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Kia Tata Mai te Pae Tāwhiti:

Nurturing Success in Psychology for Māori and Pasifika

A thesis

submitted in fulfilment

of the requirements for the degree

of

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by

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Abstract

Embarking on the university education journey is commonly perceived as a pathway to success and enhanced career prospects. However, for Māori and Pasifika students in psychology, this trajectory is distinctly burdened with challenges beyond their control, particularly concerning low clinician representation and educational achievement. This thesis thus explores the experiences, barriers, and aspirations of Māori and Pasifika students engaged in psychology studies in Tauranga Moana. Guided by the principles of Kaupapa Māori, the overarching goal of this thesis is to empower and advocate for students, shedding light on their unique journeys and fostering a platform for meaningful change within the academic landscape. Two group interviews with undergraduate students and two individual interviews with postgraduate students were conducted to explore the research topic. These were then analysed using inductive thematic analysis, and a social constructionist epistemology within a Kaupapa Māori paradigm, to contextualise participant experiences. Three core themes are identified in this analysis. The first theme, the Western Educational Environment, underscores the challenges students face within a system shaped by Western norms. A monocultural, individualistic approach to curriculum, assessments, and teaching methods impacts the diverse cultural perspectives of students, shaping their overall study experiences. The second theme, Pathways, explores the nuanced journeys of tauira navigating various options related to papers, qualifications, and future career prospects. The third theme, Equity, critically examines the (lack of) equity in relation to facilities and services at the Tauranga campus compared to those in Hamilton. Recommendations for the School of Psychology focus on improving discipline relevance for Māori and Pasifika students through methods integrating Kaupapa Māori content and strategies as well as addressing historical issues aims to empower, retain, and support students to higher positions in psychology.

Dedication

I dedicate this thesis to my Koro. My forever inspiration. I hope I made you proud.

Ngā Mihi/Acknowledgements

As they say when raising a child, it takes a village, and this thesis has been like the pēpi I have raised for the past year with the help of my village. It would not have happened without any of those who helped and supported me along the way, whether it was reading my work, having wānanga, or even watching my girl or cooking us dinner – I am so very grateful to you all.

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Thesis Conventions

Use of Te Reo Māori

Te Reo Māori holds the status of an official language in Aotearoa, affirming its significance and cultural importance. Throughout this thesis, Te Reo Māori is utilised alongside English to center and honor a Māori perspective, reflecting a commitment to linguistic diversity and cultural inclusivity. In order to normalise the use of Te Reo Māori and foster its integration within academic discourse, terms are seamlessly woven into sentences without translation or font changes, ensuring their equal prominence and recognition alongside English.

Provision of English Translations

English translations for Te Reo terms and words are offered within the glossary at the first appearance of this thesis. The translations provided herein strive to offer a close approximation of meaning, recognising the complexity and depth inherent in Māori concepts that may not be fully encapsulated in English. It is acknowledged that the terms employed throughout this thesis carry nuanced meanings that may necessitate thorough exploration to grasp their full significance.

Place Name Terminology

For the purpose of this thesis, the term Aotearoa has been used exclusively and consistently to refer to New Zealand. This is again done as a means of honouring the prevalent usage of Te Reo Māori to reflect a commitment to the Māori perspective.

Glossary

Ako	Learning
Aotearoa	New Zealand
Hapū	Family/subtribe
Karakia	Prayer
Kaupapa Māori	Māori values and Philosophies/Research for Māori by Māori
Koha	Donation
Kohanga Reo	Early childhood education centre operating under Māori customs
Kura Kaupapa	Primary school operating under Māori customs
Manaakitanga	Respect/generosity/care
Māori	Indigenous people of Aotearoa
Mātauranga Māori	Traditional Māori knowledge
Mokopuna	Grandchild/descendent
Ōritetanga	Equity/fairness
Pākehā	People in Aotearoa of European descent
Pakiwaitara	Stories and narratives through song/haka
Pūrakau	Stories/narratives
Rāranga	Weaving
Reo/Te Reo Māori	The Māori language
Taonga	Treasures; valuable possessions
Taonga Tuku Iho	Ancestral treasures; cultural heritage
Tapu	Sacredness; spiritual restriction
Tauira	Student/learner
Te Ao Wairua	The spiritual world
Te Ao Kikokiko	The physical world
Te Moana-nui-a-kiwa	The Pacific Ocean
Te Reo Māori	The Māori language
Te Tiriti o Waitangi	The Treaty of Waitangi

Teina	Younger sibling or relative
Tikanga	Customs; protocols
Tino Rangatiratanga	Self-determination; sovereignty
Tūakana	Older sibling or relative
Tūpuna	Ancestor/forebear
Wahine/wāhine	Woman/women
Wānanga	gathering for learning
Whakairo	Carving; decorative art
Whakamā	Embarrassed/shy
Whakapapa	Genealogy/ancestry
Whakawhanaugatanga	Building relationships; making connections
Whānau	Extended family; kinship group
Whare Kura	High School operating under Māori customs
Whare Wānanga	Tertiary institution operating under Māori customs

Chapter 1: Navigating the Terrain of Psychology Education

Generally speaking, for many individuals fortunate to have the privilege and opportunity to embark on a journey to university, it is indeed an exciting time filled with anticipation and eagerness. Universities serve as transformative environments where students not only acquire knowledge but also undergo significant personal growth and development. Attending university marks the commencement of a multifaceted journey, encompassing not only academic pursuits but also the cultivation of essential life skills.

At its core, university education extends far beyond the transmission of information. It represents a profound period of self-discovery and self-improvement, where students embark on a journey of intellectual exploration and personal development. Within the hallowed halls of academia, students are afforded the opportunity to engage with diverse perspectives, challenge preconceived notions, and broaden their horizons. Moreover, the university experience fosters the cultivation of invaluable skills such as critical thinking, problem-solving, and effective communication, which are indispensable in navigating the complexities of the modern world.

However, for Māori and Pasifika students navigating the terrain of tertiary education, the journey is often fraught with obstacles and challenges that extend beyond academic rigor. Despite aspirations and academic potential, these tauira face a myriad of systemic barriers that significantly impact their levels of success and attainment. Factors such as socioeconomic disparities, institutional biases, and cultural alienation contribute to the unique challenges faced by Māori and Pasifika students in tertiary education (Houkamou et al., 2016).

The educational landscape for Māori and Pasifika students is characterised by entrenched disparities and systemic inequities that hinder academic progression and ability to thrive. While recent studies suggest a gradual increase in the number of tauira Māori and

Pasifika pursuing higher education, persistent gaps in achievement and representation persist at both the primary and secondary levels. These disparities manifest in lower rates of high school completion with formal qualifications, thereby limiting their access to tertiary education opportunities (Fowler, 2023). These educational barriers are not statistical anomalies but are indicative of deeper systemic issues within the Aotearoa educational framework.

The historical evolution of teaching methodologies, content dissemination, and resource allocation within the mainstream educational system has, over generations, shaped the current landscape in Aotearoa. These developments beg critical questions about the root causes of the educational disparities faced by Māori and Pasifika students. An exploration into the traditional forms of Māori education and their connection to cultural identity is essential for understanding the contemporary classroom experience. What forms of education existed for Māori in the traditional sense, and how have these methods of learning been interwoven with a sense of cultural identity? How does this now impact experiences in the contemporary classroom? In this pathway of exploration this thesis will speak to the enduring effects of the Western education system on tauira and how it continues to conflict with Māori cultural values, which has had a large role in perpetuating the marginalisation and obstruction of equitable access to opportunities for Māori (Kennedy, 2013).

In light of these challenges, it becomes imperative to adopt a holistic and culturally responsive approach to tertiary education that acknowledges and addresses the unique needs and aspirations of Māori and Pasifika students. This research employs a kaupapa Māori approach, grounded in Māori values, principles, and methodologies, which prioritise the voices and perspectives of indigenous communities. Whilst this thesis is part of a wider research project, this thesis' topic and scope is partially inspired and wholly supported by my own experiences in studying psychology. From feeling isolated by a lack of fellow Māori and Pasifika comrades in my classes and experiencing a sense of alienation and lack of support

from certain members in the School of Psychology, to feeling seen and supported within kaupapa Māori papers and connections with Māori peers who shared similar experiences, this approach seeks to empower Māori and Pasifika students as active participants in their educational journey. By centering the lived experiences and cultural identities of Māori and Pasifika students, this approach seeks to empower them as active participants in their educational journey and promote greater equity and inclusivity within the university setting.

By embracing the principles of equity and cultural responsiveness, universities can empower Māori and Pasifika students to thrive academically and realise their full potential. While university education holds immense promise and opportunity for personal and intellectual growth, it is essential to recognise and address the systemic barriers that impede the success of Māori and Pasifika students. Through the adoption of a kaupapa Māori approach, universities can pave the way for greater equity and opportunity, ensuring that all students have the chance to flourish and succeed.

Shifting the lens more specifically to the field of psychology education, the connection between the disciplines' historical marginalisation in education and the current status of Māori and Pasifika within the field becomes a matter that is well worth consideration. Studies have revealed that, as of 2021, only 119 out of 4,385 practicing psychologists identified as Māori or Pasifika, constituting less than 3% of the psychology workforce in Aotearoa (Almao & Ioane, 2023). This significant underrepresentation of Māori and Pasifika within the psychology profession not only reflects the challenges these communities face in attaining educational qualifications but also suggests a disconnect between the field of psychology and the cultural realities of its diverse clientele. As research has also consistently shown that both Māori and Pasifika peoples are overrepresented regarding poorer mental health outcomes, with higher risk of suicidal planning and attempts (Kapeli et al., 2020; Lee et al., 2017).

This situation raises critical questions about the influence of historical and ongoing educational inequities on the educational landscape of psychology for Māori and Pasifika. Why do these educational disparities exist? How has the undermining and underrepresentation of indigenous perspectives and experiences in the broader educational context influenced disparities regarding Māori and Pasifika attainment of qualifications in psychology? Furthermore, these questions underscore the urgent need to scrutinise the foundational structures of Western education, examining how they have systematically impeded tauira Māori and Pasifika from achieving their full academic and professional potential within the realm of psychology education. Through addressing these critical inquiries, we can begin to unveil the complex layers of exclusion and navigate towards a more inclusive and representative future for the field.

As a Wahine Māori pursuing a career in psychology, I view these inquiries with a mixture of concern and optimism. There lies a profound opportunity for educators, researchers, and policymakers to effect positive change. By understanding and addressing these systemic challenges, we can work towards creating a more inclusive and empowering educational environment that not only recognises but actively supports Māori and Pasifika aspirations in education and beyond. In doing so, this can ultimately lead to Māori and Pasifika communities gaining access to practitioners who better reflect their own cultural backgrounds and identities, which is a goal I, myself, aspire to.

This thesis primarily focuses on the experiences of tauira currently enrolled, or were recently enrolled, in the Psychology programme at the University of Waikato campus in Tauranga Moana. Notably, this campus is where I completed my own studies, and it has not yet been subject to a review regarding the experiences of its tauira in psychology. Additionally, this thesis will explore the existing supports and initiatives available and assess their effectiveness in addressing both personal and systemic challenges encountered by tauira Māori.

Furthermore, it will examine how educational institutions could better cultivate an environment that not only values but also integrates Māori cultural perspectives, navigating the intricate complexities of contemporary Māori experiences in education. This research endeavour holds the potential to offer insights into fostering positive change within both the broader educational landscape and the field of psychology. As part of this thesis and an overarching research report provided to the University of Waikato, the researchers have engaged directly with tauira Māori and Pasifika currently navigating their studies in psychology.

Chapter 2: Contributors to Our Experience

The literature review chapter delves into a comprehensive exploration of the multifaceted factors influencing the educational experiences of Māori and Pasifika individuals in Aotearoa/New Zealand. Through an interdisciplinary lens, this chapter examines various themes, including educational disparities, policy challenges, traditional Māori education practices, the historical impact of British arrival and Te Tiriti o Waitangi, assimilation policies and Māori resistance, as well as the unique experiences of Pasifika communities. Additionally, systemic injustices within the education system and the challenges faced by Māori and Pasifika individuals in tertiary education are scrutinised. Cultural factors and identity play a crucial role in shaping educational outcomes, and the chapter concludes by exploring strategies for fostering success within mainstream educational settings while honoring indigenous perspectives and cultural values. Through this comprehensive analysis, the chapter aims to provide a nuanced understanding of the complex dynamics influencing the educational landscape for Māori and Pasifika communities, paving the way for informed interventions and policy recommendations to promote equity and inclusivity in education.

Educational Disparities: Psychological Practices Policy Challenges

Akin to other academic disciplines, the development of Psychology in Aotearoa has heavily depended on research, practices and applications that have been established within Western knowledge, with notable influence from Britain and the USA (Groot, Le Grice & Nikora, 2018). The psychological methods that are employed today are entrenched in the Western, educated, industrialised, rich and democratic (WEIRD) perspective (Groot, Le Grice & Nikora, 2018). As such, the field of Psychology continues to reproduce various colonial practices that not only result in disparate outcomes for Māori who are consumers of psychological services in Aotearoa, but also contribute to the underperformance of tauira Māori within the discipline. Ultimately, as an ill-fated consequence, this has led to limited

representation of Māori clinicians at higher levels of psychological practice and research (Levy, 2018; Webber & MacFarlane, 2017).

Seeing as Māori are disproportionately accessing psychological services across a number of sectors (Levy, 2018), examining the specific systems and barriers that hinder tauira Māori within the field of Psychology are crucial to consider. Gaining a comprehensive understanding of these issues is essential in order to develop effective and culturally responsive approaches that can both inspire and provide the support Māori students need in their pursuit of excelling to higher positions within the field of psychology.

In the field of Psychology education at tertiary level, studies indicate that not only Māori, but also Pasifika students (individuals residing in Aotearoa that are either migrants from the Pacific or of Pacific Island ancestry) exhibit the lowest levels of enrolment, continuation, and attainment of bachelor's and postgraduate degrees (Levy, 2018). Pasifika students encounter parallels with Māori experiences in Western educational settings, facing similar challenges such as cultural mismatch, a deficit-focused framing of their experiences, and restricted access to educational benefits and outcomes (Phillips & Mitchell, 2010). Further studies have shown a clear correlation between educational attainment and engagement in the workforce. In this regard, both Māori and Pasifika show the highest rates of unemployment and the lowest rates of professional employment among all ethnic groups in Aotearoa (Durie, 2001). In general, the literature regarding student participation and success often regards personal factors such as preparedness, social skills that aid navigating and negotiating resources, financial resources and psychological state as key determining factors that affect success in education (Gorinski & Abernathy, 2007). However, the experiences of tauira Māori & Pasifika who strive for academic achievement are and have been impacted by additional factors.

Research suggests that issues are deeply ingrained within the policies, systems, and content of our mainstream educational institutions themselves. Hetaraka (2022) states that “Western education for Māori has been marred by low teacher expectations, deficit theorising, stereotyping and continued failure by the system to improve education enjoyment and success for many Māori” (p. 322) One instance that exemplifies this, is the role of assessments such as essays and exams. These forms of assessment are widely recognised as vital tools for educators to gauge student progress and to measure the level of knowledge students have acquired. Assessments like these serve multiple purposes, including informing on a student’s development and serving as the foundation for awarding qualifications. Nevertheless, performance in such assessments is influenced by the teacher’s and the institution’s perception of what constitutes as valid knowledge and the specific types of knowledge being evaluated, and often discounts the legitimacy of mātauranga Māori (Mahuika et al, 2011). These policies, practices, and content are rooted in systemic racism, which then indicates racism is profoundly embedded in the fundamental principles of the prevailing or dominant culture (Scheurich & Young, 1997).

Attempts at intervention to address the disparities for Māori in education, including educational reforms and implementation of policies that include Biculturalism and Multiculturalism, has had minimal impact (Bishop et al., 2009). Within the context of Aotearoa, biculturalism broadly encompasses the recognition of two distinct ethnic groups, Māori and Pākehā, and their interconnected social and political relationship as it is outlined in Te Tiriti o Waitangi (Lourie, 2016). Sullivan (1994) explains the objective of biculturalism was to rectify the historical injustices and to restore power to indigenous communities. For Māori, this meant for the acknowledgement that after having endured prolonged cultural subjugation, that we had the right to determine our own path as a people and to exercise agency in decisions pertaining to Māori development while in collaboration with non-Māori. However, in reality, through

time, relations between Māori and Pākehā have deviated from the ideals set in Te Tiriti. Rather than fostering a partnership and equitable sharing of power, as intended with Biculturalism, the relationship has and continues to be characterised by the dominant majority's exertion of political, economic, and social dominance and control (Glynn, 2015).

The repercussions of this absence of bicultural knowledge and learning become evident in the field of institutional psychology in practice. As demonstrated by the findings of Sawrey's (1990) research, a survey involving 163 hospital and clinical psychologists employed in the Justice Department showed that 88% of psychologists believed that their training had not adequately prepared them to effectively serve Māori clients. Additionally, more than 85% of respondents recognised the critical importance of understanding Māori cultural aspects or taha Māori, while over 75% expressed that they lacked sufficient knowledge in this area. In support of these findings, O'Reilly and Wood (1991, as cited in Smits, 2019) argued that educational biculturalism's cultural responsiveness remains superficial, tokenistic, and with limited effectiveness.

More contemporarily, studies by Waitoki et al. (2023) have shown similar results, based on information from additional courses in 2022 that were specifically Māori-focused. One third (36.0%) of professional programme courses included Māori-focused content. This category consists of courses that challenge students to consider Māori inequities in health and outcomes, application of Te Tiriti in psychological practice and bicultural issues. While the increase in the number of courses reflecting taha Māori is a positive indicator, the fact that only four courses were specifically Māori-focused suggests that programs continue to have a strong WEIRD psychology positioning.

A smaller proportion (21.6%) of course descriptions contend that students will be taught the concepts of "cultural competency" or "cultural safety", which includes the development of

awareness of their own positionality and cultural values. The third category also consists of courses that address cultural influences on practices and culturally relevant knowledge of working with different groups in Aotearoa, although these do not make explicit reference to biculturalism and Māori psychological practices.

The presence of Māori-focused content is a "key indicator of disciplinary and professional commitment to Māori responsiveness, visibility, and participation in psychology" (p 14). However, these courses must occur within a kaupapa Māori informed learning environment, otherwise, the overall educational experience may be viewed as tokenistic. Of concern is that most psychology scopes do not have specifically Māori-focused courses that center on mātauranga Māori content. Our findings raise questions regarding the existence of genuine institutional will to decolonise psychology and bolster the responsiveness of psychology for Māori. While some progress is being made in introducing Māori-focused content in psychology training curricula, there is little evidence of meaningful integration of Kaupapa Māori psychology. These results echo concerns held by Māori psychologists and academics that meaningful change must be visible, Māori-centered and led by Māori. Suggestions on how to improve the pace of change have been promoted; however, these changes require a significant shift in power and a critical understanding of epistemic and institutional racism.

Similar to Biculturalism, there have been attempts and arguments for Multiculturalism to have a place with social, political and national contexts within Aotearoa. Sibley and Ward (2013) define multiculturalism as the acknowledgement of multiple cultures coexisting within an institution, organisation, or nation state. The argument is that since the 1990s, the population of Aotearoa has become increasingly multicultural, as such the student population in all levels of education has become progressively diverse (Smith, 2010). However, this position of multiculturalism over biculturalism is problematic and has been met with contention, particularly from the perspective of Māori. While multicultural educational policies have been

somewhat prevalent internationally, within Aotearoa, there is argument that such policies deny Māori their equality as one of the two peoples (as agreed in Te Tiriti) of Aotearoa. As such multicultural policies undermine the agreed upon partnership between Māori and Pākehā. Additionally, these policies tend to overlook the distinct status of different Māori groups while emphasising the status of other immigrant communities. As a result, under multiculturalism policies Māori interests are more likely to be marginalised to a peripheral position (May, 2002).

These issues identified within Biculturalism and Multiculturalism have collectively contributed as additional factors for why Māori are not succeeding in education through several interconnected mechanisms. Glynn (2015) argues that within the education system in Aotearoa, Māori educational aspirations, preferred methods to learning and teaching, and perspectives on education and educational research are scarcely acknowledged. The mainstream education system in Aotearoa insistently adopts a monocultural Western-based curriculum which sidelines Māori epistemologies and indigenous ways of understanding (MacFarlane et al, 2015). This Eurocentric framework ignores and silences Māori perspectives, and as a consequence hinders Māori educational success. Disciplines such as Psychology are predominantly shaped by Western knowledge, embedded with the WEIRD perspective which perpetuates colonial perceptions, again impeding the success of tauira Māori in psychology. Disparities in psychology education then result in limited representation of Māori clinicians and practitioners at higher levels of practice and research, further hindering Māori success within the discipline through lack of representation.

Additionally, policies, systems, and content within mainstream education continue to perpetuate systemic racism. Assessments and educational practices routinely overlook the legitimacy of Māori knowledge, contributing to disparities in academic achievement. Past interventions, including educational reforms and bicultural and multicultural policies, have had little success in addressing disparity issues for Māori in education. The agreed upon partnership

between Māori and Pākehā outlined in Te Tiriti o Waitangi has not been fully actualised, leading to the continued dominance and control by the majority. While having the intention of inclusion, Multicultural policies, though acknowledging the diversity of immigrant communities in Aotearoa, also have the potential to marginalise Māori interests and undermine the partnership between Māori and Pākehā.

Traditional Māori Education and Psychology

To fully comprehend the status of Māori in Aotearoa society, it is imperative to delve into our historical narrative, acknowledging the lasting repercussions of colonisation and the ongoing violations of Te Tiriti o Waitangi committed by the Crown. Archaeological findings have suggested that Māori migration from the homeland of Hawaiki in the Pacific to Aotearoa occurred around a millennium ago, although there are many Māori narratives that claim an even earlier arrival, spanning several centuries prior (Smith, 2000).

According to Titus (2000) prior to settler arrival, traditional Māori education systems involved shared knowledge through intricate oral traditions without the existence of a written language. Education revolved around imparting practical skills such as cultivation techniques, astronomy, and navigation. Education and the transmission of practical skills were intricately linked to the recognition of the natural order of the universe, which played a vital role in maintaining balance within Māori communities' environment and ecosystem. Central to this understanding was the acknowledgement of ecological diversity and the interdependence of all living beings, where each entity relied upon and contributed to the well-being of others (Harmsworth & Awatere, 2013). This holistic perspective underscored the significance of ecological harmony in traditional Māori education, highlighting the interconnectedness of humans, nature, and the broader ecosystem. By embracing this interconnectedness, Māori education aimed to cultivate a deep appreciation for the reciprocal relationships between people and the natural world, fostering a sustainable and harmonious coexistence.

Furthermore, despite the persistent stereotypes that have often portrayed Māori as only practical or skilled with their hands, the incorporation of Te Ao Wairua and Whakapapa narratives into education has always been intrinsic to our educational system. These narratives challenge such limiting portrayals by offering a holistic worldview that transcends Western-centric perspectives. They celebrate Māori engagement with theories about the world, their place in it, and the interconnectedness of te ao kikokiko and te ao wairua (the physical and spiritual realms). By embracing spiritual and whakapapa-based knowledge within education, we not only honour Māori epistemologies but also empowered students to reclaim and reaffirm their cultural identities. This integration serves as a testament to the richness and depth of Māori knowledge systems, countering stereotypes and reaffirming the value of indigenous ways of knowing (Abraham, 2021; Webber, 2019).

In traditional Māori culture, knowledge held a sacred status known as tapu, and was considered communal property, as individuals were obliged to contribute and share knowledge for the collective benefit of the community. Ensuring the accuracy and applicability of knowledge held great significance within Māori education, as any inaccuracies in shared knowledge had the potential to undermine the group's mana, generate feelings of whakamā, and jeopordise the survival of the community. To uphold the accuracy of group knowledge, practices such as karakia were employed during critical activities, serving as reinforcing mechanisms. If inaccuracies in knowledge were discovered, such knowledge and practices would be rectified and set right to serve the future well-being of the community (Titus, 2000). Additionally, prior to the arrival of Europeans, Māori also had a rich history of establishing their own formal education institutions dedicated to preserving knowledge, customs, and traditions. These institutions, known as Wānanga, were regularly conducted by hapū for individuals deemed worthy of education and training in various disciplines. Wānanga covered

a diverse range of subjects, including whakairo, the transmission of spiritual and esoteric concepts, as well as information relating to the practice of healing (Hook, 2007).

In exploring traditional Māori psychological practices, we encounter the invaluable roles of oral traditions such as pūrakau, an oral form of storytelling, and pakiwaitara, storytelling through song and haka, which served as powerful mediums for sharing wisdom, perspectives, experiences, and emotional states across individuals and generations (Cherrington, 2003). Māori storytellers wove intricate narratives that went beyond mere myths and legends. They conveyed a rich tapestry of advice, insights, and guidance, providing profound psychological and cultural understanding. These storytelling traditions offered deep insights into the human condition, serving as catalysts for personal growth and collective resistance.

As Kahukiwa (2000) expressed, stories told through these mediums provided meaningful answers to the complexities of the world in human terms. The characters in these stories reflected their own actions and experiences but on a grand scale. They offered invaluable guidance on philosophy, values, and social behaviour, highlighting the consequences of actions and offering insights into maintaining social order. Through the dynamic interplay of pūrakau, pakiwaitara, and their philosophical underpinnings, Māori psychological traditions enriched individuals' connection to their cultural heritage, fostering a deep sense of belonging, identity, and purpose. The thinking and understanding of many Māori and the methods by which this knowledge is shared is still shaped by these traditional concepts and knowledge today (Harmsworth & Awatere, 2013).

The historical narrative of Māori in Aotearoa holds significant relevance to the research topic on Māori aspirations in psychology education. Traditional Māori education systems emphasised social and ecological interconnectedness, but also, communal knowledge sharing.

This historical context highlights the deep-rooted value of education as a method of maintaining balance within Māori communities' environment and ecosystem. The establishment of Māori formal education sites such as Kohanga Reo, Kura Kaupapa and Whare Wānanga reflect the historical commitment of Māori to preserving knowledge and customs, and these institutions have been effective in fostering Māori academic success. These establishments speak to the intrinsic connection Māori have with education and the significance Māori place on cultural continuity. Understanding the vital roles of practices such as pūrakau and pakiwaitara, storytelling mediums that are rich in psychological insights, reinforces the cultural underpinnings of Māori psychological well-being. These insights also emphasise the enduring relevance of Māori cultural practices in contemporary psychological education. They provide a foundation for understanding the challenges faced by Māori in the field of psychology and offer insights into potential solutions. By acknowledging these historical practices, the research seeks to bridge the gap between traditional knowledge and modern education and address the unique needs and aspirations of Māori students. The interconnection between historical practices and the research topic highlights the importance of holistic approaches that consider both cultural background and psychological development (Durie, 2006; Hook, 2007; Smith; 2000).

British Arrival & Te Tiriti

Moving forward in time, the narrative shifts, as in 1769 a significant influx of settlers arrived in Aotearoa under the leadership of Englishman James Cook, embarking on three expeditions to a land already inhabited, established and flourishing with Māori communities for centuries (Smith, 2000). This marked a pivotal period in time for Māori. After having flourished on this land for centuries, Māori were faced with the challenges of colonisation, exploitation and violations by the British Crown.

Subsequently, in the 1800's, European colonisers began to establish settlements in Aotearoa, heavily relying on the generosity and cooperation of the Māori people for economic and social sustenance. The early European settlers depended on the assistance and support extended by Māori, as they navigated the unfamiliar terrain, established new communities, and sought to integrate themselves into the land they now called home (Groot, Le Grice, & Nikora, 2018). However, as Europeans arrived in Aotearoa many came with the intention of not only settling but colonising and exploiting its abundant resources, and brought with them a devastating array of challenges for Māori. These included the spread of infectious diseases, acts of violence, kidnappings and a pervasive atmosphere of fear and anxiety (Cook, 1770; Monkhouse, 1769 as cited in Salmond 1991). Moreover, this period marked the emergence of white supremacy, racism, and the onset of imperial domination over the Māori people (Rusden 1974; Salmond, 1991, 2019; Turia, 2000; O'Malley, 2013). Under the capitalist regime of the European colonials, Māori experienced increased alienation from their lands, increased mortality rates, decreased fertility, all while enduring war and mass immigration from Europe (Moewaka Barnes & McCreanor, 2019).

In 1840, Te Tiriti o Waitangi, also referred to as the Treaty of Waitangi, was signed and is commonly mentioned as our country's founding document. Encompassing two versions, one written in English and the other in Te Reo Māori. Both parties, Māori and the British Crown, participated in their curation and affixed their signatures, with the shared objective of establishing a collective partnership. Te Tiriti o Waitangi encompassed various key aspects within the partnership it established. It acknowledged and delineated several important elements, including the recognition of health as a taonga, the affirmation of Māori tino rangatiratanga, and commitments to ōritetanga alongside British colonials (Came et al., 2019). However, there were notable discrepancies between the English text and the provisions outlined in the Te Reo Māori version, and it was not long after signing when British colonial

authorities began to violate the agreements Māori understood had been made (Came et al., 2020).

Understanding this history is relevant to the research in that it has set the context and foundation for understanding the complex dynamics between Māori and Pākeha settlers, which had and continues to have lasting implications on various aspects of Māori life, including education. The arrival of Pākeha marked a critical juncture, where initial cooperation between two peoples turned into colonisation and exploitation, bringing forth significant challenges and upheavals for Māori and their communities (Smith,2000; Groot, Le Grice & Nikora, 2018). The consequences of colonisation, including land alienation, mortality rates, fertility issues, illness, and war have had enduring effects (Moewaka Barnes & McCreanor 2019). While Te Tiriti o Waitangi was particularly significant, representing a foundational document embodying the principles of partnership, equity, and recognition of Māori sovereignty (Came et al., 2019). The subsequent and continuous breaches of these principles by British authorities highlight the historical injustices and challenges faced by Māori people (Came et al., 2020). This historical transition set the stage for comprehending the complex dynamics between Māori and Pākeha and understanding this historical backdrop is critical for grasping the broader socio-political context that influences and informs the experiences of Māori students in the education system today. It underpins the need for cultural sensitivity and acknowledgement of historical and generational trauma in the way mainstream institutions approach education in the contemporary.

Education for Assimilation & Māori Resistance

During the early 1800s, mission schools were established, which focused on teaching Eurocentric religion-based education. After the signing of Te Tiriti, there was a rapid inflow of British settlers into Aotearoa, leading to a significant increase in their population. In 1847, the introduction of the Education Ordinance pushed the assimilation process of Māori, encouraging

adherence to British colonial culture. The Education Ordinance represented an initial step in implementing a formal strategy aimed at achieving language domination and hegemony. As education evolved over time, it persisted in employing various approaches to encourage Māori assimilation into the prevailing Pākehā culture. The establishment of the state education system and corresponding legislation resulted in the cultural deprivation of generations of Māori children, as their cultural heritage was systematically stripped away (Ka'ai-Mahuta, 2011). Furthermore, the educational policies through the 1860s to the 1940s revealed a restrictive perspective on Māori potential and their societal role in Aotearoa. Consequently, the education provided to Māori, especially boys, followed a path that steered them away from academic pursuits and directed them towards non-academic, labour-intensive vocations, limiting their access to intellectual qualifications that could have improved their opportunities for white-collar employment (Hokowhitu, 2004).

It is evident that, akin to many other colonised indigenous communities, the educational system played a crucial role in enabling the British forces to assert their control and dominance over the Māori population (Cote-Meek, 2019). This interaction between colonial and assimilative forces has resulted in the restriction of Māori access to their familial, social and cultural resources (Waiari et al., 2021). Moreover, these dynamics continue to persist in contemporary educational contexts. The field of Psychology, encompassing its pedagogy, methodologies, and practical applications, continues to reflect and perpetuate various colonial-based practices. Furthermore, it has shown a slow and sometimes resistant response in recognising the diversity of knowledge and experiences within its student population, despite the acknowledged necessity for incorporating mātauranga Māori into its framework (Waiari et al., 2021). In a 2015 analysis conducted by Dr Michelle Levy, examining the inclusion of bicultural content in Psychology programmes across multiple universities in Aotearoa, it was found that tauira Māori participation was significantly hindered by the overwhelming

dominance of the Western perspective. This perspective had limited relevance to Māori and failed to create an environment that actively encouraged Māori engagement and participation. Smith et al. (2012) contended that educational institutions, by insistently prioritising Western-based ideological perspectives and pedagogy, not only fails to address the Māori experience but at its most damaging, has a detrimental impact on our well-being.

An aspect that is crucial to acknowledge that throughout the various colonial processes, Māori have not merely been passive observers in the face of forced assimilation. Throughout time, many Māori have actively fought to place Kaupapa Māori (Māori philosophy and values) at the forefront of various educational movements, emphasising the significance of Māori culture, perspectives and interests in shaping contemporary educational practices and policies. The tenacity of Māori resistance has been the driving force behind several significant education initiatives since the 1980's, giving rise to the development of essential Māori educational sites such as the aforementioned Kohanga Reo, Kura Kaupapa Māori, Whare Kura, and, of course, Whare Wānanga (Smith, 2000).

In contrast to Western-based institutions, contemporary Whare Wānanga, or tertiary-level Māori educational institutions, which have been established in response to the increasing number of Māori dropping out of school, have demonstrated significant improvements in Māori student performance compared to other educational contexts. Aotearoa currently has three prominent Māori Wānanga: Te Wānanga o Aotearoa; Te Wānanga o Raukawa; and Te Whare Wānanga o Awanuiarangi. Each of these institutions embraces unique Māori-based approaches to tertiary education, and they have all excelled in attracting Māori students to higher levels of learning (Hook, 2007). Analysis of enrolments have further revealed that while many enrolled in Whare Wānanga were studying at bachelor's levels, a substantial number of Māori in older age brackets were also returning to education to attain qualifications they were unable to achieve during secondary school. The attainment of these qualifications then allows them to

explore higher levels of further tertiary education (Durie, 2006). Though, despite Whare Wānanga successfully providing culturally responsive tertiary education sites for many tauira to thrive, they do not hold the same status as Universities. Curiously, although all Universities are considered 'Whare Wānanga', Māori Wānanga are prohibited from using the title 'University' by parliamentary decree (Hook, 2007). This discrepancy in status raises questions about the recognition and acknowledgement of Māori institutions within the broader educational landscape.

Pasifika Experiences in Aotearoa, Systemic Injustices and Tertiary Education Challenges

As aforementioned, the experiences of Pasifika has had many parallels to those of Māori, however in contrast, Pasifika and their experiences here in Aotearoa gained momentum in the 1940's when they were encouraged and incentivised with economic progress to emigrate to Aotearoa to meet the country's unskilled labour demand (Statistics New Zealand and Ministry of Pacific Island Affairs, 2010, as cited in Phillips & Mitchell, 2010). Between 1945 and 1976 the Pasifika population in Aotearoa grew from 2,200 to almost 66,000 (Demographics of New Zealand's Pacific Population, 2010). Aotearoa was presented as a land of milk and honey, which referred to the strength of the economy at the time due to our rich agricultural lands and opportunities (Bell et al., 2017, as cited in Iloilo, 2023). Aotearoa became a place of potential for Pasifika peoples to generate wealth for themselves, their families, and their futures which was not otherwise possible in their Pacific homelands (Iloilo, 2023).

Though, this idea of economic progress and opportunity for Pasifika people's in Aotearoa was short-lived. Over time, a number of factors contributed to our economic downturn including the fall in prices for Aotearoa exports resulting in employment here becoming scarce. As such low skilled/unskilled labour employment became more desirable, and Pasifika peoples who filled these positions were now causing concern for the rest of the country. This shift in perception fuelled debates and legislation regarding Pasifika peoples and

their rights to remain in Aotearoa, framed as contributing to the country's labour shortage problems (Iloilo, 2023).

From 1974 to 1976 'Operation Pot Black' was a government campaign aimed at addressing the perceived issue by forcibly removing Pasifika peoples who had overstayed their visas. This initiative led to the infamous Dawn Raids, which were early morning police raids on families who were suspected of overstaying. The raids, mostly conducted in Pasifika family homes in Auckland, were deeply traumatic, and impacted many whānau who were, in fact, legally in the country or were citizens (Te Komihana Whai Hua o Aotearoa, 2022). The legacy of the Dawn Raids underscores the systemic challenges and racism faced by Pasifika communities in Aotearoa during both this critical period in history and thereafter.

As a consequence to the overt institutional and structural racism, akin to the experiences of Māori, Pasifika peoples have historically faced and continue to encounter significant challenges of being under-represented, underserved, and excluded from mainstream tertiary institutions in Aotearoa (Naepi et al., 2020). Naepi et al (2020) delve deeper into this issue, emphasising that mainstream universities, grounded in their "foundational whiteness" perpetuate practices and policies that significantly impact the experiences of both Māori and Pasifika students and communities. These institutions continue to perpetuate a colonial and monocultural system of knowledge that not only devalues and undermines Māori and Pasifika knowledge but also creates conflicts, hindering the progress of Māori and Pasifika students in their education journeys.

This dynamic was given all the more power through economic reforms such as neoliberalism coupled with extensive restructuring within Aotearoa universities in the 1980's (Tuiburelevu et al., 2022). Neoliberalist policies and structures promoted knowledge that could be commodified or marketed, following a market-driven and corporate approach. Consequently,

Western and Eurocentric knowledge bases were favoured, leading to less stable employment for Māori and Pasifika scholars. This perpetuation of systemic inequality has significantly hampered the advancement of Māori and Pasifika individuals within the tertiary education landscape (Naepi, 2019; Naepi et al., 2020).

While the histories differ, drawing these parallels in experiences between Māori and Pasifika emphasises the interconnected struggles faced by both our indigenous and Pacific communities (Naepi et al., 2020). Understanding the historical and systemic issues in the contemporary landscape allows us to grasp the challenges encountered by Pasifika individuals in their pursuit of higher education that mirror those of Māori. It emphasises the enduring impact of historical injustices on access, representation, and the experiences of Pasifika students in mainstream institutions. By doing so, we can gain a better understanding of the multifaceted historical, economic, systemic, and intersectional factors influencing both Māori and Pasifika communities. This understanding is crucial for creating a comprehensive framework aimed at improving outcomes for both Māori and Pasifika peoples, fostering greater success (Iloilo, 2023).

Cultural Factors & Identity

Culture occupies a pivotal role in elucidating the profound interconnectedness between individuals and their communities, acquiring and transmitting shared beliefs and value systems across generations (Bhugra & Becker, 2005). It serves as a foundational concept for comprehending the intricate bonds and relationships within a person's social, historical, and cultural context (Shah, 2004). Identity encompasses an individual's holistic self-perception and their relationship to the broader society, including their self-concept and how they perceive their uniqueness in relation to others (Bhugra & Becker, 2005). Over the past century, the concept of cultural identity has continuously evolved, undergoing various conceptualisations and definitions (Bennett, 2001).

Bennett (2001) defines cultural identity for Māori as the external and internal attitudes, actions and feelings associated with being Māori. For Māori, the significance of nurturing relationships through practices such as whakawhanaungatanga, tikanga, and manaakitanga was deeply ingrained in the formation of our cultural identity, emphasising tribal connections and familial ties, which stand apart from the conventional Western psychology paradigm. Webber & O'Connor (2019) stress the paramount importance of whakapapa as one of the most revered forms of knowledge in te ao Māori, stating that whakapapa plays a pivotal role in shaping these relationships, and serving as the cornerstone of connection to past tūpuna, present-day whānau, and future generations through children and mokopuna. In essence, for Māori, the knowledge of whakapapa establishes connections that bring clarity to one's sense of place and a profound sense of belonging within one's broader social and political collective (Webber & McFarlane, 2019).

In the context of education, there is a compelling link between the affirmation of Māori identity, social connectedness, and the educational achievements of Māori students (Durie, 2001; Webber, 2008, as cited in Webber & O'Connor, 2019). According to Rata (2012), the cultural atmosphere within a school can either enrich or limit Māori identities, as educational institutions hold significant influence in socialising students and equipping them to participate constructively and make positive contributions to their communities. Bennett (2003) suggests that among tauira Māori, a robust cultural identity can serve as a protective factor, increasing their resilience in navigating academic challenges and reducing the negative academic outcomes associated with various difficulties they may face. Unfortunately, as a consequence of colonisation, a significant number of Māori have disconnected from their language and cultural knowledge, leading to detrimental effects on their understanding and connection to their heritage (Durie, 2006; Hawaikirangi-Pere, 2013), and as such, affecting their sense of Māori identity. However, it is important to recognise that the distinction between connected

and disconnected Māori in terms of their cultural identity may not be straightforward, as Māori can exhibit varying degrees of cultural knowledge and connection. According to Hawaikirangi-Pere (2013), the assessment of Māori cultural identity distinguishes individuals based on the level of Māori affiliation, which implies a hierarchical perspective that favours the connected Māori group over the disconnected Māori group. Durie (1995) emphasised in this regard the significance of recognising the heterogeneity within the Māori community and that it is crucial to understand that Māori people represent a diverse group, each living in distinct realities shaped by our own unique experiences, histories, and cultural practices (as cited in Bennett, 2001).

The challenges faced by Māori students, is pronounced and underscored by the conflict between mainstream education dynamics and Māori ways of learning which inform our cultural identity. The dominant culture within mainstream institutions most often promotes self-reliant and individualistic norms (Arahanga-Doyle et al., 2019). However, both Māori and Pasifika cultural values are deeply rooted and depend on collectivism, familial connection and shared beliefs (Barney, 2018). This dissension then creates a sense of displacement for Māori and Pasifika students within mainstream educational settings, where the focus on individual achievement and success conflicts with the formation of collaborative learning environments. The lack of targeted support services further exacerbates the challenges these students face in navigating the educational system as cultural values do not align and students do not see themselves reflected in the services available (Arahanga-Doyle et al., 2019).

Prevalent in mainstream education is also the presence of hierarchical dynamics which also contribute to the conflict. In traditional Māori settings, relationships were characterised by whanaungatanga, a family-like connection that fosters a sense of belonging and collective identity (Solorzano & Yosso, 2000). However, hierarchical relationships are often prioritised in mainstream educational structures which creates barriers to student engagement. Educators

can play a vital role in mitigating these dynamics by humanising themselves through sharing personal anecdotes and utilising a teaching approach that acknowledges and integrates Māori and Pasifika knowledges into their practices and curriculum. This pedagogical approach shift aligns with the need to reduce hierarchical structures and to create environments where students feel empowered to be vocal in their learning without fear of judgement (Barney, 2018).

The success of Māori students in contemporary Whare Wānanga proves as a testament to the aiding of cultural identity for Māori educational success. Institutions such as Te Wānanga o Aotearoa and Awanuiārangi have revealed the limitations of a predominantly Western mainstream institution (Waitangi Tribunal, 1993). These institutions established themselves in response to the loss of culture caused by colonisation, operating within a Māori-controlled environment and offering tertiary courses grounded in Māori perspectives (Waitangi Tribunal, 1993). Furthermore, unlike traditional wānanga, contemporary wānanga are open to diverse learners at varying levels in their Māori cultural journey and identity, fostering inclusivity and reflecting the present world while including subjects such as business administration, accounting and development. The development and efficacy of contemporary Whare Wānanga reflect their commitment to addressing structural inequalities and institutional racism (Waitangi Tribunal, 1993). They stand as powerful examples of the potential for success outcomes for Māori and Pasifika students alike, which are not reflected in mainstream institutions. They play a pivotal role in reconnecting urban Māori to culture, reo and whakapapa which emphasises their validity as sites for transformation. This aligns with government strategies like 'whānau ora' showcasing successful efforts to bring together Māori and their whānau collectives to learn about and celebrate their connection (McLeod, 2014). By embracing and validating indigenous ways of knowing within education, Māori and Pasifika educational success is not only nurtured, but also champions the cultural identities of students (Gilbert, 2019). For mainstream institutions to achieve this, they must recognise the limitations

of Western structures, integrate cultural knowledge into their educational structures, and affirm the cultural identity and belonging of Māori and Pasifika students within tertiary spaces.

Moving Forward in Mainstream Education with Success

Based on the research, in order to move forward there in an inescapable need for mainstream institutions to acknowledge and celebrate the cultural identity of Māori and Pasifika students in order to foster greater outcomes. This involves recognising the importance of whakapapa, tikanga and manaakitanga for Māori, and the unique familial and communal bonds for Pasifika (Durie, 2006; Waitangi Tribunal, 1003). It is essential to encourage mainstream institutions to integrate cultural knowledge into their educational structures and affirm the cultural identity and belonging of Māori and Pasifika students within tertiary spaces (Naepi et al., 2020).

Waiari et al. (2021) also encourage cultural sensitivity training for educators and support staff as crucial in this endeavour for improved outcomes, in order to better understand and appropriately respond to the diverse complexities and cultural needs of Māori and Pasifika students. Integrating Māori and Pasifika perspectives into the curriculum can ensure that the content is relevant and relatable to the cultural backgrounds of students (Iloilo, 2023). When students can identify with the content and establish a personal connection, their capacity to comprehend and apply this knowledge in future scenarios is greatly enhanced.

The research also urges community engagement and support as a mechanism to improve outcomes. Strengthening relationships between educational institutions, Māori and Pasifika communities, and whānau is crucial to creating a collaborative and supportive network (Naepi et al., 2020). This upholds whanaungatanga which is one of the crucial elements held dearly within te ao Māori as a facet required for success. Theodore et al. (2017) also enforced the pivotal role of strong, respectful, and nurturing relationships with educators and support

staff. They highlighted that these relationships, characterised by appropriate academic and pastoral support are essential facilitators of student success. Theodore et al. (2017) also noted the importance of peer and tuākana support, culturally safe spaces, kaupapa Māori tutorials fostering a whānau-like environment, and encouragement for collaborative group work and cooperative learning as crucial contributors to the academic journey. Establishing mentorship programs, both among students and with educators can provide strong guidance, support, and a sense of community (Theodore et al., 2017). This can also foster inclusive learning environments which can better embrace diverse learning styles. By including collaborative group work and cooperative learning, Māori and Pasifika cultural values of collectivism are supported (Barney, 2018). Creating culturally safe spaces within educational institutions where Māori and Pasifika students feel comfortable expressing their cultural identity is essential (Arahanga-Doyle et al., 2019).

Research also, not surprisingly, suggest the need for advocating for systemic changes in educational policies and practices that perpetuate inequalities is imperative. This includes addressing the historical and ongoing impact of colonisation and racism on both Māori and Pasifika (Iloilo, 2023). Introducing and implementing policies that actively work towards decolonising education, ensuring Māori and Pasifika knowledge is valued, validated and integrated into academic frameworks is essential (Naepi et al., 2020). Research also suggests that promoting leadership opportunities for Māori and Pasifika students within educational institutions is crucial, fostering a sense of agency and empowerment (Waiari et al., 2021). Increasing representation of Māori and Pasifika perspectives in decision-making bodies and faculty ensures diverse voices to be heard (Gilbert, 2019).

By adopting strategies such as these and building upon the initiatives already in place, mainstream tertiary education institutions can work towards creating an inclusive and culturally responsive environment that better enables the success of Māori and Pasifika students.

Collaboration between educational institutions, communities, and policymakers is key to driving positive change and dismantles systemic barriers.

Chapter 3: Kaupapa Māori Methodology

In this chapter I discuss the Kaupapa Māori methodological approach in which we utilised as the foundation of our research practice.

Kaupapa Māori Approach

Smith (2015) asserts that "Kaupapa Māori research is research by Māori, for Māori and with Māori" (p. 47). Rooted in dissatisfaction with dominant Western research approaches, Kaupapa Māori theory challenges the ideological hegemony that has historically marginalised Māori epistemologies and cosmologies (Bishop, 1999). Embracing Kaupapa Māori as a methodological framework was a natural choice for myself and fellow researchers due to our Māori whakapapa and the subject matter's focus on Māori and Pasifika experiences. This approach seeks to rebalance power dynamics inherent in traditional research paradigms by fostering collaborative, collectivistic relationships with participants (Bishop, 1999). Western epistemologies, marked by their universalist and individualistic tendencies, often fail to adequately capture the nuances of Māori and indigenous realities (Smith et al., 2016). In contrast, Mātauranga Māori, the knowledge system underpinning Kaupapa Māori, recognises knowledge as a holistic and interconnected web encompassing language, whakapapa, tikanga, and lived experiences (Broughton & McBreen, 2015). This perspective challenges conventional Western conceptualisations of knowledge, advocating for collective engagement and cultural specificity (Stewart, 2007). However, both Kaupapa Māori epistemologies and indigenous ontologies rooted in the Māori worldview contend with marginalisation amid the dominance of Western perspectives (Bell, 2017). Kaupapa Māori theory, informed by social constructivism, seeks transformative change and validation through a social construction of knowledge, aligning closely with Māori community approaches (Eketone, 2008). This research paradigm represents a conscious effort to

decolonise knowledge production and honour indigenous ways of knowing, thereby challenging and enriching mainstream academia.

Kaupapa Māori Principles

Graham Smith (1997) contended that the development of kaupapa Māori theory has the potential to provide exciting new methods of interventions for change regarding the Māori schooling crisis. As Pihama (2010) puts forward, kaupapa Māori theory is not a set formula or fixed framework, but rather encompasses principles delineated by Māori philosophical perspectives. While there have been slight variations in iterations of these principles, there is much overlap between theorists. Smith (1997) highlighted six vital principles that provide a culturally specific framework which underpin the kaupapa Māori approach, and have the potential to influence the success of tauira Māori and specific educational programmes (Mahuika, 2008). These principles are:

1. Tino Rangatiratanga (the relative autonomy principle);
2. Taonga tuku iho (the cultural aspirations principle);
3. Ako Māori (culturally preferred pedagogy);
4. Kia piki ake I ngā raruraru o te kainga (the mediation of socio-economic factors);
5. Whānau (the extended family principle);
6. Kaupapa (the collective vision principle). (Graham, 1997, p. 388).

Tino Rangatiratanga Principle

The Tino Rangatiratanga principle, which Smith (2015) refers to by the same name, and Kerr (2012) discusses under her delineated ‘control’ principle, is described as a principle in which is key to kaupapa Māori research and evaluation (Kerr, 2015). Pihama, Cram &

Walker (2002) have detailed that the Tino Rangatiratanga principle for Māori encompasses aspects such as sovereignty, autonomy, mana motuhake, self-determination and independence as described in Te Tiriti o Waitangi. Walker et al. (2006) asserts this is a principle of social justice, in which seeks to redress the power imbalances prevalent in traditional forms of research and brings forth concrete and tangible benefits specifically for Māori.

In our current research, we actioned the Tino Rangatiratanga principle by actively engaging our participants in the research journey. This encompassed collaborative efforts within our interviews and focus groups. By utilising semi-structured interviews as opposed to box-ticking survey methods, we were able to capture the voices, opinions and experiences that were specific to the participants involved. Then, utilising inductive thematic analysis in order to analyse the data, further allowed us to identify the themes across our interviews without the influence of preconceptions. The data participants provided shaped the trajectory of this thesis as opposed to adhering to predetermined research structures, allowing for a more organic and contextually meaningful exploration of the research topic. In doing this we operationalised the participant's opinions, ideas and aspirations, and structured the power dynamic and relationship as a partnership rather than one of subordination or dominance (Bishop, 2021). We also utilised customs grounded in tikanga encouraging and incorporating te reo Māori, karakia, and whakawhanaungatanga to further empower the preservation of Māori culture and language within our research.

To maintain transparency and inclusivity, we provided our participants with a feedback session at the conclusion of our data collection process. This session served to discuss the results for further inclusion of the participants' viewpoints and verifying the accurate representation of their perspectives. This approach was in response to historical research practices that disempowered Māori voices by presenting reconstructions of our realities through the lens of colonising researchers. Our deliberate steps in this research

sought to rebalance power dynamics and return control to our participants. Our goal being to empower their voices, experiences and aspirations, recognising the importance of presenting their narratives in a manner that reflected their own perspectives and realities, and maintained their sense of agency.

Taonga Tuku Iho Principle

Bishop (1999) defined Taonga tuku iho as treasures in which are and have been passed down to us from our ancestors, customs for which that tell us how to behave in given situations. He described within kaupapa Māori research, the function of this principle provides the structure for interaction between researcher and research participants to be that of a whānau dynamic. For the relationship to be one that fosters mutuality, tolerance, hospitality and respect for others, their ideas and their opinions. This principle affirms a position that being Māori, Māori language, knowledge, culture and values are both validated and legitimated (Smith, 1997; Pihama et al., 2002). Smith (1997) suggests that within the broader societal context of the fight for language and cultural preservation, Māori aspirations are more assured. He further details that most Māori still have a significant emotional and/or practical connection and attachment to their culture. By incorporating the strong emotional and spiritual elements of this principle, we can better support the commitment of Māori to the intervention (Smith, 1997).

In our research we applied the Taonga tuku iho principle drawing from ancestral 'treasures' or customs as highlighted by Smith in order to guide our conduct and interactions during our interviews with participants. Within the kaupapa Māori framework, our objective was centre elements inherent within mātauranga Māori and establish an environment where participants felt aroha and manaakitanga. In doing so, our aim was for participants to feel encouraged to express their ideas and opinions openly, without judgement, and reassured that all engagement in the process was valued, legitimate and relevant to the topics in which we

were discussing. We also provided participants with genuine, encouraging feedback to ensure their opinions and ideas were not only heard but understood. This feedback process facilitated connections between participants, as they recognised shared ideas and experiences. This dynamic fostered an environment where participants felt empowered and supported to share their experiences with the group. This inclusivity aimed to create a research environment resembling a whānau dynamic, not only between us as the researchers and the participants, but also among the participants themselves. To express our gratitude and hospitality for their participation, participants were offered kai and refreshments during our interviews and also received a koha at the conclusion of our sessions.

Ako Māori Principle

The principle of Ako Māori refers to reinforcing and upholding the need for culturally appropriate strategies to learning and teaching as a means to succeed for tauira Māori (Smith, 1997). Ako Māori also allows for engagement between kaiako and tauira with kōrero, as such learning is more a conversation or discussion with participation in learning and teaching occurring from both sides (Smith, 1997; Sexton, 2011). In McDonald's (2011) research, described that prior to the implementation of the modern schooling system, methods of teaching knowledge that was tapu, such as tribal histories, whakapapa, karakia or rāranga were different to those used to teach non-tapu knowledge. She asserted that it was the means of imparting non-tapu knowledge, through practical methods such as exposure, apprenticeship and tutorials, in which were of great relevance to modern day teaching. Smith (1997) also affirms that strategies from other cultures can also be valuable tools for learning and teaching, stating "other 'borrowed' cultural pedagogies are also utilised within Māori alternative educational settings, including many which are generalised as 'Pākehā schooling methods'". An important aspect of this principle is to implement methods of intervention that resonate with Māori cultural preferences while acknowledging the value of other

pedagogical approaches. Giving Māori the agency to have their say and choose their preferred pedagogies that appreciate Māori language, knowledge, and cultural values (Smith, 2997; Pihama et al., 2002). By engaging with culturally relevant pedagogies tauira can embrace how knowledge is taught, how this knowledge relates to students' lives and how students can better engage with knowledge which can result in better academic outcomes for tauira Māori.

Enacting the Ako Māori principle through the process of our engagement with participants, through our preparation, interviews, and analysis we sought to co-create knowledge through learning from one another. To do so, we utilised a tuākana-teina model of learning which mirrors the dynamic between older and younger siblings (Pere, 1984; Tangaere, 1996, as cited in Paki, 2007). In this framework, grounded in collectivist philosophy, the tuākana takes on the role of guiding and supporting the teina in their educational journey. This support encompasses the tuākana aiding the teina in problem-solving and acquiring new skills, highlighting a collaborative learning ethos (Tangaere, 1997, as cited in Paki, 2007). In a contemporary context, the tuākana-teina dynamic allows for reciprocal relationships for learning, with the roles of tuākana and teina fluidly changing depending on the topic, experiences and expertise. While we, as the researchers took charge of formulating questions and conducting the interviews, the process itself required us to approach it with humility, acknowledging that we, in essence, were the teina to those, our participants, who are the tuākana or experts in their own knowledge and experiences (Hamley et al., 2023).

In developing recommendations, the Ako Māori principle also played a pivotal role in directing our approach. In accordance with Smith (1997) it was important to recommend strategies to teaching and learning that would support tauira Māori in their educational journey. In order to do so, we ensured that our recommendations aligned with culturally

relevant strategies. We engaged in dialogue with our participants, specifically regarding the changes in which they would like to see within the classroom and university. This ensured that their perspectives were not only heard but integrated into the recommendations. By doing this, we granted tauira Māori agency in choosing their preferred pedagogies, allowing them to have their say in the learning process. The Ako Māori principle guided us not only in acknowledging the cultural context but also in incorporating the voices and choices of tauira Māori into the construction of our recommendations. As such, our recommendations are a product of collaboration, cultural sensitivity, and student-centered.

Kia piki ake I ngā raruraru o te kainga Principle

As described by Smith (1997), this principle refers to the need to "alleviate the negative pressures of marginal socio-economic positioning of many Māori families which impacts on learning" (p. 468). At its core, this principle asserts the critical role of kaupapa Māori research in contributing to the service and well-being of Māori communities. It underpins the acknowledgement of the pertinence and efficacy of Māori-led initiatives as intervention systems for effectively addressing current socio-economic challenges (Evans, 2010). In essence, this principle emphasises the necessity for research endeavours to not only align with the needs and aspirations of Māori communities but also actively contribute to their advancement and success in navigating contemporary socio-economic issues.

Throughout the duration of our research process, "kia piki ake i nga raruraru o te kainga" has been a guiding principle in which we have continuously considered every step of the way. From the formulation of questions, to the conducting of interviews, analysing our data, and delivery of our results, the overarching aim has been to conduct and provide research that will positively benefit Māori, and also Pasifika students, in their psychology education journeys. In doing so, our goal is to address the existing disparities Māori and Pasifika students face in order to foster a more inclusive and supportive environment within

the field of psychology education. Furthermore, this principle supports the importance of cultural sensitivity and responsiveness, highlighting the need to align research practices with the values, perspectives and aspirations of these communities. In essence, this principle challenges us to move beyond the pursuit of knowledge for its own sake and encourages us to actively engage in research that uplifts and enhances the educational experiences of Māori and Pasifika students, therefore contributing to the broader goals of equity and inclusivity in psychology education.

Whānau Principle

This principle pertains to the cultural importance of whānau as an extended family structure in which challenges are viewed collectively within the whānau as opposed to individually (Smith, 1997). Mead (2016) notes that the term whānau, which translates to 'family', not only relates to communities or groups with blood ties, but also includes relationships to non-kin who have shared experiences (as cited in Pile, 2022).

While the participants involved in this research did not share blood ties, they were groups and individuals who had shared experiences. Though the initial primary focus was to study the experiences of Māori students in psychology education, it became abundantly clear through the research process, the depth of this study would also benefit from insights provided from some of our Pasifika students in psychology. Despite the absence of blood ties, all participants involved embraced a shared commitment to contribute to and belong to the research 'whānau'. This inclusive interpretation allowed us to draw insights not only from Māori students but also from our Pasifika counterparts, showcasing the adaptability and relevance of the whānau principle in the context of diverse shared experiences.

Kaupapa Principle

Smith (1997) highlights the cohesive force behind Kaupapa Māori research and initiatives asserting that they "are generally held together through a collective commitment to a philosophy" (p. 472). This collective commitment aligns with the Whānau principle, emphasising the significance of fostering a shared vision within a group or community (Pile, 2022).

In the context of our research, the collective vision of both researchers and participants was to better the outcomes of Māori and Pasifika students studying psychology at the tertiary level. This shared vision surpassed individual perspectives and fostered an environment of open dialogue, collaboration, and a sense of collective responsibility to engage with the issues. Aligning with both Whānau and Kaupapa principles, the research endeavour became a truly collective and student-driven initiative. As participants engaged in the research the research process, their voices contributed to a medley of experiences, enriching the narrative with many diverse and intersecting insights and perspectives. This collaboration not only enhanced the quality of our findings but also exemplified the Whānau and Kaupapa principles in action, emphasising the transformative potential of collective ventures in shaping the educational landscape for Māori and Pasifika students.

Positionality and Role as Researcher

Though I am currently a student studying psychology at the University of Waikato, my role in this project positioned me as a researcher, actively involved in designing research and conducting interviews. Informed by my own studies in Kaupapa Māori paradigms, practices, and drawing on my own knowledge as a wāhine Māori, I was acutely aware of the historical issues associated with traditional research. Through a colonising lens, traditional research approaches perpetuated harm to Māori communities through their misrepresentations and cultural insensitivity. Influencing Western paradigms, the

misrepresentations and distortions of Māori perspectives reinforced stereotypes and undermined the richness of Māori culture (Wihongi, 2010).

This historical legacy continues to significantly influence contemporary understandings and renderings of Māori and indigenous peoples today, particularly within the realm of teaching 'mainstream' psychology. The deficit model embedded within traditional research has shaped the development of psychology education frameworks that marginalise and perpetuate cultural insensitivity, not only towards Māori but also indigenous students (Bishop, 1999).

Unbeknownst to me, my studies led to the adoption of some Western narratives, influencing my perspectives on my own people. Despite having some knowledge of Kaupapa Māori paradigms and perspectives, the majority of my learning was based within the mainstream, Western-based curriculum. It became apparent during this project, guided by my supervisor and research team, that I needed to actively reframe and reform perspectives that had shaped my own studies for many years. As oppose to focusing on ways in which Māori have struggled or perceived shortcomings, I needed to understand and bring to the forefront the abundance Māori have to bring in terms of knowledge, skills and practice.

Ethical Considerations

In the context of this research project ethical considerations were incredibly important due to the nature of the research topic. This project essentially asks participants to critique the very institution in which they are aspiring to attain qualifications from. It was crucial for identities of participants to be kept confidential and korero within our interviews to be stored safely and secure. In addition to safeguarding participant identities and preserving the confidentiality of their korero shared during interviews, the research team actively engaged in a collaborative and respectful approach. Recognising the potential vulnerability of

participants as they shared experiences within the educational institution, we prioritised open communication, informed consent, and autonomy. Participants were provided with detailed information about the research, including its purpose, potential outcomes, and the voluntary nature of their involvement. We were sure to emphasise their right to withdraw at any stage without consequence.

Our ethical considerations also extended to the dissemination of our findings. We committed to presenting the results in a manner that respects the dignity of the participants and avoids perpetuating stereotypes or stigmatising narratives. The research design also incorporated a reflexivity framework and acknowledged the impact of the researchers' identities, perspectives, and potential biases on the study. Regular team and supervisory discussions and sessions were held to critically examine our roles, potential influences, and any preconceptions that could affect the research process.

Throughout the project, ethical considerations were not merely a checklist but an ongoing commitment to fostering a relationship of trust and reciprocity with participants, upholding their mana and ensuring the research contributes positively to their aspirations and wellbeing which are primary goals inherent in Kaupapa Māori research (Cram & Addock, 2022). This research was granted ethics approval by the University of Waikato Division of Arts, Law, Psychology & Social Sciences Ethics Committee on February 1st, 2023, reference number: FS2022-59.

Chapter 4: Method

This chapter of the thesis describes how the research was designed and conducted. It details the practical aspects of our research process, detailing the methods implemented to

collect data, analysis, and interpretations. This section outlines the steps in which were taken in order to address our research questions and our objectives. Using kaupapa Māori as our foundation, our methods drew from qualitative research techniques, using thematic analysis to generate and analyse our findings. This allowed us to focus on the experiences of the tauira Māori involved within the specific tertiary environment, as contextualised within their wider social and political contexts.

Participation and Recruitment

Although part of the wider Poipoia project, this Master's research project specifically focused on tauira Māori who are currently studying or had recently completed their studies through the University of Waikato, based at the campus in Tauranga Moana. More specifically, our criterion was for participants to be studying Psychology under the University's Division of Arts, Law, Psychology and Social Sciences at either undergraduate or postgraduate levels. Participants could also be studying full-time or part-time. In order to participate, tauira had to identify as Māori and/or Pasifika, as experiences of tauira Māori and Pasifika within psychology was our primary focus.

Participants were recruited using various methods within the university. My fellow researcher and I, based in Tauranga, visited both undergraduate and postgraduate Psychology lectures and tutorials to promote the research project and information for how students were able to sign-up. In these promotions, students were informed that we were wanting tauira Māori specifically to participate and that in exchange for their participation kai and refreshments would be available in the interviews and vouchers would be gifted as koha for their contribution to the project. Posters and flyers were also created to attract interest and placed around the university with information for how students could sign-up to participate. Finally, we utilised the university's psychology-based website, Psych Café, to advertise our research project which is available to all psychology students currently enrolled at the

university. Through these methods of recruitment, we were able to conduct two focus-group interviews for undergraduate Psychology students, each consisting of five to six participants. We were also able to conduct two individual interviews with post-graduate students. Given the reduced number of undergraduate papers available and the absence of any formal psychology postgraduate programmes at the Tauranga campus, there was a significantly lower number of tauira Māori enrolled at this campus in comparison to Hamilton.

As previously stated, all participants were required to identify as Māori, and provided their iwi affiliations when signing up (see Table 1.). However, there were two students who identified as Pasifika. In our kōrerō within this focus group they discussed how in their experience throughout study they had often been identified or grouped with the Māori students in their cohort. The fellow participants encouraged these tauira to participate in the project and the feedback from the other participants validated and legitimated their experiences. One of the students involved proclaimed that the experiences of Pasifika students was relevant due to the ancestral ties in which Māori have to the Pacific dating back to the time of Hawaiki, before Māori migrated to Aotearoa some thousand years ago, stating "we are all from Te Moana-nui-a-kiwa". Pasifika participants shared experienced which paralleled those of Māori participants ivolved across all queried topics. A total of 11 participants were in undergraduate level, while two were in postgraduate (one currently enrolled and one previously enrolled but no longer in study). Many of the participants were not native to Tauranga Moana and had moved from other places around Aotearoa in order to study Psychology through the University of Waikato. All participants were over the age of 18. All participants that took part in focus groups and individual interviews identified as wāhine.

Data Collection

Rather than formulating rigid questions for our interviews, this research used semi-structured interviews for data collection. Interviews were used for data collection as they have the ability to give participants a genuine voice and empower them within the research context (Marie & Haig, 2006). This method allowed for participants to provide in-depth descriptions of their personal opinions, ideas and experiences regarding being Māori and studying psychology. As with certain types of qualitative research, semi-structured interviews fit well within our kaupapa Māori framework. They are able to capture in detail oral histories, narratives, and case studies which are better suited to Māori modes of communication (Walker, Eketone & Gibbs, 2006). This approach is reminiscent of traditional Māori methods of sharing knowledge and information. Practices such as wānanga and talanoa were utilised in order to transmit personal narratives and provided an essential tool for the communication of day-to-day affairs concerning whānau, hapū and iwi (Mikaere-Hall, 2017).

These interviews provided for a wealth of firsthand experiences from which we were able to examine and identify recurring themes and patterns, as well as any potential differences in experiences. Through using this style of interview, we were able to facilitate a culturally responsive narrative approach. Participants shared their knowledge, empowering their own cultural narratives and offered authentic ways to discuss, research and represent their stories and experiences (Lee, 2009). All interviews were audio-recorded, upon consent from all participants, to later be transcribed for data analysis.

Focus group and individual interviews both took place in private study rooms at the university campus in Tauranga. This location suited participants as it was convenient to them between, before, or after classes they were attending. Before commencing the interviews there was an offer for karakia, and an outline was provided to all participants both verbally and via an information sheet, describing the purpose of the interview that was about to take

place. Participants were informed on how the information they were providing would be used so they were able to give their informed consent to participate in our study. This was followed by whakawhanaungatanga, a practice where researchers and participants introduce themselves, sharing each their pepeha to establish iwi, hapū and whānau affiliations. Cram, Pipi & Paipa (2018) emphasise how whakawhanaungatanga builds a larger, relationship-based context around the research environment (Irwin, 1994, as cited in Cram et al., 2018) aligning with Smith's (1997) prescribed whānau dynamic. This practice fostered the sharing of power and control throughout the interview and research process, shaping the nature of the interactions between the researchers and research participants.

The interview questions covered six main categories. The first section explored participants' introduction to psychology, investigating their motivations for choosing the field and initial impressions. By inquiring on their motivations, we can better understand the influences or drivers that encourage students to undertake university study. Tinto (1993) argues that understanding a students' motivations or drive is central to the likelihood that they will persist in higher education. He notes that the greater the motivation, the greater the goal of completion and the more likely a student is to persist (as cited in Williams, 2010).

The second section delved into experiences transitioning across study levels, focusing on challenges faced, courses providing strong kaupapa Māori support, and clarity about the path to becoming a psychologist. We asked about experiences in transitioning as historically, the ability to achieve at lower levels of education has been identified as a significant influence or barrier to Māori participation in higher education. By understanding these experiences, we can gain insights that can address these disparities and information obtained can inform strategies to enhance support systems, identify challenges, and contribute to breaking down barriers for Māori success at higher levels of education (Williams, 2010).

The third section examined participants' sense of belonging in psychology classes, distinguishing experiences between mainstream and kaupapa Māori-oriented classes. A sense of belonging is vital in education as it fosters well-being, confidence, and competence among students. By exploring and understanding students' experiences of belonging, educational institutions can create inclusive environments that contribute to the overall development, engagement, and lifelong learning of students (Berryman & Eley, 2019).

The fourth section addressed barriers in their educational journey, identifying issues related to support, cultural responsiveness, and proposing strategies to address racism within the psychology curriculum. This section of questioning was particularly important as identifying and understanding the specific barriers and challenges faced by tauira and can inform targeted strategies to enhance support, responsiveness, and inclusivity within the psychology curriculum and educational institutions, contributing to more equitable outcomes (Smith, 1997).

The fifth section explored aspects of transformation, asking participants about desired changes in psychology and their familiarity with kaupapa Māori Psychology. Understanding what participants wish to see different in psychology provides insights into their aspirations and expectations for the discipline, contributing to a more student-centered and culturally responsive education environment (Bishop, 1999). Exploring participants' desires for transformation in the curriculum and programmes helps align educational offerings with the needs and preferences of Māori and indigenous students, fostering inclusivity and relevance (Wilson et al., 2022). This information can guide the development of policies and practices that address specific concerns and enhance the overall educational experience for Māori and indigenous learners.

The final section focused on participants' aspirations in psychology, discussing future goals, intentions for further education, and aspirations to become registered psychologists. Understanding the career goals and future aspirations of Māori and indigenous students provides valuable insights into their motivations and expectations within the field (Bishop, 1999). Exploring participant aspirations contributes to the development of educational strategies and support systems aligned with students' career trajectories, enhancing the relevance and effectiveness of psychology education (Wilson et al., 2022). Insights into participant aspirations can also help identify potential areas for mentorship, career guidance, and program development to better support students in achieving their professional objectives.

Data Analysis

With all interviews completed, analysis of the recorded data was approached thematically in order to identify and draw reoccurring patterns or themes across our data sets. Following the guidelines outlined by Braun & Clarke (2006) we began with Phase 1 and familiarising ourselves with the data, listening, transcribing and editing, our recordings of our interviews and beginning the coding process. Braun & Clarke (2006) note the importance of reading and rereading your data set and making notes about initial ideas that may reoccur to be extracted as codes. Using an inductive approach, we allowed the content of the data to shape the direction of the analysis as opposed to being theoretically guided and looking at the data for preconceived ideas or themes (Joffe, 2011).

Once familiarised, in Phase 2 we took the noted ideas that were interesting and held importance, in their raw form, and coded them as such so they could be more meaningfully assessed in regard to our research topic (Miles & Huberman, 1994, as cited in Braun & Clarke, 2006). By turning our data into codes, they can then be organised and encompassed by broader overarching themes. Our research team held a workshop to collaborate on codes

we each identified within our assigned transcripts. This allowed us to collectively refine and synthesise the coded data to facilitate a comprehensive analysis that brought out the nuanced patterns and interconnected themes within the raw ideas. Through this collaborative process, we aimed to ensure an accurate and refined understanding of the participants' experiences and perspectives.

In Phase 3 we began searching for themes from our codes. Once all data had been coded and collated, we refocused to the broader level of themes into which our codes would be placed. In doing this we considered how some codes intersected or could combine into broader idea (Braun & Clarke, 2006). These themes were to provide the framework for organising and presentation of our observations and findings. (Braun & Clarke, 2017). To enhance the reliability of our thematic insights, our research team convened another workshop for collaborative wānanga, aiming to refine and validate the identified themes within our data set. In this workshop we were also able to discuss sub-themes, which occur at a level between codes and overarching themes (Braun & Clarke, 2006). In doing so, our research team shared perspectives and insights, aiding a more nuanced understanding of the identified themes and ensuring a robust foundation for the oncoming interpretation and reporting of our research outcomes.

In Phase 4 and 5, we conducted a review of our themes, both sub-themes and overarching and defined them by naming the themes. Terry et al. (2017) note that the reviewing of themes with the data set helps confirm that everything does work well together and provide an accurate and meaningful picture that addresses the research topic. This stage of the analytical process involves two levels, the first to review and the second to refine (Braun & Clarke, 2016). This was conducted at the end of our theming workshop where each theme and sub-theme were reviewed and defined. For the overall project, four themes were identified – Western Environment, Pathways, Whanaungatanga, and Equity. In this critical

phase, each theme and sub-theme underwent careful scrutiny and discussion of relevance and accuracy, ensuring they effectively encapsulated and presented the underlying ideas and codes. This process contributed to the refinement of our thematic framework, ultimately enhancing the accuracy and meaningfulness of our research findings.

The final phase consists of the production of the final report (Braun & Clarke, 2006), or thesis in this regard. In this culminating phase, guided by the framework established through the preceding stages of the analysis, the focus became to put our findings in writing. In alignment with the overarching objectives of the research endeavour, I opted to craft a piece of research that serves as a narrative capturing the diverse and nuanced experiences of tauira pursuing psychology studies at the University of Waikato Tauranga Campus, as I had and are doing so myself. In doing so, three themes were selected from the original four after deliberation. Fellow researchers and I felt these themes best represented the data collected by tauira in Tauranga Moana. This document aims to not only present findings but also to contribute to the broader discourse on the challenges, aspirations, and transformations within the educational landscape for these specific student groups.

Chapter 5: Analysis – Western Educational Environment

Guided by Kaupapa Māori methodology, we employed inductive thematic analysis on our recorded discussions with participants which unveiled themes within their narratives. This

approach enabled us to discern the patterns within their kōrero regarding how various factors impacted on their psychology studies within the university setting. Prioritising the voices of Tauranga campus psychology students for this thesis, based on the coding of the data, I identified three distinctive themes. Theme one, the Western Educational Environment, highlights the challenges tauira face within a system shaped by Western histories, influencing curriculum, assessments, and teaching methods at the Tauranga campus. This monocultural and individualistic approach has evidently undermined the diverse cultural perspectives of the tauira which has impacted on their experiences in study. Theme two, Pathways, explores the experiences of tauira as they navigate through their various options concerning papers, qualifications, and future career prospects. It aims to uncover the challenges they face in making decisions and seeks to understand the clarity around these choices. Theme three, Equity, specifically addresses issues that were unique to the Tauranga campus, examining equitability of the facilities and services provided to tauira in comparison to those available in Hamilton, and how these discrepancies have impacted on tauira experiences.

Western Educational Environment

In this first chapter of analysis, we explore the impacts of the Western educational environment on tauira in psychology, it is crucial to delve into several key facets that underscore the challenges and inequities faced by Māori and Pasifika learners within this context. Firstly, I examine the predominant Western-focused content prevalent in psychology education that marginalises indigenous perspectives and reinforces Eurocentric narratives, thereby neglecting the rich cultural heritage and knowledge systems of Māori and Pasifika communities. Then the pervasive deficit framing prevalent in educational discourse that often casts Māori and Pasifika in a negative light, emphasising supposed deficiencies rather than recognising and celebrating strengths and contributions. Additionally, the lack of meaningful Māori content and professional development opportunities for teachers that further exacerbates

these disparities, limiting educators' capacity to provide culturally responsive and relevant instruction that resonates with indigenous learners. Finally, the underrepresentation of Māori and Pasifika teachers and learners in psychology further exacerbates feelings of marginalisation and exclusion, as the absence of role models and mentors who share their cultural background can impede students' sense of belonging and academic success.

Issues with Teaching Methodologies and Content within Psychology Curriculum

In discussions about barriers for tauira in psychology, participants expressed recurring concerns about the challenges posed by prevalent Western-focused content. Many participants echoed similar sentiments, expressing how the dominance of Western paradigms created significant difficulties for Māori and indigenous within the discipline.

> ***Aria:*** *I think obviously, the dominance of the Western paradigm in psychology is a huge barrier for Māori coming through psychology because they just don't see themselves reflected in the content or their worldviews, their epistemologies just aren't reflected in I would say, like 80%, if not 85-90%, of the classes that they're taking. And so that can be a real barrier when you're learning this information that you kind of know, in your heart of hearts, that when you go back into your community, you're not going to be using, or, you can't lean on. For that, that knowledge of how to progress and how to support your community. So I think that puts off a lot of people as they're coming through, because it's just like, what's the point of learning all of this when I know I'm not gonna use it when I go out into my community*

The dominance of Western content in psychology poses significant challenges and barriers for Māori and indigenous learners. Aria’s observation in this passage about the pervasive influence of the Western paradigm in psychology aligns with broader critiques of Western-centric approaches (Marsella & Yamade, 2010). Aria details that the dominance of

Western focused content fails to reflect Māori worldviews, epistemologies, and cultural nuances. Aria notes up to 90% of content in mainstream classes do not resonate with Māori perspectives. Consequently, learners feel disconnected from the knowledge they acquire, anticipating its limited applicability within their communities.

Aria's insights underscore the broader challenges Māori and indigenous learners face, encompassing not only the disconnect from educational content but also the pervasive difficulties encountered in clinical and workplace settings. These challenges, rooted in the systemic impact of Western-centric paradigms, extend to the realm of clinical psychology, where widely used tools such as the Diagnostic and Statistical Manuals of Mental Disorders (DSMs) face criticism for their Eurocentric bias or 'blindness'. Whereas, Māori models of mental health, such as Te Whare Tapa Whā, offer a more holistic understanding that aligns with Māori and indigenous cultural dimensions, emphasising spiritual, mental, physical, and family aspects (Kingi & Durie, 2002, as cited in Stewart, 2012).

The challenges extend beyond educational content to the historical misrepresentation of Māori and indigenous in early research, which perpetuated colonial biases (Bishop, 2011). The effects of this are visible within psychological theories that often misinterpret Māori realities and reinforce deficit-based assumptions on Māori determinants of health, perpetuating enduring racist myths (Bishop, 1998; Smith, 1999, as cited in Groot et al., 2018). The legacy of such research has led to suspicions among Māori regarding researchers and their agendas (Groot et al., 2018). In the broader context of psychology, the field's Eurocentric outlook and reliance on WEIRD perspectives perpetuate cultural insensitivity and structural discrimination (Groot et al., 2018).

Breaking free from these paradigms is essential for the decolonisation of psychology in Aotearoa. A shift towards more inclusive curricula, integration of indigenous knowledge, and

acknowledgement of diverse cultural epistemologies is crucial. The journey involves recognising and challenging the historical bias in research, fostering cultural competence, and embracing alternative perspectives within the discipline. The need for systemic change is evident, with ongoing efforts required to create an educational environment that respects and incorporates the richness of Māori and indigenous psychologies.

Connected to the Eurocentric material is the teaching methods used within psychology. Many of the participants detailed in our discussions the issues they had experienced with the methods of teaching they had encountered within their papers. Participants expressed shared sentiments of unease and difficulty which suggests that the existing teaching approaches may not align with their preferred modes of learning or adequately address their perspectives on the topics.

> ***Aria****: I think that's where the difficulty comes from for me like with learning in that really, I almost want to say like dictatorship, like, style of learning where it's just like, this is the information, learn it. Yeah, I really like to unpack and discuss with people what their understanding is, and that's what helps me and I think that's what helped me get through my undergrad too, like I said earlier with it on Tauranga campus was so small, that we all got to know each other really well. So after class we'd go to the library we'd sit at a table and we'd discuss, we'd talk about what are you doing for this essay? Or what is your perspective that you've taken on that method or approach or, and it really helped us to all kind of learn the information a lot better. Yeah, I think with the timing of things with everything being so like, so fast. I don't know how much of the information that I've been taught that I've retained, because I've just regurgitated rather than actually learning. It's just like okay, well I just need to learn this quickly for this test and then move on, and because you learn things so quickly. Your mind is trying to keep up with this. Yeah, exactly like you go from one learning one really intense thing*

one trimester to something completely different the next trimester. And there's like, Yeah, I think for me personally, that's what I fear as well is when we go out into the profession, how much I will retain of that information.

Aria’s insights into the challenges of learning within a predominantly Western-centric educational system echo the broader issues faced by Māori students in psychology. She references a “dictatorship style of learning” which aligns with critiques of mainstream teaching methods that often position the teacher as the primary supplier of knowledge. This traditional approach highlighted in such articles by Bishop & Glynn (1999) and Bevan-Brown (2003), tend to overlook the diverse cultural backgrounds and learning styles of Māori and indigenous students (as cited in Mahuika et al., 2011).

Bishop & Glynn (2000) discuss the concept of problem-based learning which adds another dimension to this discussion. Aria’s concern about the fast-paced nature of learning and the emphasis on regurgitation rather than deep understanding resonate with the problems associated with traditional teaching methods. Problem-based learning places the learner at the centre, encouraging active engagement in identifying, classifying, and resolving real-life issues. In contrast to conventional or traditional teaching methods, problem-based learning shifts the focus from the teacher as the primary source of information to the students as active participants in their learning (Bishop & Glynn, 2000). This approach aligns with Aria’s preference for unpacking and discussing information collaboratively, allowing students to connect learning to their lived experiences.

Utilising narrative pedagogies, such as pūrākau, aligns with Aria’s emphasis on discussion and unpacking as integral to the learning process. This narrative approach frames learning as a dynamic process of storying and re-storying, allowing students to bring their own sense-making processes into the classroom and integrating their cultural worldviews into their

understanding of topics and content (Bishop & Glynn, 2000). This approach views knowledge as fluid and evolving narratives shaped and reformed between individuals and groups, particularly relevant for Māori and indigenous students as it emphasises the centrality of culture in the learning process (Bishop & Glynn, 2000). Aria's experience of discussing essays and perspectives with peers resonates with the collaborative and interactive nature of narrative pedagogies, highlighting the importance of fostering an inclusive and culturally responsive educational environment.

The integration of problem-based learning and narrative pedagogies, including the incorporation of pūrākau, addresses the imperative for a more inclusive and culturally responsive approach to education. Pūrākau, as a methodology, represents stories of Ako, offering a culturally responsive construct for narrative inquiry into educational practices (Lee, 2009). This methodological innovation, influenced by broader indigenous methodologies and the principles of kaupapa Māori theory, reconceptualises traditional narratives as a tool for understanding and engaging with contemporary educational contexts. Pūrākau draws from historical, social, and political contexts, reflecting the ongoing evolution and adaptation of indigenous knowledge systems in response to changing environments (Lee, 2009).

Māori engagement with traditional narratives, such as pūrākau, extends beyond oral tradition to encompass written literacy and adaptation of narratives to fit various contexts and purposes (Lee, 2009). Pūrākau have been utilised in diverse settings, from Native Land Courts to contemporary creative expressions by Māori writers and artists, highlighting the adaptability and resilience of traditional knowledge systems in navigating changing social and political landscapes (Lee, 2009). By drawing on pūrākau and other traditional forms of knowledge, educators can create culturally relevant and meaningful learning experiences that resonate with Māori and indigenous students, bridging the gap between academic content and lived experiences.

In essence, the incorporation of narrative pedagogies, including pūrākau, represents a transformative approach to education that recognises and values the cultural diversity of Māori and indigenous students. Aria's experiences underscore the limitations of traditional teaching methods and advocate for the adoption of alternative approaches that foster meaningful engagement and understanding. By centering indigenous perspectives and knowledge systems, educators can create inclusive and empowering learning environments that promote holistic, interactive, and collaborative relationships within the classroom, aligning with the principles of kaupapa Māori educational theory.

Following on through this theme, another concern raised by students pertains to issues encountered with the approaches to teaching and assessments within their studies. In the area of teaching, particularly within the mainstream psychology papers, participants took exception to how information and statistics about Māori were presented. They expressed dissatisfaction with the negative framing which focused on deficits and shortcomings rather than highlighting strengths or adopting a positive perspective.

> ***Manaia**: Doing psychology all you hear is like, negative statistics about Maori, and in our Maori papers they're like, Oh, they're so smart, so adaptable and you're like what? These don't match up. Yeah. I never knew half these things because all of the negatives that have been told to me.*

In Manaia's reflection, she articulates the dissonance between the negative portrayals of Māori in mainstream psychology classes and the affirming perspectives presented in kaupapa Māori papers. This sentiment echoes the issue of deficit framing within research and psychology more generally, wherein the historical and institutional factors contributing to inequities among marginalised groups are overlooked, disproportionately attributing blame for

unequal outcomes to individuals and communities within these marginalised groups (Reid & Robinson, 2007; Reid, 2011, as cited in Greaves et al., 2023). Looking deeper, historically, deficit narratives, particularly in the context of indigenous groups, have routinely involved a pervasive focus on issues and pathology which has dominated both academic and policy discourses (Bullen et al., 2023). In the field of education, the use of deficit framing has unfairly attributed blame to Māori and Pasifika students for their academic disparities, and neglect to acknowledge how their knowledge systems and foundations have been marginalised across all levels of education (Waiari et al., 2021).

Tindle et al. (2022) emphasised the significant impact of deficit framing, underlining its role in shaping perceptions of indigenous people among non-indigenous individuals while also influencing how indigenous people perceive themselves. This can exacerbate harm to already vulnerable individuals and communities, and fosters the concept of the need for a 'white saviour' among professionals. Consequently, this negative framing becomes a source that perpetuates ongoing colonisation of indigenous peoples. It also strengthens negative stereotypes in the minds and thoughts of educators, policy makers and students themselves (Smit, 2012) about Māori and contributes to a discouraging environment. In contrast, participants spoke of feeling seen, supported and encouraged within psychology papers based in Kaupapa Māori.

> ***Kaia**: …and then from there doing Mohi's class, both his classes in post, in post grad and undergrad, I found that just really…I felt accepted within those classrooms, within those lectures because our view was being put forward as the norm. And in that I felt supported in my perspective, as opposed to kind of the other statistics or clinical papers, which I didn't think really incorporated these, the perspective that I was, that I was coming from.*

***Tui**: What we're shown is, Maori is the minority, oh there's only 6%. Whereas if there's 6%, you put in a different perspective, 6% of five million, that's a lot. Yeah, these people have done it. They've been successful. Here's what they're doing, rather than our "Oh, sorry, your people, you know, you're this tiny bit down here" whereas if the perspective was changed, put in a more encouraging way. Like, I love that when I'm, you know, when they're like, there's only one Maori blah, blah, blah, only one Maori woman doing that, I'm like, yes, it's encouraging. Not put in that context that it's discouraging. The framing of it.*

In contrast, in these passages, Kaia speaks of her involvement in classes led by Associate Professor Mohi Rua, where the Kaupapa Māori perspective was interwoven into the content that was primarily based within Community Psychology. Several participants echoed similar sentiments of feeling supported and encouraged by the difference in perspective within the context of Kaupapa Māori Psychology classes.

According to Smith (2003) a Kaupapa Māori theory and approach addresses issues often overlooked in mainstream psychology, including factors impacting on Māori economic, social, and educational crises. It does so by facilitating positive transformations and identifying processes and structures that not only impact but more importantly support Māori success. Smith et al. (2019) have expressed that among the pedagogical tools of Kaupapa Māori, framing and reframing of language and discourse are pivotal elements. By reframing Māori and indigenous narratives, shifting away from stories of desperation, struggle and despair to narratives centered on hope, resilience, survival, and success, a foundation for healing can then be nurtured (Aho, 2014). Kaupapa Māori papers thus offer an alternative perspective, which foster a sense of encouragement, belonging and support. This supports the importance of reframing narratives within mainstream papers, embracing diverse perspectives, and

incorporating Kaupapa Māori methodologies to create a more inclusive and supportive environment.

Tui's insights also present an argument further supporting the importance of reframing Māori experiences in a positive light, particularly within educational contexts, to have a beneficial impact on tauira. She emphasises the significance of altering perspectives to acknowledge and celebrate the achievements and contributions of Māori individuals, rather than perpetuating deficit narratives. This notion aligns with the principles of counter-narratives, which advocate for the challenging and reframing of dominant narratives that marginalise or undermine indigenous experiences (MacDonald, 2018). Counter-narratives, as conceptualised within critical theories, aim to challenge unequal power dynamics and resist oppressive discourses by reclaiming and reframing identities, knowledge, and understandings that have historically been denied to indigenous peoples (Berryman et al., 2022).

Tui's comments highlight the potential of reframing Māori experiences within education to foster a sense of empowerment and pride among indigenous students. By shifting the narrative from one of deficit to one of resilience and success, educators can create a more inclusive and affirming learning environment. This approach resonates with the tenets of kaupapa Māori theory, which prioritises Māori aspirations, philosophies, and pedagogies in educational interventions to promote positive transformations for Māori (Eketone, 2008; Smith, 2003; as cited in Berryman 2022).

In reflecting on their educational experiences, Kaia and Tui provide profound insights into the importance of reframing narratives within educational contexts for Maori students. Kaia's account emphasises the significance of integrating the kaupapa Māori perspective into academic content, fostering acceptance and encouragement among Maori students, while Tui highlights the need to celebrate Maori achievements and challenge deficit narratives within

educational settings. These perspectives underscore the transformative potential of reframing narratives to empower indigenous students and create inclusive learning environments. By embracing diverse perspectives and incorporating kaupapa Māori methodologies, educators can cultivate environments that promote a sense of belonging and support for Maori students, contributing to their academic success and well-being.

Lack of Cultural Responsiveness in Psychology Education

Another factor that gave rise to issues for tauira was the lack of Māori content within mainstream psychology classes. Levy (2003) notes that mainstream education environments are dominated by paradigms, frameworks, and models perceived to be of little relevance to Māori. Further, that the inclusion of issues and topics relevant to Māori serve to marginalise Māori paradigms, again minimising the relevance of psychology for Māori.

> ***Keita****: ...the relevance of it to your own kaupapa? You know, I'm like trying to find how does it relate to us? Like you're saying the eye. Why does it relate to our eye? Give me something that reflects my world. I don't understand what you're saying. There's that disconnection between mainstream and kaupapa Māori, but why? What's your eye got to do with anything? Okay, what about te hauora o te tinana [the wellbeing of the body], that's why I love going to the flourishing class, you know, going into the indigenous Māori, indigenous health paper. Because you can reflect your world, you can understand the connection, whereas you go to the what is it? Behaviour, perception and behaviour classes, the other psych, can't, there's that disconnection. And you know, and I think, you know, from a learner point of view, I picked it up faster, if it connects to my world.*

Keita’s reflection on the disconnection between mainstream and kaupapa Māori psychology classes sheds light on the importance of relevance in education. Keita highlights

the broader implications this disconnection has on her experience as a learner, emphasising the improved attainment of knowledge when it connects to one's world. Levy (2002) identified that a critical barrier to Māori participation in psychology is a lack of critical mass of Māori engaging in the field. This scarcity of Māori presence not only leads to isolation but also in a shortage of mentors, role models, and Māori-relevant content which also hinders on the development of Māori-focused psychologies. The inclusion of issues relevant to Māori in mainstream classes is often regarded as tokenistic and further marginalises Māori paradigms, diminishing the overall relevance of psychology for Māori (Levy, 2002).

Keita's desire for content that resonates with her cultural worldview mirrors the criticism of Western values-based psychological treatments, which often impose universal values while overlooking indigenous histories, practices, and aspirations (Centre for Substance Abuse Treatment, 2014; Guo & Hanley, 2015, as cited in Nikora, 2007). This aligns with Durie's (2003) argument against inwards and downward approaches in mainstream psychology treatments, emphasising the significance of acknowledging the symbiotic relationship between the individual, the collective, the environment, and te ao wairua (as cited in McLachlan et al., 2017). Durie contends that solely focusing on individual pathology neglects the broader context of collective well-being and environmental influences. By highlighting the interconnectedness between the individual, the community, the environment, and the spiritual realm, Durie advocates for a holistic understanding of mental health and well-being within Māori cultural frameworks. This perspective supports the importance of considering these interconnected relationships and incorporating cultural perspectives to address systemic factors that better serve Maori individuals and communities.

Keita's preference for her indigenous papers highlights the significance of connecting psychology to one's world which is a notion supported in McLachlan et al.'s (2017) study that advocates for Māori-centered psychological approaches integrating traditional Māori concepts

of health and values-based methods to enhance engagement and therapeutic outcomes. Keita's experience also reflects the ongoing challenges outlined by Nikora (2007) in the struggle to establish and integrate indigenous approaches within the discipline of psychology in Aotearoa, emphasising the need for culturally relevant and sensitive research to build a solid foundation for Māori participation and success in psychology.

Participants also voiced their concerns that the Māori-focused content that was included in mainstream psychology courses failed to improve or deepen their own existing knowledge. Participants also highlighted that content taught lacked resonance with their evolving perspectives shaped by contemporary Māori research and paradigms.

> ***Manaaki****: ... No no, like we love te whare tapa whā, we love it, we love. That's our normal way of living. But there's so much more modern Māori research, there's so much more indigenous, like research and current health… Like there's so many more current things. And more of like, we're an evolving people, people evolve, our learning evolved. We don't live in the same world that we lived in when te whare tapa whā was developed, you know, we're gonna have new models, we're gonna have new ways of thinking, ways of living, and also our models. They, we might have the core foundation, the core things that stay the same, but the way that we do those aren't, it's not going to look the same all the way through, you know.*

In this passage Manaaki emphasises the lack of depth in Māori content being taught in mainstream psychology and highlighting the need for up-to-date indigenous research. Manaaki also emphasises the importance of collaborative learning, independent research, and active dialogue among herself and other students to incorporate the latest insights into their academic work.

Manaaki's comments of mainstream psychology's approach to teaching Māori content resonates with the broader issue of how mainstream psychology education falls short in enhancing the existing knowledge that Māori students bring. The historical disconnect of psychology from social and political realities (Farr, 1991, as cited in King, 2019) and the dominance of 'ruling psychology', characterised by a lack of engagement with systemic oppression and social justice (Gough et al., 2013, as cited in King, 2019) have contributed to this disconnect. Andreouli and Figgou (2019) discuss how the turn to positivism and experimental methodologies led to a lack of engagement with historical contexts and a pervasive emphasis on decontextualised, value-free approaches. This detachment from social and political realities, hindered the relevance and applicability of psychological knowledge to real-world views and experiences (as cited in King, 2019).

The development of critical and community psychologies, grounded in contextually-focused approaches, responded to the crisis in social psychology by challenging its limitations and engaging with diverse social and political realities, as highlighted by Gergen (1996), Parker (2015), and Prilleltensky & Nelson (2009, as cited in King, 2019). Similarly, Māori scholars such as Levy (2007) suggested multiple pathways, including Māori-centered and collaborative approaches, to contribute to the development of a Māori psychology. These alternative approaches acknowledge the limitations of using an 'add-on' model of teaching and learning Māori content, which most often lacks relevance and control over the delivery and content of bicultural training (Thomas, 1993).

The challenges of integrating Māori content in mainstream psychology education, as noted by Manaaki, reiterate broader issues of the exclusion of cultural diversity within psychology. While contemporary Māori models of mental healh, such as the Meihana Model, Whai Tikanga cards, Whiti Te Rā, Mahi a Atua, and Pūrākau, offer culturally responsive and effective therapeutic interventions, they remain largely absent from mainstream psychology

training, which as stated by Manaaki, predominantly emphasises older models like Te Whare Tapa Whā. This discrepancy highlights the need for a more inclusive and comprehensive approach to psychology education. Despite the positive impact of training programmes like the Meihana Model and individual psychology courses (Clifford, 2023), a significant redesign of psychology curricula is essential. This redesign should involve embedding Mātauranga Māori throughout undergraduate and postgraduate programmes and ensuring the appointment of Māori lecturers and researchers to facilitate culturally relevant learning experiences (Nikora, 2021, as cited in Clifford, 2023).

By incorporating Māori models of mental health into psychology education, practitioners can enhance their ability to work effectively with Māori clients. For example, Mahi a Atua’s use of Pūrākau in therapy demonstrates how indigenous knowledge can be integrated into therapeutic interventions to promote holistic well-being and support cultural revitalisation (Kopua, 2019, as cited in Clifford, 2023). These models also provide frameworks for addressing systemic issues and historical trauma that impact Māori mental health, thereby contributing to the broader goals of cultural empowerment and decolonisation (Clifford, 2023). Therefore, the current focus on traditional models like Te Whare Tapa Whā highlights the urgent need for a paradigm shift in psychology training to better serve the diverse needs of Māori communities and promote equitable mental health outcomes.

Furthermore, the reliance on said add-on approaches, where cultural content is added on to the curriculum via single courses or work-shops, has been criticised for its limited effectiveness and lack of incorporation into the broader curriculum (D’Andrea et., 1991; Ridley et al., 1997 as cited in Waitoki, 2012). In contrast, utilising partnership and parallel development patterns, whereby institutions employ staff who are familiar with Māori culture (bicultural) or support the provision of services run by Māori for Māori, can provide more

effective ways of incorporating cultural competency and emphasise shared responsibility and autonomy for Māori in educational practices (Thomas, 1993).

Manaaki's concerns about the inadequacy of mainstream psychology in addressing evolving Māori knowledge aligns with wider criticisms of the discipline's disconnect from social and political realities. The need for alternative pathways, collaboration, and autonomy in incorporating Māori content reflects the ongoing challenges in creating a more inclusive and culturally sensitive psychology education.

Participants also expressed concerns about the lack of acknowledgement of a Māori worldview within the university contexts, highlighting this absence significantly impacted their overall educational experiences. The failure to recognise and integrate indigenous perspectives contributed to feelings of marginalisation and disconnectedness, hindering the formation of a culturally inclusive learning environment. Narratives underscored the importance of incorporating Māori and indigenous worldviews into curriculum design, teaching methodologies, and overall institutional culture to foster a more supportive and enriching educational journey for tauira. The discussions highlighted the need for systemic changes that validate and celebrate diverse cultural perspectives within the university setting.

> ***Huia***: *It's getting better, I would say. But definitely doesn't fit with te Ao Māori perspective at all. Just with how, how things are taught and practiced. It's like there's no whakawhanaungatanga at all. You're very just, you feel very isolated from who you're trying to help. And, and like, you know, when we're learning about like all these like different, like mental disorders and personality and personality disorders, like, you know that in te Ao Maori, a lot of those don't exist, because they're completely normal. And so then being taught that these things, are disorders. That's like, no, they're not.*

That's my uncle, and he's a tōhunga. It's not. It's, it's almost telling you your way, your world. And your view of the world is wrong.

Huia's perspective in this passage encapsulates insights into the challenges faced by tauira Māori and within the Western education system. Beyond the conflict between Western and Māori worldviews, her comments reveal the broader issues of cultural insensitivity and the impact on the well-being of indigenous students. The neglect of whakawhanaungatanga not only affects academic engagement but also contributes to a sense of cultural dislocation and isolation. This resonates with the literature, where scholars argue that culturally responsive teaching is not just about curriculum content but also about creating an inclusive and supportive learning environment (Fickel et al., 2018).

Huia's observations extend to the critical issue of pathologising Māori cultural practices within the context of mental health education. Challenging the classification of certain behaviours as disorders, which are considered normal within te Ao Māori, highlights the danger of imposing Western-centric frameworks on indigenous cultures. This imposition not only undermines the richness of Māori perspectives but also perpetuates a Eurocentric narrative that can be detrimental to mental well-being of tauira Māori (Castagno & Brayboy, 2008; Penetito, 2010 as cited in Fickel et al., 2018).

Huia's perspective also invites reflection on the power dynamics embedded in education. The feeling of isolation and the imposition of external judgements on Māori cultural norms reflect a power structure that does not fully recognise or empower indigenous voices. This power dynamic is an inherent challenge that needs to be addressed in the pursuit of a truly equitable system (Villegas & Lucas, 2002, as cited in Fickel et al., 2018)

In the context of Aotearoa, the Ministry of Educations culturally responsive initiatives, such as Ka Hikitia and Kia Eke Panuku, emphasise the importance of reflecting and valuing

Māori identity, language and culture for educational success (Berryman et al., 2018). Although, this aligns with a broader conversation about an idealised Māori identity linked to doing well in education, stemming from 1980s identity politics in Aotearoa. Efforts to revive Māori language and culture were part of this discourse (Lynch & Rata, 2018). The idea of reclaiming a cultural identity for better educational outcomes for Māori students is widespread, yet discussions persist on the challenges of balancing language preservation and academic success (Lynch & Rata, 2018).

The discourse on Māori identity also delves into a debate between a 'culturalist model' and a 'social realist perspective' in education. The culturalist model, based on kaupapa Māori philosophy, emphasises sociocultural horizontal knowledge, aiming to challenge power relations (Mahuika, 2008; Smith, 1999, as cited in Lynch & Rata, 2018). In contrast, scholars advocating for a social realist perspective argue for vertical academic knowledge which focuses on structured knowledge and an epistemic pedagogic identity (Moore, 2013; Rata, 2017, as cited in Lynch & Rata, 2018). This debate highlights the complexity of integrating Māori perspectives into the Western education system, displaying tensions between sociocultural and epistemic knowledge.

Huia's insights, coupled with the broader discourse on Māori identity and knowledge systems, highlight the intricate challenges of fostering cultural responsiveness in education. Addressing these challenges requires a nuanced understanding of power dynamics, cultural sensitivity, and the complex interplay between sociocultural and epistemic knowledge within the educational context. It is essential to navigate these complexities to creat an inclusive and equitable learning environment that honours and uplifts the diverse perspectives of tauira in psychology.

The final point of discussion as part of this theme, explored the impact of professional development and representation within teaching and lecturing on Māori students. Their kōrero emphasised the necessity for educational institutions to actively engage with and incorporate initiatives to create an environment that attracts and retains Māori experts. The focus being that initiatives advocate for Māori representation in academia, acknowledging the ongoing efforts to bring positive change. Their discussions delved into the need for institutional change to dismantle the structures that perpetuate racist and colonialist systems that impact on Māori lecturers and staff available to teach and guide tauira in their academic journeys.

> ***Aria**: I think as a whole the school needs to really get amongst, get aboard a lot of these initiatives that we're trying to push forward that the likes of Bridgette Masters-Awatere has been fighting for, for years. I think a lot. Yeah, a lot needs to be acknowledged in that space. And also greater, greater drive and incorporation for the school to go out and seek Māori experts in this space and to retain them, I think is the key one, because they've had some amazing experts in the space that they've let go, or have obviously those people have left because of the structures that are set within the university that continue to perpetuate these racist systems and colonialist systems that that keep them restricted. So I think, yeah, there's a lot of things that need to change within the school itself, in order to make it more attractive for Maori experts to come and to stay and to share their knowledge. And that should be championed by those who are in these head positions, like Head of School, even the Pro Vice Chancellor and things like that. Yeah.*

The inadequacy of Māori representation in teaching within the universities in Aotearoa, as emphasised by Aria resonates with broader challenges faced by tauira. Aria highlights the need for initiatives championed by figures like Bridgette Masters-Awatere and the importance of

seeking and retaining Māori experts within academic institutions. The lack of Māori representation contributes to a sense of disconnection and isolation for tauira, reinforcing historical marginalisation.

Aria's insights align with research on the phases of state education in Aotearoa, where historical policies of assimilation and racist ideologies perpetuated the under-education of Māori students (Theodore et al., 2016). This historical context, paired with Aria's observations, underscores the systemic challenges tauira face. The absence of Māori experts in teaching positions perpetuates a Eurocentric curriculum, limiting the exposure of tauira to their own cultural knowledge and perspectives (Theodore et al., 2016).

Māori students benefit significantly from mentorship, yet the lack of Māori and indigenous role models among academic staff hinders the crucial support system. Research suggests that mentorship is vital for student success, offering guidance and inspiration (Airini et al., 2009). Aria's call for acknowledging and retaining Māori experts echoes the need for Māori mentors who can understand and address the unique challenges faced by tauira, fostering a more supportive educational environment (Airini et al., 2009).

Aria's concerns also highlight issues around the perpetuation of stereotypes within the broader issues of systemic racism in the education system. The absence of Māori representation allows stereotypes to persist, leading to lower expectations for Māori students and limiting their academic achievements. Bridging this representation gap is not just about equal opportunity but is crucial for creating an inclusive educational environment that values and respects Māori culture (Amundsen, 2019).

Addressing these challenges not only requires increasing the number of Māori academics but also implementing structural changes within institutions. Aria's emphasis on acknowledging and championing Māori experts aligns with the need for universities to create

an environment that celebrates Māori culture and perspectives, ensuring that tauira feel seen, heard, and supported throughout their educational journey (Theodore et al., 2016). Ultimately, fostering Māori representation in teaching is a critical step toward dismantling systemic barriers and promoting a more inclusive educational experience here in Aotearoa.

Summary

Participants in discussions about barriers for Māori and indigenous learners in psychology consistently highlighted the challenges posed by the dominance of Western-focused content in mainstream psychology courses. Aria's observations underscored the pervasive influence of the Western paradigm, which fails to reflect Māori worldviews, epistemologies, and cultural nuances, contributing to feelings of disconnection and a lack of relevance for learners. Furthermore, widely used tools in clinical settings face criticism for their Eurocentric bias, exacerbating these challenges, while historical misrepresentation of Māori and indigenous peoples in early research perpetuates colonial biases and reinforces deficit-based assumptions. In response to these challenges, alternative teaching methods such as problem-based learning and narrative pedagogies, including the incorporation of pūrākau, offer more inclusive and culturally responsive approaches to education. These methodologies centre the learner, encourage active engagement, and integrate cultural worldviews into the learning process, recognising knowledge as fluid and evolving narratives shaped by individuals and groups. By drawing on traditional forms of knowledge and storytelling, educators can create meaningful learning experiences that resonate with Māori and indigenous students, bridging the gap between academic content and lived experiences, and fostering holistic understanding and collaboration within the classroom.

Issues arising from the lack of Māori content within mainstream psychology classes have been highlighted as a significant barrier for Māori learners. Levy (2003) points out the dominance of paradigms and models in mainstream education that are often perceived as

irrelevant to Māori perspectives, marginalising Māori paradigms and minimising the relevance of psychology for Māori. Keita's reflection underscores the importance of relevance in education, emphasising the improved acquisition of knowledge when it connects to one's cultural worldview. The scarcity of Māori presence in psychology contributes to isolation and a lack of mentors and Māori-relevant content, hindering the development of Māori-focused psychologies. Furthermore, Manaaki's desire for up-to-date indigenous research highlights the need for collaborative learning and active dialogue among students to incorporate the latest insights into their academic work. The challenges of integrating Māori content in mainstream psychology education reflect broader issues of cultural diversity exclusion within the discipline, calling for a paradigm shift towards a more inclusive and culturally sensitive approach to psychology education that incorporates Māori models of mental health and promotes equitable outcomes. Participants highlighted the significant impact of the lack of acknowledgment of a Māori worldview within university contexts on their educational experiences, leading to feelings of marginalisation and disconnectedness. Huia's reflections asserted the importance of incorporating Māori perspectives into curriculum design and teaching methodologies to create a culturally inclusive learning environment. Furthermore, her observations on the pathologising of Māori cultural practices within mental health education highlighted the danger of imposing Western-centric frameworks on indigenous cultures. Discussions extended to the necessity for educational institutions to actively engage with initiatives to attract and retain Māori experts, as emphasised by Aria. Aria's insights shed light on the systemic challenges faced by Māori students due to the lack of Māori representation in teaching positions, highlighting the need for structural changes within institutions to promote a more inclusive educational experience.

Chapter 6: Analysis – Pathways

The Pathways chapter of this analysis delves into the intricate journey that Māori and indigenous learners navigate within psychology education, shedding light on challenges such

as opaque selection processes, lack of clear criteria, and insufficient support mechanisms. As students' progress through their studies, they grapple with uncertainties regarding the required papers for specific pathways, exacerbated by the absence of transparent information. Moreover, a pervasive sense of Māori and Māori content being funneled into community psychology reflecting wider systemic issues within education where marginalised groups face constrained choices. Additionally, the chapter explores challenges surrounding the retention of Māori students within psychology programs and the dearth of career advice available to them, highlighting the need for targeted interventions and culturally responsive support mechanisms to foster inclusive and equitable educational experiences.

Transparency in the Pathway Through Psychology

In interviews with participants many highlighted concerns regarding the impact a lack of clarity and supportive resources had in their academic journeys through the different levels of their psychology qualifications. Navigating their academic journeys in psychology had posed unique challenges, and uncertainties surrounding progression can significantly hinder the experiences of tauira. Exploring these concerns aims to shed light on how the absence of transparent pathways may lead to confusion, impede decision-making, and contribute to a sense of disconnection for tauira pursuing studies in psychology. The objective is to emphasise the pressing need for clearer, more accessible pathways within the discipline, fostering an environment where tauira can navigate their academic pursuits with confidence and purpose.

> ***Keita:*** *I found that you know, across the board, when I came in, there was no advisory not even about my papers. It was just go straight in and realising the beginning of the year when I spoke to a certain lady over in the psych department Greer. She was really helpful. And I didn't know that Oh, do you know that you could finish this year Keita? What, excuse me? I didn't know I said, she said did you know that you could, if you'd done this paper last year, you would have been fine for this year to complete. What?*

No one contacted me, I was on my own… I'm thinking I've got another year left. Because no one said anything. No one said anything about my credits, you don't know.

Tiare: *I felt like I didn't get enough support for postgrad stuff. So I was, that's the part I was saying before, I was really struggling to know which direction I want to go to. And I had to go, I wouldn't say who but someone said, I'll go with this person. And then when I went to that person, they dumped me somewhere else. And then jumping all over the place is just like just give me one person I can talk to about my postgrad. And that'd be me jumping over here going to that person, it was just real annoying. And it just kind of made me not want to do postgrad through Waikato because of the jumping around.*

Keita's comments, revealing the lack of advisory support and information-sharing about academic pathways, showcases systemic challenges faced by Māori students during their tertiary education journey. Keita's experience aligns with broader discussions emphasising the significance of successful transitions from school to tertiary education for Māori and Pasifika students (Theodore et al., 2017). The inadequacy of advisory and information-sharing mechanisms becomes apparent, hindering informed decision-making regarding academic progression. Keita's experience underscores the systemic disparities in the provision of information and support, particularly when compared to the experiences of non-Māori students. The absence of pro-active engagement and advisory support exacerbates feelings of isolation and neglect within the academic system, contributing to the challenges faced by tauira.

This narrative resonates with the broader notion of social supports and their impact on student success. While financial assistance is crucial, the significance of perceived social supports, as evidenced by Keita's experience, becomes evident (Tertiary Education Commission, 2012, as cited in Theodore et al., 2017). The lack of advisory support can be

viewed as a form of inadequate perceived support contributing to the challenges faced by tauira throughout their academic journey.

Also, in the realm of higher education, social privilege significantly influences students' pathways and experiences, particularly in settler societies like Aotearoa. Leveraging Bourdieu's concept of capital, which encompasses the resources individuals acquire within their cultural contexts. In settler societies, historical colonial legacies often perpetuate privilege, affording certain groups unearned advantages like greater access to material resources, social support networks, and opportunities. In contrast, students from marginalised backgrounds encounter barriers in mobilising the necessary resourcing to navigate university life effectively (Mayeda et al., 2020).

The disparities in educational outcomes between Pākehā, Māori and Pasifika students can be, in part, attributed to these entrenched structures of privilege and inequality. Pākehā students, who often come from backgrounds with higher socio-economic status and are beneficiaries of generational wealth and educational legacies, have greater access to resources and support networks that facilitate their success in academia (France, Roberts & Wood, 2018, as cited in Mayeda, 2020). Māori and Pasifika, more often experience limited access to financial resources, lack of familial networks with prior university experiences, and institutional biases rooted in colonial histories which impact on their lower levels of academic achievement.

Keita's experience also highlights the importance of fostering an environment which supports cultural identity and a sense of belonging within the tertiary environment. Although formal support services are available at the University of Waikato, Keita's narrative showcases the need for these services to be more visible, accessible, and able to cater to the specific needs

of tauira to ensure they are aware of and can readily access the support systems designed to assist the issues they are facing. (Airini et al., 2009).

Tiare's testimonial sheds further light on the critical role of social support in the retention of Māori and Pasifika students, resonating with established research findings (van der Meer et al., 2010; Webber et al., 2016; Coombes, 2006). The multifaceted nature of social support, encompassing perceived social support and mentoring, emerges in Tiare's experiences (Coombes, 2006).

Tiare's experiences are in line with the idea of perceived social support, which involves assessing both the quantity of perceived social supports and the satisfaction derived from them (Coombes, 2006). This notion is consistent with studies emphasising the impact of satisfaction with social support on retention and psychological well-being (Gerdes & Mallinckrodt, 1994, as cited in Coombes, 2006). The challenges Tiare faced in connecting with the support system in Tauranga underscore the importance of perceived social support, reflecting the broader significance of individuals' contentment with the support networks available to them.

The significance of relationships in the context of Aotearoa, as highlighted in the Te Kotahitanga programme, resonates with Tiare's emphasis on the importance of relationships throughout her educational journey. The Te Kotahitanga programme, implemented in over 50 secondary schools in Aotearoa, specifically focuses on improving relationships in schools, particularly between tauira Māori and their teachers (Bishop & Berrymen, 2006). This emphasis aligns with Tiare's narrative, underlining that positive relationships play a crucial role in experiences. The success of the Te Kotahitanga programme in raising Māori students' achievement levels further underscores the profound impact that supportive relationships can have on educational outcomes. The programme recognises that the quality of relationships between Māori students, their families, and teachers is pivotal in fostering commitment,

connectedness, and collective responsibility for learning (Webber et al., 2016). Therefore, the emphasis on relationships, both in Tiare's. testimonial and in the Te Kotahitanga programme, showcase the integral role positive, supportive connections play in enhancing the educational experiences and achievements of tauira in Aotearoa. Her story also suggests the potential benefit of extending support beyond cultural realms. As posited by Reilly (2016), while there is currently no research on the role of key workers in Aotearoa's higher education landscape, integrating such support figures could offer an avenue to provide comprehensive assistance and foster greater institutional coherence. These key workers could serve as central points of knowledge for all inquiries, not limited to cultural support, thus addressing the diverse needs of Māori and Pasifika students and enhancing their university experiences.

Tiare's account resonates deeply with the intricate web of social support, underlining the pivotal role of perceived social support, mentoring, and academic counseling in bolstering the retention and success of minority university students, particularly tauira Māori and Pasifika. Her experiences echo established research findings regarding the profound impact of social support on academic persistence and overall well-being. Moreover, Tiare's narrative sheds light on the broader challenges encountered by tauira Māori and Pasifika, underscoring the crucial significance of support structures, nurturing relationships, and a sense of belonging within the university retention milieu (van der Meer et al., 2010).

Kōrero with participants also delved into a critical aspect regarding the conspicuous absence of adequate career guidance and future-oriented advice. Narratives illuminated the pervasive challenges faced by tauira navigating their educational journeys, underscoring the impact of the deficiency in tailored support mechanisms. Testimonies revealed a common struggle among tauira to make well-informed decisions regarding their academic pathways and, consequently, their future careers. I explore how this lack of direction not only impedes individual decision-making but also poses a systemic barrier to broader aspirations of

increasing Māori and Pasifika representation in psychology. Through a nuanced analysis, we unravel the intricate link between the absence of career advice, challenges in academic decision-making, and the consequent impact on the career trajectories of tauira pursuing psychology studies.

> ***Aria:*** *So I just kind of thought that I could study psychology and then go out and work in the community, which you can. But a bit more information about that prior to starting I think would have helped me in terms of narrowing down or of having a better understanding of the trajectory of where I wanted to go in psychology, because even today, I still don't necessarily know where I want to go. So I think that that would have helped me to choose my papers a bit better as well, during undergrad. Yeah, but I think that's probably one of the main things I wish I had known. Before coming into psych.*

> ***Tiare:*** *Yeah, basically the same, because I went to Hamilton campus for like the first semester and then moved to Tauranga and I just knew like there's quite a comparison between the two like with the support. I know I always get like emails or like someone checking me in and like how you doing and stuff, I guess that's for first years but I still had that communication with them more openly and when I came to Tauranga, obviously I'm from the Pacific but they saw me as Māori as well, so I came in but it's just like hard to connect with them like, they were kind of a bit closed off in some ways, in the nicest way possible. Like I try to approach them, but it was just kind of like, Nah, I'll just do my own sort of thing and also in general, there's no understanding of postgrad stuff too, that's something that I'm struggling with what, what direction to go to, I just was asking people advice on where to go. And they kind of turned me to this person or that person it was kind of made it difficult to decide who I can actually contact or talk to*

Aria and Tiare's comments shed light on the substantial impact of the lack of direction and career advice on tauira pursuing psychology studies, with implications for the future careers. Aria's desire for more information about psychology career trajectories and Tiare's struggle to navigate postgraduate pathways highlight the significant challenges these tauira face in making informed decisions about their educational and professional futures. This resonates with research on Māori participation in psychology, emphasising the creation of environments conducive to Māori aspirations as a major incentive (Webber et al., 2016).

The absence of tailored guidance and career focused support mechanisms not only impedes individual decision-making but also poses a systemic barrier to the broader goal of increasing Māori and Pasifika participation in psychology. The lack of clarity in career trajectories can impact tauira and their ability to align their academic choices with their career goals, potentially leading to suboptimal paper selection and overall academic progress. This absence of direction can contribute to a sense of alienation and disconnection among tauira, hindering their meaningful participation in the field (Webber et al., 2016).

The concept of active collective responsibility within educational institutions becomes paramount in addressing these challenges, fostering a critical mass of Māori involvement in psychology for the development of Māori-focused psychologies and contributing to a more inclusive and representative field (Webber et al., 2016).

Regarding future outcomes, Aria and Tiare's narratives highlight how the lack of career guidance may leave tauira uncertain about their postgraduate pathways and professional trajectories. Again, academic counselling, a proven mechanism for improving student achievement and motivation (Webber et al., 2016), is conspicuously absent in their experiences. Effective advisory systems such as academic counselling can provide students with the tools

to identify personal strengths align goals with educational pathways and make informed decisions about future careers (Hughes & Karp, 2004).

The integral role of relationships in educational settings once again becomes crucial, not only for fostering engagement during studies but also for facilitating future career development. A structured academic advisory system involving parents and whānau can contribute to building supportive relationships and enhancing parental understanding of the educational and career pathways available to their children (Webber & Macfarlane, 2020).

The statements of Aria and Tiare showcase the pressing need for comprehensive career guidance and academic counselling in psychology education. The impact of this lack of direction extends beyond academic decisions, affecting future career trajectories and the overall participation of tauira Māori and Pasifika students in the field. Addressing these challenges requires active collective responsibility and the implementation of effective guidance and advisory mechanisms, aligning with wider initiatives for inclusivity in psychology education.

Continuing along this theme, navigating the academic pathways proves daunting for tauira. Within the psychology realm, participants stressed significant challenges arising from the lack of clarity and transparency surrounding selection processes and criteria. They vocalised frustrations and uncertainties encountered while navigating the selection process within the discipline. The ambiguity surrounding progression criteria, especially in specialised fields like clinical psychology, not only obstructs informed decision-making but also raises equity and inclusivity concerns. This analysis seeks to delve into the intricacies of the selection process, its impact on tauira, and the urgent necessity for universities to foster enhanced transparency and cultural sensitivity in shaping academic pathways.

Kaia: *So like, what I've been told they wanted, didn't really amount to anything. It didn't amount. It didn't get me into what I was wanting to get into basically, which was clinical. Yeah, within…Yeah, I'm not sure really what else? I just think a lack of transparency in terms of the pathway to clinical psychology. And I think that it's, it's been formulated in a way that doesn't serve Maori students. And from knowing who made it into clinical. It's clear what they were looking for. And it wasn't…it wasn't someone of culture.*

Kaia's reflection on the lack of transparency in the pathway to clinical psychology sheds light on the formidable challenges faced by tauira. This issue is deeply rooted in the historical development of psychology in Aotearoa, where Western values, scientific positivism, and cultural superiority have permeated education and practice. Specialised disciplines like clinical psychology, influenced by figures such as Wilhelm Wundt and the Boulder model, center on a paradigm that emphasises a scientific, positivist approach often detached from cultural considerations (Waitoki, 2012).

Furthermore, Kaia's insights resonate with the broader challenges encountered by Māori and Pasifika students aspiring to enter the field. Her comments underline the frustration experienced by these students, who often perceive gatekeeping practices within educational and professional settings as exacerbating their challenges. For instance, educational psychologists serve as gatekeepers to resources by determining eligibility for additional support services (Bourke, 2021). However, the stringent criteria and potential ethical dilemmas inherent in this process may unfairly deny some students access to vital resources, perpetuating existing inequalities in education. Similarly, aspects like selection interviews often function as gatekeeping mechanisms, specifically disadvantaging Māori and Pasifika individuals (McKenzie, 1996), thereby restricting their opportunities for full and equal participation in employment. Spoonley (1993) highlights the concept of artificial barriers acting as gates that minority group members must navigate, with gatekeepers often denying them equal

opportunity. This phenomenon is evident in various sectors, including middle management and real estate, where gatekeepers control access to resources and opportunities. Despite the supposedly neutral nature of selection processes, research suggests they may disproportionately disadvantage Māori and Pasifika individuals, perpetuating systemic inequalities and hindering their social and economic advancement (as cited in McKenzie, 1996).

These dynamics manifest in the discriminatory experiences faced by tauira within the psychology field. Research consistently demonstrates the detrimental effects of racism on various aspects of well-being, from mental health to socioeconomic status (Harris et al., 2006a; Paradies et al., 2015, as cited in Houkamau et al., 2017). Kaia's experience sheds light on the broader dynamics that support the discriminatory experiences faced by tauira within the psychology field, particularly concerning transparency and inclusivity in specialising psychology pathways. As of 2021, less than 3% of the practicing psychologist population registered as either Māori and Pasifika, with 4266 out of 4385 of practicing psychologists registering as other ethnicities. Though the study from Almao and Ioane (2023) does not specify the number of Pākehā psychologists who registered, it is safe to assume they constitute the vast majority of this population. These statistics stress the need for targeted efforts to address issues surrounding the underrepresentation of Māori and Pasifika individuals within the psychology profession. Advocating for inclusive practices and policies that promote diversity and equity within the psychology profession should be a priority for universities, professional organisations, and policymakers.

Progressing Through the Psychology Pathway

In examining the landscape of psychology education in Aotearoa, participants commented on a distinct pattern where Māori knowledge is often confined to the realm of community psychology, creating a nuanced and limiting narrative. Tauira commented on the phenomenon of funneling or pigeon-holing, exploring how Māori perspectives are

disproportionately directed towards community-oriented branches of psychology. The repercussions of this practice are far-reaching, shaping the academic and professional trajectories of tauira. The impact on tauira extends beyond mere academic categorisation, influencing their sense of identity, career opportunities, and contributions to the broader field of psychology. By unraveling these complexities surrounding the funneling of Māori knowledge into specific psychological domains, we seek to illuminate the need for a more expansive and inclusive approach that honours diverse perspectives within all branches of psychology.

> ***Kaia:*** *Well, for me, I'd like to get into the clinical space. And assuming I do, I would like to bring a Māori perspective into that space, which is predominantly very WEIRD, very objective, and undermining of our ways of being. So I guess it would be like bringing those two worlds together, which are in opposition, it feels, of each other. Because even though as time has gone on, I have grown somewhat of an affinity to social and community Psych. I do feel like we're being pigeon-holed into that area. Like, that's where we can put our knowledge. That's where we can, yeah, as Maori use what we know. In the, in the clinical, we need that knowledge to be broadened and accepted into other spaces of psychology, which is what I want to do with clinical. And I guess to legitimise it within the clinical space.*

Kaia's comments in this passage highlight the intricate dynamics surrounding the pidgeon-holing of Māori knowledge within the domain of community psychology, shedding light on the tensions between different psychological paradigms and the implications for tauira. Kaia's aspiration to integrate a Māori perspective into the clinical space underscores the struggle against the predominant WEIRD framework that often marginalises indigenous ways of knowing. Within the field of psychology, the funneling of Māori knowledge into community

psychology reflects broader power dynamics, where certain disciplines are privileged over others, perpetuating a hierarchy that undermines indigenous voices (Tan, 2023).

The historical context provided emphasises the legacy of colonialism and the ongoing struggle for indigenous autonomy within academic disciplines (Battiste, 2002). Despite efforts to challenge the dominance of Western psychological paradigms, Māori knowledge continues to be relegated to the sidelines, limiting its influence and applicability in broader psychological contexts. The Māori Women's Welfare League's survey from the 1980's exemplifies the rich tradition of indigenous healing practices. The survey's focus was on Māori women's health and the acknowledgement of 'he mate Māori', exemplifying the rich tradition of indigenous healing practices. The survey revealed that about 50% of participants were familiar with Māori-defined ailments, and many preferred seeking help from traditional sources like relatives or tohunga. Despite the willingness of individuals to embrace both traditional and Western approaches, indigenous healing practices often remain on the periphery of mainstream psychology. This highlights the wider challenge of integrating diverse knowledge systems and supports concerns, as expressed by Kaia, about the limited acceptance of Māori knowledge outside the community (Murchie, 1984, as cited in Nikora, 2007).

Kaia's insights also underscore the invisibility of indigenous perspectives within psychology, stemming from a culturally blind perspective that fails to recognise the unique contributions of Māori psychology (Nikora, 2007). The development of indigenous psychologies globally reflects a broader movement towards reclaiming indigenous voices and challenging hegemony of Western knowledge production (Nikora et al., 2004, as cited in Waitoki, 2012). However, the journey towards legitimising indigenous knowledge within psychology is burdened with challenges, including resistance from dominant paradigms and the need for culturally relevant research frameworks (Waitoki, 2012).

The establishment of the MPRU at the University of Waikato represents a pivotal step towards centering Māori perspectives within psychological research and practice (Nikora, 2007). By prioritising research that addresses the psychological needs and priorities of Māori communities, the MPRU serves as a beacon of hope for indigenous psychologists striving to reclaim their narrative within academia. However, the journey towards cultural competency in psychology is ongoing, requiring continued reflection, collaboration, and decolonisation efforts to create truly inclusive and equitable psychological practices for all tauira.

Summary

The interviews with participants highlight significant challenges faced by Māori and Pasifika students in psychology education, emphasising concerns regarding the lack of clarity, supportive resources, and career guidance. Navigating through psychology qualifications presents unique hurdles, with opaque pathways hindering decision-making and fostering a sense of disconnection among students. Keita's and Tiare's testimonials exemplify systemic disparities in advisory support and information-sharing mechanisms, stressing the need for culturally sensitive environments and comprehensive support structures. Tiare's narrative further validates the importance of social support, mentoring, and academic counselling in enhancing the retention and success of minority students. Discussions also revealed a concerning trend of funnelling Māori knowledge into specific branches of psychology, limiting its influence and perpetuating Western dominance. The historical context of colonialism and ongoing efforts for indigenous autonomy highlight the complexity of integrating diverse perspectives within psychology education. Initiatives like the Māori Psychology Research Unit offer hope for centring indigenous voices but require ongoing decolonisation efforts. Overall, addressing these challenges necessitates active collective responsibility within educational institutions to foster inclusivity, representation, and equitable practices in psychology education and practice.

Chapter 7: Analysis – Equity

In this final chapter of the analysis, we delve into the theme of "Equity" within the landscape of psychology education, with particular focus on the discernible disparities between the Tauranga and Hamilton campuses. This examination entails several critical dimensions, ranging from the availability of resources to the challenges students face when confronted with the need to navigate and access support systems. The disparities between campuses are not only mere geographical differences but also involve tangible resources, raising questions about equitable distribution and control over funding. We also examine the implications of limited access to scholarships for part-time students, especially those juggling academic pursuits with familial responsibilities. As I unfold these aspects, I shed light on the intricate web of challenges posed by campus-related inequities, funding discrepancies, and the impact on access to essential resources and support structures.

Support Disparities Between Campuses

In the interviews with participants, there was a significant amount of kōrero about the differences between the Tauranga and Hamilton campuses. Discussions delved into the critical notions of disparities in support between campuses. Narratives highlighted tangible impacts these imbalances posed on tauira pursuing psychology education. The disparities are not confined to geographical distinctions but encompass the availability and accessibility of crucial support systems. As we navigated through the experiences shared by students, we uncovered the challenges associated with Tauranga students being referred to Hamilton for essential support, exacerbating the difficulties faced by those who must proactively seek assistance. The repercussions of this unequal distribution of support resources are profound, influencing the overall educational journey and well-being of tauira. Through their personal narratives and empirical insights, we illuminate the complexities surrounding these disparities and advocate

for a more equitable and responsive support infrastructure that caters to the diverse needs of students across campuses.

> ***Keita:*** *Pertaining to Tauranga, that you will be on your own. In comparison to Hamilton. Like I said, when I did the Mana Wahine paper, I got to meet all those who were in psych, like Fran and the rest of them with Putiki, you know all the Māori support for psych, they're all there in Hamilton. I wish I had known that because that might have been a reason why I would go to Hamilton, because you've got the support there, you've got those in your, you know your discipline. But here we see lecturers like yourself. That's it, there's really no support here. Not for Psych. But I wish I had known that because that might have been sort of for me to go to Hamilton.*

Keita’s experience echoes sentiments expressed by many tauira during interviews, particularly those at the Tauranga campus. Her comments about the lack of Māori support for psychology in Tauranga compared to Hamilton underscore the impact such disparities can have on a student’s sense of belonging and academic success. The limited availability of support services in Tauranga is indicative of broader systemic issues that Māori and Pasifika students face during their transition to and journey through tertiary education. As Māori students constitute a growing proportion of the student body, addressing the under-performance of the tertiary education system becomes crucial (Amundsen, 2019). The economic and social implications of Māori students’ success stress the urgency of mitigating these disparities.

The University of Waikato, established in 1964, expanded its presence to Tauranga through an alliance with the Bay of Plenty Polytechnic in the 1990’s. While the campus has seen increased programme offerings over the years, including undergraduate and postgraduate degrees (Amundsen, 2019), the disparities between the two campuses have become apparent. Keita’s narrative sheds light on the stark contrast between the Hamilton and Tauranga

campuses, particularly regarding support services for Māori and Pasifika students. Courses such as the Mana Wahine paper exclusively available to students in Hamilton provided Keita with a supportive community within her discipline, fostering a sense of belonging. In contrast, the Tauranga campus lacks a similar support structure, leaving tauira like Keita feeling isolated and without essential resources.

Currently, research is scant regarding comparisons of partnering campuses and the provision of support services and courses to students, let alone students of indigenous backgrounds. However, the overarching theme of equity in higher education underscores the importance of understanding and addressing factors such as student diversity, cultural nuances, and effective teaching methods. Studies by Thatcher (1999), Dan and Mino (2016) and Ainscow (2016) emphasise the critical roles these factors play in achieving true equity. To effectively bridge the support gaps for Māori and Pasifika students, it is imperative to adopt culturally responsive strategies that align with Māori principles like whānau, whanaungatanga, and manaakitanga. By integrating these principles into the educational framework, institutions can create an environment that not only facilitates access but also ensures the academic well-being of indigenous students (as cited in Wanti, 2022).

In Aotearoa, the implementation of programmes such as the ethnic-specific equity (ESE) programmes reflects a proactive approach by tertiary institutions to address the unique challenges faced by Māori and Pasifika students. These programmes are multifaceted, encompassing targeted admission schemes, academic support mechanisms, the creations of cultural safe spaces, and mentoring initiatives (Dutton et al., 2016).

The provision of academic support is a cornerstone of ESE programmes. Recognising that Māori and Pasifika students may face unique academic challenges, these programmes offer tailored support services. this can include tutoring, study groups, and additional resources to

help students navigate their academic journeys successfully. By addressing academic barriers, these programmes have the intention of contributing improved educational experiences for Māori and Pasifika (Dutton et al., 2016).

ESE programmes also aim to create culturally safe spaces within tertiary institutions which is essential for fostering a sense of belonging among Māori and Pasifika students. ESE programmes often establish spaces where students can connect with their cultural identity, interact with peers who share similar experiences, and engage in cultural practices. These safe spaces play a vital role in enhancing the overall well-being and mental health of indigenous students, creating an environment where they feel valued and understood (Dutton et al., 2016)

Mentoring initiatives also form a key component of ESE programmes, providing students with guidance and support throughout their academic journey. Mentors, often from similar cultural backgrounds, offer advice on academic and personal matters, helping students navigate the challenges of university life. The mentorship aspect contributes to improved relationships with teaching staff, as students feel more connected to the academic community (Dutton et al., 2016).

Research indicates favourable outcomes linked to ESE programmes, encompassing heightened participation rates among Māori and Pasifika students, strengthened relationships with teaching staff, and elevated pass rates (Wilson et al., 2011; Henley, 2009; Pukepuke & Dawe, 2013, as cited in Dutton et al., 2016). However, it is crucial to highlight a gap in the existing research landscape - while prior studies have primarily relied on feedback from tutors and lecturers, the direct perspectives of students remain conspicuously absent. This absence implies that the nuanced experiences and insights of students have not been adequately considered in evaluating the efficacy of ESE programmes (Dutton et al., 2016).

Moreover, the disparity in service availability between the Tauranga and Hamilton campuses compounds the challenge. As articulated by Keita, there is a discernible contrast in the accessibility of support services, with Tauranga students often being directed to Hamilton rather than having essential services readily accessible locally. This geographical distinction in service provision raises questions about the university's commitment to providing equitable support across its campuses.

An additional noteworthy point is the discrepancy in Māori support groups between the two campuses. The University of Waikato showcases multiple Māori support groups tailored for different schools on its website, predominantly based at the Hamilton campus. However, in Tauranga, there is a singular Māori support group intended for all Māori students, irrespective of their school of study. This imbalance underscores the need for a more comprehensive and localised approach to Māori support services, ensuring that the unique needs of Māori students in Tauranga are adequately addressed within their academic context.

In exploring the disparities between the Tauranga and Hamilton campuses at the University of Waikato, the interviews revealed significant differences in support systems. The discussions emphasised how these imbalances impact students pursuing psychology education, extending beyond geographical distinctions to encompass the availability and accessibility of crucial support services. Tauira shared experiences of being referred to Hamilton for essential support, illustrating the challenges of seeking assistance proactively. The unequal distribution of support resources has profound repercussions, influencing the overall educational journey and well-being of students. Keita's narrative exemplifies the stark contrast between the two campuses, particularly regarding Māori support for psychology, highlighting the need for a more equitable and responsive support infrastructure.

The disparities between campuses raise questions about the university's commitment to providing equitable support. Research is limited on the comparison of support services between partnering campuses, particularly for students of indigenous backgrounds. Keita's experience sheds light on the need for a comprehensive and localised approach to Māori support services in Tauranga. While ethnic-specific equity programs aim to address unique challenges faced by Māori and Pasifika students, the existing gap in research, primarily relying on feedback from tutors and lecturers rather than students, emphasises the need for a more nuanced understanding of their experiences. The geographical distinction in service provision between Tauranga and Hamilton further highlights the challenges in achieving consistent and equitable support across campuses.

Keita's testimony regarding the lack of Māori support for psychology at the Tauranga campus of the University of Waikato reveals a significant conflict with kaupapa Māori principles and experiences. Kaupapa Māori upholds the importance of creating an educational environment that recognises and supports Māori perspectives. The disparities between the Tauranga and Hamilton campuses in terms of support services directly clash with the principles of whanaungatanga and manaakitanga. Kaupapa Māori seeks to establish an inclusive educational framework where Māori students feel a sense of belonging and have access to culturally responsive resources. The limited availability and accessibility of Māori support services in Tauranga not only hinder the academic success of Māori students but also undermine the principles of equity and cultural responsiveness inherent in kaupapa Māori.

Disparities in Funding

Topics which also arose in kōrero a number of times with Tauranga students were issues around the distribution of funding, shedding light on the challenges faced by participants in accessing financial support. This examination entails a range of critical issues, from the limitations imposed by scholarships exclusively tailored for full-time study to the broader

implications of equity funding influenced by neoliberal ideologies. With the distribution of funds taking center stage, systemic biases that inadvertently perpetuate inequalities can be uncovered. This exploration also extends to funding allocated for Māori initiatives, providing a lens through which scrutinises the effectiveness of financial support mechanisms tailored to address the unique needs of indigenous students. In navigating the complexities of funding disparities, the aim is to unravel the multifaceted layers that contribute to a nuanced understanding of how financial structures impact the educational journey and opportunities available to diverse student populations.

> ***Tui:*** *...and there's barriers around even applying for scholarships. You know, you've got to be full-time mum, I'm a full-time mother of six kids. I wish I was full-time but no, you're not, we can't get a scholarship.*

In this passage, Tui comments on the lack of availability of scholarships for students who do not study full-time. Tui's experience as a mother studying part-time, sheds light on the barriers faced by individuals like her in accessing scholarships. Despite the national emphasis on fostering inclusivity and diversity in higher education, disparities in scholarship availability persist, creating obstacles for part-time students and amplifying existing equity issues.

Tui's experience mirrors a broader challenge encountered by part-time students, where scholarship eligibility criteria often favour their full-time counterparts. In the United States, a case study revealed that the National Science Foundation aimed to address the unique challenges faced by STEM transfer students by providing needs-based scholarships, emphasising the importance of enhancing diversity, access, and retention in higher education. However, in a review by Grabowski et al. (2016) the condition that recipients must be enrolled full-time inadvertently created a substantial barrier. This criterion presented a challenge for students facing circumstances similar to Tui's, preventing them from meeting the traditional

definition of full-time enrolment. Consequently, a significant number of low-income students found themselves ineligible for the scholarship due to their part-time enrolment status (Ardissone et al., 2021).

Part-time students, like Tui, often juggle various responsibilities, including family obligations and work commitments. The implications of scholarship policies favouring full-time enrolment are evident, hindering the academic progress of individuals who cannot meet such criteria. A study conducted by Phillips (2003) revealed that, for Māori students, factors such as being the first family member to enroll at university, academic preparedness, and challenges with coursework contributed to instances of dropping out. Importantly, those who pursued part-time study while concurrently managing family commitments were identified as particularly vulnerable to discontinuing their academic pursuits. Furthermore, insights from Wilson et al. (2011) underscored that socio-economic status and a lack of access to suitable financial support further exacerbated disparities for Māori students in their quest for academic success.

Tui's testimony regarding the barriers faced by part-time students, particularly mothers like herself, in accessing scholarships unveils a stark conflict with kaupapa Māori principles which supports the need for an educational system that recognises and supports Māori perspectives (Bishop, 1998). The inequitable scholarship distribution, favouring full-time enrolment and often neglecting the diverse responsibilities faced by Māori students, contradicts the principles of kaupapa Māori. This misalignment is further underscored by insights from Phillips (2003) and Wilson et al. (2011), revealing that Māori students, particularly those navigating part-time study while managing family commitments, are disproportionately affected by socio-economic challenges and limited access to suitable financial support.

Kaia: *to see more Maori and to…for Maori to have more of a presence within psychology, because they do have initiatives that are available. But because they're not so visible, they're not kind of put out there and given the resources that I think they should be given. They're not, I don't think they're accessed by a lot of people including me. So whether it's funding or something like that, I think it would give them a better push so that Maori students know that they're available and are more comfortable to, to approach them. And to see more Maori within the school itself, within the School of psych here in, at Waikato. I think it would just be more encouraging for us to know that we can make it within these Institutes*

Continuing through this theme of equity, in regards to funding, Kaia's observation about the need for increased visibility and resources for Māori initiatives within psychology programmes at Waikato University resonates with wider issues – the inequitable distribution of funds in tertiary education. This distribution imbalance has profound impacts on tauira so it then becomes important to examine how systemic challenges in funding allocation hinder Māori students' experiences, opportunities, and success.

The inequitable distribution of funds in tertiary education has deep-rooted implications for Māori students. Despite the explicit commitment of universities, as outlined by the Equity Steering Committee and its Equity Portfolio Holders at one of Aotearoa's prominent universities, to fulfill equity objectives, disparities persist (Nakhid, 2011). Such committees are charged with oversight of Māori and Pasifika education and aim to respond to government initiatives and facilitate practical initiatives within faculties to address equity-related concerns (Nakhid, 2011).

However, disparities emerge when examining the educational landscape. In 2006, Māori constituted only 4.1% and Pasifika 1.7% of the population with a bachelor's degree or

higher, while Pākehā comprised 72.4% (Ministry of Education, 2011, as cited in Nakhim, 2011). Equity committees, as previously mentioned, aim to address these clear and evident disparities, however variations in their practices and processes exist and leave room for inconsistencies. Limited research on the impact of Pākehā privilege further complicates efforts to dismantle inequities. Kaia's call for visibility aligns with challenges faced by Māori and Pasifika students due to the 'management of diversity' obscuring underlying issues of inequality and power dynamics (Hynds, 2010; Nakhid, 2006; Burns & Schapper, 2008, as cited in Nakhim, 2011).

In summary, through the examination of this subtheme of equity, it is evident Māori and Pasifika experience significant challenges related to the distribution of funds in tertiary education. Tui's comments underscore the limitations faced by part-time students in accessing scholarships, with eligibility criteria often favouring full-time enrolment. Studies in the United States reveal similar challenges for part-time students, where financial support initiatives inadvertently create barriers for those with diverse responsibilities (Ardisonne, 2021). These challenges, compounded by socio-economic factors and limited access to suitable financial support, disproportionately affect Māori and Pasifika students, contributing to academic discontinuation (Wilson et al., 2011.

Kaia's insights into the need for increased visibility and resources for Māori initiatives within psychology programs at Waikato University highlight a significant conflict with kaupapa Māori principles. Kaupapa Māori, which emphasises tino rangatiratanga, whanaungatanga, and cultural responsiveness, underscores the importance of creating an educational environment that recognises and supports Māori perspectives (Bishop, 1998). The inequitable distribution of funds, as revealed in the disparities in educational attainment and representation, stands in direct contradiction to the principles of kaupapa Māori. The call for increased visibility aligns with the kaupapa Māori principle of affirming Māori identity and

culture within educational spaces (Smith, 1997). The challenges faced by Māori and Pasifika students due to the 'management of diversity' and the inconsistent practices within equity committees further highlight a clash with the principles of equity and inclusivity inherent in kaupapa Māori (Hynds, 2010; Nakhid, 2006).

Disparities in Access

Exploring the multifaceted challenges of equity faced by tauira at the Tauranga campus reveals a critical aspect of their tertiary experience—disparities in access and inclusivity. From expensive fees for parking to access the campus, to the absence of a dedicated library facility, students face significant barriers to academic engagement. Compounded by the limited availability of courses and programmes tailored to Māori and Pasifika, tauira in Tauranga contend with a restricted educational landscape. The dearth of in-person staff presence adds to the sense of disconnect and isolation experienced by students. Coupled with the unequal distribution of university events, primarily hosted in Hamilton, these disparities underscore the broader challenges students encounter in accessing equitable opportunities and support. This section of the analysis will illuminate these access disparities, emphasising their profound impact on the educational experience and well-being of students in Tauranga.

> ***Tui***: *Oh, parking would help so much here.*
>
> ***Marama:*** *Oh my God, I spent $17 to be here today.*
>
> ***Aria:*** *And when we talk about equity across campuses, you guys are expected to pay $17 a day for parking and they pay $2 over there (Hamilton Campus)*

This exchange between participants showcases the exorbitant cost of parking at the Tauranga campus of the University of Waikato and stands as a significant barrier to equitable access for tauira. The simple act of parking imposes financial burdens that resonate with broader research on travel mode choices among tertiary students. The impact of travel cost on

mode choices has been extensively documented, with studies highlighting its centrality in influencing decisions (Akar et al., 2012; Danaf et al., 2014; Rybarczyk and Gallagher, 2014; Whalen et al., 2013 as cited in Mohammadzadeh, 2020).

A study based at the University of Auckland, emphasises the importance of understanding the factors that inform students' travel mode choices for determining effective Travel Demand Management (TDM) strategies, policies, and plans. Specifically, travel cost, including expenses regarding parking costs, emerges as a critical factor shaping university students' travel decisions (Rotaris & Danielis, 2015, as cited in Mohammadzadeh, 2020). The documented impacts of parking costs on travel mode choices align with the experiences shared by Tauranga students, underlining the significance of addressing economic barriers for enhancing equitable access to education. Findings by Rybarkczyk and Gallagher (2014) suggests that increasing costs associated with vehicle usage, including fuel and parking fees can motivate a shift to alternative, more sustainable and active modes of transportation. The disparities in parking costs between the Tauranga and Hamilton campuses, as commented on by Aria, further emphasise the need for a comprehensive and localised approach to transportation-related challenges faced by students.

The study by Mohammadzadeh (2020) identifies travel time, physical environment, individual attitudes, and economic status as additional factors influencing travel mode choices. While the focus on travel cost aligns with the experiences shared by Tauranga students, understanding the broader context of these factors becomes essential in formulating effective strategies for mitigating disparities in access. The documented impacts of parking costs on travel mode choices resonate with Tauranga students' calls for more affordable parking, signaling a critical area for targeted interventions and policy changes to enhance accessibility for all students aligning with the principles of Travel Demand Management. In the broader context of everyday struggles with equity, exacerbated by high living costs and limited

resources, the exorbitant parking fees represent yet another obstacle for Māori students striving to access higher education (Phillips, 2011). This conflict with Māori perspectives and experiences underscores the imperative for targeted interventions and policy changes to alleviate economic barriers and foster an inclusive learning environment for all students.

> ***Huia:*** *I feel like in Tauranga, there were better places to have a campus where you could have a proper campus like; the Library is shit here. It is so shit. That's not a library, it's a wall!*

> ***Amorangi:*** *I had to get a book; I was looking for one of my papers in Māori politics last year, and I needed this book. And I was like, 'Nah, I can't get it because I gotta get it from Hamilton. And it was gonna take three days to get here. And the assessment's due in two.'*

Another issue in this theme of equity for Tauranga students is the inadequacy of the physical library at the Tauranga campus compared to Hamilton, as expressed here by Huia and Amorangi. The impact on tauira who seek access to a traditional library and services is noteworthy. While the digital era has brought about advancements in information accessibility, there remains a significant role for traditional libraries in catering to the diverse needs of students. The Tauranga campus, as reflected in the sentiments of Huia and Amorangi, expresses dissatisfaction with the physical library space, describing it as inadequate and consisting of merely one wall of resource books.

Traditional libraries are regarded as spaces for knowledge archival, cultural preservation, and social interaction. In contrast, digital libraries offer advantages such as accessibility from any location and the ability to share information through networks (Lee et al., 2005, as cited in Abbas & Faiz, 2013). However, traditional libraries continue to play a crucial role, providing a physical environment for study, silent rooms, and group discussions,

enhancing critical thinking and social interaction among students (Nagata et al., 2007, as cited in Abbas & Faiz, 2013). The limitations of the Tauranga library, highlighted by Amorangi's experience of waiting three days for a book, underscore the challenges students face when traditional library sources are not readily available.

In the conceptual framework presented by Devchoudhary (2007), attributes such as access location, interaction, search, and query of access are considered essential for evaluating library performance. Traditional libraries are characterised by centralised access locations and one-way communication, while digital libraries offer distributed access locations, two-way communication, fast interaction, systematic search, and social filtering. The comparison reveals that traditional libraries, with their centralised access locations, provide tangible space for tauira to engage with physical resources. The shortcomings of the Tauranga library in these aspects could negatively impact tauira who rely on traditional libraries for their educational purposes, hindering their ability to access information promptly.

The inadequacy of the library facilities at the Tauranga campus, as articulated by Huia and Amorangi, presents a conflict with Māori perspectives on learning and knowledge acquisition. In Māori culture, an emphasis is placed on collective learning, interconnectedness, and the significance of physical spaces for knowledge exchange (Durie, 2003). Traditional libraries, acting as hubs for social interaction and group discussions, align with Māori values of communal learning (Nagata et al., 2007). The dissatisfaction expressed by Huia regarding the substandard library at Tauranga, described as "not a library, it's a wall," highlights a discord between the campus's physical infrastructure and Māori ways of engaging with knowledge. Additionally, Amorangi's experience of the library's limitations in acquiring essential materials within a short timeframe due to the need to retrieve them from Hamilton contradicts the Māori concept of "ako," which emphasises the reciprocal relationship between teaching and learning, often facilitated through immediate access to resources (Bishop, 2010).

Amorangi: *From Waihi, it makes it so much more accessible because it's a, what, 35 minute drive, hour drive. But when you're looking at it, and you're enrolling and you're like, okay, not available in Tauranga, not available in Tauranga. It's like, it's a great idea, but you haven't put enough thought into it. And so it's, yeah, it feels a little half assed sometimes*

Amorangi's critique regarding the restricted accessibility of certain courses in Tauranga underscores a significant issue of inequity, particularly for Māori tauira in the region (Sin et al., 2022). The unequal distribution of courses, especially those with a cultural emphasis like kaupapa Māori papers, places tauira in Tauranga at a distinct disadvantage. This issue highlights a failure in comprehensive planning and professional progress for Māori students.

The challenge is further emphasised by research on Māori mobility patterns, indicating that Māori students may encounter difficulties in pursuing education opportunities outside of their traditional areas (Sin & Stillman, 2005). While some Māori individuals display higher mobility, those strongly attached to their traditional iwi areas tend to be less mobile (Walker, 1990, as cited in Sin et al., 2022). This aligns with Amorangi's observation regarding the inconvenience of traveling to Hamilton for specific courses, as social ties and familial connections significantly influence the location-based decisions of Māori students (Sin et al., 2022). The situation becomes more complex as Māori culture prioritises holistic principles centred around the collective well-being of whānau, hapū, and iwi, contrasting with individualistic and income-centric ideologies of success (Martin, 2012).

The reluctance of tauira to move from their rohe for education or employment, as indicated by Sin and Stillman (2013), highlights the tension between cultural values and the necessity to access educational opportunities available in specific locations. This tension is particularly pronounced when viewed through the lens of kaupapa Māori principles, which

advocate for self-determination, cultural authenticity, and equitable educational outcomes for Māori individuals (Smith, 1997; Bishop, 1998). Amorangi's critique and the broader issue of restricted accessibility of certain courses in Tauranga bring to the forefront a conflict with kaupapa Māori and Māori perspectives on equity in education. The unequal distribution of courses, especially those rooted in kaupapa Māori, creates a disjunction between the educational system and Māori cultural values, disrupting the interconnectedness of whānau, hapū, and iwi that Māori perspectives prioritise (Durie, 1994). This conflict raises critical questions about the inclusivity and responsiveness of the education system to the diverse needs of Māori tauira in Tauranga, ultimately challenging the alignment of educational practices with the principles of Kaupapa Māori.

> ***Huia:*** *I think the biggest thing that would help, even just, anyone, not even just Māori students, having lecturers here, that's the biggest thing. Because you feel like you're paying the full amount but you're getting half of what everyone else is getting. I think that's probably, yeah.*

The quote from Huia sheds light on the impact of face-to-face interactions between students and lecturers, highlighting the disparity in educational experiences with this crucial element being absent. While distance education facilitated by online methods has become a prominent mode of learning, the value of traditional in-person instruction remains undeniable (Karaka-Clarke et al., 2021). For tauira Māori, the importance of face-to-face interaction is deeply intertwined with cultural values and pedagogical philosophies. Māori education emphasises the concept of ako, a reciprocal teaching and learning process where shared education occurs.

The traditional Māori pedagogy thrives in kanohi-ā-kanohi situations, fostering an intimate connection between teachers and learners (Ferguson, 2010). The challenge arises

when transitioning these pedagogies into the e-Learning environment, as the physical distance between students and lecturers can potentially disrupt the essence of the relationships formed. While some tauira adapt well to online learning environments, the general consensus remains that Māori learners are not yet high achievers in the technological field (Ministry of Education, 2002, as cited in Ferguson, 2010).

The impact of the digital divide further exacerbates the challenges faced by tauira in the learning environment, impacting the majority of students who study through the Tauranga campus. Economically disadvantaged students often lack access to essential devices or face issues with unreliable internet connections, hindering their engagement with online learning resources (Karaka-Clarke et al., 2021). This digital divide not only reflects economic disparities but also poses a threat to the inclusivity of Māori students in the evolving landscape. Thus, while e-Education has become a widespread method for course content delivery, the unique challenges faced by Māori students underscore the need for careful consideration of cultural and technological factors in designing inclusive and effective educational practices (Ferguson, 2010).

Summary

In summary, Keita's testimony underscores disparities between the Tauranga and Hamilton campuses of the University of Waikato, particularly in Māori support for psychology education. Her experience reflects the profound impact of these disparities on students' sense of belonging and academic success. The limited availability of support services in Tauranga highlights broader systemic issues faced by Māori and Pasifika students. The expansion of the university to Tauranga in the 1990s revealed apparent discrepancies, with Keita's narrative stressing the stark contrast in support structures. Existing research gaps on campus support services and the effectiveness of ethnic-specific equity programs underscore the need for a more comprehensive understanding of student experiences. The geographical distinction in

service provision between Tauranga and Hamilton raises questions about the university's commitment to consistent and equitable support. Keita's testimony reveals a conflict with kaupapa Māori principles, underlining the clash with whanaungatanga and manaakitanga, and the need for a more inclusive and culturally responsive educational environment.

Regarding disparities in funding within the context of Tauranga students at the University of Waikato, challenges were evident in accessing financial support and the implications of equity funding influenced by neoliberal ideologies. Tui's experience highlights barriers faced by part-time students in obtaining scholarships, revealing a conflict with inclusivity and diversity goals in higher education. This mirrors a broader challenge where scholarship eligibility criteria often favour full-time students, hindering academic progress for those managing multiple responsibilities. Kaia also emphasises the need for increased visibility and resources for Māori initiatives within psychology programs, linking this to wider issues of inequitable distribution of funds in tertiary education. The passage underscores the profound impacts of funding disparities on Māori students' experiences, opportunities, and success, calling attention to the clash with kaupapa Māori principles advocating for cultural responsiveness and inclusivity in education. The inconsistencies within equity committees further complicate efforts to address disparities, highlighting the urgent need for a more comprehensive understanding of the systemic challenges in funding allocation.

Finally, participants highlighted issues of equity in access to education. The first issue involves exorbitant parking fees at the Tauranga campus compared to the Hamilton campus, creating a financial burden for students. The disparity in parking costs underscores the need for a localised approach to transportation challenges. Another concern is the inadequacy of the Tauranga campus library, with students expressing dissatisfaction and experiencing delays in accessing essential materials. This poses a conflict with Māori perspectives on learning, which emphasise collective learning and the significance of physical spaces for knowledge exchange.

Additionally, limited course availability in Tauranga, particularly those with cultural emphasis like Kaupapa Māori papers, creates inequities for tauira. This conflict raises questions about the education system's inclusivity and responsiveness to Māori cultural values. Lastly, the importance of face-to-face interactions between students and lecturers is evident, especially for Māori learners who thrive in kanohi-ā-kanohi situations. The digital divide exacerbates challenges for Māori students engaging in online learning, supporting the need for inclusive educational practices that consider cultural and technological factors. Overall, these issues reflect the broader struggle for equity and inclusivity in tertiary education for Māori students in Tauranga.

Chapter 8: Discussion and Recommendations

Educational disparities experienced by Māori and Pasifika students in Tauranga and across Aotearoa are deeply rooted in a complex web of historical, systemic, and socio-cultural factors. A fundamental aspect contributing to these disparities is the historical marginalisation and systemic underrepresentation of indigenous perspectives and experiences within the educational framework of Aotearoa. Since the colonial era, the Aotearoa education system has been predominantly Eurocentric, reflecting the values, knowledge systems, and cultural norms of Western societies. This Western orientation of psychology has resulted in the prioritisation of Western educational structures, pedagogical approaches, and perspectives within curricula, textbooks, and teaching methodologies. Meanwhile, indigenous knowledge, cultural practices, and te reo have been relegated to the margins or excluded altogether (MacFarlane et al., 2015).

The systemic bias towards Western-centric education has had profound implications for Māori and Pasifika students in Tauranga, shaping their educational experiences and outcomes in significant ways. Within the current educational framework, the curriculum has seemingly failed to adequately reflect the cultural diversity and richness of Aotearoa society, including the unique perspectives and experiences of Māori and Pasifika communities. This lack of representation and recognition of tauira cultural identities within the educational context can lead to feelings of alienation and disconnection among Māori and Pasifika students, particularly in Tauranga where the cultural landscape should be rich and diverse.

For tauira in Tauranga, this cultural disconnection has manifested as a sense of not seeing themselves reflected in the curriculum or feeling that their heritage and knowledge are not valued within the educational setting. Without a curriculum that acknowledges and incorporates cultural identities and perspectives, tauira in Tauranga have struggled to engage meaningfully with their learning experiences, this can lead to decreased motivation and disengagement from their studies (Arahanga-Doyle et al., 2019). The absence of culturally

responsive teaching methods and the marginalisation of indigenous perspectives further compound these challenges, which can create further barriers to academic success for Māori and Pasifika students in Tauranga and beyond.

The scarcity of Māori and Pasifika academic staff and appropriate support systems and services within the psychology department in Tauranga has also further exacerbated these disparities. Without sufficient representation at the faculty level, Māori and Pasifika students lack access to role models, mentors, and support networks who share their cultural background and experience. This lack of representation can hinder their ability to envision themselves succeeding in psychology-related careers and may contribute to feelings of isolation and marginalisation within the academic environment (Airini et al., 2009).

Inequities surrounding funding within educational institutions contribute significantly to the systemic disparities experienced by Māori and Pasifika tauira in Tauranga and beyond. Funding allocation in Aotearoa universities often reflects and perpetuates the wider Eurocentric orientation of the institutions, further exacerbating the challenges face by indigenous students. Historically, due to neoliberalist policies funding priorities have favoured disciplines and programmes that align with Western knowledge systems and perspectives due to their ability to be commodified and marketability, marginalising fields that incorporate indigenous knowledge and cultural practices (Naepi, 2019; Naepi et al., 2020). Consequently, Māori and Pasifika-centred initiatives and support services may receive insufficient funding, limiting their capacity to adequately address the unique needs of indigenous students.

This disparity in funding and resource allocation again reflects the broader Western perspective dominant within educational institutions, which prioritise Western-centric curricula, teaching methodologies, and research agendas. The Eurocentric orientation of universities in Tauranga and across Aotearoa perpetuates a system where Māori and Pasifika

perspectives are undervalued and underrepresented. Consequently, tauira may encounter challenges accessing culturally relevant resources, support services, and academic opportunities that are essential for their success (Waiari et al., 2021). This lack of investment in indigenous-focused initiatives reinforces the marginalisation of Māori and Pasifika students within the educational system, hindering their ability to engage fully with their educational journey and realise their potential.

Historically, traditional Māori education was deeply rooted in the cultural fabric of the community, reflecting a holistic approach to learning that encompassed various aspects of life. Within the whānau, hapū, and iwi structures, which served as foundational units of Māori society, education was not confined to formal classroom settings but seamlessly integrated into everyday experiences and interactions (Bishop & Glynn, 1999). Māori learners gained insights into their ancestral heritage, spiritual beliefs, and the interconnectedness of all living things through stories, whakapapa, and wānanga. Oral traditions played a pivotal role in the transmission of knowledge (Bishop & Glynn, 1999) and practical skills were integral for acquiring hands-on experience through activities such as fishing, gardening, carving, and weaving (Walker, 2019).

In contemporary classrooms, the impact of traditional Māori education is multifaceted, reflecting both the challenges stemming from historical educational frameworks and the opportunities for cultural revitalisation and empowerment. Many tauira in Tauranga encounter obstacles related to cultural disconnection and alienation within the educational system, primarily due to the pervasive influence of Western education paradigms and norms (Kennedy, 2013). The historical dominance of Western educational models has resulted in the marginalisation of indigenous perspectives and cultural practices, perpetuating a sense of cultural invisibility and disengagement among Māori and Pasifika students (Houkamou et al., 2016).

The experiences shared by tauira in Tauranga illuminate the critical need for educational environments that embrace and celebrate Māori cultural perspective. Tauira have expressed a deep-seated desire for educational experiences that not only acknowledge but validate their cultural identities, providing opportunities for meaningful engagement with their cultural heritage (Kennedy, 2013). The absence of culturally responsive teaching methods further exacerbates feelings of cultural disconnect and disengagement among Māori students, highlighting the urgent need for pedagogical approaches that are inclusive and culturally affirming.

In response to these articulated needs, the University of Waikato in Tauranga Moana needs to implement initiatives designed to create culturally resonant social environments within educational institutions, providing Māori and Pasifika students with opportunities to connect with their cultural identity in a supportive and empowering context (Oetzel, 2024). By fostering social connectedness and a sense of belonging, these initiatives can help to counteract feelings of cultural alienation and disengagement that many tauira may experience within mainstream educational settings.

The incorporation of Māori pedagogies, such as Ako and storytelling, into the curriculum also represents a powerful mechanism for enriching the educational experiences of tauira in Tauranga. Ako, which emphasises the reciprocal relationship between teachers and learners, aligns closely with Māori cultural values of collective responsibility and interconnectedness (Bishop & Glynn, 1999). By acknowledging and valuing traditional forms of Māori education, contemporary classrooms in Tauranga have the potential to promote cultural revitalisation and empowerment among tauira. Through the incorporation of Māori pedagogies, perspectives, and values educators can create inclusive learning environments. In doing so, educational institutions such as the University of Waikato in Tauranga Moana can

empower tauira Māori and Pasifika to thrive academically, reclaim their cultural identity, and contribute to the cultural richness and diversity of Aotearoa society.

In summary, educational disparities experienced by Māori and Pasifika students in Tauranga and across Aotearoa are deeply rooted in historical, systemic, and socio-cultural factors. The Eurocentric orientation of the education system since the colonial era has marginalised indigenous perspectives, prioritising Western educational structures and pedagogical approaches (MacFarlane et al., 2015). Consequently, Māori and Pasifika students often feel disconnected from the curriculum, leading to decreased motivation and disengagement from their studies. Additionally, the scarcity of Māori and Pasifika academic staff further exacerbates these disparities, depriving students of culturally resonant role models and mentors (Airini et al., 2009).

Furthermore, inequities in funding and resource allocation perpetuate the marginalisation of indigenous-focused initiatives, hindering Māori and Pasifika students' access to essential resources and support services (Naepi, 2019; Naepi et al., 2020). Aligned with Te Tiriti o Waitangi principles and kaupapa Māori, prioritising indigenous perspectives and supporting the success of Māori and Pasifika students is essential for achieving equity and justice in education (Airini et al., 2009). This entails reevaluating teaching methodologies, curriculum content, and resource allocation to ensure initiatives that promote cultural revitalisation, inclusivity, and equity are prioritised within educational institutions.

In response to these challenges, educational institutions like the University of Waikato in Tauranga Moana must implement initiatives that create culturally affirming environments and prioritise indigenous perspectives (Oetzel, 2024). By fostering social connectedness and a sense of belonging, these initiatives can mitigate feelings of cultural alienation and enhance the educational experiences of tauira. Moreover, incorporating Māori pedagogies, such as Ako and

storytelling, into the curriculum can enrich learning experiences and promote cultural revitalisation among tauira. Through these inclusive approaches, educational institutions can empower Māori and Pasifika students to thrive academically, reclaim their cultural identities, and contribute to the diversity of Aotearoa society.

Recommendations

Embracing Te Ao Māori and Decolonising Psychology Content

Embracing Te Ao Māori and decolonising psychology content is crucial for nurturing improved student cultural identity, fostering academic success, and promoting social change within psychology education. Integrating Māori and Pasifika knowledge systems and perspectives into the curriculum creates a culturally responsive learning environment, addressing historical and ongoing injustices while promoting inclusivity and equity. This approach, advocated by scholars like Darlaston-Jones et al. (2014), aligns with psychology's capacity to understand human behaviour and motivation, contributing to the upliftment of marginalised communities. Friere's (1970) call for decolonisation in education emphasises the need to shift from mono-cultural to pluralistic approaches, challenging dominant narratives and privileging diverse perspectives. By integrating te ao Māori and decolonising psychology education, concerns raised by students regarding Western-centric perspectives can be directly addressed. This inclusive approach validates cultural identities, challenges Eurocentric biases, and fosters a more engaging and meaningful educational experience. Ultimately, embracing indigenous knowledges in psychology education promotes a sense of belonging, improves academic success, and contributes to the empowerment of marginalised communities, aligning with broader goals of equity and social justice.

Enhancing Outcomes Through Māori Pedagogies and Experiential Learning

Incorporating practical skills, relevant content, and Māori preferred pedagogies within psychology education in Tauranga offers a significant opportunity to enhance outcomes for tauira. This holistic approach, aligned with Bishop and Glynn's (1999) emphasis on power sharing and participatory learning, caters to the specific needs and preferences of tauira, particularly Māori students. By integrating experiential learning techniques like role plays and case studies, students can bridge theoretical knowledge with practical applications, deepening their understanding and retention of material (Lewis & Williams, 1994). This approach, advocated in response to traditional education limitations, promotes active learning and fosters a supportive environment for students to experiment with new behaviors and receive constructive feedback.

Tailoring experiential learning activities to local contexts in Tauranga allows students to connect personally with the material, fostering a deeper understanding of community challenges. There is a rich history in Tauranga Moana with the occurrence of significant historical events having had taken place such as Pukehinahina which continue to affect people in this area today and can be important to consider when collaborating or working together or engaging with mana whenua. Additionally, integrating Māori preferred pedagogies, emphasising reciprocal learning and storytelling, enriches the educational experience for all students by catering to diverse learning styles and cultural backgrounds (Bishop & Glynn, 1999). Incorporating noho marae and Māori perspectives in the curriculum promotes relationship development and a sense of community among students, crucial for student success (Promnitz & Germain, 1996). By combining Māori pedagogies with experiential learning strategies, psychology education in Tauranga becomes more inclusive and engaging, fostering a deep connection between theoretical knowledge and practical real-world applications (Lewis & Williams, 1994). This holistic approach not only enhances students' understanding of

community challenges but also equips them with the skills to effectively address these issues, promoting a contextually relevant learning experience for tauira.

Boosting Māori Representation and Support in Psychology

Recognising the pressing concerns voiced by tauira in Tauranga, these recommendations target the evident support and representation gaps within academic settings, particularly in psychology. Two key areas for improvement are enhancing Māori staff visibility and implementing Tuakana-Teina programs. These proposals stem from the understanding that addressing Māori-specific issues within academia requires a multifaceted approach encompassing bolstered support networks and increased Māori representation in academic staff. This is especially crucial given the stagnant growth of Māori academic staff in Aotearoa universities, indicating deeper institutional issues regarding academic equity and diversity policies (McAllister et al., 2019).

The persistent underrepresentation of Māori in academia, particularly in psychology, showcases a significant issue within Aotearoa's universities. Despite commitments to diversity and honouring Te Tiriti o Waitangi, Māori academic staff's proportion remained stagnant around 5% from 2012 to 2017, with no meaningful progress (McAllister et al., 2019). This lack of change raises concerns about institutional commitment and systemic inertia in addressing disparities. Māori staff are disproportionately in less senior positions, limiting their career advancement opportunities (McAllister et al., 2019).

Increasing Māori representation in senior academic psychology roles can positively impact tauira in multiple ways. It can ensure curriculum inclusivity, provide culturally resonant models and mentors, and contribute to a more equitable academic landscape. Tuakana-Teina programs, rooted in kaupapa Māori and Ako principles, offer valuable support by fostering social

connectedness and cultural renewal (Oetzel et al., 2024). These programs address social isolation among Māori tauira, contributing to improved well-being.

Tuakana-Teina programs' participatory and co-design process ensures their effectiveness and relevance. Grounded in Māori principles and led by senior Māori academics, these programs align with cultural contexts and foster ownership among providers. Ako principles embedded in Tuakana-Teina strategies emphasise reciprocal teaching and learning, contributing to program success and offering effective learning models (Ferguson, 2014).

Addressing Māori underrepresentation in academia and enhancing tauira's educational and social experiences through Tuakana-Teina programs represent a multifaceted approach to achieving equity and justice. These initiatives aim to rectify historical injustices, align with Te Tiriti o Waitangi principles, and respond to Māori students' specific needs. By advocating for systemic change and implementing culturally responsive educational programs, these efforts seek to create a more inclusive and equitable academic environment for all. Additionally, non-Māori individuals can play a crucial role by educating themselves on Māori perspectives and issues, thereby becoming allies in the decolonisation process of psychology. Additionally, non-Māori staff can play a crucial role by educating themselves on Māori perspectives and issues, thereby becoming allies in the decolonisation process of psychology.

Strengthening Equity and Partnership in Psychology Education

The equitable distribution of resources, particularly funding, is crucial in addressing the academic and socio-economic disparities faced by Māori and Pasifika students in Tauranga Moana. These disparities reflect systemic challenges within the educational framework and underscore the importance of targeted support for these groups. While government provisions aim to enhance access and achievement levels, the allocation and utilisation of funds may not always align with the most effective strategies for supporting tauira (Theodroe et al., 2018).

The Ministry of Education's Education Funding System Review in 2017 proposed changes to better target funding towards schools supporting priority learner groups, including Māori and Pasifika, aiming to address disparities and remove stigma associated with low decile schools (Bolton, 2017).

The review recognised predictive factors of academic underachievement and the need for tailored funding to address root causes. The case of Tuākana Biology illustrates the practical challenges and successes in supporting Māori and Pasifika students, showcasing the importance of resources in building a supportive academic environment. Potential changes in funding schemes present opportunities to realign resources with evidence-based practices, as seen in the strategic plan outlined by the University of Auckland (Rewi et al., 2022).

Enhancing equitable funding and resource distribution supports the principles of equity and partnership outlined in Te Tiriti o Waitangi. By addressing disparities and fostering partnerships with Māori and Pasifika communities, these initiatives promote a fair and just society where opportunities are equitable. Collaborative approaches ensure that educational strategies are culturally responsive and effective, fostering mutual respect and understanding between stakeholders. Embedding these principles in educational reforms paves the way for a more inclusive and equitable educational landscape in Aotearoa (Bolton, 2017; Theodore et al., 2018).

Chapter 9: Conclusion

This thesis embarked on a critical exploration of the academic and socio-economic challenges confronting Māori and Pasifika psychology students in Tauranga Moana, juxtaposing their high aspirations for higher education against the stark reality of systemic and institutional barriers. Through a lens firmly rooted in kaupapa Māori principles, this investigation has not only highlighted the persistent disparities within the current educational framework, influenced by historical and contemporary factors, but also illuminated pathways toward a more inclusive and equitable system.

The aspirations among Māori and Pasifika students for higher education has been consistently evident. Despite enthusiasm and determination to pursue further education, these tauira face a labyrinth of challenges, including systemic biases, funding inequities, and a lack of culturally responsive support mechanisms. The underrepresentation of Māori and Pasifika students in higher education showcases a pressing need for systemic overhaul to ensure that the aspirations of these tauira do not remain unfulfilled due to institutional failings.

Equity funding, as a governmental tool, seeks to bridge the gap, yet its impact is diluted by the discretionary powers of educational institutions in fund and resource allocation. This thesis has highlighted the critical need for a strategic redirection of resources to directly support Māori and Pasifika students, advocating for a support and funding model that transcends beyond equality to embody true equity. Such a model would consider the unique challenges faced by tauira, aiming to level the playing field in a manner that acknowledges and addresses the root causes of educational disparities. This shift towards a nuanced understanding of educational equity is a step in the right direction, promising a more targeted approach to supporting tauira.

Participants in this study, case studies and previous research have provided tangible evidence of both the challenges and the potential inherent in current support systems for Māori and Pasifika students. Despite the positive outcomes associated with such initiatives, persisting issues such as funding constraints and the need for stronger representation of Māori and Pasifika in academia highlight the complex, multifaceted nature of the challenge at hand. These programmes not only serve as a beacon of what is possible but also remind us of the urgent need for comprehensive, systemic change.

It is also imperative that this thesis acknowledges the importance of the principles of Te Tiriti o Waitangi. The principle of partnership which mandates mutual respect, cooperation, and shared decision-making between Māori and the Crown. The necessity to extend this principle to include Pasifika communities within the educational discourse cannot be overstated considering their history also, within Aotearoa. By engaging Māori and Pasifika voices in the development and implementation of educational strategies, institutions can ensure that these strategies are not only culturally responsive but also effective in meeting the unique needs of these tauira.

In conclusion, the journey toward educational equity for Māori and Pasifika students in Tauranga Moana is fraught with challenges, yet is imbued with the potential for transformative change. This thesis has laid bare the systemic inequities that stifle the aspirations of these tauira, calling for a reimagined approach to education that is grounded in the principles of kaupapa Māori and upholds promises made in Te Tiriti o Waitangi.

The path forward requires a collective will to dismantle the barriers that have historically marginalised Māori and Pasifika peoples, advocating for a systemic realignment that prioritises our educational aspirations and needs. It demands a shift from rhetoric to action, ensuring that the aspirations of Māori and Pasifika students for higher education and beyond

are not dreams but attainable realities. As it is crucial to recognise the Māori and Pasifika possess many skills, strengths, and knowledge bases that can be considered great assets in the field of psychology if allowed to thrive and be encouraged and empowered.

Looking to the future, let us be guided by the principles of kaupapa Māori and Te Tiriti, embracing concepts of manaakitanga, whanaungatanga, equity and partnership among others, but not as abstract ideals but as concrete standards for action. In doing so, an educational landscape can be forged in Aotearoa that not only respects but actively supports the aspirations and rights of Māori and Pasifika students. This thesis serves as a call to action – a reminder that the journey towards educational equity is ongoing and that each step taken in the spirit of its foundational principles, brings us closer to realising the promises of Te Tiriti o Waitangi for all in Aotearoa.

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