



An evaluation of Kaupapa Māori in  
Psychology at the University of Waikato

Māori & Psychology Research Unit

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## **Researchers**

We are Sue McAllister, Mikaela Walsh, Christine Frost, and Rebecca Clarkson, and we are four Pākehā graduate psychology students. We were invited to evaluate kaupapa Māori in psychology at the University of Waikato as part of our assessment for our psychology paper PSYC513.

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## **Executive Summary**

The University of Waikato's (UOW) reputation has been built on its unique commitment to Māori aspirations and the educational success of Māori students (The University of Waikato, n.d.-c). Kaupapa Māori has made a significant contribution to this commitment, including in the School of Psychology. Kaupapa Māori prioritises Māori values and a Māori worldview which is necessary in educating culturally aware practitioners. In addition, the inclusion of kaupapa Māori within the School ensures Māori psychology students are valued and their beliefs and worldviews are acknowledged and included. Through this evaluation we aspired to gain insight into how the UOW maintains its commitment to Māori aspirations and the educational success of Māori students.

This evaluation was conducted at the request of the Māori and Psychology Research Unit (MPRU). The aim of this evaluation was to investigate the presence and practice of kaupapa Māori within the School of Psychology at the UOW. Presence and practice refers to the ways in which kaupapa Māori is included, and actively engaged in, within the School of Psychology. This might include, public notices in the School of Psychology, tutorials, workshops, laboratories, support programmes, training, or the inclusion of kaupapa Māori material in the teaching curriculum. The vision for this evaluation was to help assist in shaping practitioners who are able to engage with Māori clients in a culturally appropriate way.

Our evaluation was guided by three objectives:

- (1) to consider the experiences of psychology staff in integrating kaupapa Māori into their teaching and administration,
- (2) to explore the barriers experienced by Māori psychology students during their programmes of study (both undergraduate and graduate level), and
- (3) to identify the practices and structures that support the implementation of kaupapa Māori in the School of Psychology, and ways of expanding these. This evaluation adds to three previous evaluations of kaupapa Māori within the School (Masters & Levy, 1995; Hunt, Morgan & Teddy, 2002; MacLennan, Namwinga, Taylor, &

Theodorus, 2013). In this evaluation we investigated outcomes of the past evaluations while exploring ways to further develop kaupapa Māori within the School.

Drawing on the UOW's Charter, Strategy, Investment Plan, and Māori Advancement Plan, which all set out specific goals and commitments to provide culturally responsive research and education that meets the needs of Māori communities, this evaluation investigates whether the goals and commitments outlined in these documents are being met. In order to do this, this evaluation has aspired to provide significant information regarding the importance and experiences of kaupapa Māori for staff and students (both current and former) within the School of Psychology.

The evaluators conducted four focus groups and 13 semi-structured qualitative interviews with current undergraduate and graduate Māori students, former Māori students, and current and former Māori and non-Māori UOW staff. In total, the voices of 23 participants are reflected in this report.

The analysis of our findings resulted in the following themes relating to staff experiences integrating kaupapa Māori into their teaching and administration: inconsistent integration of kaupapa Māori across the School, cultural incompetence, and harmful University politics. Barriers that were identified by our participants were: lack of kaupapa Māori visibility, navigating two worlds, and financial and practical barriers experienced by Māori students. Various supports for kaupapa Māori were identified and suggestions were given on ways of expanding these. These supports, which included structures and people, were: the MPRU, Te Aka Matua (a mentoring service within the Faculty of Arts and Social Sciences (FASS, now the DALPSS)), kaupapa Māori tutorials, specific staff in the School of Psychology, integration of kaupapa Māori into papers, support of Māori peers, the importance of role models, and the importance of kaupapa Māori in preparing students for the workforce. Ideas often overlapped due to the interrelated nature of experiences, barriers, and supports.

Overall, participants advocated their support for increasing kaupapa Māori support and content within the School of Psychology through the recognition of Māori worldviews. However, it is

clear that there is room for development and expansion of the ways kaupapa Māori is currently supported.

Based on the evaluation findings, the recommendations are:

- Recruit more Māori staff
- Further develop kaupapa Māori Tutorials
- Re-establish the Kaupapa Māori Student Advisor position
- Implement discussion of psychology pathways
- Include more bicultural knowledge in paper content
- Include workforce preparation
- Implement kaupapa Māori training for staff
- Incorporate cultural practices into teaching
- Appoint a cultural advisor for staff
- Offer scholarships to alleviate financial barriers
- Invite a kaumatua on site
- Create a whānau space
- Increase the marketing of all Māori services within FASS (DALPSS) and the School of Psychology
- Allocate funding to all Māori support services
- Incorporate more Māori culture visually on campus

## Glossary

The meanings given are from Moorfield (n.d.).

**Hapū:** Kinship group, subtribe

**Iwi:** Extended kinship group, tribe

**Kaitiaki:** Trustee, guardian

**Karakia:** Prayer, grace, blessing

**Kaupapa Māori:** Māori approach, Māori customary practice, Māori principles

**Kohanga:** Nest

**Manaaki:** Show respect, generosity and care for others

**Mana whenua:** Territorial rights, power from the land, authority over land

**Mātauranga Māori:** Māori knowledge, the body of knowledge originating from Māori ancestors

**Mihi:** Speech of greeting, acknowledgement, tribute.

**Noho Marae:** Sleepover on a marae inclusive of learning time

**Pepeha:** Tribal saying, tribal motto, proverb (especially about a tribe)

**Pōwhiri:** Invitation, rituals of encounter, welcome ceremony on a marae

**Tamariki:** Children

**Te reo Māori:** The Māori language

**Tikanga:** The customary system of values and practices that have developed over time and are deeply embedded in the social context

**Tohunga:** Chosen expert, priest, healer

**Tuakana-teina:** An older (tuakana) person and a younger (teina) person

**Waiata:** Song, chant, psalm

**Wānanga:** Seminar, conference, forum, educational seminar

**Whakamā:** Ashamed, shy, bashful, embarrassed

**Whakatauki:** Proverb, significant saying, formulaic saying

**Whānau:** Extended family, family group

**Whanaungatanga:** Relationship, kinship, sense of family connection

**Whenua:** Land

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## Introduction

*Psychology is primarily a helping profession which aims to assist people to achieve optimum health and wellbeing, and is underpinned by the need to understand fully the human condition. Given the social nature of people, the human condition is one that is inevitably cultural* (Nairn & The New Zealand Psychological Society, 2012, p. 13).

This report is about kaupapa Māori within the School of Psychology at the UOW as experienced by current and former Māori and non-Māori staff and Māori students. Staff speak about their experiences integrating kaupapa Māori into their teaching and administration. Students identify the barriers and supports that they experienced as Māori students whilst at the School and, for those students who have left University, how these barriers and supports have shaped and prepared them for the workforce.

Nikora, Levy, Masters and Waitoki (2004) observe that “Indigenous psychology in Aotearoa New Zealand has always been part of how Māori approach wellness, health and being” (p.2). Durie (2001) stated that “platforms for Māori health are constructed from land, language, and whānau; from marae and hapū; from Rangī and Papa; from the ‘ashes of colonisation;’ from adequate opportunity for cultural expression; and from being able to participate fully within society” (p. 35). Colonisation ensured the Pākehā denial of Māori rights to practice their own psychological ways of being. For example, the Tohunga Suppression Act (1907) denied traditional Māori healers the right to practice, opposed the legitimacy of Māori knowledge and ensured a dominance of Western concepts and methods (Durie, 1997; Durie, 2001; Mark, Chamberlain, & Boulton, 2017; Voyce, 1989). The Tohunga Suppression Act (1907) was repealed, but the 60 years of suppression had resulted in an immense loss of knowledge and expertise (Durie, 1997; Mark et al., 2017).

According to Levy (2018a), for almost 40 years psychology as an academic discipline in Aotearoa New Zealand has been challenged for its monoculturalism in which Western approaches dominate. Western psychology has been criticised for its inability to tolerate and include other worldviews, in particular those of Māori (Nairn & The New Zealand Psychological Society, 2012).

Māori have long been fighting to have recognition in the discipline of psychology. At times non-Māori have been vocal in their support too. In 1978 an American psychologist, Jules Older, made one of the earliest attempts to increase the number of Māori psychologists (Nikora, 2000). In an article he submitted to be published in the *New Zealand Psychologist*, he calls for an active recruitment to bring the number of Māori psychologists in-line with the representation of psychologists in the general population (Older, 1978). Despite unanimous support from fellow psychologists when presenting his paper at the Psychological Conference in Wellington, Older's article was rejected for print due to being "unethical and manipulative" (Older, 1978). Almost a decade later Max Abbott and Mason Durie (1987) questioned the lack of Māori graduates from professional psychology programmes in Aotearoa New Zealand (Nikora, 2000). Despite these attempts, and numerous others, to increase Māori visibility within psychology and address the registration pathway for Māori psychologists in Aotearoa New Zealand, the numbers of registered Māori psychologists remains low at 6% (NSCBI, 2018). Recently Dr Michelle Levy submitted a Treaty of Waitangi claim accusing the Crown of failing to meet the training needs of Māori in the discipline of psychology and failing to ensure Māori clients are adequately cared for by the profession (Levy 2018a; The New Zealand Psychological Society, n.d.). The inability to sufficiently train or care for Māori in the discipline of psychology will reduce the efficacy of psychology in New Zealand.

In Aotearoa New Zealand, Māori are overrepresented in negative social statistics such as poverty, family violence, crime, incarceration, mental health, drug and alcohol addiction, and many other areas (Bennett & Liu, 2018). Psychology practitioners, researchers, and academics engage in all these arenas, therefore the need to develop culturally competent practitioners is paramount to ensure we are not complicit in the continued colonisation of Māori. These issues of inequality within Aotearoa New Zealand are similar to the situation for other indigenous people who have been colonised (Bennett & Liu, 2018). Western psychology, through its exclusion of Māori knowledge, has been accused of failing to adequately address social problems and meet the needs of the communities it is intended to serve (Bennett & Liu, 2018).

In 1965, James Ritchie gave his Inaugural Professorial Lecture which outlined his vision for psychology at the UOW. He proposed a "Centre for the Study of Māori Contemporary Social

Life and Culture.” This Centre would be a vital part of the whole University, offering to both Māori and Pākehā a deeper appreciation and respect for Māori culture. James Ritchie’s vision of psychology was inclusive, collective, humane, and community driven. For it to work, trust, co-operation, and open-mindedness were required by all parties. He believed it would assist the University in producing soundly educated, skilled Māori graduates with the ability to serve their communities. James Ritchie’s vision for psychology was one where Māori and Pākehā could work together for the betterment and success of everyone (Sawyer et al., 1967).

Since James Ritchie, there have been a number of academics in the School of Psychology at the UOW, both Māori and non-Māori, who have advocated for a type of psychology that promotes collectivity, inclusiveness, reciprocity, humanity, and ethics. Drs. Mohi Rua and Bridgette Masters-Awatere, the co-directors of the MPRU, named Drs. Neville Robertson, Otilie Stolte, and Jane Furness as a few non-Māori staff who have been supportive allies of the inclusion of kaupapa Māori in their teaching (B. Masters-Awatere & M. Rua, personal Communication, 23 October, 2018). A psychology that promotes indigenous worldviews to the forefront by challenging and replacing many aspects of Western psychology is necessary for the sake of Māori health, wellbeing and care. This type of psychology embraces Māori diversity and seeks to address the increasing societal problems in Aotearoa New Zealand.

The majority of Māori students see psychology as a profession that will enable them to make a meaningful contribution to their whānau, hapū, and iwi (Nikora, 2007). They see it as an attractive career option because they can see themselves in the profession using skills they learn to help their people (Durie, 1997). Yet, over the years, Māori students in the School of Psychology have voiced concerns about the material they are learning and their overall University experience. The material does not align with their core beliefs and worldviews (King, Hodgetts, Rua & Morgan, 2017) and the overall individualistic approach of an academic institution is foreign to them. King et al. (2017) say the dominant Western system makes it difficult to be both Māori and a psychologist. Durie (1997) says “...we are still looking for a distinctly Māori intervention that would capture the hearts and minds of a whole generation of young Māori who need systems that work for them” (p. 53).

This report begins by outlining background information that frames the aim and objectives of our evaluation. We will outline the evaluation rationale, aim, and objectives, followed by the methods we used to conduct this evaluation. This is followed by the findings that became evident as we analysed our collected data. We then discuss these findings with reference to documents outlined in the background section. The report closes with our conclusion and the recommendations we suggest as a response to our findings. We will leave this section with a whakatauki (a Māori proverb):

*Me haere whakamuri kia haere whakamua - We must journey back if we want to journey forward* (Nairn & New Zealand Psychological Society, 2012, p. 222).

## **Background**

This section presents key concepts such as what kaupapa Māori is and its relation and importance to the UOW and School of Psychology. The role of the Tertiary Education Commission (TEC) and its relationship with the UOW is outlined. The UOW's obligations to the Treaty of Waitangi and their promised commitment to Māori academic success is discussed. Previous evaluations that have examined kaupapa Māori in the School of Psychology are explored. We close with reference to the recent Treaty of Waitangi claim by Dr Michelle Levy which challenges the Crown by stating that psychology in New Zealand does not meet the needs of Māori.

### **What is Kaupapa Māori?**

Smith et al. (2012) provides a useful explanation of the origins of 'kaupapa Māori' which was first used in an education context in 1987 to underpin educational development by Māori, for Māori (Smith, Hoskins, & Jones, 2012). Smith et al. (2012) explain that through educational institutions, dominant Western ideologies are imposed on Māori which, at best, are irrelevant to Māori, at worst, damaging. Kaupapa Māori prioritises Māori values and challenges current dominant theories in education. This is done through providing a space for different forms of thinking and research that centers Māori interests and desires and responds to the dominant theories that persist in education (Smith et al., 2012).

The political aspect of kaupapa Māori addresses the broader impacts of colonisation. Kaupapa Māori focuses on actively improving the lives of Māori and iwi by challenging current institutions and discourses which disempower Māori, and looks to improve the economic and political standings Māori have in New Zealand (Smith et al., 2012). Kaupapa Māori aides in Māori self-determination and the fulfilment of Māori ambitions in Aotearoa (Waitoki & Levy, 2016). Smith et al. (2012) similarly observe that "the best examples of kaupapa Māori practice lead to transforming outcomes that allow Māori still to be Māori, and also enable successful participation in all aspects of New Zealand life" (p. 16).

The terms ‘kaupapa Māori’ or ‘kaupapa Māori policies and practices’ are used in this evaluation with an understanding that kaupapa Māori is underpinned by a prioritising of Māori values and worldviews, and that it challenges dominant theories. The kaupapa Māori tutorial programme, the Māori and Psychology Research Unit (MPRU), Te Aka Matua and the Kaupapa Māori Management Committee, which will be introduced shortly, and are all part of the system of support for kaupapa Māori in the School.

### **Tertiary Education Commission**

The TEC represents the Government in the tertiary education sector. Its role is to implement the Government's Tertiary Education Strategy (TES). It invests government funds into Tertiary Education Organisations (TEOs) and monitors their performance (Tertiary Education Commission, 2017b). Universities, along with wānanga and institutes of technology and polytechnics (ITPs) are considered TEOs.

As set out in the TES, the TEC wants to inspire Māori and Pacific learners to persist with and complete tertiary programmes that will promote strong future career options (Tertiary Education Commission, 2017a). The TEC notes that at present, “many Māori and Pacific students enrol in lower-level qualifications which have poor socio-economic outcomes” (Tertiary Education Commission, 2017a, p. 20). When these students do enrol in higher level qualifications, they do not achieve as highly as other learners, therefore affecting their overall potential in the labour market relative to non-Māori and non-Pacific peoples (Tertiary Education Commission, 2017a). The TEC aspires to see Māori and Pacific students’ participation in tertiary education at all levels and in fields of study that will deliver equivalent post-study outcomes as are achieved by non-Māori learners by 2022 (Tertiary Education Commission, 2017a).

### **Kaupapa Māori in New Zealand Universities**

Through the *Tertiary Education Strategy 2014-2019* (Tertiary Education Commission, 2014), TEOs are told they “must enable Māori to achieve education success as Māori” and that they “have a responsibility to contribute to the survival and wellbeing of Māori as a people” (Tertiary Education Commission, 2014, p. 7). It is therefore crucial that tikanga and Māori values are ingrained in tertiary curriculums to ensure that tikanga is “lived and practised, and (is) not just a

theoretical construct” (Greenwood & Te Aika, 2008, p. 90). Waitoki and Nikora (2015) note that “(t)he Health Practitioners Competency Assurance Act (2003) provides ample mechanisms for universities to increase their bicultural course offerings” (p. 20).

From the 1970s the UOW attracted a significant number of Māori students studying in many fields (Nikora, 2014). The School of Psychology was established at the UOW in 1965 and, from its inception, had a strong focus on Māori issues under the leadership of Professor James Ritchie (Nikora, 2014). This strong focus continued over the years. In 2014, Nikora described the UOW’s School of Psychology as having “the largest participation of Māori at all levels of learning among psychology departments in New Zealand Universities” and observed that “we aim to be the School of choice for Māori wanting to study psychology...” (Nikora, 2014, p. 172). Currently 200-240 Māori students study psychology at the UOW. In addition to the UOW’s success recruiting Māori students it can also claim to be the first School to appoint a Māori academic (Nikora, 2014). What sets the UOW apart from other universities is its appreciation of culture, particularly indigenous cultures, and the presence of Māori students in relatively significant numbers (Nikora, 2014).

In 2015, Dr. Michelle Levy conducted an analysis of bicultural content included in psychology programmes at seven New Zealand universities teaching degrees in psychology (Levy & Waitoki, 2015). The report identified that since 2003 there had been a decrease in bicultural content across New Zealand universities (Levy & Waitoki, 2015). In relation to undergraduate papers, it was found that of the 15 100-level papers reviewed, only two offered Māori cultural perspectives (University of Auckland and Victoria University of Wellington). Of the 36 200-level papers reviewed, only two were specifically Māori-focused (UOW and Massey University). Of the 74 300-level papers reviewed, four included Māori-focused content (University of Auckland, Massey University, UOW and Victoria University of Wellington) (Levy & Waitoki, 2015). A total of 222 graduate papers were offered across the seven universities. Of these, two papers at the UOW were specifically Māori-focused: “Psychological Applications and the Treaty of Waitangi” and “Bicultural Approaches to Clinical Practice” (Levy & Waitoki, 2015). Kaupapa Māori was recognised at the UOW as a “speciality area”. Papers inclusive of the Treaty of Waitangi and Māori perspectives were required or recommended for students undertaking the

clinical and community professional pathways. The UOW and the University of Auckland were the only universities that had specific Māori-focused research groups (Levy & Waitoki, 2015).

### **The importance of Māori psychologists and supporting Māori psychology students**

For the past 40 years, kaupapa Māori theory has been developed in response to the monocultural nature of psychology in New Zealand (National Standing Committee on Bicultural Issues, NSCBI, 2018). However, a kaupapa Māori scope of practice is yet to be implemented due to the dominance of Western psychology. Through the exploration of key issues relevant to Māori, and support from the psychology discipline, it is possible to develop and implement a kaupapa Māori approach to psychological practice.

In 2002, the New Zealand Psychologist's Board commissioned a report on the ways to increase the participation of Māori in psychology. The resulting *Barriers and Incentives to Māori Participation in Psychology* report found that the major barrier to Māori participation in psychology was “the environments in which Māori students of psychology and Māori psychologists were required to participate” (Levy, 2018, p. 4). The findings concluded that this was because of the dominance of perspectives that have limited relevance to Māori, and therefore it was important to create environments in which Māori want to participate.

Today, knowledge on the needs of Māori psychology students is plentiful through a robust literature base that sets out supportive strategies for the recruitment and retention of Māori students (NSCBI, 2018). These strategies include “affirming Māori cultural identity, incorporating whanaungatanga, embedding Māori epistemology in the curriculum and the presence of Māori staff” (NSCBI, p. 10). Despite this, a 2016 report, *Psychology Career “Pipeline” Pathway: Issues and Possibilities*, produced by the Psychology Workforce Taskforce Group showed that “supporting Māori students through psychology training pathways remains at best an under-, or at worst, an *un*-addressed issue” (NSCBI 2018, p. 10).

In 2016, He Paiaka Tōtara and He Paiaka Tipu were established, comprising Māori psychologists and Māori psychology students, respectively. They identified key barriers for Māori psychologists and Māori psychology students as including:

- The need for cultural supervision for Māori psychologists;
- The need for training for supervisors offering cultural supervision;
- The need for support for students in psychology programmes;
- The need for academic Māori staff to access support;
- The need for networks in regions across the country;
- Ongoing professional development opportunities for practicing psychologists and psychology lecturers;
- Support for psychology interns; and
- The creation of a Māori psychology association that supports academic and practice excellence (Waitoki, & Rowe, 2016).

According to the NSCBI report, in order to educate and support Māori students, psychology must be made relevant to Māori students in undergraduate programmes by reflecting Māori worldviews and aspirations. Furthermore, postgraduate and professional development programmes need to explore the option of educating a specialised indigenous workforce. This could be done through the development of effective cultural supervision.

Additional concerns are that Māori psychologists are underrepresented in the workforce. Low numbers of Māori students entering psychology training and internships mean it is difficult to increase the numbers of Māori psychologists in the workforce (NSCBI, 2018). These limited numbers mean that Māori psychologists often cannot be provided when requested by a Māori client. Furthermore, Māori psychologists are often overextended in their role both as Māori psychologist and supervisor to non-Māori practitioners. In addition, Māori perspectives can have limited visibility, and are often not heard. Increasing numbers of Māori psychologists is essential in alleviating these issues.

### **The University of Waikato policies**

In addition to meeting the goals outlined by the TEC in the TES, the UOW is bound by its own charter, vision and strategic planning framework which includes the Māori Advancement Plan. The UOW also prepares an Investment Plan which is submitted to the TEC for funding purposes.

The UOW Council, as the University's governing body, oversees the accountability and directs the administration of these documents.

### **The University of Waikato Charter**

Through its charter, the UOW indicates that it is guided by the Treaty of Waitangi and promotes its values using the motto, 'Ko Te Tangata,' which means 'for the people.' The UOW states that it aims to provide culturally responsive research, scholarships and education that meets the needs of iwi and Māori communities (The University of Waikato Council, 2003).

The UOW states that it values and respects its relationship with Tainui as mana whenua (having territorial rights, authority over land). It states that it is dedicated to the iwi forum of Te Rōpū Manukura, a committee of the University Council comprising over 20 different iwi located within the UOW catchment. Jointly, Te Rōpū Manukura and the University Council are kaitiaki (trustees, guardians) of the Treaty of Waitangi for the University. The UOW website indicates that the UOW is "dedicated to supporting our Māori student and staff communities with a focus on leadership and academic excellence" (The University of Waikato Council, 2003).

### **Strategic Planning and Vision**

The UOW's strategic planning framework is comprised of the UOW vision, UOW strategy and supporting documents such as the Māori Advancement Plan. The UOW vision states that the University must offer an experience that reflects "its partnership with Māori as intended by the Treaty of Waitangi" (The University of Waikato, 2005, p. 1).

### **University of Waikato Strategy 2017-2021**

To address the UOW vision, the strategic goals are as follows:

1. An organisational culture focused on high performance
2. Teaching and research programmes distinguished by academic excellence and relevance
3. A comprehensive programme of community engagement
4. Improved operational efficiency and facilities
5. A distinctive University of Waikato student experience

## 6. Investment in growth

Goal one of the UOW's strategy is "an organisational culture focused on high performance" (The University of Waikato, 2018, p. 5). Under this goal, the UOW expresses a commitment to increasing the proportion of academic staff who are Māori by introducing pathways to academic careers (The University of Waikato, 2018). It also makes the following commitments:

Ensure that all staff engage with, and contribute to, kaupapa, tikanga, reo and Mātauranga Māori as an essential part of their work at the University. Develop short courses that provide a larger group of staff with the opportunity to improve their understanding and practice of te reo Māori and tikanga Māori. (University of Waikato, 2018, p. 5)

"Develop academic and strategic initiatives that effectively project the University of Waikato as a visible national leader in te reo Māori, tikanga Māori and Mātauranga Māori" (University of Waikato, 2018, p. 5).

The UOW recognises it will know progress is being made on these above commitments when there is an increase in the number of academic staff who are Māori and an increase in staff engaging in courses on te reo and tikanga Māori (University of Waikato, 2018).

### **The University of Waikato Investment Plan 2017-2019**

The University of Waikato Investment Plan 2017-2019 recognises that the Waikato and Bay of Plenty regions combined make up the second largest regional population in New Zealand (The University of Waikato, 2018e). The plan notes that Māori account for 22.7% of this population with the percentage predicted to rise due to population growth. This percentage is significantly higher than the national level where Māori account for 14.1% of the population (The University of Waikato, 2017). The UOW has the highest proportion of Māori students (21%) of any New Zealand university (The University of Waikato, 2017).

The UOW states it makes a distinctive contribution to engagement with Māori and that Mātauranga Māori (Māori knowledge) is an integral part of the UOW experience: "Rather than being the sole responsibility of Māori academics, the concept of mātauranga Māori has become a core part of much of the University's teaching and research" (The University of Waikato, 2017,

p. 12). The Investment Plan makes mention of Goal 3 of the University's Māori Advancement Plan, stating it will continue to integrate kaupapa, tikanga, reo, and Mātauranga Māori and build Māori research capacity over the duration of the current Investment Plan (The University of Waikato, 2017).

The UOW states it piloted a Māori student mentoring programme in 2016 initiated by the Pro Vice-Chancellor (Māori). The Investment Plan indicates this saw the appointment of Māori academic champions in each Faculty to focus on first-year students (The University of Waikato, 2017). It also states the Pro Vice-Chancellor (Māori) works with student groups to “deliver the well-received social cultural programme” (The University of Waikato, 2017, p. 32).

### **The University of Waikato's Māori Advancement Plan**

The UOW's Māori Advancement Plan is currently under review. The plan for the period 2015-2017 stated “it is an action based Plan to support the University to uphold its mana as the leading University for Māori” (University of Waikato, 2014, p. 1). One of the University's main objectives is to ensure that it provides a space where Māori students can excel within their academic studies, their future careers, and in their communities (University of Waikato, 2014). Underpinned by the Treaty of Waitangi, the Māori Advancement Plan encompasses a partnership between UOW and Māori communities across Aotearoa New Zealand (University of Waikato, 2014). The Plan sets out the following goals:

Goal 1. To make unique and significant contributions to the educational success of Māori

Goal 2. To strengthen partnerships with iwi and Māori communities

Goal 3. To integrate kaupapa, tikanga, reo, and Mātauranga Māori as natural elements of the UOW experience

Goal 4. To strengthen the University's Māori staff profile with a focus on excellence and leadership (University of Waikato, 2014, p. 1).

### **FASS Strategic Plan**

It was brought to our attention while conducting this evaluation that there is a FASS strategic plan. However, we were unable to incorporate it. This was due to other University documents

still being in the draft phase and FASS staff, consequently, being unable to write a FASS strategy. We believe it would be an important piece to include to frame the report.

### **Māori Student Support Services**

Te Puna Tautoko is a UOW-wide support service for Māori students. Its services include, but are not limited to, opportunities for professional development, relationship building and community engagement through the Te Āhurutanga Māori Student Leadership Programme. Māori mentoring units in each faculty provide teams of mentors to help Māori students focus on achievement. Te Toi o Matariki (the Māori Graduate Excellence Programme) supports students into graduate and postgraduate study through research and networking opportunities (University of Waikato, n.d.-b).

FASS offers various Māori student support services. Te Aka Matua (Māori Mentors) is a mentoring service exclusive to FASS that offers support to Māori undergraduate and postgraduate students. FASS also offers online support for Māori students through Moodle and Facebook, and study wānanga/workshops (University of Waikato, n.d.-a).

### **The Kaupapa Māori Tutorial Programme**

The School of Psychology delivers the kaupapa Māori tutorial programme. As of 2017, funding was reallocated to provide Kaupapa Māori Sessional Assistants (KMSAs) to deliver kaupapa Māori tutorials in all psychology papers. Kaupapa Māori tutorials are an option for all students.

### **The Māori and Psychology Research Unit**

The MPRU was established in the School of Psychology in 1997 (Nikora, 2007). Its mission states it was designed to be a catalyst and support network for research that focuses on the “psychological needs, aspirations and priorities of Māori” (University of Waikato, n.d.-d). The MPRU is committed to including both Māori and non-Māori students in Māori focussed research. The MPRU also provides an advisory service to researchers on culturally appropriate research methods and ethical standards which is guided by the principles of the Treaty of Waitangi (University of Waikato, n.d.-d).

## **Evaluations of Kaupapa Māori in the School of Psychology to date**

Three evaluations have been conducted to date regarding kaupapa Māori in the School of Psychology. The following sections summarise the key findings and recommendations from each report.

### ***An Evaluation of Kaupapa Māori within the Psychology Department at the University of Waikato (Masters & Levy, 1995)***

In this first evaluation, which focused on kaupapa Māori in the School of Psychology, Masters and Levy (1995) found there was a need for more integration of Māori perspectives into coursework and policies, and Māori students required more support. They noted that staff expressed they were not confident supervising research on Māori topics. Students were unaware of the kaupapa Māori policy document in psychology, which is the written commitment to students supporting and encouraging kaupapa Māori within psychology, and staff noted they were unsure how to implement the policy.

The following key recommendations were proposed to further Māori involvement and retention: Kaupapa Māori should be practiced by non-Māori staff as well as Māori staff; new policies should be more specific, accountable, and focused; recruitment of more Māori staff should be encouraged; and the promotion of cultural awareness and specific strategies aimed at kaupapa Māori policy should be developed and disseminated to the staff and students within the department.

### ***Barriers to and Supports for Success for Māori Students in the Psychology Department at the University of Waikato (Hunt, Morgan, & Teddy, 2002)***

Undertaken almost two decades ago, this evaluation focused, as its title suggests, on barriers to and support for success for Māori psychology students. The authors found that most Māori students pursue psychology in order to help their people and to provide their tamariki (children) with a positive role model. Areas they found needed addressing (and that are relevant to the present evaluation) were inclusion of Māori worldviews, inclusion of Māori-relevant examples and bicultural perspectives in the curriculum, and more accessible kaupapa Māori tutorials. The

key recommendation of the research was that there needed to be a department-wide commitment to meeting these requirements, which were intended to increase the retention of Māori students to graduate level and support them in the successful completion of graduate and postgraduate qualifications.

***Kaupapa Māori Support Services: Supporting Māori Academic Achievement in the School of Psychology at the University of Waikato (MacLennan, Namwinga, Taylor, & Theodorus, 2013)***

This evaluation of the kaupapa Māori student services within the School of Psychology was conducted at the request of the Kaupapa Māori Management Committee (KMMC). The aim was to evaluate the delivery and impact of the kaupapa Māori support programme. The authors found that there was a need for more updated resources and regular evaluations of kaupapa Māori support services in order to benefit Māori psychology students and support their academic success. They made 11 recommendations including: the continuation of kaupapa Māori tutorials; providing more access to kaupapa Māori tutorials; hiring and training more KMSAs; providing support that enables access to textbooks and course reading material; and the development of strategies to reduce barriers to academic success. The core recommendation from this report was that the School of Psychology “needs to” develop more holistic strategies to enhance the academic success of Māori students (MacLennan, Namwinga, Taylor, & Theodorus, 2013).

**Treaty of Waitangi Claim - WAI2575**

In May 2018, a claim (WAI2575) was lodged with the Waitangi Tribunal citing concern that psychology in Aotearoa is not meeting the needs of Māori (Levy, 2018a). As an academic discipline, psychology creates structural barriers that prevent the teaching of Māori worldviews to students. Responsibilities of the New Zealand Psychologist Board and the TEC were identified, and questioned. In their respective positions, as a regulatory authority and training provider, Dr. Levy stated they have the mandate to maintain the psychology profession’s obligations under the Treaty of Waitangi (Levy, 2018a). In light of this claim, this evaluation is especially important and timely.

## **Aim and objectives of this evaluation**

This evaluation was requested by the co-directors of the MPRU in order to “propel psychology forward” (Masters-Awatere, 2018) by promoting further development of kaupapa Māori within the UOW’s School of Psychology. The aim of this evaluation is to investigate the presence and practice of kaupapa Māori within the School of Psychology at the UOW.

The specific objectives<sup>1</sup> were:

1. Consider the experiences of psychology staff in integrating kaupapa Māori into their teaching and administration.
2. Explore the barriers experienced by Māori psychology students during their programmes of study (both undergraduate and graduate level).
3. Identify current supports in the implementation of kaupapa Māori in the School of Psychology and ways of expanding these.

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<sup>1</sup> During data analysis we found that one of the objectives was addressed by the other three and have presented our report accordingly (see Appendix Q for how the original objectives are reflected in the objectives presented in this report).

## Methods

This section describes the participant recruitment process, the data collection process, and the methods used to analyse our data.

### Participants

The participants included four undergraduate Māori students, five graduate Māori students, three former Māori students, seven current Māori and non-Māori staff, and four former Māori and non-Māori staff members, totalling 23 participants. We chose to talk to these groups of people due to the experiences and knowledge they possess that enables us to meet the evaluation objectives. Participants' anonymity was prioritised unless they chose to be named. The following describes the recruitment methods.

#### Current Māori students

Current Māori undergraduate and graduate students were recruited via an email sent on behalf of the researchers by a School of Psychology secretary. In addition to this, an advertisement was placed on the Psych Cafe Moodle forum twice and on the Te Aka Matua facebook page twice. Physical copies of the advertisement were placed on the School of Psychology notice boards. The advertisement that was distributed contained focus group information for both graduate and undergraduate Māori students. Prior to the focus groups, members of the research team visited psychology lectures and tutorials, and discussed the research project to offer a face to face invitation to students. Due to some students not being available for the planned focus group times, individual interviews were also offered at times that suited them. We chose to speak to current Māori students due to their ability to tell us their perspectives on how kaupapa Māori is reflected at present.

#### Former Māori students

Former Māori students were recruited via an email sent on behalf of the research team, by the alumni office to their database. The former students who were contacted were those who had completed graduate study within the last five years. Due to some former Māori students not being able to make the planned focus group time, individual interviews were also offered. We

chose to speak to former Māori students due to their ability to reflect on their experiences regarding kaupapa Māori within the School of Psychology and how these experiences have shaped their practice in the workforce.

### **Current staff**

All current School of Psychology staff were invited to participate in the evaluation via their publicly accessible UOW email addresses. They were emailed an invitation to a focus group along with an information sheet and a consent form. For staff who were interested but unable to attend the planned focus group, individual interviews or a second focus group at a later date were also offered. We sought to speak to current staff due to their knowledge of the current status of kaupapa Māori in the School of Psychology.

### **Former staff**

Three former School of Psychology staff were contacted by our supervisor on behalf of the research team and invited to participate in a focus group. When they expressed interest, the research team contacted them directly. These former staff gave us permission to use their names in the writing of our report. These former staff members were Drs. Neville Robertson, Linda Waimarie Nikora, and Darrin Hodgetts. One former staff member was emailed directly by the research team using their email address available on the UOW website and was given an individual interview due to contact being made after the former staff focus group had been conducted. We sought to speak to these former staff due to their in-depth knowledge about kaupapa Māori and their tenure within the School of Psychology.

### **Data Collection**

A similar set of questions was used for all focus groups and interviews. The questions differed slightly to reflect the roles held by participants. All questions asked of participants directly addressed the research objectives. The questions were open-ended to provoke rich narratives from the participants. Prior to the focus groups and interviews, those participants who had been in contact with the researchers were emailed a consent form (see Appendix I) and participant information sheet (see Appendix J), which they were asked to read, complete and bring with

them to the focus group or interview. Extra copies of the consent form and information sheet were held by the researchers in case they were needed on the day. An opportunity was provided by the researcher conducting the focus group or interview to go over the information sheet and consent form with the participant(s) if they so wished. Focus groups and interviews were recorded via two dictaphones to provide accurate accounts for transcribing and data analysis.

### **Focus Groups**

Focus group times and places were arranged by the evaluation team prior to distributing the advertisements and invitations. However, the focus group for the former staff was arranged based on a suitable time for all three participants. The level of interest from current staff members was such that an additional focus group time was provided for this group. In addition, a second graduate Māori student focus group time was provided due to the planned focus group not being at a suitable time. Four focus groups were conducted in total. The former staff focus group had three participants, the first current staff focus group had two participants, the second current staff focus group had three participants and the graduate Māori student focus group had two participants. Focus groups were conducted by two researchers; one researcher was the focus group lead and one was a support to the lead. Support involved taking notes as a backup in case the dictaphones failed, and indicating to the lead if there were any further points for discussion and if so, what these were. Focus groups were held on campus in a room booked by the research team.

### **Interviews**

In addition to the focus groups, 13 individual interviews were conducted. The interviews followed a similar structure to the focus groups. Four interviews were conducted with undergraduate students. A focus group was offered to undergraduate students (see Appendix G), however, two students arrived at different times during the allocated focus group time, so two individual interviews were conducted instead. A second undergraduate focus group time was offered, however, as one student attended, an individual interview was conducted. Three interviews were conducted with graduate students. One of these interviews occurred during an advertised focus group time. One of these graduate students was also a KMSA. An additional

former staff member was interviewed separately from the former staff focus group due to correspondence taking place after the former staff focus group was held. Three former Māori student interviews were conducted as well as two individual staff interviews. Interviews were conducted by one researcher. When the interview was due to lack of participants attending a focus group there was a second researcher present at the interview. All interviews were held on the University campus except one which was held near the participants' workplace so that they were able to attend. All campus-held interviews were conducted in a room booked by the research team.

### **Limitations**

A limitation of this evaluation was that there were no Māori evaluators conducting this project. We believe this is a limitation because participants may have felt that they were unable to relate to us and therefore chose not to participate. One incident during the evaluation spoke to this limitation as a former student chose not to participate upon finding out the evaluators were non-Māori. Although we took the appropriate measures to minimise this limitation through the use of a cultural advisor and supervision, we feel it is still important to acknowledge this. The incident mentioned was the only time the ethnicity of the evaluators became an issue that we were aware of. The nature of the information and perspectives shared with us suggests that we were able to build trust and rapport with the participants and that they were comfortable speaking to us.

### **Data Analysis**

Upon the completion of data collection, each focus group or interview audio recording was transcribed using NVivo by the team member who led the focus group/interview. Each transcript was then summarised by the same team member, a process which constituted the first stage of our analysis. These summaries were then sent to the participants who expressed on their consent forms that they would like a summary of their interview/focus group. Participants were informed that they could advise us of anything they had forgotten to say in their interview or focus group, or anything they wished to be withdrawn, via the contacts on their information sheet. They could do this up to one week following their interview/focus group. Once the week ended we sent out summaries that were final, with no amendments or additional comments accepted by the

researchers. However, the former staff who chose to be named were given an opportunity to review their quotes that were intended to be incorporated into the report.

A thematic analysis was conducted on all the transcriptions to find any relevant themes within participant discussions. The data was treated this way so that we could link the content back to the objectives and see any similarities or key ideas that were found between the different participants' answers. The analysis was coded in two ways: topic and analytic coding (Smith & Davis, 2010). Initially, we used NVivo to analyse the data. However, due to time constraints and the small number of participants, we decided to conduct a thematic analysis manually. This was done by analysing the summaries we sent to participants and coding these findings into categories that addressed our objectives (topic coding). During the topic coding phase of the summaries, we realised that some aspects of the interviews and focus groups were not fully expressed so we chose to go back to the original transcripts and utilise these for analysis for a more accurate reflection of what the participants had said. Transcripts were used to provide richer detail for the main themes, create sub-themes where appropriate, and source relevant quotes. The next phase of analysis consisted of combining the coding categories to form themes and explore the underlying messages (analytic coding) to further develop the original codes and address the evaluation objectives. In addition, each member of the evaluation team went through the original draft and incorporated any findings from their own interviews that may not have been reflected in the initial analysis.

## Findings

The findings related to each objective are presented in this section, grouped into themes identified within each objective. First, however, an unexpected finding is presented, that of marked change over time. Although it was not a question we asked, we repeatedly found that participants talked to us about how kaupapa Māori differs now to what it used to be within the School of Psychology. We felt that we needed to include this as part of our results to set the scene of how kaupapa Māori has been experienced over time. We think it provides important context to the objectives and corresponding findings.

### Timeline

Many staff participants and former Māori student participants in this evaluation reflected that back in the late 1990s/early 2000s kaupapa Māori was thriving, that there were overt attempts at appealing to Māori students and that it was impossible to walk down a hallway without some form of exposure to kaupapa Māori. They reported that there was a high engagement with Māori students with some staff providing pastoral care and acting as intermediaries for students and other staff members. This level of kaupapa Māori was able to be supported due to having eight Māori staff members within the School of Psychology. There was a position for a Kaupapa Māori Student Advisor who was responsible for coordinating the kaupapa Māori tutorials and advertising them to students in lectures. Participants felt that, in the past, kaupapa Māori perspectives and content was taught accurately by a number of strong Māori academics. Opportunities for hands-on experience of applying theoretical frameworks to research, under the guidance of the MPRU, was an opportunity for all undergraduate students. During this time, through the Kaupapa Māori Student Advisor, all new School of Psychology Māori students were personally shown the Māori supports that were on offer to them, received regular emails and were generally taken under the wing of the MPRU.

According to many current staff and students, and former staff, all of this contributed to the UOW having a reputation of a historically strong bicultural focus, a reputation for world renowned research in indigenous issues, and a positive leaning towards Māori issues and kaupapa Māori.

*“Waikato proved to be a real place where Māori could be included in the discipline, that at least concepts and ideas were discussed, research could be launched, things could happen”* (Darrin Hodgetts, former staff member, 2018).

The UOW was recognised nationally as the first School to introduce this level of kaupapa Māori:

*“...one School has pride and place, the kohanga that started this stuff [kaupapa Māori] in New Zealand, and we have to bring that back. Everybody needs Waikato to be strong in this stuff [kaupapa Māori]”* (Darrin Hodgetts, former staff member, 2018).

However, over the last five years staff observed that there have been many staff changes which resulted in a decrease in kaupapa Māori practice and presence. There is no longer a formal position for a Kaupapa Māori Student Advisor, however, the coordination of KMSAs is still needed and, therefore, it has become the responsibility of Māori staff members. Māori staff numbers have decreased from eight to three full time positions and one part-time position, putting pressure on the remaining Māori staff to fulfill any cultural needs within the School. This departure of key Māori academics, including a professor, has left a large hole in continuity, leadership, and ensuring that resources stay in the area to support kaupapa Māori teaching and research. There has also been a rapid turnover of School of Psychology staff in general in the last five years which has been a stressor for a lot of staff and, by extension, for students. Staff who have built up kaupapa Māori knowledge over time have left and new staff may not have this knowledge. This level of kaupapa Māori takes a while to be built up again, especially if there are only three full time Māori staff members rather than eight. Of the Pākehā staff who have left, a particular loss to the School has been the departure of significant figures, including a professor, who have been very supportive and strong advocates of kaupapa Māori.

The University leadership style is now described as authoritarian and following a corporate model which is currently reducing kaupapa Māori within the School. One former staff member commented:

*“I think for about five years in [PSYC]101 those [kaupapa Māori] perspectives really did shape that course. I think at the moment the School’s in the process of purging that content”* (Darrin Hodgetts, former staff member, 2018).

In the last year this seems to have continued further with a former student noting that the question was raised at the beginning of this current year (2018) as to whether or not to continue kaupapa Māori tutorials. Former staff also expressed that in the last six months there had been an attempt to remove the MPRU from the School of Psychology.

At a more national level former staff members said:

*“Psychology here [at the UOW] is showing all the signs of disengaging from the big issues that are facing us. Māori imprisonment, high suicide rates”* (Neville Robertson, former staff member, 2018).

*“Family violence”* (Darrin Hodgetts, former staff member, 2018).

*“Poverty, housing, shall we carry on?”* (Linda Waimarie Nikora, former staff member, 2018).

Three evaluations have preceded this current evaluation. Responses to these evaluations were discussion points among current and former staff who were interviewed. However, their responses contrasted. For example, one current staff member believed all previous evaluations had been followed up, whereas another had no knowledge of previous evaluations. Former staff indicated the absence of any response to the recommendations:

*...has there been a response? There’s never been a clear, you know if I went looking for the letter that responded to the recommendations for the report that was written in x year, followed by the report that was written the year after, and the year after, and the year after. Think there’s about five or six reports now, um, you would never find that letter.* (Linda Waimarie Nikora, former staff member, 2018)

**Objective 1: Consider the experiences of psychology staff in integrating kaupapa Māori into their teaching and administration.**

The experiences of staff have been grouped into themes below. The experiences of students and former students have also been added to this section as they supported and complimented the themes that arose from staff participants.

**Inconsistent integration of kaupapa Māori across the School**

A theme that arose amongst all of the groups of participants was that kaupapa Māori is inconsistently integrated across the School of Psychology. Both undergraduate and graduate students felt that kaupapa Māori is generally only reflected in Māori-specific papers. Current staff emphasised this idea through the acknowledgement that it is up to individual staff to integrate kaupapa Māori content in their courses, therefore it is inconsistently integrated. Some staff felt that their colleagues may choose not to incorporate this content because they lacked the knowledge and expertise to adequately teach from a kaupapa Māori orientation.

A current staff member talked about the fragile nature of how kaupapa Māori is set up within the School:

*“we do what we can, but it's always quite fragmented. It's fragile. In the sense that the setups don't remain stable, people leave, people move on. We have to start again and it's not integrated”* (Current staff member 4, 2018).

Most staff, both former and current, voiced concern about a tokenistic approach. Former staff indicated that despite the perception that a lot is being done in regard to the incorporation of a bicultural perspective, the tokenistic use of pepeha and waiata can be dangerous. A former staff member commented:

*I think some people would say the School does quite a lot, and I think what they mean by that is in some of the programmes they might learn to do their pepeha, they may learn a waiata or two, and so there's this kind of browning up of a veneer, it leaves the basic enterprise untouched. And I think that's just dangerous.* (Neville Robertson, former staff member, 2018)

Graduate students expressed their desire for the normalisation of Māori practices in all psychology papers to create a positive space for Māori students. They suggested that, as an initial step, this could be done through the incorporation of basic level practices by lecturers, such as karakia and attempting Māori language within their teaching. Beyond this though, they felt that kaupapa Māori needed to be woven through all psychology papers and that there needs to be a compulsory kaupapa Māori paper from the first year of undergraduate studies.

In papers that do not have a kaupapa Māori focus, students voiced that there is often a tokenistic incorporation of kaupapa Māori content in their papers. Students at the graduate level indicated that, on the whole, there was limited integration of Māori content and, generally, a kaupapa Māori perspective is concentrated into a single lecture within papers unless it is a paper that specifically focuses on indigenous perspectives. PSYC575: Indigenous Psychologies, was described by graduate students as a token Māori paper that is still not compulsory in all graduate psychology pathways. Many students indicated that this low rate of inclusion is failing to adequately educate future practitioners on how to work appropriately in a bicultural manner with future clients. Some current and former staff agreed with this, for example:

*...there is more than one way of understanding the world that is really important to, I would've thought to psychology, which is about the self, the person, and society. You know culture is a massive part of that so I think we might be shortchanging students if we don't at least weave Te Ao Māori and indigenous culture and other cultures throughout the curriculum. If we start to see it as just something we do separate as an add on, as a nice to do thing, when we have some time after teaching statistics, [as] I've said that really could end up short changing a lot of students because most students who come here finish with a degree and then they go out and work with people in some capacity they don't go onto graduate study or register as psychologists. They need to be able to work at organisations with a wide range of people. (Current staff member 2, 2018)*

Some staff compared the UOW with other universities. In particular, Massey University was named as being the University to now watch:

*Yeah I think they have stepped up their game at Massey in the professional programmes. I mean they qualify far more psychologists in their programmes than we do. Also at the undergraduate level they have stepped up their game recently in terms of completions for Māori students. There have been some key people in those roles that have had responsibility and as an institution there's been a real commitment to improving Māori completions. They've made huge gains in that area, whereas I think we have dropped the ball a bit here. (Current staff member 2, 2018)*

### **Cultural incompetence**

Another theme presented was that the lack of adequate kaupapa Māori integration into paper content contributed to a lack of cultural competency gained by students. Graduate students regarded this as a failure to prepare students to communicate or practice in a bicultural way. In addition, former staff expressed that psychology is taught objectively rather than as a humane discipline:

*"I don't think the School of Psychology is doing much at all to make people, you know, relevant and safe practitioners. Now that's not to say that individual staff members don't try very hard"* (Darrin Hodgetts, former staff member, 2018).

*"The good psychology practitioners that I come across have had to unlearn a lot of their training, and a lot of the things they do now in practice they were never trained to do but it's what made sense as a human being"* (Darrin Hodgetts, former staff member, 2018).

This lack of kaupapa Māori integration into paper content does not shape culturally competent practitioners that are able to engage and work with people. Some former staff also noted the failure of psychology programmes to produce students with the ability to accurately pronounce simple terms such as 'Māori' and 'Waikato' correctly.

Some current undergraduate and graduate students had heard that the UOW had a significant bicultural orientation, however, this has not been their experience and they expressed how disappointed they felt when faced with the reality. Undergraduate papers in particular were recognised by participants as lacking integration of kaupapa Māori approaches.

Former staff emphasised that there was no translation of kaupapa Māori values into practice other than through the MPRU, which is seen internationally as one of the centres of global excellence for indigenous psychologies. Similarly, most current staff voiced that the MPRU has had a significant impact on the School. However, undergraduate students indicated that they had not heard of the MPRU, and graduate students indicated that they were not made aware of the MPRU until they reached graduate level. Former students who have engaged with the MPRU emphasised the influence it had on helping them through university and the lasting impact it has had on their professional practice:

*“I only felt supported in the context of [the] MPRU. I wouldn’t be in the position that I am now without them”* (Former Māori student 15, 2018).

Current staff voiced that there is no cultural consultant or institutional support for staff, to guide and advise them on the appropriate integration of kaupapa Māori into their teaching:

*“...in the University as lecturers you're kind of supposed to be the expert and so it gets really difficult to not be the expert in something and try something as a complete amateur. For example, starting a lecture with a mihi, which I don't know how to do and I tried my best and then I do it and then I think, well, did that work or not? I don't know. Because there's no feedback”* (Current staff member 7, 2018).

Many current staff indicated that Māori staff should not be expected to carry all of the cultural demands of the School, however, that is the current situation. Staff emphasised that they are struggling for resources in various ways which runs the risk of kaupapa Māori continuing to decline. When staff are being told to prioritise teaching based on Western approaches to psychology, as a science, with an emphasis on statistics, the focus on cultural content decreases.

Some current staff noted that the School, faculty and senior leadership, all support a Westernised/mainstream view of psychology. Therefore, there is a focus on teaching US/Western models of psychology, and less of a focus on incorporating indigenous models. Several graduate and undergraduate students also spoke to this by indicating that they had recognised the focus on Western perspectives in their courses. Former students also recalled that

their psychology papers were Westernised and that a Māori worldview was not normalised. Former staff similarly indicated that there is a disregard for kaupapa Māori within the practice of psychology as a whole:

*I think what we've experienced maybe over the last five to ten years maybe, five at least, ... a series of actions, that have been, that the consequence which has been a shoring up of, a mythical mainstream psychology that advantages certain types of people that aren't Māori basically. So what you have is the privileging of ruling psychology. A privileging of ruling psychologists. That's what you have. And against that backdrop you'll see the non-appointment of Māori staff, or the attrition of Māori staff, or the attrition of students.* (Linda Waimarie Nikora, former staff member, 2018)

*We saw this when we started teaching broader perspectives, and Māori content in first year, and people started asking questions about the assumptions in the second year courses. That created anger. I would have thought in an educational institution like a University that was an opportunity for dialogue. Why would you get angry about someone challenging your perspective in a discipline? You should be able to debate and defend it.* (Darrin Hodgetts, former staff member, 2018)

*"If we had a discipline based on ethics and the nature of relationships between human beings and an obligation to care we would have a very different psychology"* (Darrin Hodgetts, former staff member, 2018).

*"A lot of indigenous psychologies actually centralise that ethical human contact, and interaction, and care, in a way that the ruling psychology does not"* (Darrin Hodgetts, former staff member, 2018).

In addition, some current staff expressed this mainstream dominance of Western approaches with an example of a non-Māori staff member and their colleagues who incorporated a kaupapa Māori approach in a paper they were teaching. They were "shifted out" of this paper due to their teaching approach not being considered mainstream enough and the preference of the School for a teaching practice more aligned with US psychology.

### **Harmful University politics**

This evaluation has taken place during a time of significant changes and uncertainty at the UOW. Against this backdrop, politics arose as a theme amongst current and former staff.

Some current staff voiced their concerns about the limited professional advancement of Māori academics, despite “ticking all the boxes”, including obtaining research funding. As previously mentioned, there are few Māori academics. Some staff participants emphasised that a lot is expected of the remaining Māori academics, particularly in relation to advising other staff on cultural matters, supervising students, and assisting in any cultural events around the University e.g. pōwhiri (welcome ceremonies). Māori academics at the UOW, particularly in psychology, often endure a diminished capacity to be promoted:

*Everything has to come from [the] MPRU. Everything. And I've seen all my working life, as a psychologist and as an academic, I have seen individuals, individual Māori coming into roles, everyone wants a piece of them for everything. They can't do their jobs. And people say, 'look, you haven't been very productive, I'm not promoting you.' (Current staff member 4, 2018)*

Former staff talked about the voices of Māori academics not being heard:

*I also think that the power brokers [senior leadership] in the School at present should start listening to their own Māori staff when they do simple things like putting an ad out for a position looking for a Māori lecturer. Surely some of those Māori staff should be on that selection committee and shame on those that are on there without that inclusion. (Darrin Hodgetts, former staff member, 2018)*

Both former and current staff discussed the nature of the working environment at the UOW. They talked of the cutbacks and the high staff turnover in the last five years creating a stressful and unstable workplace that is “volatile” and “toxic.” Staff see this as having led to a situation where staff are currently in survival mode and trying to protect their own jobs. This has led to a lack of a collective responsibility among staff that emphasises the nature of working together.

Collectivity amongst staff is essential to the establishment of an environment that adequately prepares its students for working with people:

*The idea of the School of Psychology having a collective approach to anything is just pretty bloody foreign. I mean there isn't any sense of coming together as a group, having a group commitment to things, to manaaki people, it's really a collection of independent, competitive, academic entrepreneurs, rather than a collective. I mean there are some stand-out places, parts of the School that operate in a different way, but I think as a whole there is a real lack of a commitment to the collective, and to looking after one-another in that collective. (Neville Robertson, former staff member, 2018)*

Former staff advocated that more support is required for the MPRU staff:

*We all have a stake in that generation of academics who are coming through too, and want to see them do well. I'd just like to see a lot more support for them [the MPRU] from within the School as well, and the faculty. (Darrin Hodgetts, former staff member, 2018)*

Some current staff indicated that those holding the power to make decisions for the University, in senior leadership<sup>2</sup> positions are driving away kaupapa Māori perspectives. When staff were asked if they think that the School of Psychology is supporting staff to incorporate kaupapa Māori into their teaching most current staff did not think that this was the case. One current staff member said:

*I certainly don't get a lot of messaging from on high [UOW senior leadership] about the importance of this stuff if I'm being really honest about it. So there's no visible message and again with the loss of staff and I think the advertising for new staff hasn't really promoted that message either. So the things going out from this place and messages I get exposed to don't really scream that stuff. (Current staff 1 member, 2018)*

Another staff member voiced that the School of Psychology is a small section of the overall University, and is insignificant to those in senior leadership positions. This statement suggests

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<sup>2</sup> For the purpose of this report *senior leadership* refers to individuals within the senior leadership team of the UOW who are in authoritative positions where they are able to make systemic changes within the University.

that there is little chance for the University to enhance kaupapa Māori within the School if the School itself is not a priority.

## **Objective 2: Explore the barriers experienced by Māori psychology students during their programmes of study (both undergraduate and graduate level).**

The experiences of students have been grouped into themes below. The experiences of current and former staff have also been added to this section as they supported and complemented the themes that arose from student participants.

### **Lack of Māori visibility**

A finding among participants, particularly current and former students, was that Māori presence and the inclusion of Māori is lacking on campus, in all aspects, from the representation of Māori culture around the University, to the absence of a kaumatua:

*“It’s only within the Māori space, are you really engaging with Māori. Māori visibility is not there within the mainstream, unless it’s a particular space that has been designed specifically for Māori”* (Former Māori student 16, 2018).

Undergraduate students emphasised the absence of visible support during their studies. Many students have had to seek out support for themselves as it was not made known to them. A graduate student who was also a KMSA echoed this concern, as they personally felt that although they are supportive of students, they are undervalued and are often not introduced to the undergraduate classes as an available support system. This limits their ability to monitor Māori students and prevent them falling through the cracks:

*“I feel like kaupapa Māori lab instructors are [very] important. Really important and, um, I don’t feel like we’re prioritised at this point. We’re just kind of tokens”* (Graduate Māori student 14, 2018).

An emphasis was also placed on the benefit that kaupapa Māori tutorials have for both Māori and non-Māori students as KMSAs adopt an inclusive approach to running the tutorials. Current staff voiced that although non-Māori staff are able to provide assistance in some aspects of study, in

other aspects this does not meet the needs of Māori students. Former students commented on the lack of Māori staff within the School of Psychology and the predominance of non-Māori staff. One undergraduate student even expressed that they were unaware that there were any Māori staff in the School at all.

One staff member indicated that satisfying TEC requirements in regard to the Performance-Based Research Fund (PBRF) is a main criteria when recruiting staff. They said the PBRF is based on a proven record of excellent research and it does not take into account a cultural aspect. This staff member also expressed that satisfying these requirements means that prospective Māori applicants are often overlooked by the University due to a perceived lack of experience. However, this staff member suggested that the University needs to acknowledge the expertise that Māori applicants can contribute to the University, which includes cultural knowledge:

*We're constantly in this position, particularly with Māori staff where they're not as well qualified as someone from overseas who's done a postdoc at Rutgers or something. The only way we're going to get Māori staff typically who can compete is to make sure that we appoint them using criteria that favour the expertise that they bring. (Current staff member 4, 2018)*

Former staff advocated for hiring within the New Zealand context:

*Just hire from the New Zealand context. There's nothing wrong with that. In fact we've got some bloody brilliant people here in this context that are world-changers, absolute world-changers. You know, till such times as you value that, recognise that, you're not going to change anything. (Linda Waimarie Nikora, former staff member, 2018)*

*...we don't value what we have here. We don't value what we train here, you know, so there's the position that we shouldn't appoint graduates from our own training programmes. So what's that saying? It's saying that people we train aren't worthy of it. (Linda Waimarie Nikora, former staff member, 2018)*

Most undergraduate and graduate students identified a lack of Māori examples as a barrier experienced during their studies. A common acknowledgement was the incorporation of

unreliable examples from outside of the New Zealand context in their papers. One undergraduate gave the following example:

*...a few weeks ago we were learning about some case study that was happening in London or something and I think it had to do with people's' behaviour towards homeless people but I was so confused because why are we talking about homeless people in London when there's homeless people in Auckland. (Undergraduate Māori student 9, 2018)*

Many students also emphasised how the inaccurate portrayal and understanding of kaupapa Māori during their studies conflicts with their personal beliefs, and talked about the Westernised focus of their papers. For example:

*I think it is very Westernised, the things that we learn, that are being taught. I feel what we are being taught is a lot different for Māori. It doesn't quite match to me. (Undergraduate Māori student 8, 2018)*

Former staff indicated that cultural incompetence is present in the way staff practice kaupapa Māori within the School of Psychology. This was supported by graduate participants who talked about staff lacking the understanding of how to communicate or practice in a bicultural way. Current and former students emphasised that to be able to engage with people in the workforce in a culturally appropriate manner, there needs to be an opportunity for practical experience for students, rather than solely the theory that is taught in papers.

Many students expressed the importance of whānau within Māori culture and how this is missing within the University. Students identified the desire for a whānau space to be able to come together and socialise with other Māori students:

*I like the idea of having a whānau room or maybe a space. Um, yeah, maybe just a space where people could go to... that includes everybody, but with a Māori focus, with a kaupapa Māori focus, because I love to see non-Māori included in those spaces as well. I think [the] more people in general learn about other cultures, it's just better for everyone. (Undergraduate Māori student 18, 2018)*

Some undergraduate Māori students identified that the transition from school to university was particularly difficult as they were shocked by how different it is. This leads to Māori students feeling alone due to not knowing any Māori peers or of any Māori supports available. These students gave the following examples of difficulties they found when they began university: the size of the lectures; a big step up in academic curriculum; having a new lecturer each week in the first semester; no one following you up; and the general structure of how papers and semesters work. Some of the undergraduate Māori students indicated that the lack of support during this time left them feeling like they were on the back foot and having to catch up to their classmates. In addition, some undergraduate students also indicated that they had been given little to no information regarding psychology pathways, and this made it difficult for them to visualise where their psychology degree could lead them.

### **Navigating two worlds**

Current students expressed that Māori cultural identity and Māori content is undervalued within the School of Psychology. An undergraduate student gave an example:

*There was a girl who asked recently in class if it's like, actually important and we need to know it in the exam and I found it quite shocking that because it was Māori it was seen as kind of like less important. (Undergraduate Māori student 8, 2018)*

Examples such as this, mean that Maori students experience “stigma and inherent racism,” as voiced by a student. Māori students find University hard to navigate, as they do not feel understood by Pākehā lab instructors, lecturers and supervisors who dominate the University system. For Māori it can feel like they are attempting to navigate two different worlds. Most graduate students indicated that there is a conflict between being true to one’s identity and being a psychologist molded by mainstream ideas. Most former staff emphasised this by indicating that psychology does not support Māori in being both Māori and a psychologist. Former staff also expressed that Māori students need to see a psychology that reflects their reality. A former staff member said:

*“...over the years I’ve had a number of Māori students in my office, in tears, because they could just not find a way of being both Māori and a psychologist”* (Neville Robertson, former staff member, 2018).

Many students indicated a mismatch between Te Ao Māori values and the University’s ideals. Students believe that there is a prioritisation of theoretical work such as essays and statistics, however, graduates noted these aspects are not as important in the workplace as the formation of relationships. A graduate student said that as they were growing up, they were taught that it was important to be a good speaker and to form good relationships with people. However when they came to University they were told that what they had been taught to value is wrong, that it is all about statistics and essays. But then when they went into the real world, and into a job, they found what's important is the relationships you have with people and if you can speak well. They summed this up by saying:

*“If you take away whanaungatanga, you take away the essence of what it is to be Māori”*  
(Graduate Māori student 11, 2018).

Some current students said they would like emphasis to be placed on whanaungatanga in the School of Psychology in order to create a whānau ‘vibe’ within the School. They noted that whānau is of great importance to Māori, especially in regards to support and inclusion. Whanaungatanga would enable a more supportive environment within the School of Psychology, particularly for Māori students. Many undergraduate students indicated feeling whakamā (shy) which often prevents them from engaging fully in their mainstream laboratories and lectures.

### **Financial and practical barriers**

All of the varying groups of participants described the strain of financial and practical barriers that Māori students experience during their studies. These personal barriers can prevent Māori students from completing their studies. A graduate student discussed the understanding extended by the School of Psychology during difficult times regarding their mental health. However, former students voiced that some types of personal hardships are not acknowledged by the University or aided in a way that would retain students. For example, hardships such as transport,

technology and housing for students with children, have often presented barriers to Māori students completing their studies. Many current staff voiced that more scholarships contributing to these areas are necessary to enable Māori students to complete their studies.

The students also indicated that there is a lack of guidance on papers, placements and internships at the undergraduate level. This makes it hard for them to see a future past their undergraduate degree due to a lack of knowledge on ‘where to’ once they complete their undergraduate studies. Undergraduate Māori students expressed their desire to hear from former Māori students who are succeeding in the workplace after their psychology studies so they can see where they could be in the future. They felt this would motivate them into further study.

### **Objective 3: Identify current supports in the implementation of kaupapa Māori in the School of Psychology and ways of expanding these.**

All groups advocated their support for maintaining the implementation of kaupapa Māori in the School of Psychology. Former Māori students indicated that during their time at the University, kaupapa Māori created a space of comfort and ease. A former staff member also emphasised the importance of kaupapa Māori in providing support:

*“When people look at the kaupapa Māori support system in psychology they tend to look at the tutorial support system, but it’s much more than that, and, much more powerful than that”* (Linda Waimarie Nikora, former staff member, 2018).

Current supports identified were the MPRU, Te Aka Matua, Kaupapa Māori tutorials, engagement with particular staff, efforts to integrate kaupapa Māori into papers, support from Māori peers, role models, and the emphasis on the importance of kaupapa Māori in the workforce.

#### **The Māori and Psychology Research Unit**

The MPRU was identified by students as being very supportive. Though most of the students had not heard of the MPRU until reaching graduate level, once they had, they credit the MPRU’s focus on building whanaungatanga (relationships, kinship, and sense of family), sharing of worldviews and sharing of resources as a major factor in getting them through postgraduate level

study. In particular, Drs. Bridgette Masters-Awatere and Mohi Rua were named as supportive key staff and a gateway to providing opportunities for hands-on experience, research, and connecting students with other supports. Former staff acknowledged the work being done by Bridgette and Mohi:

*“...strengths you’ve got at Waikato is you’ve still retained two very good mid-career Māori academics in particular. There’s a real opportunity to resource, and support them, and build stuff around them”* (Darrin Hodgetts, former staff member, 2018).

Former staff talked about the MPRU as an area where Māori and non-Māori students could do well:

*...if you’re wanting to get Māori and Pasifika students through, if you’re wanting to actually have Pākehā students who can work in those environments then the MPRU was a real vehicle, with that working in tandem with the community programme, and to a lesser extent some of the other programmes.* (Darrin Hodgetts, former staff member, 2018)

*“[the] MPRU and the community programme were functioning where you could grow an alternative and a more humane approach”* (Darrin Hodgetts, former staff member, 2018).

Former staff talked about how the MPRU is viewed in the international psychology arena:

*“[the] MPRU in a lot of places is seen as one of the centres of excellence globally, for indigenous psychologies, and it has nowhere near the budget or resources that these other centres have”* (Darrin Hodgetts, former staff member, 2018).

Expansions of the MPRU that were suggested by participants included more collaboration between the MPRU and other staff within the School of Psychology. One non-Maori staff member said that they want the MPRU to succeed but that time after time they have been turned down when it has come to collaborative research.

Undergraduate and graduate students strongly emphasised the need for more marketing by the MPRU and of all Māori support services throughout the UOW such as through facebook and a Māori student email list.

### **Te Aka Matua**

The FASS-wide support system, Te Aka Matua, was described by undergraduate and graduate students as an important support system. Undergraduate students had received support from the Māori mentors which they had found useful. One undergraduate described the Te Aka Matua mentors as a “direct contact” for them as a Māori student. However, one undergraduate student said that they were not aware that the mentors were even part of Te Aka Matua or that they provide other support services to Māori students, such as workshops for specific subjects and social events for Māori students. Another undergraduate student described Te Aka Matua as an under-utilised service. Undergraduate students suggested that to expand on the support that Te Aka Matua provides there needs to be clearer information provided to students and a greater amount of marketing. A student participant also voiced:

*Kaupapa Māori to me is actually quite a whānau thing, if we're in a group. It's [Te Aka Matua] quite systematic in a way, you can only see these mentors at this office hour...but if it's in an office hour it's kind of like an invisible barrier if that makes sense. So I'm not really appealed to an office. It's the space. If we took it out of an office kind of appearance it might be more appealing. If we took it into a space or even made a bowling night, like a fun thing to do and then got them [students] to talk about things that they're studying.*  
(Undergraduate Māori student 19, 2018)

Graduate students suggested that to expand on the support that Te Aka Matua provides they need to have their funding increased so that they can employ a student advisor for postgraduate students.

### **Kaupapa Māori Tutorials**

Kaupapa Māori tutorials were repeatedly discussed as being helpful for those that attend in providing a comfortable and supportive environment to learn in and a sense of whanaungatanga, something that Māori students rarely have elsewhere at University. Students commented on how they are helped academically by putting theories learnt in class into more relevant examples and tying it together. One undergraduate said:

*But I think if I had last semester again without the kaupapa Māori [tutorial] I wouldn't have passed. Actually I one hundred percent know that I wouldn't have passed because of how much they helped tie everything together. (Undergraduate Māori student 8, 2018)*

The support that is provided by the KMSAs is usually over and above what a general sessional assistant would provide. An undergraduate student, a former student, and one graduate student who was also a KMSA, indicated that KMSAs often monitor and guide Māori students through their studies so they are less likely to fall through the cracks. This participant said that Māori culture encourages you to look after each other and described their approach to kaupapa Māori tutorials as a tuakana-teina approach where there is a teaching and learning relationship between the tuakana and the teina students. This is done by the KMSAs through emailing and phoning students who appear to be struggling, to check in with them and make sure they receive the help they need. However, this participant felt that KMSAs are undervalued despite the vast amount of effort they put in for their students.

One former student described how, over three years of undergraduate psychology classes, they had only been offered the option of a kaupapa Māori tutorial three or four times. This former student, graduate students and former staff suggested that kaupapa Māori tutorials should be offered for all papers in all year levels, as they currently do not think that this is happening. In addition to this, participants also suggested that KMSAs should be consistently introduced to classes at the beginning of each semester.

Undergraduate students found that it was unclear if the kaupapa Māori tutorials were exclusively for Māori students or if all students could attend. One undergraduate student explained that although they would call themselves Māori, they weren't sure if they had to meet certain criteria to attend. This student explained:

*"I was doing a Te Ao Māori paper but it wasn't my major and I didn't feel like I was 'known' as a Māori and so I felt a bit weird about going there" (Undergraduate Māori student 8, 2018).*

Another undergraduate student expressed her confusion as well:

*I was signing up for tutorials and then I saw kaupapa Māori options. Um, and I had to ask the lecturers like, what, what does that mean? I wasn't sure if I had to sign up to kaupapa Māori tute's because I am Māori or, yeah, just wasn't quite sure what the deal was.*  
(Undergraduate Māori student 18, 2018)

### **Engagement of staff**

Graduate students made particular mention of the appreciation they have of a few non-Māori staff members who make an effort to support Māori students. Examples are saying karakia at the beginning and end of each lecture and trying to use the correct pronunciation of te reo Māori.

Both former and current students mentioned a number of Māori staff that have been/are instrumental in their education at the UOW as a psychology student. Many indicated that without these staff engaging with them they may not have completed their studies/may not still be studying.

Participants, both students and staff, suggested staff training to enhance the ability of staff members to accurately teach from a bicultural perspective. Current staff particularly expressed a desire for a safe space to be able to learn and practice Māori language and practices to incorporate into their teaching. This included being provided a cultural advisor for psychology staff to go to for cultural support. Graduate students similarly suggested their desire to see staff attempt Māori words in their teaching and engage in learning te reo Māori. Current staff also expressed the need for more discussion surrounding how to teach both Western and indigenous psychologies together.

### **Integration of kaupapa Māori into papers**

Papers PSYC202 and PSYC575 have been identified as being supportive through teaching Māori examples rather than being focused on Western psychology, and including discussion on cultural awareness and cultural competency. Single lectures by Māori academics such as Dr. Mohi Rua's lecture in an undergraduate first year paper have also been identified as being more helpful due to the focus on Māori and containing more collectivist views on issues. Undergraduate students spoke about being surprised that there was some Māori content in their psychology papers. A

former student thought that in the majority of papers there was a positive leaning towards Māori issues and that the history of New Zealand, and the way services are delivered in New Zealand, was framed well. However, all student participants emphasised that there is a need for more Māori content within their papers. As one staff member explained, the way more Māori content is integrated in papers is also important:

*...how we teach Psychology and the importance of framing issues related to Māori in terms of health and social outcomes from a more holistic, historically and contextually grounded perspective. So as a way of avoiding a deficit narrative around these issues, you know, some of the social and health outcomes for Māori. (Current Staff Member 2, 2018)*

In regards to the clinical programme, some staff feel that support is growing through reinstating some cultural practices. For example, Noho Marae (sleep over on a marae inclusive of learning time); the weaving of a bicultural paper throughout the first year of the clinical programme; and under the clinical programme, the creation of a Māori advisory group with Māori clinicians/allied practitioners in the community, to prepare students to be more robust in their practices. Suggested improvements for papers included integration of kaupapa Māori across all papers so that it is the norm rather than the exception:

*It needs to be throughout undergrad and it needs to start with first year, there needs to be a kaupapa Māori centred paper that they have to take year one, year two, year three. Because it doesn't matter if you'd go through to postgrad study or not, you're studying psychology and you know, if that's your major, then you can presume that you're going to be working with people out in the communities at some point or another. Therefore it's important to be culturally safe in your practice in whatever that is. (Graduate Māori student 13, 2018)*

Participants suggested that in order to create a positive space for Māori and to normalise kaupapa Māori practices the following needs to be incorporated from 100 level: the introduction of whakatauki (proverb, significant saying); opening and closing lectures and tutorials with a karakia (prayer, blessing); more Māori lecturers; and the option of Māori students being trained in their own psychology stream.

### **Support from Māori peers**

Both undergraduate and graduate students discussed the importance of having the support of other Māori students so that they do not feel alone at University. They explained how building relationships through sharing experiences and working together provides a sense of belonging, and creates whanaungatanga which helps Māori students succeed academically. To expand on this support from other Māori students and grow whanaungatanga, students suggested that there needs to be the provision of a collective space such as a whānau room. An undergraduate participant and some graduate participants explained that if there was a whānau space with computers for Māori students to study in, they would be supported through the sharing of resources and mentoring by students who are further along in their studies.

A graduate suggested another way of expanding this support was through providing funding to postgraduate students to introduce themselves at the large undergraduate lectures and give details on how they can be contacted. This was echoed by a former student who thought that to retain students, a tuakana-teina system should be set up, where senior students meet regularly with new students as exemplars and motivators.

### **The importance of role models**

All participant groups talked about the importance of the support that comes from having role models for students. This has been touched on previously, the need for key staff members, Māori practitioners as guest lecturers, and other Māori students as mentors or a tuakana-teina system. Students described how having role models encourages them and inspires them to carry on their studies as they see that it can be done by other Māori and they can also see examples of what they could become in the future. As one staff member pointed out:

*We've had some tremendously successful Māori graduate, postgraduate students, not necessarily doing Māori studies or kaupapa Māori studies but they have found someone to support them, a supervisor, and that's what it takes regardless of ethnicity. To model what it means to be successful. (Current staff member 3, 2018)*

*I think research is an important way that we model what it means to be an academic to our younger third year, fourth year, postgrad students. And we do a terrible job of modelling that, that bi-cultural element of it. (Current staff member 3, 2018)*

### **The importance of kaupapa Māori in preparing students for the workforce**

Former students, now in the workforce, shared that kaupapa Māori is instrumental to succeeding in the workforce for both Māori and non-Māori students. Some current staff sought to shape culturally aware practitioners through the incorporation of Māori relevant content, practices, values, expertise, and resources, into teaching and research. Current staff, graduate students, and former staff emphasised that kaupapa Māori is critical in being able to successfully work with Māori clients in the future and that there are dangerous implications if kaupapa Māori is disregarded within the School of Psychology:

*“And if you’re going to be a psychologist, you need to understand that the majority of the population you’ll be working with everywhere, across the board, are Māori. And so you need to be able to work with people, like you need to be able to get down to those levels” (Graduate Māori student 13, 2018).*

Former students referred to kaupapa Māori as relatable to both Māori students and staff. For undergraduate students, at the beginning of their journey as future practitioners, it joins everything together. Current staff regarded kaupapa Māori as a way of supporting Māori students and demonstrating the University’s commitment to biculturalism under the Treaty. Current staff made reference to the Vice Chancellor’s strategic plan which discusses the development and support of Māori students and staff, however, staff do not see much evidence of that in practice (this was also discussed in Objective 1 in regard to the limited professional advancement of Māori academics).

Former staff believed that supporting Māori students is essential in retaining and shaping Māori practitioners and as a result, enhancing the wellbeing of the nation:

*“the School fails to appreciate the fact of their presence [Māori students], and secondly a responsibility to actually contribute critically to their training, and in turn to actually*

*making New Zealand a better place for us all*” (Linda Waimarie Nikora, former staff member, 2018).

*“we desperately need them [Māori students] out there working”* (Linda Waimarie Nikora, former staff member, 2018).

## Discussion

The aim of this evaluation was to investigate the presence and practice of kaupapa Māori within the School of Psychology at the UOW. In this section we discuss our findings in relation to this aim. We discuss the visibility of kaupapa Māori, the incorporation of kaupapa Māori across the School, navigating two worlds (being both a psychologist and Māori), and harmful University politics. We then discuss comparisons with previous research in this area and make recommendations for future research. We close this section discussing the implications of this evaluation.

### Visibility of kaupapa Māori

This section will discuss the visibility of the components that make up the system of support for kaupapa Māori within the School of Psychology. These supports are intended to support Māori students and the presence and practice of kaupapa Māori in the School of Psychology. Nikora (2007) states that “Māori behaviours, values, ways of doing things and understandings are often not visible, nor valued” (p.80). This is consistent with the experiences of indigenous peoples around the world (Nikora, 2007).

We found that there is a lack of visibility of kaupapa Māori within the School. We define visibility as how prominent kaupapa Māori is within the School which was described in many forms by participants, including, Māori inclusiveness, Māori staff, the MPRU, and the other types of support services available. The lack of kaupapa Māori visibility within the School emphasises how kaupapa Māori is no longer considered to be a “specialty area” (Levy & Waitoki, 2015). If Māori students do not have a complete awareness of all the support offered to them, then this could negatively impact the number of Māori students who continue their studies, as well as the number of successful Māori graduates. Previous research highlights that increasing the level of support for Māori psychology students, particularly in their first and second year, leads to them gaining confidence to directly access support themselves, and to promote a sense of belonging, including to the wider University community (Levy, 2003). Despite the abundance of University policy documents that indicate a dedication to Māori aspirations, there is little evidence of action being taken to support this. This lack of action by the University to apply policies within the School indicates a disconnection between what is happening at the policy

level and what is actually being implemented. Overall, we found that there is a need to increase the visibility of kaupapa Māori support within the School in order to enable Māori students to successfully complete their studies and transition into the workplace.

### **Staff**

Our findings showed that staff, both Māori and non-Māori, are valuable supports for Māori students. However, we also found that there are few Māori staff members available to support students and that some participants did not even know who the Māori staff were. We found Māori staff are considered to be a key support for Māori students and have been specified as a reason why some former Māori students were able to successfully complete their studies. Berryman, Glynn & Woller (2017) note that Māori academics and researchers contribute significantly to boosting Māori students' engagement and participation in university settings. At graduate level Levy, Amuketi, & Lane (2008) identify lecturers as a main support for students. If Māori staff members are mentioned as reasons for successful Māori graduates in this, and previous research, facilitating opportunities to connect early is important.

### **The MPRU**

The MPRU was identified as an important support in getting Māori students through their studies, as well as shaping culturally aware Pākehā students. If undergraduate Māori students were made aware of this support, and were able to engage with this system of support, then there would be a higher chance of retaining Māori students. However, our findings show that the lack of visibility of the MPRU is a result of the dramatically reduced numbers of Māori staff who are now stretched thin due to a large workload. The MPRU has limited resources to reach out to undergraduate students and support them in the same way that they have in the past. The MPRU could only be reinstated as a system of support for Māori students if more Māori staff are available to be a part of the MPRU as Principal Investigators and Research Associates. A non-Māori member of staff expressed their desire to have more collaboration with the MPRU in research. Caution is offered here as Māori staff are often expected to collaborate when workloads are high and relationships (i.e., whanaungatanga) have not been established.

### **Te Aka Matua**

Our findings showed that Te Aka Matua was an important support system for Māori students. However, due to the lack of awareness of this support among students, there is limited demand for this service. This could be generated through greater promotion of the service.

### **Kaupapa Māori Tutorials**

Previous research has identified Kaupapa Māori tutorials as the most successful way to support Māori students by affirming to them that their presence and aspirations are supported in psychology (Levy et al., 2008). Kaupapa Māori tutorials foster self-sustaining peer networks where graduates support undergraduates. When they were introduced and consistently implemented, it led to an increase in the number of Māori students who continued on to graduate study (Levy et al., 2008).

When talking about kaupapa Māori tutorials, whanaungatanga was described as being one of the main reasons that set the tutorials apart from the mainstream labs. Within Māori culture whanaungatanga describes the connection and engagement experienced in our relationships with others. It is one of the most fundamental concepts in Māori culture as a foundational social process (Bishop, 1999). Our findings showed that some Māori students often do not engage fully in mainstream tutorials due to feeling whakamā (shy). The promotion of whanaungatanga could reduce this barrier.

Kaupapa Māori tutorials were also described by participants as being helpful academically by putting theories discussed in class into relevant examples. These tutorials were a crucial element for some students in tying everything together and furthering their understanding. Our findings indicated that kaupapa Māori tutorials benefit all students, not just Māori. It was noted by Levy et al. (2008) that a positive of kaupapa Māori tutorials is their focus on collective success through collaboration, sharing resources and their openness to include Māori and non-Māori alike.

We found that KMSAs play an integral role in the success of their students due to going beyond the typical lab assistant role that a non-Māori sessional assistant may assume. However, our

findings indicated that KMSAs feel undervalued despite the effort they put into providing for their Māori students. This part of the system of support has suffered with the loss of the formal position of Kaupapa Māori Student Advisor. Extra funding is necessary in order to recruit for the formal position of an advisor.

Despite the findings showing that kaupapa Māori tutorials are a core support for Māori students, they are not consistently offered across all psychology papers. Having kaupapa Māori tutorials for all papers is instrumental in Māori students' understanding of the paper content. Additionally, these tutorials were discussed as lacking promotion to students and being unclear as to who and what they were for. It seems essential for these tutorials to be offered in all papers and adequately explained to students in order for them to utilise this support service. If students are not aware of this service, then it goes under-utilised which supports the problematic suggestion for removal of the kaupapa Māori tutorials.

Increasing the visibility of these supports could be achieved if all Māori students who enrol at the UOW join an email group through which information could be provided about opportunities and support available. Funding of Māori support services is not out of the scope for the University. Indeed it is mentioned in the current University of Waikato Strategy 2017-2021 as Goal 5. Goal 5 refers to a distinctive UOW Student experience, where progress will be recognised when there is “increased visibility and uptake of learning support services” (The University of Waikato, 2018, p. 13). Additionally, the funding of Māori support services would also contribute to Goal 1 of the Māori Advancement Plan: “To make unique and significant contributions to the educational success of Māori” (University of Waikato, 2014, p. 1).

### **Support from Māori peers**

Our findings emphasised the importance to Māori students of support from their Māori peers during their time at University. We found this was important for the creation of a sense of belonging among Māori students. Unanimously, our findings indicated the importance of adopting a “whānau room” for Māori students to engage with other students in a Māori-centred space. This is a similar idea to the Pacific room that opened in 2017, ‘The Conch,’ which is open from 9am – 5pm during the weekday for all Pacific students to use for academic and social

purposes. A tuakana-teina system was also suggested, which entails senior students forming a mentoring relationship with new/undergraduate students. The support of other Māori students in a Māori-specific space, would enable the University to contribute to the following goals in the UOW Māori Advancement plan: “Goal 1. To make unique and significant contributions to the educational success of Māori” (University of Waikato, 2014, p. 1) and “Goal 3. To integrate kaupapa, tikanga, reo, and Mātauranga Māori as natural elements of the UOW experience” (University of Waikato, 2014, p. 1). These goals are yet to be evidently addressed by the University in the School of Psychology.

### **Incorporation of kaupapa Māori across the School**

Specific papers with a kaupapa Māori focus, were recognised as important supports for Māori students during their studies. Abbott and Durie (1987) found 30 years ago that there was little effort to incorporate a “Māori dimension” into psychology courses nationally (Abbott & Durie, 1987). Our findings showed that there is still limited and inconsistent integration of kaupapa Māori into teaching and administration and that there is a need for more content to be interwoven into all papers. The inclusion of kaupapa Māori in teaching and administration is essential as “an institution must be accountable... for meeting [client] needs according to their cultural background” (Abbott & Durie, 1987, p. 70).

The UOW Investment Plan 2017-2019 states that the UOW makes a distinctive contribution to engagement with Māori and that Mātauranga Māori (Māori knowledge) is an integral part of the UOW experience. The investment plan also states that Mātauranga Māori is a core part of much of the University’s teaching and research (The University of Waikato, 2017). Our findings indicate that this is an inaccurate comment, as “much of the University’s teaching” in the School of Psychology does not have Mātauranga Māori as a core part in teaching, as was shown in our findings (Objective 2). In addition, Goal 3 of the 2015-2017 UOW Māori Advancement Plan commits “To integrate kaupapa, tikanga, reo, and Mātauranga Māori as natural elements of the UOW experience” (University of Waikato, 2014, p. 1). Despite these commitments and goals, our findings indicate that kaupapa, tikanga, reo, and Mātauranga Māori are not interwoven into University life in the School of Psychology, including in paper content, which is a large aspect of the University experience.

### **Inconsistent integration of kaupapa Māori across the School**

Our findings showed that integration of kaupapa Māori into course content is inconsistent due to it being the individual responsibility of staff to do so. There are currently no up to date kaupapa Māori policies in place for the School of Psychology that state what the minimum requirements are of staff for bicultural content within their courses. This topic has been addressed by two previous evaluations. Masters and Levy (1995) recommended kaupapa Māori should be practiced by non-Māori staff as well as Māori staff and that there was a need for more integration of Māori perspectives into coursework and policies. Hunt, Morgan and Teddy (2002) called for a department-wide commitment to the inclusion of Māori worldviews, Māori-relevant examples and bicultural perspectives in the curriculum.

The School of Psychology's kaupapa Māori policies have been drafted but remain in this form as the School of Psychology Strategic Vision is still in draft form. The UOW Māori Advancement Plan for the 2015-2017 period has not yet been replaced. Lack of policy coupled with inconsistent incorporation of kaupapa Māori by staff leads us to question how the School of Psychology in the UOW can be upholding the requirements of the UOW strategy. The strategy makes the commitment that all staff engage with, and contribute to, kaupapa, tikanga, reo and Mātauranga Māori as an essential part of their work at the University (University of Waikato, 2018, p. 3).

### **Lack of Māori examples**

Our findings indicated that there is a lack of Māori examples within paper content which has led to students struggling to relate to the information provided in their courses. The focus on Western psychologies prevents Māori learners from being able to successfully translate the theories into practice. Due to the complete contrast between Westernised approaches and kaupapa Māori, Māori students are unable to relate their studies to their communities, their jobs, their whānau, and their everyday lives. In 1987 Abbott and Durie found that of the professional training programmes they reviewed, psychology was the most monocultural.. They argued that greater inclusion of Māori content was required to produce graduates equipped to work with Māori (Nikora et al., 2004). The lack of Māori examples displays a direct disconnect from the

commitments of the Strategic Plan, specifically Goal 1, “an organisational culture focused on high performance” (The University of Waikato, 2018, p. 5), which has significant implications for all psychology students who are pursuing a career in psychology in New Zealand. Without sufficient Māori examples in paper content, non-Māori students are poorly prepared for working with Māori clients.

Many graduate participants felt that the graduate level indigenous paper, PSYC575, was crucial in enabling students to relate to the content and successfully implement it into practice. King et al. (2017) found that “buried” amongst the dominant Western papers at the UOW were two courses, one on culture and ethnicity and the other on community psychology. These provided a “respite” to be Māori and an opportunity to engage in Māori worldviews. Having more Māori specific papers throughout the School, including at undergraduate level, and implementing kaupapa Māori within all psychology papers is key in retaining Māori students and effectively preparing all psychology students for the workplace.

### **The inaccurate portrayal of kaupapa Māori**

Our findings identified the inaccurate portrayal of Māori content within psychology papers. Some participants expressed how their personal understanding of kaupapa Māori was compromised due to the inaccuracies. It has been suggested by many participants that the inaccuracy of Māori content within papers is due to the lack of Māori knowledge of non-Māori staff. This adds to the already significant struggle Māori students face in adjusting to Westernised learning material that contradicts their personal beliefs (King et al., 2017). Our findings indicated that psychology students, both Māori and non-Māori, are not sufficiently prepared for the workforce due to the lack of cultural competence taught and inaccurate portrayal of kaupapa Māori content. Increasing the number of Māori staff members is key in addressing the cultural incompetence and inaccurate portrayal of kaupapa Māori within the School.

We found that there is a predominance of non-Māori psychology lecturers and guest lecturers. There is a need for psychology students to have more Māori lecturers and guest lecturers who are experienced local practitioners with indigenous knowledge. Not only will this address the inaccurate portrayal of kaupapa Māori within the School, but it will also provide role models for

Māori psychology students. King et al. (2017) said being welcomed by Māori staff who had gone through similar tertiary education experiences allowed him a space to be Māori and was a pivotal moment in his studies. Role models are critically important for the development of students, particularly if the students are a minority in a traditional system (Nikora & Evans, 1998).

### **Increasing cultural competency**

We found that training of staff is needed to enhance their ability to teach a bicultural perspective. The evaluation findings emphasised that some non-Māori staff may feel that they are not equipped to teach a kaupapa Māori perspective. Some staff cited a fear of getting it wrong as a barrier to incorporating kaupapa Māori in their teaching. This speaks to the need to educate the educators on a bicultural perspective and te reo Māori. Masters and Levy (1995) also found attention was needed in this area. They found some staff were not confident supervising research on Māori topics and some students were not confident that staff were knowledgeable or experienced to assist them with Māori research. Our findings provided evidence of non-Māori staff who make the effort to learn and use some te reo Māori and basic kaupapa Māori practices such as karakia within their papers.

Nikora (2007) reflected that when she began teaching psychology at the UOW in 1989 there was little in the way of Aotearoa New Zealand psychology content and “none by Māori about the Māori world” (p. 83). Nikora began research of this nature. Some non-Māori colleagues supported her despite their reservations that it was not politically correct for non-Māori to research Māori topics and feeling inadequate in their ability to do so. Nikora commented “such concerns were valid, but not insurmountable.” At the National Māori Graduates of Psychology Symposium in 2002, Dr. Catherine Love suggested the following strategies to increase cultural knowledge bases “cultural awareness and cultural sensitivity trainings, inclusion of Māori content into mainstream curricula, the provision of cultural supervision, and the development of cultural competency checklists.” The UOW’s Strategy 2017-2021 discusses the recruitment of more Māori staff, and creating short courses for staff to attend on te reo and tikanga Māori (The University of Waikato, 2018). However, our findings reflect that this is not happening. Currently, there is an opportunity for staff to engage in a bicultural teaching course (TERTL501 -

Integrating Kaupapa Māori across programmes). However, we found from our participants, that not all staff were aware of this course. This signals a lack of engagement with what is included in the UOW Strategy and what is being advertised to staff. There is a great need for opportunities such as this to be advertised or even made compulsory for all staff members.

We found that Māori staff are overextended due to limited numbers, therefore, they cannot advise all staff on cultural practices. A formal position of a cultural advisor would be a valuable introduction for all staff to bridge the gap between cultural knowledge and implementation in teaching. These suggestions would contribute to Goal 1 of the UOW strategic plan: An organisational culture focused on high performance. This goal will be achieved when “all staff engage with, and contribute to, kaupapa, tikanga, reo and Mātauranga Māori as an essential part of their work at the University” (The University of Waikato, 2018, p. 4). As per our findings, this goal has not been addressed in any capacity.

A high staff turnover in the School of Psychology in the last four or so years has led some staff to describe the School environment as being toxic and volatile. With this amount of change some staff see the School as being unstable which has left many staff members feeling that they need to protect their own jobs. Due to this type of an environment, there is a reluctance from staff to have healthy discussions about key issues, such as kaupapa Māori, within the School. This type of discussion is needed so that staff have the chance to consider the value of integrating kaupapa Māori into their courses and exchange ideas about how this might be done.

Our findings show that there needs to be a change of attitude for staff to consistently integrate kaupapa Māori into their teaching. If the School of Psychology staff do not see kaupapa Māori as important or holding value then they will not make the effort to learn what they need to incorporate it into their teaching.

### **Navigating two worlds**

Some student participants mentioned that prior to enrolling at the University, they had been told that the UOW was a place where kaupapa Māori was prominent, particularly in the School of Psychology. Many of these participants described feeling disappointed as it was clear that this was not the case. Instead they encountered an environment where there is a conflict between

being true to one's identity and western psychology approaches. They felt they had to set aside Māori beliefs and values to be a successful psychologist. This conflicts with the TEC's directive to TEO's that they "must enable Māori to achieve education success as Māori" (Tertiary Education Commission, 2014, p. 7). Durie (1998) found that the more secure Māori are in their identity, the higher their educational aspirations are compared to those who are less secure in their identity. Our findings indicated the need for more Māori paper content which Māori students will be able to identify with. In order to successfully increase the practice and presence of kaupapa Māori within the School, Māori need to be enabled and encouraged to be Māori (Smith et al., 2012). For the purpose of successfully working with Māori clients it is imperative that kaupapa Māori be woven into all psychology papers, as suggested by many participants, both staff and students.

### **Difficult transition to University**

Many students, both current and former, expressed the disadvantage they felt when coming to University due to not knowing how the university system works. They expressed that when they arrived at university they felt a huge disconnect from secondary education. The task of navigating through university with little knowledge of the system, while having to excel in their papers, was difficult to manage. While many Pākehā students would also find this transition to university difficult, the transition for most Māori student participants was overwhelming due to the feeling of loneliness that stemmed from the lack of visible Māori support (including peers).

The NSCBI report (2018) found that, the environment that psychology students participate in can be considered as a major barrier to Māori students. Creating an environment where Māori students feel safe is one way to help reduce the feeling of loneliness. Informing Māori students of the way in which the university system operates before they begin their courses is instrumental in preparing the students for university as well as enabling Māori students to be successful in their tertiary education. This includes educating undergraduate students on graduate psychology pathways and where these could lead them in the workforce. This would provide undergraduate students with a goal to work towards. Levy et al. (2008) found that engendering familiarity and confidence within that first year for Māori students sets them up to be confident

and competent in subsequent years. Sourcing and retaining Māori students could be done through Māori UOW representatives going into schools and community spaces and educating prospective students on university life including how to choose papers, how semesters work, and the pathways that can be taken.

### **Harmful University politics**

The departure of a large number of staff within the School over the last four or so years has resulted in a loss of kaupapa Māori knowledge that has not been replaced. This has exposed the precariousness of the system. Due to low numbers of Māori staff and a lack of cultural support for non-Māori staff, kaupapa Māori does not receive enough support to be sustainable.

The UOW Investment Plan states that “[r]ather than being the sole responsibility of Māori academics, the concept of Mātauranga Māori has become a core part of much of the University’s teaching and research” (University of Waikato, 2017, p. 12). However, our findings show that Māori knowledge has in fact become the sole responsibility of the remaining Māori academics, meaning they are overworked as they try to juggle all cultural aspects of the School of Psychology, including coordinating KMSAs. Similarly, Goal 4 of the UOW Māori Advancement Plan is “[t]o strengthen the University’s Māori staff profile with a focus on excellence and leadership” (University of Waikato, 2014, p. 1). Our findings have suggested that there has been little focus on strengthening the Māori staff profile, and limited career progression is offered to the current Māori staff members.

The situation, as mentioned by a current staff member, of recruiting based on PBRF (where an excellent and extensive record of research is preferred) favours the appointment of candidates with overseas training and research experience. With this criteria it is likely overseas candidates are favoured over applications from Māori candidates with less academic experience but extensive local and cultural knowledge. This seems incongruous when, according to the TEC website, an objective of the PBRF is to support new and emerging researchers and the advancement of Mātauranga Māori (TEC, 2018).

### **Lack of support from University senior leadership**

We found that there are currently no visible messages being communicated to staff from the UOW senior leadership regarding the inclusion of kaupapa Māori content in their teaching. It is particularly concerning that the number of Māori staff have decreased from eight to three full time, and one part time, staff members. This raises the question as to what is happening within psychology that two key professors who were strong advocates of kaupapa Māori, would depart the University at a similar time for other universities.

Our findings show that there is little support for kaupapa Māori within the School of Psychology from senior leadership at the UOW, despite all official UOW documents indicating that this support has increased. This lack of support from the UOW senior leadership and not meeting certain TEC standards, has meant that according to all participant groups the reputation of the School of Psychology having a strong bicultural focus is going backwards. Massey University has been named by staff as “the University to watch” due to doing well with their implementation of kaupapa Māori and retention of Māori students through undergraduate level.

Our findings show there has been limited commitment to the UOW Investment Plan 2017 - 2019 in the School of Psychology. In addition, the previous Māori Advancement Plan has lapsed and its goals appear to not have been met within the School.

The UOW Charter states that “(the UOW) aims to provide culturally responsive research, scholarships and education that meets the needs of iwi and Māori communities”. In order for this aim to be met, this report’s recommendations must be taken into consideration by those in leadership positions. Currently the aims and policies are being developed on paper but do not appear from our research to be followed through to implementation. The UOW has built its reputation on its dedication to Māori culture, aspirations, and values, however, this report clearly indicates that this reputation has slipped from where it once was.

## **Comparisons with previous research**

This evaluation follows on from three previous evaluations of kaupapa Māori in the School of Psychology by Masters and Levy (1995), Hunt et al. (2002) and MacLennan et al. (2013). This evaluation supports recommendations in all three previous evaluations. We found similarities with the evaluation by Masters and Levy (1995), which recommended the recruitment of more Māori staff and that kaupapa Māori be practiced by non-Māori staff as well as Māori staff. These are consistent with recommendations from this evaluation. Hunt et al. (2002) recommended the inclusion of the Māori worldview and Māori-relevant examples, and the inclusion of bi-cultural perspectives. These recommendations have also been reflected in this report. Finally, our evaluation also parallels recommendations provided in the report by MacLennan et al. (2013). These included, the continuation of kaupapa Māori tutorials, providing financial support, and the development of strategies to reduce barriers. Time, money, and effort has been put into three evaluations that are continuing to produce the same findings. However, these findings are not being utilised to enhance kaupapa Māori within the School of Psychology. It is concerning that these same issues continue to persist, in some cases 23 years after being identified as detrimental and limiting for Māori students.

## **Future research**

In this evaluation, we chose not to seek non-Māori student views on kaupapa Māori. However, after the collection of this data, we can see that the collection of non-Māori views would contribute to the bigger picture, helping to identify how Māori students can be supported while also effectively preparing all students, Māori and non-Māori, to work with Māori clients. Therefore, we propose that future research also seeks knowledge from non-Māori students on their perspectives and experiences of kaupapa Māori within the School of Psychology. While some of our findings indicated the benefit of kaupapa Māori for non-Māori students, the collection of data from non-Māori students would enable additional inferences to be made. In future research, non-Māori student views could be addressed through a survey.

## **Implications**

This report has contributed to a discussion that spans decades and places a fresh perspective on the lived experiences of current Māori students, former Māori students and current and former staff. This report has implications for the structure of the School of Psychology as it presents clear evidence of why things need to be changed. While our recommendations may parallel some previous evaluation findings, we also make recommendations that reflect the modern-day importance of kaupapa Māori in psychology.

This evaluation's recommendations seek to provide a supportive environment for Māori students that allows them to see themselves reflected in course content and encourages them to become successful in their chosen career. The integration of kaupapa Māori in psychology has the potential to strengthen the cultural competency of all practitioners, both Māori and non-Māori. In addition, there is the potential to strengthen the workforce through supporting and retaining more Māori students through to becoming practitioners. Māori clients would particularly benefit by having culturally aware and responsive practitioners as well as having more Māori practitioners present in the workforce. The lack of kaupapa Māori support has implications for both Māori and non-Māori students as future practitioners, and also future clients of these practitioners.

## Conclusion and Recommendations

We conclude that the UOW is not delivering on its promises of support for Māori students in the School of Psychology in many areas. As a direct result, it is not servicing the community well in delivering practitioners, academics and researchers that could help facilitate the flourishing of Māori in our communities.

There is a real opportunity for the UOW to embrace kaupapa Māori in the School of Psychology. The School has a foundation built on Māori principles which the MPRU continues to uphold. Investment in this area of the School would serve to meet the promises of the UOW governance documents, address the Crown's requirement for Māori engagement and success, and on an even greater level, make a worthwhile contribution to Aotearoa New Zealand society.

This evaluation found there is a willingness, and some action, to support kaupapa Māori in the School of Psychology by staff, and a desperate need for that support from Māori students. However, it is clear that kaupapa Māori is not being consistently implemented across the School, and the supports are not reaching Māori students. We unanimously advocate our support for the inclusion and expansion of kaupapa Māori within the School. As previously mentioned it is concerning that recommendations from three previous evaluations within the School of Psychology have not been addressed. Even more alarming is that issues persist despite clear Government directives through the TEC in regard to support for Māori students, and clear promises of support in the UOW strategic planning framework.

To shape graduates that are skilled and equipped to work with Māori, through the inclusion of kaupapa Māori in the School of Psychology at the UOW, the evaluators recommend the following:

### **Recommendation 1. Recruit more Māori staff**

The UOW's strategy indicates increasing the proportion of Māori academic staff. Our findings indicated that there are only three full-time and one part-time Māori staff in total in the School of Psychology. Therefore, we recommend the hiring of more Māori academic staff in order to increase Māori staff presence. This begins with hiring staff from within the New Zealand context

first and foremost and also engaging Māori staff in decision making processes. Hiring graduates that have completed training programmes at the UOW is one way to fulfill this obligation. This would indicate the UOW values its own programmes, show students what is possible, and retain local knowledge bases.

### **Recommendation 2. Further develop kaupapa Māori Tutorials**

We recommend that kaupapa Māori tutorials be consistently offered in all papers, including the allocation of funding for at least one KMSA per paper. In addition, kaupapa Māori tutorials should be advertised in all psychology papers and KMSAs should be introduced at the start of each semester for all undergraduate papers.

### **Recommendation 3. Re-establish the Kaupapa Māori Student Advisor position**

Our findings showed that kaupapa Māori tutorials are not being advertised sufficiently to Māori students. We recommend immediately reestablishing the formal position of a Kaupapa Māori Student Advisor. This enables the gap to be bridged between students and KMSAs by going into lectures and introducing kaupapa Māori tutorials. In addition, they would also coordinate the tutorials and KMSAs. This role would reduce the strain on Māori staff who are currently having to do this job informally. It would also ensure that kaupapa Māori tutorials are offered in every paper rather than it being left up to the course convenor to approve/organise.

### **Recommendation 4. Implement discussion of psychology pathways**

Several undergraduate students indicated their struggle with visualising where their psychology degree could take them. Therefore, we recommend frequent discussion and explanation of graduate pathways throughout the undergraduate level in order to engage more Māori graduate students in all psychology programmes.

### **Recommendation 5. Include more bicultural knowledge in paper content**

Our findings showed a desire from our participants for more bicultural content in papers. We recommend more cultural content, including te reo and tikanga. We recommend more Māori and New Zealand relevant examples are incorporated into all psychology papers, beginning in first

year psychology papers, right through to graduate level papers. We recommend that a kaupapa Māori centred paper is compulsory for all year levels that acknowledges Māori psychology and the importance of it.

### **Recommendation 6. Include workforce preparation**

Many students expressed their desire for practical experience throughout their degree to better prepare them for the workforce. Therefore, we recommend the use of practical assessments and knowledge for all undergraduate and graduate students in order to provide practical experience to mould better practitioners that are able to adapt to the workforce after University. We recommend bringing Māori practitioners into every course to share their experiences with students. This will allow students to see where they can be in the future which could encourage more Māori students into graduate level studies.

### **Recommendation 7. Implement Kaupapa Māori training for staff**

Despite University documents outlining that kaupapa Māori staff training is happening, we found many psychology staff we interviewed were not aware of this. We recommend the training of staff in integrating kaupapa Māori into their teaching practices. This could be achieved through a paper offered at the UOW, TERTL501: Integrating Kaupapa Māori across programmes. This would also satisfy Goal 1, of the UOW's strategy - to ensure that all staff engage with, and contribute to, kaupapa, tikanga, reo and Mātauranga Māori as an essential part of their work at the University.

In addition to this, we suggest a safe environment where staff can regularly share and learn about kaupapa Māori. This includes the discussion and practice of Māori language and tikanga as well as discussing openly how to teach both Māori and Western psychologies together.

### **Recommendation 8. Incorporate cultural practices into teaching**

Some participants expressed their desire to see cultural practices normalised within their classes. Therefore, we recommend incorporating some cultural practices into teaching (both lectures and labs) such as saying an opening and closing karakia in each teaching session. We also advise the inclusion of whakatauki and that emphasis be placed on whanaungatanga and manaaki in

teaching environments. This would enable the normalisation of a basic level of bicultural practices.

#### **Recommendation 9. Appoint a Cultural Advisor for staff**

The findings from staff indicated a desire for a cultural advisor to provide guidance for staff in implementing kaupapa Māori content into their teaching. Therefore, we recommend appointing someone as a point of contact for staff to speak to with regard to the appropriate integration of kaupapa Māori into their teaching. This would enable the University to uphold its strategic plan.

#### **Recommendation 10. Offer scholarships to alleviate financial barriers**

Māori are overrepresented in negative social statistics, including poverty statistics (Bennett & Liu, 2018), which highlights the financial hardships that many Māori individuals face. Our findings indicate that financial hardships are challenges that Māori students struggle with when studying. Our participants indicated the stress that financial barriers place on their ability to complete their studies. Therefore, we recommend providing scholarships to Māori students that assist with personal hardships such as transport, technology and housing for students with children.

#### **Recommendation 11. Invite a Kaumatua on Site**

We recommend, upon feedback from our participants, to invite a kaumatua on site to provide cultural guidance and advice to Māori students.

#### **Recommendation 12. Create a whānau Space**

Our findings identified a great desire from students to have a safe space for Māori students to engage in. Many referred to this as a “whānau space.” We recommend allocating a space for Psychology students, particularly Māori students, to gather in and support one another in order to promote whānau and success among Māori psychology students.

#### **Recommendation 13. Increase the marketing of all Māori Services within FASS and the School of Psychology**

In light of our findings demonstrating the lack of visible support, we recommend active promotion of Māori-based support services. Most students are unaware of these services, but have a desire to engage with support. Therefore, advertisement of Māori services such as Te Aka Matua, the MPRU, and kaupapa Māori tutorials are necessary in engaging more Māori students.

**Recommendation 14. Allocate funding to all Māori support services**

To enhance the support available for Māori students, and as a result, enhance their educational success, we recommend allocating more funding to Māori support services to meet current goals and aims outlined in the UOW charter, UOW Investment Plan, and Māori Advancement Plan.

**Recommendation 15. Incorporate more Māori culture visually on campus**

Due to the expression from participants of the lack of cultural representation around the University, we recommend the implementation of more Māori culture displayed around the University. This would create feelings of familiarity and inclusion for Māori students.

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## Appendices

### Appendix A: Ethics Approval

The University of Waikato  
Private Bag 3105  
Gate 1, Knighton Road  
Hamilton, New Zealand

Human Research Ethics Committee  
Karsten Zegwaard  
Telephone: +64 7 838 4892  
Email: [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz)



THE UNIVERSITY OF  
**WAIKATO**  
*Tē Whare Wānanga o Waikato*

9-8-2018

Dr Jane Furness  
By email: [jane.furness@waikato.ac.nz](mailto:jane.furness@waikato.ac.nz)

Dear Jane

**UoW HREC(Health)2018#49 : An Evaluation of Kaupapa Māori within the School of Psychology at the University of Waikato**

Thank you for submitting your amended application HREC(Health)2018#49 for ethical approval.

We are now pleased to provide formal approval for your project within the parameters outlined within your application.

Please contact the committee by email ([humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz)) if you wish to make changes to your project as it unfolds, quoting your application number with your future correspondence. Any minor changes or additions to the approved research activities can be handled outside the monthly application cycle.

We wish you all the best with your research.

Regards,

A handwritten signature in blue ink, appearing to read 'K. Zegwaard'.

---

**Karsten Zegwaard PhD**  
Acting Chairperson  
University of Waikato Human Research Ethics Committee (Health)

## **Appendix B: Former Māori Psychology Students**

Of the University of Waikato: Invitation to participate in a Focus Group about Kaupapa Māori

Kia Ora,

We (Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson) are current postgraduate students in the School of Psychology at the University of Waikato studying PSYC513: *Evaluation Research Analysis*. As a requirement for this paper, we are undertaking an evaluation of the presence and practice of kaupapa Māori within the School of Psychology at the University of Waikato (UOW).

The Directors of the Māori and Psychology Research Unit (MPRU), Dr Bridgette Masters-Awatere and Dr Mohi Rua, have asked us to undertake this evaluation. Building upon previous evaluations of kaupapa Māori within the School, the evaluation aims to understand what has worked well and where kaupapa Māori might be enhanced in order that Māori students are supported in the best possible way to complete their studies. The vision for this evaluation is to help assist in shaping better practitioners who are able to engage with Māori clients in a culturally appropriate way.

We would like to personally invite you take part in our research by participating in a focus group with other former Māori students within the School of Psychology. We believe that your perspectives on your experiences of kaupapa Māori during your time in the School of Psychology are invaluable and will significantly benefit the research. Understanding what you found useful or where there were barriers or gaps will help us to understand how best to optimise kaupapa Māori for future students.

The focus group will take approximately forty-five minutes to one hour and will be held on the University campus on:

**Tuesday 11 September, from 12.30 - 1.30pm**

**Room S1.10**

**Or via 'Zoom' video conference**

All information you provide in the audio taped focus group is confidential and no names will be used the report. The research will be supervised by Dr Jane Furness. A report will be produced for MPRU and will be available to you.

Nga mihi mahana

Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson

This research has been approved by the University of Waikato Human Research Ethics Committee (Health). If you have any concerns about the ethics of this research please contact [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) using the approval number HREC(Health)2018#49.

## Appendix C: Former Staff Focus Group:

Invitation to Participate in a Focus Group about Kaupapa Māori in the School of Psychology Evaluation:

Tena koe

We (Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson) are current postgraduate students in the School of Psychology at the University of Waikato studying PSYC513: *Evaluation Research Analysis*. Completion of an evaluation research project is a major part of our course work.

The Directors of the Māori and Psychology Research Unit (MPRU) – Drs Bridgette Masters-Awatere and Mohi Rua – have asked us to undertake an evaluation of the presence and practice of kaupapa Māori within the School of Psychology here at the University of Waikato (UOW), for MPRU. As you are aware, the School of Psychology has had mechanisms of support for kaupapa Māori for many years, in line with the UOW's Charter and Māori Advancement Plan. Building upon previous evaluations of kaupapa Māori within the School, this evaluation aims to gain a current understanding of what is working well and where kaupapa Māori might be enhanced in order that Māori students are supported in the best possible way to complete their studies. The vision for this evaluation is to help assist in shaping better practitioners who are able to engage with Māori clients in a culturally appropriate way.

We would like to personally invite you to take part in our research by participating in a focus group along with two other former staff members. Due to the role that you held within the School of Psychology, and your engagement with kaupapa Māori, we believe that your perspective is invaluable and will significantly benefit our research.

The focus group will take approximately forty-five minutes to one hour and will be held on the University campus, though **we welcome attendance via 'Zoom' video conference** for those unable to physically attend. The time frame of the focus group is designed for convenience of participants, it can be changed if you are unable to make the time frame suggested in the email. The time will be confirmed once all participants have responded.

The information you provide in the audio-taped focus group is confidential and no names will be used in the report. The research is being supervised by Dr Jane Furness. A report will be produced for MPRU and will be available for stakeholders.

We do hope you are able to participate in this important evaluation and look forward to hearing from you.

Nga mihi mahana

Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson

This research has been approved by the University of Waikato Human Research Ethics Committee (Health). If you have any concerns about the ethics of this research please contact [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) using the approval number HREC (Health)2018#49.

**Appendix D: Undergraduate Māori Psychology Students –  
Invitation to participate in a Focus Group about Kaupapa Māori  
in the School of Psychology**

Kia Ora,

We (Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson) are current postgraduate students in the School of Psychology at the University of Waikato studying PSYC513: *Evaluation Research Analysis*. As a requirement for this paper, we are undertaking an evaluation of the presence and practice of kaupapa Māori within the School of Psychology at the University of Waikato (UOW).

The Directors of the Māori and Psychology Research Unit (MPRU), Dr Bridgette Masters-Awatere and Dr Mohi Rua, have asked us to undertake this evaluation which will build upon three previous evaluations of kaupapa Māori within the School. This evaluation aims to gain a current understanding of what is working well and where kaupapa Māori might be enhanced in order that Māori students are supported in the best possible way to complete their studies.

We would like to personally invite you take part in our research by participating in a focus group with other Māori students within the School of Psychology. We believe that your perspectives are vital for understanding how kaupapa Māori is working in the School and will significantly benefit the research.

The focus group will take approximately forty-five minutes to one hour and will be held on the University campus on:

**Undergraduate students: Wednesday 12 September, 1-2pm Room S1.10**

**Graduate students: Monday 10 September, 9-10am, Library Room 3.03**

All information you provide in the audio taped focus group is confidential and no names will be used in the report. The research will be supervised by Dr Jane Furness. A report will be produced for MPRU and will be available to you.

Nga mihi mahana

Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson

This research has been approved by the University of Waikato Human Research Ethics Committee (Health). If you have any concerns about the ethics of this research please contact [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) using the approval number HREC (Health) 2018#49.

## **Appendix E: Graduate Psychology Students –**

### **Invitation to participate in a Focus Group about Kaupapa Māori in the School of Psychology**

Kia Ora,

We (Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson) are current postgraduate students in the School of Psychology at the University of Waikato studying PSYC513: *Evaluation Research Analysis*. As a requirement for this paper, we are undertaking an evaluation of the presence and practice of kaupapa Māori within the School of Psychology at the University of Waikato (UOW).

The Directors of the Māori and Psychology Research Unit (MPRU), Dr Bridgette Masters-Awatere and Dr Mohi Rua, have asked us to undertake this evaluation which will build upon three previous evaluations of kaupapa Māori within the School. This evaluation aims to gain a current understanding of what is working well and where kaupapa Māori might be enhanced in order that Māori students are supported in the best possible way to complete their studies.

We would like to personally invite you take part in our research by participating in a focus group with other Māori students within the School of Psychology. We believe that your perspectives are vital for understanding how kaupapa Māori is working in the School and will significantly benefit the research.

The focus group will take approximately forty-five minutes to one hour and will be held on the University campus on:

**Monday 10 September, from 9-10am**

**Location: Library Room 3.03**

All information you provide in the audio taped focus group is confidential and no names will be used in the report. The research will be supervised by Dr Jane Furness. A report will be produced for MPRU and will be available to you.

Nga mihi mahana

Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson

This research has been approved by the University of Waikato Human Research Ethics Committee (Health). If you have any concerns about the ethics of this research please contact [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) using the approval number HREC(Health)2018#49.

## **Appendix F: Staff Focus Group**

Invitation to Participate: Kaupapa Māori in the School of Psychology Evaluation

Kia Ora,

We (Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson) are current postgraduate students in the School of Psychology at the University of Waikato studying PSYC513: *Evaluation Research Analysis*. Completion of an evaluation research project is a major part of our course work.

The Māori and Psychology Research Unit (MPRU) has asked us to undertake an evaluation of the presence and practice of kaupapa Māori within the School of Psychology here at the University of Waikato (UOW). In line with the UOW's Charter and Māori Advancement Plan, the School of Psychology has had mechanisms of support for kaupapa Māori for many years. Building upon previous evaluations of kaupapa Māori within the School, this evaluation aims to gain a current understanding of what is working well and where kaupapa Māori might be enhanced in order that Māori students are supported in the best possible way to complete their studies.

We would like to personally invite you take part in our research by participating in a focus group with other staff within the School of Psychology. We believe the perspectives of staff members are vital for understanding how kaupapa Māori is working in the School and will significantly benefit the research.

The focus group will take approximately forty-five minutes to one hour and will be held on the University campus on:

**Wednesday 29 August, from 1-2pm**

**Room J1.10**

All information you provide in the audio recorded focus group will be confidential and no names will be used in the report. The research is being supervised by Dr Jane Furness. A report will be provided to MPRU and will be available to stakeholders.

Please read through the consent form and information sheet.

Nga mihi mahana

Sue McAllister, Christine Frost, Mikaela Walsh, and Rebecca Clarkson

This research has been approved by the University of Waikato Human Research Ethics Committee (Health). If you have any concerns about the ethics of this research please contact [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) using the approval number HREC(Health)2018#49.

## Appendix G: invitation to Māori psychology students

### Invitation to Māori Psychology Students

You are invited to participate in a focus group to share your thoughts and experiences of kaupapa Māori in the School of Psychology

We are Rebecca Clarkson, Christine Frost, Mikaela Walsh, and Sue McAllister. We are postgraduate students in the PSYC513 Evaluation Research Analysis course. This evaluation is part of our course assessment. We have been asked by Bridgette Masters-Awatere and Mohi Rua, the Directors of the Māori and Psychology Research Unit (MPRU), to talk with Māori Psychology students about kaupapa Māori in the School of Psychology.

We would like to invite you to take part in a focus group to share your experiences and perspectives of kaupapa Māori while you have been a student in the School of Psychology. Your views will help Bridgette and Mohi to understand how well kaupapa Māori is working and where it needs improvement to support Māori students in their studies. As well as talking with current Māori psychology students we are also talking with former Māori psychology students, and with past and present psychology staff to seek their viewpoints. We will put all the findings together in a report for Bridgette and Mohi. No one's name will be used in the report.

The focus group will be in  
**Library Room 3.03** for **graduate** students  
on **Monday 10 September** from **9-10am**  
**S1.10** for **undergraduate** students on  
**Wednesday 12 September** from **1-2pm**

Please let us know if you are able to participate by emailing Rebecca:  
[rkm22@students.waikato.ac.nz](mailto:rkm22@students.waikato.ac.nz)

This research has been approved by the University of Waikato Human Research Ethics Committee (Health). If you have any concerns about the ethics of this research please contact [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) using the approval number HREC(Health)2018#49.

If you have any questions regarding this project, please contact our supervisor:  
Jane Furness [jane.furness@waikato.ac.nz](mailto:jane.furness@waikato.ac.nz)

## Appendix H: Invitation to former students

### Invitation to Former Māori Psychology Students

You are invited to participate in a focus group to share your thoughts and experiences of kaupapa Māori in the School of Psychology

We are Rebecca Clarkson, Christine Frost, Mikaela Walsh, and Sue McAllister. We are postgraduate students in the PSYC513 Evaluation Research Analysis course. This evaluation is part of our course assessment. We have been asked by Bridgette Masters-Awatere and Mohi Rua, the Directors of the Māori and Psychology Research Unit (MPRU), to talk with Former Māori Psychology students about kaupapa Māori in the School of Psychology.

This research has been approved by the University of Waikato Human Research Ethics Committee (Health). If you have any concerns about the ethics of this research please contact [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) using the approval number HREC(Health)2018#49. If you have any questions regarding this project, please contact our supervisor: Jane Furness [jane.furness@waikato.ac.nz](mailto:jane.furness@waikato.ac.nz)

We would like to invite you to take part in a focus group to share your experiences and perspectives of kaupapa Māori while you were a student in the School of Psychology. Your views will help Bridgette and Mohi to understand how well kaupapa Māori is working and where it needs improvement to support current Māori students in their studies. As well as talking with former Māori psychology students we are also talking with current Māori psychology students, and with past and present psychology staff to seek their viewpoints. We will put all the findings together in a report for Bridgette and Mohi. No one's name will be used in the report.

The focus group will be in **S1.10** on **11 September** from **12:30-1:30**

Please let us know if you are able to participate by emailing Rebecca:

[rkm22@students.waikato.ac.nz](mailto:rkm22@students.waikato.ac.nz)

**You can zoom into the focus group or if the time does not suit we can organise an alternative time**

## Appendix I: Consent Form

 THE UNIVERSITY OF  
**WAIKATO**  
*Te Whare Wānanga o Waikato*

*An Evaluation of Kaupapa Māori within the School of Psychology at the University of Waikato*

**Consent Form for Focus Group Participants**

I have read the **Participant Information Sheet** for this study and have had the details of the study explained to me. My questions about the study have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I also understand that I am free to withdraw from the study within one week of participating in the focus group, or to decline to answer any particular questions in the study. I agree to provide information to the researchers under the conditions of confidentiality set out in the **Participant Information Sheet**.

I also understand that all information shared within this focus group is to remain confidential to the participants and should not be discussed with anyone outside the focus group.

I agree to participate in this study under the conditions set out in the **Participant Information Sheet**.

Participant's Signature: \_\_\_\_\_

Participant's Name: \_\_\_\_\_

Date: \_\_\_\_\_

If you have any queries or wish to know more please write to us at:

Rebecca Clarkson: [rkm22@students.waikato.ac.nz](mailto:rkm22@students.waikato.ac.nz)

Christine Frost: [caf25@students.waikato.ac.nz](mailto:caf25@students.waikato.ac.nz)

This research project has been approved by the Human Research Ethics Committee. Any queries regarding the ethical conduct of this project can be directed to: [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) or, our supervisor:

Dr Jane Furness

Email: [jane.furness@waikato.ac.nz](mailto:jane.furness@waikato.ac.nz)

Office phone: +64 7 837 9232



**Additional Consent as Required**

I would / would not like a summary of the focus group emailed to me.

My email: \_\_\_\_\_

I agree / do not agree to my responses being audio recorded.

Signed: \_\_\_\_\_

Name: \_\_\_\_\_

Date: \_\_\_\_\_

## Appendix J: Participant Information Sheet



*An Evaluation of Kaupapa Māori within the School of Psychology at the University of Waikato*

### Participant Information Sheet - Focus Group

Tēnā koe,

Our names are Mikaela Walsh, Sue McAllister, Christine Frost, and Rebecca Clarkson. We are conducting research for an evaluation of kaupapa Māori within the School of Psychology at the University of Waikato. The aim of this evaluation is to investigate the presence and practice of kaupapa Māori within the School. The vision for this evaluation is to help assist in shaping better practitioners who are able to engage with Māori clients in a culturally appropriate way. Our objectives are; to determine the importance of kaupapa Māori to current and former psychology staff and students; to explore the type of barriers and supports either experienced or required by Māori psychology students to complete their programmes of study (both undergraduate and graduate level); to consider the experiences of psychology teaching staff in integrating kaupapa Māori into their teaching; and to identify current strengths in the implementation of kaupapa Māori in the School of Psychology and ways of expanding these.

As part of our research we are conducting a range of focus groups with different groups associated with the School of Psychology. We would like to discuss your thoughts on kaupapa Māori within the School. Focus groups will take approximately forty-five minutes to one hour to complete. The focus group will be held on the University of Waikato Campus. Where possible the date and time will be agreed with participants. All information you provide in a focus group is confidential and your name will not be used, unless indicated by yourself. The researchers will record the focus group on audio tape in order to develop clear summaries of the themes discussed. You have the right to:

- refuse to be audio recorded and therefore withdraw from the focus group.
- refuse to answer any particular question.
- ask any further questions about the study during and after your participation.
- withdraw your material and participation up to one week after participation.
- be given access to the findings from the study, when it is concluded.

We expect the major outcome from this research to be a full technical report that can be viewed on Research Commons. If you would like a summary of the focus group emailed to you, please indicate so on the consent form.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please write to us at:

Rebecca Clarkson  
Email: [rkm22@students.waikato.ac.nz](mailto:rkm22@students.waikato.ac.nz)

Christine Frost  
[caf25@students.waikato.ac.nz](mailto:caf25@students.waikato.ac.nz)

This research project has been approved by the Human Research Ethics Committee. Any queries regarding the ethical conduct of this project can be directed to: [humanethics@waikato.ac.nz](mailto:humanethics@waikato.ac.nz) or, our supervisor: Dr Jane Furness  
Email: [jane.furness@waikato.ac.nz](mailto:jane.furness@waikato.ac.nz)  
Office phone: +64 7 837 9232

## **Appendix K: Focus Group Script**

### **INTRODUCTION**

Good afternoon and thank you for attending today's focus group.

The focus group process will be as follows: We will begin with a karakia and introductions. If anyone would like to say a karakia, please let me know. We will then go through the questions – turns will be taken to answer the questions.

Would anyone like to say a karakia?

My name is \_\_\_\_ and myself and \_\_\_\_ are part of a research team who consist of four graduate students from PSYC513. We are the two researchers who will be overseeing today's focus group. I am a Pākehā student from \_\_\_\_ and I am taking this course because I am interested in \_\_\_\_\_. \_\_\_\_ would you like to introduce yourself?

Would you all like to briefly introduce yourselves, your name, where you're from and what has brought you to this focus group today.

The purpose of this focus group is to have a conversation with Māori undergraduate students, who are studying psychology at the University of Waikato, to find your perceptions of kaupapa Māori within the School of Psychology. This focus group should take approximately 45 minutes to an hour to complete.

We will prioritise maintaining your confidentiality, however we cannot protect you from potential breaches in confidentiality by other participants of the focus group. Your names will not be used in the write up of our report or in the transcription of today's focus group. You do have the option of withdrawing from the project if you are uncomfortable with this. However, we ask that everything said within the focus group will be respected and should not be discussed outside of the focus group or with anyone else.

**Would you like me to go through the information sheet and consent form or are you happy for me to continue?**

### **Information sheet**

### **Consent form**

Today's focus group will be audio recorded via two Dictaphones in front of you. We have two to be prepared in case one fails. Is everyone comfortable to proceed?

Do you have any questions? Please feel free to ask questions throughout.

I would like to take this opportunity to confirm that everyone still consents to continuing with this focus group.

As best as possible, we'd appreciate it if you take turns where possible to answer the following questions. Perhaps indicating your name prior to your answer. Again, your names will not be used in the write up of our report or in the transcription of today's focus group.

Before we start, for the purpose of this focus group, I would like to share what we are thinking of when we use the terms kaupapa Māori or Kaupapa Māori policies and practices in the context of the School of Psychology. We understand kaupapa Māori to be underpinned by a prioritising of Māori values and worldviews, and that it challenges dominant theories. The policies in place in the School of Psychology that encourage these priorities include efforts to recruit and retain Māori students, inclusion of maori-relevant course content and encouragement of research important to Māori. The kaupapa Māori tutorial programme, and the Māori and Psychology Research Unit (MPRU) and the Kaupapa Māori management committee are all part of the system of supports for kaupapa Māori in the School.

Lastly, can we all make sure our phones are on silent while we do this. \_\_\_\_\_, would you like to turn the dictaphones on?

## **START FOCUS GROUP**

## **CLOSING**

Thank you for your participation today. If you indicate on your consent form that you would like a summary of the main points from today, we will get that to you as soon as possible. The final report will be on Research Commons if you're interested in the outcomes of this research.

If you think of anything that you may have forgotten, please feel free to email Rebecca or Christine whose details are on your information sheet.

Would anyone like to say a final karakia?

Thank you.

Would anyone like to bless the food?

**Appendix L: Former Māori Students Focus Group/Interview Schedule**

1. Can you tell us what your experience was of kaupapa Māori within the School of Psychology?
2. Did you feel supported as a Māori student?
3. What do you think the School of Psychology did well in terms of supporting Māori students?
  - What could have been improved?
4. Were Māori perspectives included in your psychology papers?
  - Could it be improved?
5. Did you ever used kaupapa Māori support systems whilst studying at the UOW?
  - If no, why?
  - If yes, how did you find out about these?

*Prompts*

- 
- Have kaupapa Māori tutorials been offered to you?
  - Have you ever attended a kaupapa Māori tutorial?
  - How easy/hard was it to access kaupapa Māori tutorials?
  - What did you want/expect from the tutorial?
  - What has been unhelpful?
  - Would you recommend it to a friend?
  - What would improve kaupapa Māori tutorials?
6. Were there any barriers that could prevent you from completing your studies?
    - What would help?

7. What could have been done to encourage you to continue onto the next level in your programme of study?

8. What could have been done to make Kaupapa Māori more visible?

- Are there any changes to KM you would like to see?

9. What do you think that the School of Psychology did to prepare its non-Māori and Māori students for future practice with Māori clients and shape better practitioners?

- If you could have your time at University again what would you like to have been taught in regards to kaupapa Māori?
- How do you think the School of Psychology could increase the numbers of Māori psychology students?
- What is the School of Psychology offering in ways of retaining Māori students?
- What could the School of Psychology do to further support Māori students into graduate level studies?

10. Is there anything else you would like to add?

## **Appendix M: Graduate Māori Students Focus Group/Interview Schedule**

1. Can you tell us what your experience is of kaupapa Māori within the School of Psychology?
2. Do you feel supported as a Māori student?
3. What do you think the School of Psychology does well in terms of supporting Māori students?
  - What could be improved?
4. Are Māori perspectives included in your psychology papers?
  - Could it be improved?
5. Have you ever used kaupapa Māori support systems whilst studying at the UOW?
  - If no, why?
  - If yes, how did you find out about these?

### *Prompts*

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- Have kaupapa Māori tutorials been offered to you?
- Have you ever attended a kaupapa Māori tutorial?
- How easy/hard was it to access kaupapa Māori tutorials?
- What did you want/expect from the tutorial?
- What has been unhelpful?
- Would you recommend it to a friend?
- What would improve kaupapa Māori tutorials?

6. Are there any barriers that could prevent you from completing your studies?

- What would help?

7. What could be done to encourage you to continue onto the next level in your programme of study?

8. What could be done to make Kaupapa Māori more visible?

- Are there any changes to KM you would like to see?

9. What do you think that the School of Psychology is doing to prepare its non-Māori students for future practice with Māori clients and shape better practitioners?

10. What do you think that the School of Psychology is doing to prepare its Māori students for future practice with Māori clients and shape better practitioners?

11. Is there anything else you would like to add?

## **Appendix N: Undergraduate Māori Students Focus Group/Interview Schedule**

1. Can you tell us what your experience is of kaupapa Māori within the School of Psychology?
2. Do you feel supported as a Māori student?
3. Are Māori perspectives included in your psychology papers?
  - Could it be improved?
4. Have you ever used kaupapa Māori support systems whilst studying at the UOW?
  - If no, why?
  - If yes, how did you find out about these?

### *Prompts*

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- Have kaupapa Māori tutorials been offered to you?
  - Have you ever attended a kaupapa Māori tutorial?
  - How easy/hard was it to access kaupapa Māori tutorials?
  - What did you want/expect from the tutorial?
  - What has been unhelpful?
  - Would you recommend it to a friend?
  - What would improve kaupapa Māori tutorials?
5. What could be done to make Kaupapa Māori more visible?
    - Are there any changes to KM you would like to see?
  6. What do you think that the School of Psychology is doing to prepare its non-Māori students for future practice with Māori clients and shape better practitioners?

**7.** What do you think that the School of Psychology is doing to prepare its Māori students for future practice with Māori clients and shape better practitioners?

**8.** Are there any barriers that could prevent you from completing your studies?

- What would help?

**9.** What could be done to encourage you to continue onto the next level in your programme of study?

**10.** What do you think the School of Psychology does well in terms of supporting Māori students?

- What could be improved?

**11.** What does the University of Waikato do to adequately prepare students to meet cultural competency standards and be equipped to work with Māori whānau and Māori communities once in practice?

**12.** Is there anything else you would like to add?

## **Appendix O: Staff Focus Group/Interview Schedule**

1. Within the School of Psychology, how do you think that kaupapa Māori is reflected in practice?

### *Prompts*

- What does KM in practice look like to you? Please give examples.

2. Do you think the School of Psychology is supporting staff with incorporating kaupapa Māori in their practice? How?

### *Prompts*

- What support is offered to staff?
- Has the support changed during your time here? What have the changes been? Where were these changes driven from?

3. Do you find that kaupapa Māori perspectives are included in undergraduate and graduate psychology papers?

4. How supportive an environment do you think the School of Psychology is for Māori students? What could be done to improve this?

5. What is going well, what are the strengths?

6. What do you think that the School of Psychology is doing to prepare its non-Māori and Māori students for future practice with Māori clients and shape better practitioners?

- Can you think of anything else that could be done?
- Is what you described preparing students effectively?

7. What could the School of Psychology do to further support Māori students into graduate level studies?

- What are the barriers that you think discourage Māori students from continuing their studies?
- What do you think could be a possible solution to these barriers?

8. What might need to change for all staff and students (Māori and non-Māori) to embrace kaupapa Māori within the School of Psychology?

- Are you aware of any concerns, limitations, or barriers in implementing kaupapa Māori policies?

9. Can you draw any comparisons to other NZ University Schools of Psychology regarding implementing kaupapa Māori?

10. In what ways, if at all, have previous evaluation recommendations been responded to, regarding kaupapa Māori within the School of Psychology, (that you are aware of) - by the University?

### *Prompts*

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- Has there been a push to increase the numbers of Māori teaching staff? (1995, 2013)
- Is training about Māori culture, traditions, values, and protocols available to staff? (1995)
- Is there a commitment to more accessible kaupapa Māori tutorials, bi-cultural perspectives, Māori world-views, and Māori relevant examples in the curriculum? (2002)
- In your view is there a School wide commitment to increase the retention of Māori students to graduate level, and support them to successful completion of graduate and postgraduate qualifications? (2002)
- Has individual case management of Māori students been explored? (2013)

10. Is there anything else you would like to add?

## Appendix P: Former Staff Focus Group/Interview Schedule

1. During your time in the School of Psychology, did you find that kaupapa Māori perspectives were included in undergraduate and graduate psychology papers?

### *Prompts*

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- How supportive an environment do you think the School of Psychology is for Māori students?
- What can be done to enhance a supportive environment for Māori students? What is going well?
- Was Māori participation encouraged? How?
- What barriers do you think discouraged Māori participation?
- What do you think could be a possible solution to these barriers?

2. What do you think that the School of Psychology is doing to effectively meet the needs of its non-Māori students to prepare them for future practice with Māori clients and shape better practitioners?

3. What do you think that the School of Psychology is doing to effectively meet the needs of its Māori students to prepare them for future practice with Māori clients and shape better practitioners?

4. What could the School of Psychology do to further support Māori students into graduate level studies?

### *Prompts*

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- Do you feel that the training given at the School of Psychology ensures its Māori students are well placed to meet cultural competency standards and work with Māori once they

have graduated?

How would you define cultural competency. Any examples of this?

How do you know they meet these standards?

How do you think this can be improved?

- If no barriers were in place, what would you like the future of kaupapa Māori in the School of Psychology to look like?

5. What do you think the School of Psychology is/is not doing to support staff with incorporating kaupapa Māori in their practice?

*Prompts*

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- What support is offered to staff?
- Did the support change during your time at the University? What were the changes? Where were these changes driven from?

6. Within the School of Psychology, do you think that the kaupapa Māori support system is reflected in practice?

*Prompts*

- Do you think that kaupapa Māori policies need further development? What kind of further development and/or which specific area needs further development?
- What might need to change for all staff and students (Māori and non-maori) to embrace kaupapa Māori?
- Do you think that kaupapa Māori policies are adequately included in teaching practices?
- Are you aware of any concerns, limitations, or barriers in implementing kaupapa Māori policies?
- Can you draw any comparisons to other NZ University Schools of Psychology regarding implementing kaupapa Māori?

7. In what ways, if at all, have previous evaluation recommendations been responded to (that you are aware of) - by the University? by the School of Psychology?

*Prompts*

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- Has there been a push to increase the numbers of Māori teaching staff? (1995, 2013)
- Is training about Māori culture, traditions, values, and protocols available to staff? (1995)
- Is there a commitment to more accessible kaupapa Māori tutorials, bi-cultural perspectives, Māori world-views, and Māori relevant examples in the curriculum? (2002)
- In your view is there a School wide commitment to increase the retention of Māori students to graduate level, and support them to successful completion of graduate and postgraduate qualifications? (2002)
- Has individual case management of Māori students been explored? (2013)

8. Is there anything else you would like to add?