagues can work with impunity with Maori and we don't know if they are qualified for it? (Key Informant B)

However, progress in this area will only be achieved if training organisations are actively committed to change. A component of this included ensuring that psychology institutions and professional organizations operate from a proactive position in relation to Maori development within psychology. For example:

We are working from an ambulance at the bottom of the cliff perspective to fix situations which should not have occurred in the first place, that is employing psychologists who are not interested in advancing a bicultural agenda – these

people will be role models and supervisors for non- Maori and Maori psychologists. It may be naïve but don't employ such people in the first place – don't employ them on the Boards, the Society, within academia.

(Waikaremoana Waitoki, Clinical Psychologist, Ngati Mihi ki Tawaahi)

The role of non-Maori in terms of commitment to change was also discussed, with potential areas of resistance identified.

It is important to work with non-Maori staff who are proactive. This is useful in terms of role modeling and when we find such staff we try to give them lots of support, at the same time ensuring they are aware that they are not Maori but biculturally they do have a role and that can really make a difference in terms of Maori students experiences of studying psychology.

(Kirsty Maxwell-Crawford, Psychologist)

I tend to believe that non-Maori are reasonably supportive and understand that something needs to be done but do not want to lose any of their own resources or power in the process. (Key Informant C)

It was considered important to address this resistance, one rationale being the better alignment of psychology with the needs of those who seek its services. The new national Maori mental health workforce development organisation 'Te Rau Matatini' was provided as one example of how to address the issue of resistance within psychology to the inclusion of Maori paradigms. A goal of this organisation is to coordinate psychology professional bodies, service providers and training organisations with the aim of developing guidelines and processes for mutually beneficial placements.

Several participants commented on the importance of psychologists being aware of their limitations in relation to working with Maori and the importance of cultural supervision for both Maori and non-Maori psychologists.

Run training programmes for teaching staff that start to challenge the sanctity and safety of their practice, teaching assumptions and world view and I do not mean a weekend on a marae. I mean a much deeper and profound questioning of how much they know and therefore whether they are qualified to teach outside of their normative paradigms. (Keri Lawson-Te Aho, Consultant)

Related to the issue of non-Maori responsiveness was the view that accountability processes within psychology need to be strengthened. The Code of Ethics provides guidelines which state that one should not practice outside one's area of competency, however it was felt that there needed to be greater accountability to such guidelines and Maori psychologists, both training and practicing, needed to be more aware of the protection that the Code of Ethics provides in relation to cultural competency.

Although a key theme to emerge was the importance of including more Maori focused content within psychology, several participants raised warnings about the potential risks associated with entering into such a process. Of critical concern was the potential use, abuse or misunderstanding of Maori paradigms within psychology.

The danger is if we start putting bits of Maori content into psychology then we have supposedly culturally competent psychologists practicing the limited monocultural psychology which is already there, for example with karakia at the beginning and end of sessions. That is more dangerous than being obviously not competent to work with Maori. (Dr Catherine Love, Te Atiawa)

The Treaty of Waitangi – everyone learns about the Treaty – protection, participation, partnership. But it is at a superficial, tokenistic level. For example, if the person is Maori, psychologists will say 'we will acknowledge that and we will consult'. In reality does that happen? What does that mean? How do you do that? You learn this little bit of theory about the Treaty, but in reality how many of our non-Maori colleagues do it? (Key Informant A)

Legislation and Policy Change

Related to the cultural competency issues described above, a number of participants perceived a clear role for legislation and policy in terms of effecting change for Maori within psychology. The Health Professionals Competency Assurance Bill (HPCA) was viewed as the most relevant piece of legislation for psychology, in terms of its potential to ensure cultural competencies form a core component of the scopes of practice for psychologists. The professional programme accreditation process was also viewed as a powerful tool for ensuring Maori focused issues form an integral component of psychology training programmes.

An issue of importance to arise during this research was that, if the underlying issue is to better serve the clientele group, the New Zealand Psychologists' Board should not be focusing solely on the issue of increasing Maori participation within psychology. Of particular concern was the growing recruitment of and importation of psychologists into New Zealand and the ability of those psychologists to work safely with the range of clientele in New Zealand. It was considered important that the Board develop mechanisms which adequately examine the safety of such psychologists. This issue is also of relevance to the HPCA.

This exercise is about Maori psychologists, however that only solves part of the problem. The Board should not be looking simply at the recruitment of Maori to answer the question of how to better serve our clientele group. You have to monitor the importation of overseas psychologists and psychological knowledge. Presently I am unaware of any mechanism that adequately vets imported psychologists, however the registration Board can play a role in setting the standards for internationally qualified psychologists.

(Linda Waimarie Nikora, Lecturer)

Indigenous Development

There were three key themes which emerged from the findings which can be classified in the category of indigenous development; these being the development of Maori focused psychologies; the collectivity of Maori psychologists; and parallel development within psychology. These are described in more detail below.

Development of Maori Focused Psychologies

Psychology's reliance on western paradigms and psychology's perceived lack of relevance for Maori were identified as significant barriers to Maori participation in the discipline of psychology. One way of addressing this barrier was to focus on the development of Maori focused psychologies.

It was felt that the psychological workforce was currently sufficient to produce Maori leaders in this field, viewed as critical to the development of knowledge bases. It was also perceived that there needed to be a focus on openly questioning and investigating what is meant by indigenous research and paradigms, although it was considered important by one participant that such research did not involve comparison and did not become 'gettoised' within the confines of cross cultural psychology.

Differing views were expressed in relation to who should be involved in the development of Maori focused psychologies, with one participant calling for a greater range of people to be involved:

We want active seekers of knowledge as opposed to passive recipients. That is the motivation for the Maori and Psychology Research Unit (MPRU) – there was a situation where non-Maori staff were fearful of undertaking research looking at Maori issues. The MPRU provides staff with tasks which are supervised or involve working collaboratively with Maori staff so they are safe and able to participate in Maori focused research. (Linda Waimarie Nikora, Lecturer)

The importance of publication, particularly as a mechanism to address the resistance of psychology to the inclusion of Maori paradigms was mentioned by several participants.

We need papers and publications in academic institutions and journals. For example Abbott and Durie placed the issues on record and it takes a lot to deny them once they are on paper. Putting the issues on paper also creates a critical mass of opinion which impacts on decision making.

(Linda Waimarie Nikora, Lecturer)

We need to publish because the pen is a powerful instrument for change.

(Keri Lawson-Te Aho, Consultant)

It is important to note that a number of participants commented, that in the process of developing Maori focused psychologies, there was a need to retain the positive aspects of psychology. Among these participants was a belief in the potential for psychology to impact positively on the lives of Maori.

The Collectivity of Maori Psychologists

The issue of facilitating a sense of collectivity among Maori psychologists was viewed as being essential to address the barriers to Maori participation in psychology. Several suggestions were received in relation to how to achieve this including the funding of national Maori psychologists hui, a newsletter for Maori psychologists, a database of Maori psychologists, facilitating an active Maori Psychologists' Network or other organisation for Maori psychologists. In relation to the Maori Psychologists' Network, one participant commented that this network needed to have a national profile and an independent structure able to respond to the needs of Maori communities. Other suggestions to facilitate the development of an organisation for Maori psychologists included utilizing concepts similar to the Aotearoa New Zealand Association of Social Workers (ANZASW). This organisation has a Maori caucus who are very proactive in terms of bringing social work students into the professional body. Students are allocated places on the council and committees, and there is an annual national hui where students

have designated roles, as opposed to being merely passive attendees. It was felt that the presence of a similar initiative within psychology would, through providing opportunities for mentoring and support, assist in reducing isolation among Maori psychologists and contribute to the development of Maori psychologists and Maori focused psychologies.

An issue raised by several participants in relation to the establishment of an organisation for Maori psychologists was the danger if this organisation were subsumed within a tauriwi organisation, for example the New Zealand Psychological Society or the New Zealand College of Clinical Psychologists. It was commented that whilst the New Zealand Psychological Society, through the National Standing Committee on Bicultural Issues has undertaken important work, the expected transition from Standing Committee to independent Maori structure had not been achieved.

Ultimately we should have our own professional organisation ... we should be able to decide what we think is important and where our energies are best channeled in terms of moving our people forward. It is all about having the power to drive initiatives. Psychology is so ethnocentric it precludes alternative ways of thinking. (Key Informant C)

Parallel Development within Psychology

An option favoured by some participants was parallel development for Maori focused psychologies. The option of including more Maori content within the existing confines of the discipline and of attempting to bond together features of indigenous approaches with the dominant western paradigms were viewed with caution. Some participants commented that undertaking such options would be difficult given the high level of resistance within psychology to the incorporation of indigenous paradigms. Such resistance was viewed positively by some, in that there was more scope for the development of Maori focused psychologies outside of the discipline's limiting confines. Other disciplines, such as social work were provided as examples highlighting the dangers of incorporating Maori development agendas within western psychological agendas.

The Family Group Conference which is based on the whanau hui, was embraced by social work communities, so much so that it was enshrined in legislation. What happened was the notion of a whanau hui was corrupted, with the ultimate power being with the conference co-ordinator who is from a government agency. They took a Maori process, redefined it, appropriated it and gave themselves power over it. In doing that they corrupted the whole process. And it does not always work well. (Key Informant D)

The vision for a separate training and credentialing system was for one participant about Maori paradigms becoming the norm within psychology, as opposed to being relegated to the field of cultural or Maori studies. Again the issue of utilising and adapting aspects which are useful from western psychology was mentioned by several participants. The question raised was - *is it more productive to have some form of inclusion within psychology or for Maori to formalize our own models?* It was felt that there was potential within universities and professional organizations for the recognition of separate and independent systems. The existence of wananga, for example provided scope for the provision of such a system within psychology. One participant raised concerns in relation to the issue of quality control, with questions such as who would write and audit such a system?

A key mechanism for the cultural competency of psychologists appears to be the Health Professionals Competency Assurance Bill (HPCA), likely to be passed into legislation in September 2002. This Bill, replacing the Psychologist's Act 1981, will legislate that health practitioners must not practice outside of defined scopes of practice. Registering authorities for each profession will be appointed by the Minister of Health. These authorities will be required to describe the contents of the profession in terms of scopes of practice, and no applicant may be registered if the authority is not satisfied the applicant is competent to practice in accordance with the scopes of practice for that profession.

Related to HPCA is the issue of accrediting psychology training programmes. Discussions surrounding accreditation have been progressing over the past few years, with the focus currently resting on ways the efficiency of the HPCA legislation can be enhanced through the accreditation of psychology training programmes. The accreditation of psychology training programmes is another potential mechanism by which the inclusion of Maori focused psychologies as ‘best practice’ within psychology can be facilitated. The HPCA and accreditation programmes offers significant opportunities for Maori. However, ensuring these opportunities are utilised to their full potential will require the responsible organizations to facilitate meaningful participation by Maori psychologists and other Maori stakeholders.

5.3 Addressing the Barriers: Who?

This section presents the key themes to emerge in relation to responsibility for addressing the barriers to Maori participation in psychology. The issue of the co-ordination of initiatives is also discussed here.

Responsibility

Collective Responsibility

The key theme to emerge in relation to with whom does responsibility rest for addressing these issues was that of collective responsibility and change needing to occur at a number of different levels in order for the barriers to be successfully addressed. These levels included within psychology departments, employing agencies and professional psychology organizations.

Collective responsibility – you need to slam home that idea over and over again. If you pursue only the appointment of more Maori staff, the responsibility still rests with Maori staff. The requirement is that everybody across the institution take responsibility for addressing the issue. (Linda Waimarie Nikora, Lecturer)

It was considered important that each sector take a long term strategic planning approach to investigating and addressing the issues which exist within their own boundaries and contexts. The issues would not be effectively addressed by an adhoc approach, for example by organizations prioritizing the issues of Maori participation for one given year and ignoring it the next. This does not require sectors to work independently of each other and it was felt that there were significant opportunities for collaboration, for example between psychology departments and professional organizations or employing agencies.

Tertiary Institutions

Several participants commented on the specific responsibilities of psychology departments in relation to addressing barriers to Maori participation. This responsibility was primarily in relation to the recruitment of Maori students; ensuring relevant Maori content is being included within psychology training; Maori staff and students are being actively supported within psychology departments in the various areas they wish to pursue; and contributing to advancing Maori focused psychologies through actively supporting the development of research opportunities.

Professional Psychology Organisations and Employing Agencies

Professional organizations for psychologists and employers of psychologists were viewed as having significant opportunities to influence Maori participation in psychology, and as such a responsibility to effect change. Roles included actively promoting to training institutions and employers the importance of Maori participation in psychology; providing career development pathways in psychology for Maori students and existing staff; facilitating a sense of community amongst Maori psychologists; and overseeing training standards and cultural competency requirements. The lack of initiative shown by professional psychology organisations and employers in relation to developing the Maori psychological workforce was also noted.

Government Agencies

Specific mention was made of the responsibility of high level government agencies. It was observed that a number of agencies and committees identify the common goal of increasing Maori participation in psychology. Participants expressed the view that the necessary resourcing to effect change should also accompany the identification of this common goal.

The Crown has direct responsibility for encouraging Maori participation in the New Zealand labour force, specifically in the health professions ... If we are serious about meeting the demands of the community and we recognize that current systems of mental health have failed Maori then the government needs to take some direct responsibility for assisting in the development of Maori psychologists to deal with the growing crisis in New Zealand.

(Paul Hirini, Clinical Psychologist)

Maori Psychologists

Effecting change also required the participation of existing Maori psychologists in a conspicuous way. This was viewed as being particularly relevant to providing leadership within the discipline and to the development of Maori focused psychologies.

Co-ordination of Initiatives

Participants were asked whether they thought initiatives aimed at addressing Maori participation in psychology should be coordinated in some way and if so, who should have this responsibility. The majority of participants were in agreement that initiatives should be coordinated or overseen and that this should involve the various activities of government policy ministries, employing agencies, educational institutions and professional organizations. The benefits of co-ordination were viewed as ensuring resources were effectively and efficiently utilized, duplication minimized and resources, workloads and ideas shared. There was also diversity in participants views about who has responsibility for such co-ordination and the mechanisms by which this could be achieved.

A number of participants commented that the new Maori mental health workforce development organization (Te Rau Matatini) could play a role in this, although it was acknowledged that this organisation was specific to mental health. Other participants commented that the co-ordination of initiatives to increase Maori participation in psychology should avoid the creation of factions among the small numbers of Maori psychologists which exist, focusing instead on the bigger picture of Maori focused psychologies in its totality.

Several participants viewed the New Zealand Psychologists' Board as being responsible for co-ordination and goal setting across the sectors, either directly or indirectly. Comments were made that given the Board had funded this research, this needs to be followed up with a commitment to implementing the findings. One area where the Board could assist was to coordinate the opportunities available for Maori psychology students across the sectors, for example scholarship, research, internships and placements. It was felt that the lack of co-ordination currently resulted in a lack of knowledge of the opportunities available and how they can be best utilized. Other ideas included the establishment of a Maori Advancement Unit as part of Board.

Some participants viewed this co-ordination as the responsibility of a national Maori organisation. Given the small numbers of Maori participating in psychology, this organisation may not necessarily be specific to psychology, however it would be based on Maori preferences and aspirations; a factor viewed critical to making tangible gains for Maori in psychology. It would be appropriately resourced and would be recognized as being equal in status to other professional organizations such as the New Zealand Psychological Society.

5.4 The New Zealand Psychologists' Board

Participants were asked if they were, or had ever been registered with the New Zealand Psychologists' Board, their reasons for being registered and what would encourage them to become registered. Eight participants were currently registered and eight were not registered. Of those eight not registered, one had been registered in the past and one was in the process of obtaining registration. One participant did not answer this question.

The major reason for not being registered was that it was not a requirement of one's employment. Several participants also commented about being unclear of the relevance of registration to their particular roles and unclear of the actual role of the New Zealand Psychologist's Board. The financial cost for registration was also viewed as being prohibitive.

Participants stated that they would be more encouraged to become registered if the Board were visibly and tangibly active in supporting Maori development within psychology. For example, one participant commented that some statements within the Code of Ethics appear to have more salience than others. Breaches of cultural competency, that is practicing outside one's cultural competence, needed to be viewed by the Board as serious breaches of the Code, with the Board having a responsibility to be leaders in communicating standards of practice and ensuring that psychologists were culturally competent to practice.

The primary reasons for participants being registered were job requirements and a commitment to being accountable to standards of practice which provided a measure of protection for their clients. Although accountability through registration was considered important, it is also important to note that accountability was obtained through other mechanisms such as Maori communities of iwi, hapu and whanau.

6.0 Discussion

The objectives of this study were to identify the barriers to and incentives for improving the recruitment and retention of Maori in the profession of psychology and for Maori to gain and maintain registration as psychologist. The discussion and recommendations are focused on meeting those objectives.

6.1 Barriers to Maori participation in the profession of psychology

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

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

The salient barrier to increasing Maori participation in psychology is the environments in which Maori students of psychology and Maori psychologists are required to participate. These environments are dominated by paradigms, frameworks and models perceived to be of little relevance to the realities of Maori. The tokenistic inclusion of issues relevant

to Maori serves to marginalize Maori paradigms, further minimizing the relevance of psychology for Maori.

There were two barriers which appeared to be emphasized more so in this current study than in past literature. The first is the lack of knowledge among Maori of what psychology entails and the importance of promoting psychology and its relevance to Maori communities if Maori participation within the discipline is to be increased. However, as stressed earlier, it is critical that the relationship between this barrier and others identified, specifically psychology's reliance on dominant western paradigms is considered. This suggests that if a strategy to increase Maori participation in psychology is to promote the relevance of psychology to Maori communities, significant changes to psychology as it is currently constructed must occur.

The second barrier of interest is the consequences that conflicting expectations and competing demands are having on Maori psychology students and psychologists. These consequences are particularly serious in that they appear to be impacting to a higher degree on Maori undertaking professional training or already working as psychologists. It is important to note that for these people, significant barriers have been overcome to reach this stage in psychology. Given this, it is of concern that psychological environments appear to be characterized by conflicting expectations and competing demands, the result of which can be Maori consciously choosing to opt out of participating in the discipline; a result psychology is ill able to afford.

6.2 Incentives for Maori participation in the profession of psychology

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

provision of opportunities to contribute to the development of Maori focused psychologies; and the provision of effective support for Maori students and psychologists.

Competency to work with Maori being viewed as a core component or 'best practice' within psychological training paradigms refers to addressing the tendency for issues relevant to Maori being marginalized into the 'cultural' category, an add on the core components or training standards. Having said this, the potential tensions and conflicts which exist between what current psychological paradigms may consider as 'best practice' and what Maori may consider to be 'best practice' need to be recognized. The result of these tensions can be seen in the conflicting demands and expectations faced by Maori psychology students and psychologists.

Meaningful participation can be described as participation which provides actual and real opportunities to influence outcomes, directions, and priorities in a given context. For example, meaningful participation may include (but is not limited to) involvement at the commencement of projects/issues, involvement in determining priorities, the provision of the necessary resources (financial, time) to participate effectively, having the necessary power with processes to influence outcomes, and avoiding the isolation and marginalisation of issues relevant to Maori. Meaningful participation requires more than simply identifying a Maori psychologist and asking for their comment on various issues or inviting a Maori speaker in for one lecture a year. It requires creative thinking to effectively utilize the limited pool of Maori psychologists or other people able to make contributions. There are a number of examples of initiatives and processes which have been and continue to be successful in facilitating meaningful participation by Maori, for example joint venture arrangements between psychology departments and Maori provider organizations. Activity in this area appears to be relatively untapped, meaning there is wide scope for further development.

Findings from this and previous studies have highlighted the importance of supporting Maori students to successful outcomes in psychology. Again, such findings are not new,

and a number of psychology departments have implemented support initiatives for Maori students. However, it can be suggested that given the slow progress in increasing Maori participation in psychology, such initiatives have not been exceedingly successful. Building on previous findings, this study appears to highlight the importance of Maori students being provided with multiple forms of support, including academic, social, cultural and financial. Support initiatives are unlikely to be effective if they rest solely on the provision of financial support, as without evidence of a commitment to Maori development, the environment is likely to be one in which Maori will choose not to participate. Although, multiple forms of support are required to assist in the training of Maori psychologists, this does not imply that training institutions be the sole providers of such support. Collaborative arrangements across key stakeholders, with a focus on the development of career paths for Maori within psychology appear necessary.

The second key theme to emerge in relation to addressing barriers to Maori participation in psychology focused on what can be categorized as indigenous development. The development of Maori focused psychologies and the importance of publication were considered crucial for attracting more Maori to the profession of psychology. These issues have been identified and discussed previously, although the issue of publication appears to have been accorded more importance than in the past. Again, the salient factor appears to be the interrelationship between the barriers. Facilitating the development of Maori focused psychologies requires a critical mass of Maori involved in psychology. This points to the need for the development of parallel strategies, which facilitate both the increase of this critical mass, whilst at the same time enhancing the ability of those currently working in psychology and related areas to devote time to research and publication. This will require proactive resourcing and strategizing on the part of psychology departments, employers and professional psychology organizations. Examples may include facilitating collaborative research projects and funding career pathways focused on the development of Maori focused psychologies. Publication is a tool to assist in the development of Maori focused psychologies. It is recognized that this tool is more readily available and relevant to some than others, for example those within academia. It is important to acknowledge that this should not be used as a tool to exclude

or limit the potential for others, for whom publication would not be the most appropriate or effective medium, to contribute to the development of Maori focused psychologies. Initiatives aimed at maximizing opportunities for these contributions should also be explored.

An important component of facilitating the development of Maori focused psychologies was a mechanism by which Maori psychologists could come together collectively. The focus on this issue appeared stronger than in the past, possibly due to the higher numbers of Maori psychologists which exist now. There were differing views on what such a group might look like, who might participate or where they might exist, however the aims of such a group were common across participants. These were the reduction of isolation, facilitating exposure to role models and mentors, and the provision of opportunities for dialogue relating to the development of Maori focused psychologies. Such opportunities have not been routinely provided in the past, although the potential benefits of such opportunities appears to be high.

A component of creating environments supportive of Maori participation was to address the active resistance of psychology to the inclusion of Maori focused psychologies. Although the Code of Ethics states that psychologists recognise the boundaries of their own competence and provide only services for which they are qualified for by training and experience, the ability to work competently with Maori does not appear to be considered applicable. The critical question appears to be *how can this resistance be addressed?* A number of the points made above were identified as being relevant to addressing the resistance inherent within psychology, for example increased participation by Maori, and the development and publication of Maori focused psychologies. The obvious problem is again the circular nature which characterizes the relationships between the issues. It can be suggested that a core component in addressing this circular nature is to more specifically identify the nature of the resistance and how this acts to exclude Maori participation. Guerin (2002) suggests that addressing the resistance of psychology to the inclusion of indigenous paradigms will require addressing the western bias of psychology. Removal of the western bias however, will result in the

distinctiveness of psychology, as compared with other social science disciplines, also being removed. Addressing the active resistance of psychology to change may well require wholesale changes in how psychology as a whole is viewed (Guerin, 2002). This is an issue worthy of further investigation.

Addressing the resistance of psychology to the inclusion of Maori focused psychologies could also be addressed by Maori moving outside the confines of the present discipline. Suggestions of parallel development are viewed by some as coming from the radical fringe, simply because they depart from established systems. However, this is not a new suggestion, indeed it was made by Abbott and Durie (1987) 15 years ago. It is reflective of the ongoing serious concerns for Maori psychologists, in relation to control and safety, and frustration with the progress being made by psychology on issues relevant for Maori. Calls for alternative development should not be discounted purely on the basis of moving outside of the confines of what is currently known and accepted within psychology.

Related to the concept of environments, it appears that more Maori psychologists would be encouraged to register if the Board demonstrated greater commitment to Maori development. It was also evident that more would have been registered had the jobs within which they were employed required it. Those employers that did not require it were primarily academic institutions. This situation may well change under the new Health Professionals Competency Assurance legislation.

There are specific organizations whose environments are well known for not supporting participation by Maori psychologists; the result being that such organizations have great difficulty in attracting Maori psychologists. On the other hand, there are a small number of organisations which are recognized for creating environments which include some or all of the characteristics necessary for increasing Maori participation. Such organizations are relatively easy to identify by the numbers of Maori psychology students and psychologists choosing to participate, or not, in them. The findings in this study clearly demonstrate that in order to attract Maori to participate in psychology, the majority of environments need to change substantially. It is simply not enough for organizations,

whether they be educational, professional or service delivery agencies, to identify the need for more Maori psychologists, yet fail to commit to and actively engage in altering long identified environmental factors that are barriers to Maori participation.

6.3 Creating environments which support Maori participation

Having identified the types of environments which will encourage Maori participation, the next question is *how can such environments be created?* The primary answer is through the concept of collective responsibility. That is, all organizations who have an interest in increasing Maori participation in psychology, for example psychology departments, employers of psychologists, professional organizations and government policy making agencies take responsibility for addressing and advancing the issues relevant to their own specific contexts. It is clear that without commitment from the discipline and relevant sectors to creating environments within which Maori wish to participate, Maori participation in the profession of psychology will not significantly increase. The issues are too vast and diverse for one organisation (for example Psychology Departments) or group (for example Maori psychologists) to resolve alone.

It is anticipated that the question of ‘but what do we specifically need to do?’ will emerge. This report and numerous others have identified specific initiatives and actions organizations can take to increase Maori participation in psychology. The information and ideas about what can be done are there to build on. Collective responsibility means the onus rests with the relevant organizations to consider the issues, think about potential initiatives within their contexts and work to implement those initiatives. Given the diversity of contexts, it is counter productive to provide a tick box type approach. This implies the issues across all contexts are the identical and can be addressed using identical strategies. Collective responsibility stems from personal responsibility; individuals accepting their own responsibilities and making choices which support positive change.

Building on the concept of collective responsibility is the issue of co-ordination. A number of different suggestions were provided in relation to who could maintain a co-

ordination role within psychology. Of central importance is an urgent need for active leadership to facilitate increased participation by Maori. As stated above the concept of collective responsibility is vital if incentives for Maori participation in psychology are to be provided. However, given that key stakeholders in psychology have not been overly proactive in applying the concept of collective responsibility, it appears critical that one organisation take a leadership role to facilitate the actual implementation of this concept. Facilitation in this context means providing a structure or forum within which the issues are placed on the agendas of organizations, sharing information about the various initiatives occurring and maintaining pressure on relevant organizations to work proactively to address the issues relevant to their specific contexts.

Within the current context, the New Zealand Psychologists' Board is considered to be the most appropriate agency to undertake this role. It is likely that the New Zealand Psychologists Board, given their current status as the registering body for psychologists, will be appointed as the authority for psychologists under the new HPCA legislation. This places the Board in a pivotal role as the profession's governing body. As stated above leadership will require focusing on providing a structure through which issues are placed on the agendas of organizations, and maintaining pressure to ensure those issues are acted on. Undertaking a leadership role does not mean that responsibility for addressing the issues is transferred from the various stakeholders to the Board. Collectively responsibility means quite the opposite. It does not mean the Board is responsible for implementing and resourcing the necessary initiatives and strategies. Again, collective responsibility is quite the opposite. It also does not mean that the Board will take a leadership role indefinitely, as addressing the issues will be a developmental and constantly evolving process. Similarly, the Board occupying a leadership role does not preclude specific indigenous developments, for example a psychological organisation for Maori or parallel processes for training. The underlying aim of the leadership provided by the Board is to demonstrate to the discipline the critical importance of actively working to create environments in psychology which Maori wish to participate in; and to provide a mechanism by which attention is focused on these issues. A component of this leadership would be to annually report back to the key stakeholders

across the discipline, including the Minister's of Health, Corrections, Courts, Education, Social Development and Maori Affairs on progress made.

Again, the question of specificity may be raised in relation to how does the Board actually undertake a leadership role? The information relating to barriers and the incentives required to address those barriers is available, through this report and those undertaken earlier. Undertaking a leadership role will require careful consideration and planning and will necessitate significant commitment from the Board as a whole to fulfill such a role effectively.

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

A critical part of such discussions will be to ensure that some form of active progress is made or agreed to. The maintenance of pressure on organizations to continue to progress issues is an important component of the leadership provided by the Board. Annual work plans identifying priority focus areas may be a useful process for the Board to engage in. The issue of the resources required to undertake such a leadership role will also need to be considered. Discussions of this nature should involve all key stakeholder groups.

One area which appears useful in relation to the development of environments in which Maori wish to participate is the implementation of the new legislation which will govern

the practice of psychologists (HPCA). The Board has taken on the role of informing psychologists about the HPCA and are seeking their input on a consultation framework to assist in the development of operational policy to administer the legislation. Given this is a significant opportunity to influence practice across the discipline as a whole and so improve the outcomes Maori receive from psychology, it is vital that effective and meaningful participation by Maori psychologists and communities is facilitated. This will require a committed effort by the Board to determine how this can happen in practice. Considerations include what processes need to be engaged in; what resources will this require; and what timeframe is required for meaningful participation? The comments made earlier in relation to meaningful participation apply here also. It is also worth restating that anything less than meaningful participation can essentially be perceived as a tokenistic inclusion, further perpetuating an underlying barrier to Maori participation in psychology. The New Zealand Psychological Society is continuing to work on the issue of accreditation of post-graduate professional programmes. Although limited progress appears to have been made in the past, the issue of accreditation is likely to assume more significance with the passing of the Health Practitioners Competency Assurance Bill. The accreditation process also presents a significant opportunity to influence outcomes for Maori.

An issue to arise during this research was that, if the interest is in better serving the clientele group of psychologists, the Board should not be focusing solely on the issue of increasing Maori participation within psychology. Of particular concern was the growing recruitment of and importation of psychologists into New Zealand and the ability of those psychologists to work safely with the range of clientele in New Zealand. It was considered important that the Board also develop mechanisms which adequately examines the safety of such psychologists. This issue should also form part of the discussions occurring in relation to the implementation of the HPCA.

6.4 Conclusion

A diversity of views were expressed in this report. This diversity reflects the diversity in world views and thoughts which exists among Maori, just as diversity exists within non-Maori. However, diversity in views among Maori has in the past been used as a justification for inaction. The diversity of views expressed in this report can not be used as a justification for inaction.

The need for more Maori psychologists is well recognized and acknowledged, however, the lack of progress made in this area indicates that simple recognition and acknowledgement has done little to improve the situation. The Board has stated that this research will assist them to provide evidence based approaches to the Health Workforce Advisory Committee (HWAC) and the Ministry of Health who are responsible for assessing priorities for Maori health workforce scholarships. However, it is not enough that this research simply contribute to providing an evidence base. Research over the past 20 years has provided evidence of the existence of this issue, yet little attention has been paid to acting on that research. There was a clear challenge issued throughout undertaking this research that the New Zealand Psychologists' Board demonstrate commitment to effecting positive change for Maori within the psychology profession. Essentially the commitment of the discipline and those with a stake in the discipline is under question.

There is a strong desire among Maori within the profession that unless there is genuine commitment to change and genuine commitment to involve Maori in that change then the profession will be faced with nothing more than continued resignation by Maori people. (Paul Hirini, Clinical Psychologist)

7.0 Recommendations

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

Overall Recommendations

1. That the New Zealand Psychologists' Board take a leadership role in addressing the barriers to Maori participation in the profession of psychology. Key stakeholders the Board will need to work with includes, but is not limited to:
 - (i) New Zealand Psychological Society
 - (ii) New Zealand College of Clinical Psychologists'
 - (iii) Psychologists' Workforce Working Party
 - (iv) Health Workforce Advisory Committee
 - (v) Te Rau Matatini
 - (vi) Heads of University Psychology Departments
 - (vii) Ministries of Health, Corrections, Courts, Social Development, Education, and Maori Development

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

2. That the New Zealand Psychologists' Board report annually to key stakeholders across the discipline, including the Minister's of Health, Corrections, Courts, Education, Social Development and Maori Affairs, on:
 - (i) progress made in relation to increasing the responsiveness of psychology to Maori; and

- (ii) goals to be focused on for the subsequent year.

Short Term Recommendations

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

Long Term Recommendations

8. That the New Zealand Psychologists' Board convene a working group of key stakeholders. The purpose of the working group will be to determine annual work plans and priorities for increasing Maori participation in the profession of psychology. This should include, but is not limited to:
 - (i) initiating discussions with relevant stakeholders on the development of multi-faceted career development award programmes for Maori psychology students and psychologists;

- (ii) initiating discussions with relevant stakeholders on ways in which Maori focused psychologies can be further developed;
- (iii) initiate discussions with relevant key stakeholders on ways in which the collective strength of Maori psychologists can be maximized;
- (iv) initiating discussions with relevant key stakeholders on ways in which meaningful Maori participation in the training of Maori psychologists can be enhanced; and
- (v) initiating discussions with relevant key stakeholders on strategies for addressing the conflicting expectations and competing demands on Maori psychology students and psychologists.

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Appendices

Appendix 1: Information Sheets and Interview Schedule

INFORMATION SHEET

Barriers and Incentives for Maori Participation in the Profession of Psychology

Tena koe,

In April 2002, the New Zealand Psychologists Board commissioned me to undertake a small study aimed at identifying the barriers to and incentives for:

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

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

I am interviewing, either over the telephone or face to face, approximately 15 key informants. Key informants have been selected, in consultation with the Treaty of Waitangi Committee of the New Zealand Psychologists' Board, to ensure the inclusion of Maori practitioners and academics, both clinical and non-clinical, registered and non-registered.

At the completion of the interviews, I will prepare an issues paper for the Psychologists' Board. Unless you would prefer to be named, I will refer to you only by your role. While this will protect your anonymity in a general sense, it is possible that readers familiar with your work may be able to identify you. You are also free to withdraw from this study at any time.

It should be noted that the information obtained will also be used within my PhD research programme which is aimed at investigating mechanisms which can be used to facilitate the development of indigenous psychologies in Aotearoa. The information may also be used for teaching purposes.

Should you have any further questions please feel free to contact me on (Ph) 856 2889 extn 8607 or Email levym@waikato.ac.nz.

To assist you to prepare for our interview attached is some background information and questions which I would like to cover when we meet.

Manaakitanga,

Michelle Levy

INTERVIEW PREPARATION INFORMATION

The New Zealand Psychologists' Board

The Psychologists' Board is constituted under Psychologists' Act 1981. Its main purpose is the protection of the public of New Zealand through the registration and disciplining of psychologists. The Board works closely with the NZ Psychological Society and the NZ College of Clinical Psychologists', the main professional organizations for psychologists.

The functions of the Board are:

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

The issues presented as part of this project are not limited to those which fall within the direct responsibility of the Board. The Board is an organization which is able to both facilitate the development of initiatives or to maintain pressure on appropriate institutions, agencies or organizations; maybe more so in the future through the proposed increased range of responsibilities for the Board as a result of the Health Professionals Competency Assurance Bill.

The Board, like the Health Workforce Advisory Committee (HWAC), is concerned to support the development of initiatives to enhance the recruitment and retention of more Maori within the profession of psychology. This project will contribute to that agenda.

I believe the barriers pertaining to Maori participation within psychology have been well documented. Therefore, in our conversation, I wish to focus on the identification and potential implementation of solutions to address those barriers – incentives for increased Maori participation within the profession of psychology. Do not be constrained by what has gone before or by perceived constraints or barriers. I encourage you to be specific in your responses but to also think outside the square, outside of traditional institutional boundaries and outside of traditional arrangements for the training of psychologists. It is my hope that the final recommendations from this project will be clear, achievable, innovative, creative and able to make a difference!

Information to assist you prepare:

A) Demographic Details

There are a number of demographic details which I would like to collect from you. These are to be used to demonstrate that views for this project have been collected from a range of Maori psychologists. Information I wish to obtain includes gender, age, place of training, focus of training/type of psychologist (ie clinical, community, I&O etc), current employment (sector, location), registered, and membership of professional organizations. I will provide you with a form to record these details.

B) Recruitment and retention within psychology training programmes

Key themes from previous studies:

Emerging from previous projects are three key themes related to the recruitment and retention of Maori within psychology training programmes. These are the exclusion of Maori content within the discipline of psychology; the shortage of Maori staff within academic institutions; and the need to actively support Maori psychology students. Underpinning all these is resistance to change. These are briefly described in more detail below.

Exclusion of Maori focused content within psychology

The primary critique in relation to this theme is that psychology continues to rest on dominant western based psychological theories. There is little evidence to suggest that this paradigm is being challenged. Consequently, the psychology which both Maori and non-Maori students learn is about Pakeha defined constructs; Maori psychology is given no place or is dismissed. It has also been recognised that Maori students undertaking professional psychology training face particular challenges in that they are required to adhere solely to western models in order to succeed. Maori students may be put in the position of having to challenge the dominant ideology and/or fulfill the role of cultural watchdog in order to protect their own well-being as Maori. Moreover, they are expected to manage competing tensions with regard to meeting both academic and whanau/hapu/iwi expectations.

Shortage of Maori academic staff within psychology

The shortage of Maori staff within psychology and the need for active Maori workforce development plans, incorporating both teaching and research, within psychology departments has emerged as a key theme. It has been recognized that Maori staff spend time creating and maintaining culturally safe environments for Maori students and staff, at the expense of devoting time to the development of Maori based psychologies and their own professional development.

Support for Maori psychology students

The provision of support for Maori psychology students is a key theme in relation to the successful recruitment and retention of Maori psychology students. It has been suggested that Maori students are negatively influenced by a lack of peers and role models, resulting in limited support for those who do undertake training which is reflecting the perspective of the dominant culture. Issues relevant to supporting Maori psychology students include increasing the confidence of Maori students to succeed within psychology, assisting with course planning, providing kaupapa Maori support at all levels of study and financial assistance.

Structural resistance to change within psychology

The majority of previous studies have identified structural resistance to the changes needed to support Maori participation in psychology. Indeed, psychology appears to have actively resisted

calls for change, more so than other social and health sciences. The changes which have been made have been almost solely achieved by the hard work of a small number of people. To effectively address the low Maori participation in psychology is likely to require the commitment of psychologists, both Maori and non-Maori, at all levels, both within academia and organisations employing psychologists. This commitment will need to be matched with decisions about resource prioritization and allocation.

Following are a set of questions that I would like you to consider.

- 1) What do you think are the 3 primary barriers to Maori participation in psychology?
- 2) What are some practical ways the barriers identified in Question 1 can be addressed (ie incentives for Maori participation in psychology)?
- 3) Who should have responsibility for the resourcing and implementation of those initiatives you specifically identify above – universities, professional organizations, agencies who employ psychologists etc etc ...?
- 4) Should initiatives aimed at addressing the recruitment and retention of Maori students within psychology be co-ordinated in some way? Who should have responsibility for this?
- 5) What are some ways the institutional resistance within psychology to the inclusion of Maori paradigms, perspectives and psychologies can be addressed?

C) Retention of Maori within the psychological workforce (clinical, community, academic, consultancy, I&O etc)

These questions aim to investigate issues relating to the retention of Maori within the psychological workforce.

- 1) Are the issues you identified in Section B similar to those faced by Maori psychologist's within the workforce? How can these issues be addressed?

D) The New Zealand Psychologists' Board

The Board is specifically interested in the decisions behind Maori psychologists choosing to register (or not).

- 1) Are you registered with the New Zealand Psychologists' Board? Why/why not?
- 2) What would encourage you to become registered and maintain your registration with the New Zealand Psychologists' Board?

Appendix 2: Consent Form

University of Waikato
Psychology Department
CONSENT FORM

Research Project: Barriers and incentives for Maori participation in the profession of psychology

Name of Researcher: Michelle Levy

I have received an information sheet about this research project or the researcher has explained the study to me. I have had the chance to ask any questions and discuss my participation with other people. Any questions have been answered to my satisfaction.

I agree to participate in this research project and I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Research and Ethics Committee.

Please answer the following question:

In the event of you being quoted in the final report do you wish to be identified?

Yes [] No []

Participant's

Name: _____ Signature: _____ Date: _____

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Appendix 3: Participant Demographic Details



Maori &
Psychology
Research Unit

BARRIERS AND INCENTIVES FOR MAORI PARTICIPATION IN THE PROFESSION OF PSYCHOLOGY

Michelle Levy

Maori and Psychology Research Unit

A) Demographic Details:

Please complete the following details:

1. Gender: Male Female
2. To which age group do you belong:
20-29 30-39 40-49 50+
3. In which University did you undertake your psychological training:
Undergraduate: _____
Graduate/Postgraduate: _____
4. What was the primary focus of your psychological training:
Clinical Community Educational I&O
Counselling Research
Other (Please provide details) _____
5. Please complete the following details about your current employment:
Sector: _____
Location: _____
Job Title: _____

6. Are you registered with the NZ Psychologists' Board?

Yes No

If no have you ever been registered with the NZ Psychologists' Board?

Yes No

7. Are you a member of any professional psychology organizations?

Yes No

If yes please state which: _____

8. Please provide details of where a copy of the final report can be sent to you:

Name: _____

Address: _____

B) Interview Summary

9. Would you like to receive a summary of your interview to check for accuracy?

Yes No