

Pipiri, June 2024

WERO

A pānui for tauira Māori in psychology

Issue 3



Kia whakatōmuri te haere whakamua.
I walk backwards into the future with my eyes fixed
on my past.

This third edition of the WERO Pānui has been produced with the assistance of contributors: Dr Waikaremoana Waitoki, Dr Kyle Tan, Dr Logan Hamley, Joanna Chan (PhD candidate), Susana Jones (PhD candidate), and Tiari Townsend (Clinical student), Sophia Wairoa-Harrison and Te Aorere White (research assistants)

We acknowledge, and are grateful to the earlier work of Dr Stephanie Palmer and Hikitapua who were the original editors of the first and second edition of the WERO Pānui.

Published by Te Pua Wānanga ki te Ao, Faculty of Māori and Indigenous Studies, University of Waikato, New Zealand
For permissions or inquiries regarding the commercial use of materials in this pānui, please contact Dr Waikaremoana Waitoki:
moana.waitoki@waikato.ac.nz

ISSN 3021-2499





CONTENTS

Mihimihi <i>Nā Dr Waikaremoana Waitoki & Dr Kyle Tan</i>	4
WERO Paanui <i>Nā Dr Waikaremoana Waitoki & Dr Kyle Tan</i>	5
He mamae aroha <i>Nā Dr Waikaremoana Waitoki</i>	6
Future voices: Are you listening? <i>Nā Tiari Townsend</i>	9
National Standing Committee on Bicultural Issues	10
Rewind: Key changes since 2016 <i>Nā Dr Kyle Tan</i>	11-14
Empowered by Whakapapa <i>Nā Tiari Townsend</i>	15-16
Mahi Toi <i>Nā Dr Logan Hamley, Natalie Christy, Shawnee Cunningham, me Alicia Durbin</i>	17-21
Kia Whakapapa Pounamu Survey <i>Nā Dr Waikaremoana Waitoki, Dr Kyle Tan, Dr Damian Scarf, Joanna Chan, Dr Ottilie Stolte & Dr Logan Hamley</i>	22
The WERO Project Poster <i>Nā Sophia Wairoa-Harrison</i>	23-24
He Paiaka Totara He Paiaka Tipu	25-26
Toikupu <i>Nā Joanna Chan me Benjamin Doyle</i>	27-28
To Those Who Scrambled Before Us <i>Nā Susana Jones</i>	29
He Uiui <i>Nā Dr Waikaremoana Waitoki me Te Aorere White</i>	30
Advice to my younger self <i>A collaboration of WERO interviews with psychologists</i>	31-32
Survival Guide <i>Nā current taura or recent graduates from professional training</i>	33-34
Whiti Te Raa	35
Mauriora Tai Pari	36
Passing the baton: Hei a wai te raakau?	37
Toituu Te Tiriti	38

Mihimihi

The first WERO pānui was edited in 1991 by the first Māori in psychology at Waikato University, Stephanie Palmer and Linda Waimarie Nikora. This pānui is the third in the WERO series, aiming to continue the legacy of the first publication in 1991 (edited by Stephanie Palmer) and the second in 1992 (edited by Hikitapua). The pānui continues to center diverse Māori perspectives with relevance for those affected by racial oppression in psychology.

The WERO pānui embodied a commitment to engage with taura and provide a visible presence for Māori to see themselves in psychology. This edition continues that vision. While we could talk about why it is still important, 40 years later, to address racism in psychology, we are taking a strengths-based approach. Although we don't tread lightly, we prioritise healing narratives.

In Aotearoa New Zealand, we are at a critical juncture where we are defending our tino rangatiratanga amidst openly racist narratives. This year, we have seen the dismantling of the Māori Health Authority, criticism of Māori and Pacific safe spaces, and bans on the use of te reo Māori. Tied to these concerns is the coalition government's push to rewrite Te Tiriti o Waitangi. Māori in psychology have a 40-year history of resisting monoculturalism. In the journey towards decolonising psychology, this third edition of the WERO pānui serves as a tohu to connect with knowledge integral to Māori psychology.

Reflecting on the inaugural WERO pānui of 1991, it's impressive how the conversations around needing to expand Māori worldviews in psychology persist today. The discourse remains centred on the essence of Māori society, family, and connections to land—a testament to the enduring relevance of these discussions. Despite the passage of time, our numbers in psychology have not surged in proportion with Māori mental health needs, and our circumstances of inequity persists.

Despite this, we are delighted to see the emergence of crucial networks like He Paiaaka Tōtara He Paiaaka Tipu - the Māori psychologists network, and the continued presence of the NSCBI - a roopu who led the transformation of psychology in Aotearoa (again in the 90s).

Another significant event is the lodging of the claim to the Waitangi Tribunal claim (Levy, 2019) which provides a record of Māori storytelling about our place in psychology. The claim signals the need for talk to translate into tangible actions. Yet, amidst these challenges, there is solace in the solidarity found amongst allies in psychology. Together, Māori and tauwi should, and can, shoulder the burden of addressing and confronting racism within our field.

Looking ahead, our vision for Māori in psychology is that we are fully aware of, and understand, a Māori worldview. This is for a present and future where Māori psychologists are confident to work with Māori, and a western worldview. This means that we recognise the power and beauty of our own knowledge and practices, and that the barriers using them in our mahi have been removed.



As we stand at this point in time, let us plan for the past. In the future, may we look back and have witnessed a transformation.

WERO Pānui

This WERO pānui #3 aims to provide a platform for Māori and minoritised groups (e.g., Pacific, Asian, and takatāpui) to counter-storytell our experiences of navigating and developing resistance against racism and oppression within the discipline.

This pānui evolved during the WERO: Working to End Racial Oppression (WERO) research project. One of our taura found the only copies of two pānui published in the 90s. We were happy to see that what was said then, is still relevant today. This shows the strength of mātauranga Māori, and our aspirations to decolonise psychology.

Since the last WERO pānui, progresses have been made by our tuakana to pave the way for teina to transition smoothly into psychology, and this pānui seeks to honour those key initiatives.

At the University of Waikato, Bridgette Masters-Awatere (Director Māori and Psychology Research Unit, and Community psychology programme) was promoted to the role of Professor (2024), one of only 4 Māori and Pacific psychologists in the country. The first academic in psychology was Professor Linda Waimarie Nikora (Community psychology), now Co-Director of Ngā Pae o te Māramatanga followed by Professor Suzanne Pitama (Educational psychology), now the first Māori wahine Dean of the Otago medical school. Professors Julia Ioane (Clinical psychology) and Siautu Alefaio (Educational psychology) are the first Pasifika professors in psychology. We acknowledged Professor Ngahua Te Awekotuku who graduated with a PhD in psychology.

The slow rise in academic promotions is, as research has shown, tied to racism and misogyny. With only 3 Associate professors in psychology - Waikaremoana Waitoki in 2022) (clinical psychology) Mohi Rua (2022) and Armon Tamatea (2024), we can no longer be told that we have not done enough. The work produced by psychology academics, psychologists and taura is outstanding, as we have contributed to the regeneration and preservation of our mātauranga Māori, and contributed to te ao hou. He mihi kau ana ki a koutou.

We mihi to the generous contributions from students in Psych303 Indigenous Psychology. This course is part of the first minor in Kaupapa Māori taught in psychology, with contributions from courses in Māori studies. We value the insights from these taura. We also have advice from psychologists and psychology taura who talk to their younger selves prior to entering psychology.

All these resources aim to create a survival guide for taura considering psychology as a career. We hope this resource will be by your side, reminding you that you are not alone when the going gets tough on the journey.

We would also like to give special thanks to Marc Conaco who created the amazing illustrations found throughout the pānui. Marc (he/him) has whakapapa from the Philippines and is a Bisaya graphic designer and illustrator based in Tāmaki Makaurau. Marc is the inaugural Asian Aotearoa Artist-in-residence at Toi Rauwhārangī College of Creative Arts for 2022. His artworks can be found on his Instagram page: [instagram.com/marconaco](https://www.instagram.com/marconaco).

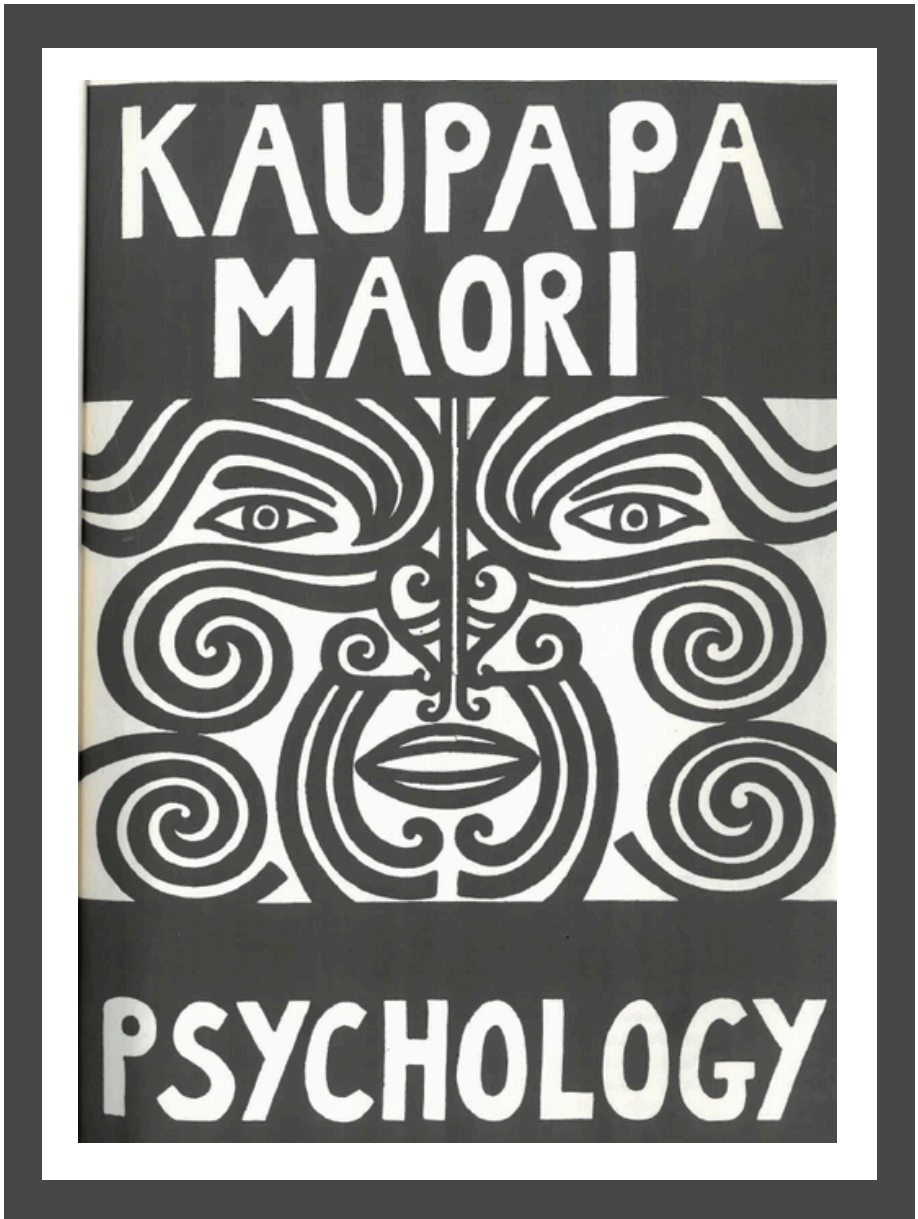
Heoi anō e hoa mā, to all the taura, psychologists, academics and whānau supporters across the motu, kei te mihi, kei te mihi, kei te mihi.

He mamae aroha

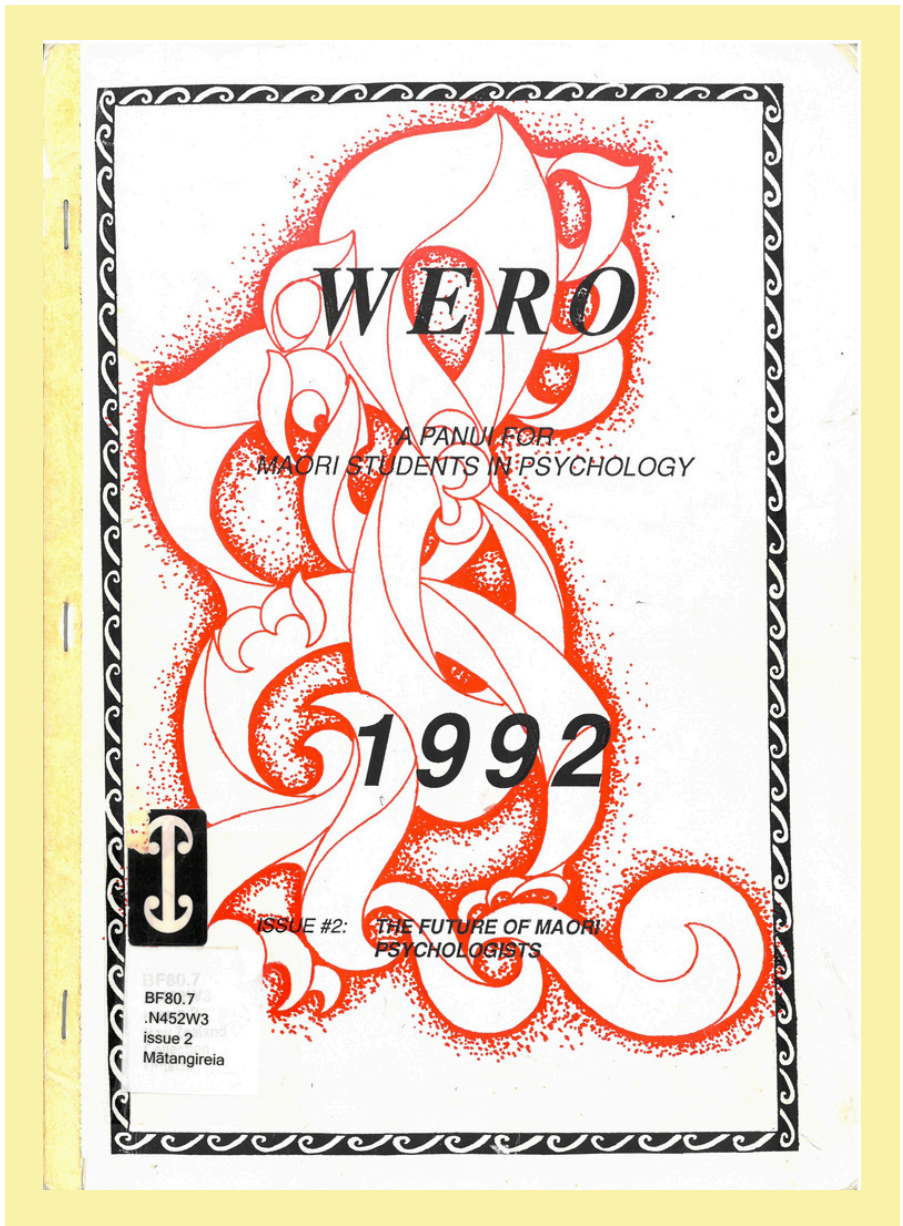
Ki a koutou, kua whetūrangitia moe mai ki
ngā ringa o oū tātou tūpuna.
Ki a tātou kua waiho ki te whenua, tangihia.
Tangihia, engari, ko tātou ngā morehu,
hāpaitia ngā moemoeā mo ngā mokopuna.

Ka tangi te tītī
Ka tangi te kākā
Ka tangi hoki ahau

The sooty sheerwater cries
The brown parrot cries
I also cry



Artwork nā *WERO Pānui for Māori Students in Psychology, Issue 1: Māori Psychology (1991, edited by Palmer)*. This is the back page of Issue 1. A copy is held at the University of Waikato Library, Mātangireia Level 4, BF8o.7.N.452W3.



Artwork nā *WERO Pānui for Māori Students in Psychology*, Issue 2: *The Future of Māori Psychologists* (1992, edited by Hikitaupua). A copy is held at the University of Waikato Library, Mātangireia Level 4, BF80.7.N.452W3.

ARE YOU LISTENING?

Nā Tiari Townsend (Ngāpuhi)

*On our first day they asked us why are you **here**?*

I am too scared to tell everyone my tūpuna had decided this for me, that they have been telling me I need to do this.

*We are **here** now.*

I told my reo māori Kaiako that I lied to my class about how I ended up there

She told me I better get up in front of my class tomorrow and tell everyone the truth
I didn't listen

*Should I even be **here**?*

Sometimes when I sit in this space, I feel like I'm being thrown around by waves of guilt, fear, and anger.

Me pēhea tēnei e ora ai te iwi Māori?

I remind myself of my tupuna, Nukutawhiti and how he mustered up the waves with karakia and how my waka, Ngātokimatawahaorua surfed to Aotearoa

Ngāpuhi te aewa - ka rere I runga I te ngaru

If I didn't know who I was or who lives through me, those waves would have pulled me down.

I'm still here.

I lay in bed, I can't sleep, and I ask my tūpuna for tohu to tell me I'm doing the right thing, that I'm meant to be doing this mahi.

The ruru visits me before I finish my sentence

We are **here** with you.

Are you listening?

Artwork by: Jacqui Broughton (Muaūpoko, Ngāti Kahungunu ki Wairarapa)

IG: @jacqui_toku_ingoa

The piece is called Whakapapa. Flat pou, ink and acrylic paint on tōtara wood.



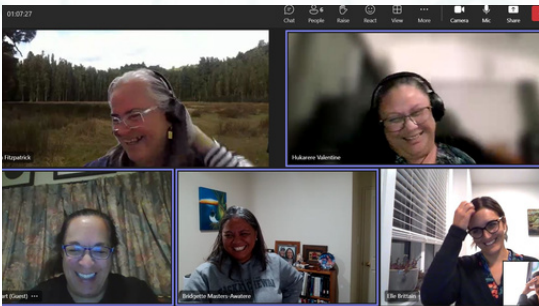
National Standing Committee on Bicultural Issues (NSCBI)



Megan Fitzpatrick and Hukarere Valentine (Bicultural Directors); Lisa Stewart; Bridgette Masters-Awatere (Directors) and Elle Brittain (Lecturer) (online NSCBI meeting 2024).



Waikaremoana Waitoki, Erana Cooper, Siautu Alefaio, Mitzi Nairn; Raymond Nairn; Bridgette Masters-Awatere, Julie Wharewera-Mika Jhan Gavala (2005 or so...) Te Whanganui-a-Tara



In 1991, the National Standing Committee on Bicultural Issues (NSCBI) was established to provide monitoring, education, promotion for enhancing biculturalism and cultural diversity in all facets of psychological practices, theorising, and teaching.

NSCBI continue to facilitate the implementation of Te Tiriti o Waitangi across the operation of NZPSS. These include:

1. Increase and support Māori participation and development in all areas of psychology
2. Support the recognition and development of psychologies relevant and applicable to Aotearoa
3. Promote bicultural accountability and responsibility within psychology

Linda Nikora Catherine Love, Sir Mason Durie, Michelle Levy, Prof Ngahua Te Awekotuku, Waikaremoana Waitoki, Bridgette Masters-Awatere. Photo taken at the “Making a Difference” symposium, the first Māori psychology gathering held in Hamilton in 2002.

The Claiming Spaces conference followed in 2007 and the Māori and Pacific Psychology Symposium in 2012.

He Paiaka Totara have run gatherings strating in the Manawatū, since 2016.

NZPSS members are welcome to attend NSCBI meetings. For more information, please contact: moana.waitoki@waikato.ac.nz

There’s also a Pākehā/Tauwi Caucus where Pākehā and tauwi members can contribute to the development of NSCBI.



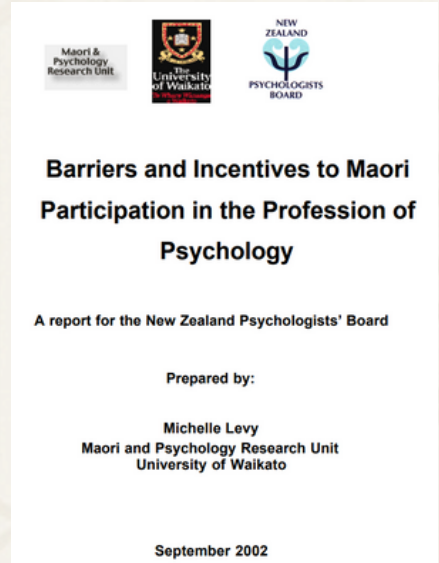
KEY CHANGES

Kaupapa Māori and Indigenous psychologies that challenged and critiqued the utility of mainstream psychology

1 Barriers and incentives to Māori participation in the profession of psychology (2002)

The NZ Psychologist's Board Bicultural Chair, Dr Catherine Love commissioned Dr Michelle Levy to describe the experiences of Māori in psychology. The Board has yet to implement the recommendations. In 2018 a second report was commissioned by NSCBI and the NZ Clinical College.

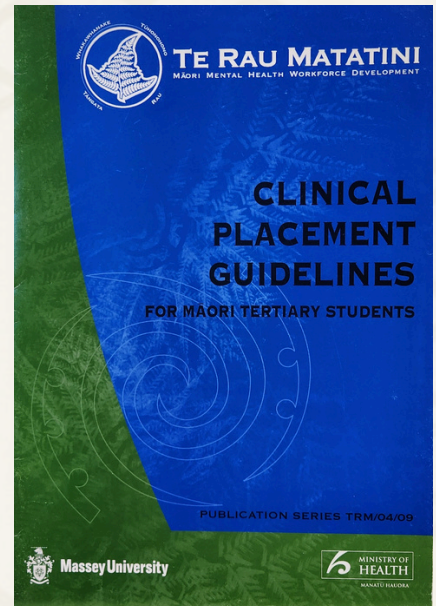
"Despite developments, environments in which Māori students of psychology and Māori psychologists participated, continued to be dominated by paradigms, frameworks and models perceived to be of little relevance to the realities of Māori. Where Māori focused content in psychology training was perceived to be tokenistic, this served to further marginalize and minimize the relevance of psychology for Māori" (2002.)



2 Clinical placement guidelines for Māori tertiary students - 2004

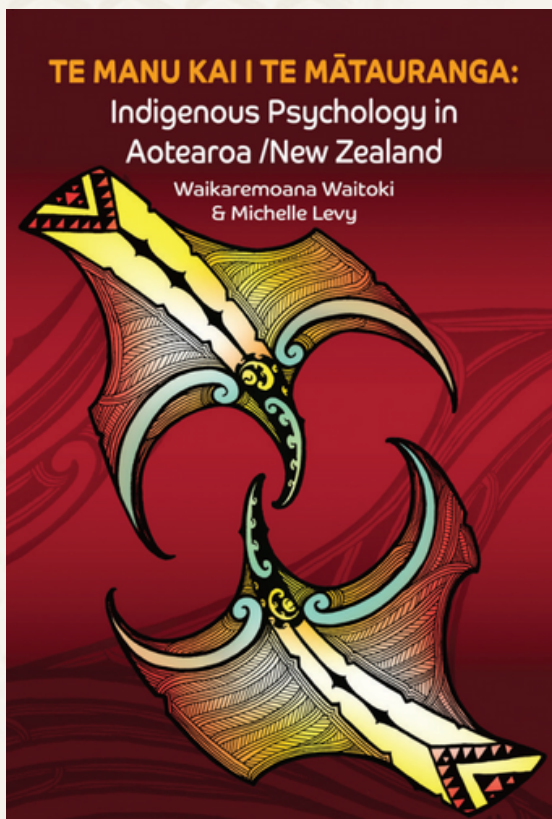
As part of Te Rau Matatini, Louise Ihimaera and Dr Natasha Tassell-Matamua undertook consultation with Māori clinical psychology students to identify strategies to enhance the quality and comprehensiveness of placement/internship for Māori.

"if a student competently performs practices such as whanaungatanga, mihimihi, karakia and other Māori practices, this should be recognised and legitimised as appropriate models of practice in clinical/professional examination ..." p.20



SINCE 2016

3 Te Manu Kai i te Mātauranga



Editors:

“This book is organised around Ripeka and her family’s story. The events described in her story reflect the lives of several wahine, tane, rangatahi and tamariki who have been involved in psychological services. In researching Ripeka’s story, we spoke with several senior Maori psychologists and asked them to describe the type of clients they worked with.”

“Within this book we implicitly challenge the notion that we must reside solely within the western space and forgo our Indigenous knowledge base. Many of the authors have been in practice for over 20 years – all activists and warriors within psychology. Yet it has taken a long time for us to recognise that we do not need validation, permission, or approval to write our own stories in ways that make sense to us.”

Professor Suzanne Pitama:

This book offers Māori psychology students a pivotal resource for professional development, but also presents them with challenges regarding how they will develop their own practice in a way that can demonstrate both clinical and cultural competencies. It lays a wero for the responsibility to not allow Western psychology to continue to be used as a tool of colonisation. It offers a rare and intimate encounter with a case study that may have applicability for Māori working in health, education and social services.

Contributors to the pukapuka: Simon Bennett; Tania Cargo; Dr Lisa Cherrington; Ainsleigh Cribb-Su’a; Margaret Dudley; Māmari Stephens; Erana Cooper; Sharon Rickard; Maynard Gilgen; Virginia Tamanui; Hilda Te Pania-Hemopo; Hukarere Valentine; Bridgette Masters-Awatere; Sonja Macfarlane; Melissa Taitimu; Tess Moeke-Maxwell; Julie Wharewera-Mika

SINCE 2018

4

Waitangi Tribunal WAI 2725 #1.1.1 claim – 2018

Dr Michelle Levy outlined breaches by Crown organisations that train and hire psychologists (e.g., New Zealand Psychologists Board, Ministry of Health, Corrections and Oranga Tamariki) in three areas: regulatory; training; and employer.

Breaches: Psychology Training

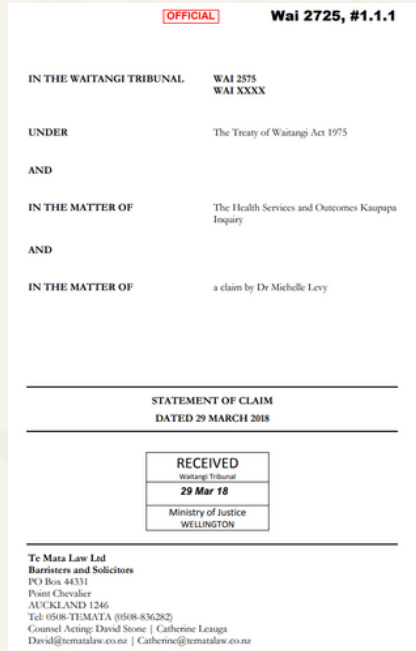
73. Psychology training is dominated by mono-cultural western perspectives which requires Māori students to internalise deficit-focused frameworks, as well as risking alienation from cultural networks, and a loss of confidence in culturally derived knowledge bases.

74. Indigenous/kaupapa Māori Psychology pedagogy is undervalued.

75. Māori academics, and students are expected to teach and learn Western Psychology at the expense of their own knowledge of Māori Psychology.

76. Indigenous/kaupapa Māori Psychology development is not able to flourish and expand.

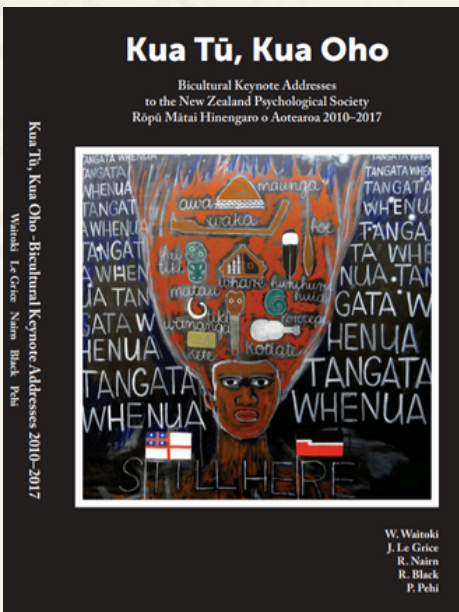
77. There are no pathways allowing Māori to train as specialised indigenous/kaupapa Māori Psychologists. (p.22-23)



5

Kua Tū, Kua Oho - 2021

The 2nd edition of keynote addresses to the NZ Psychological Society. Edited including Dr W. Waitoki, J. Le Grice, R. Nairn, R. Black, and P. Pehi. Each keynote features a thought leader who offers a critical and informed perspective on psychology.



KEY CHANGES

Kaupapa Māori and Indigenous psychologies that challenged and critiqued the utility of mainstream psychology

NZJP, 52(1), xx-xx An update on professional psychology programme responsiveness to Māori

Four Decades after a 'Whiter Shade of Pale': An Update on Professional Psychology Programme Responsiveness to Indigenous Māori in Aotearoa New Zealand

Waikaremoana Waitoki¹, Kyle Tan¹, Ottilie Stolle², Joanna Chan³, Logan Hamley¹, Damian Scarf¹

¹Te Pua Wānanga ki te Ao (Faculty of Māori and Indigenous Studies), University of Waikato
²Te Kura Whātau Ōho Mauri (School of Psychology), University of Waikato
³Te Tari Whakamātau Hinakaro (Department of Psychology), University of Otago

In 1987, Max Abbott and Mason Durie published the 'A Whiter Shade of Pale' paper that outlined evidence of monocultural (Eurocentric) dominance within training programmes to become a registered psychologist. Four decades (2023) later we replicated the study and invited programme directors (n = 16) to comment on programme staff, Māori advisory bodies, programme students, and programme content. Comparative analyses revealed improvements in the number of Māori teaching staff, Māori-focused content, and established links with Māori advisory bodies. However, most directors (77%) expressed concerns about the limited number of Māori students applying to the professional programmes. Our study highlights that despite improvements, ongoing barriers impact meaningful responses to Te Tiriti o Waitangi in all areas of the discipline.

I te tau 1987, i whakaputaina e Max Abbott rāua ko Mason Durie te pepa, 'A Whiter Shade of Pale' i tūro whānui ai i ngā tauākanga mō te mahi whakaitiārahi āhuraos tāhi (te arorāpūrī rāua) i wāwanga i ngā hōkaka whakangungu kia huri te ākonga hei kaitiārahi āhuraos rāhira. E whā ngā ngāhurutau (2023) i muri mai, ka tūnaua e mātau te rangahau, ā, i teona ngā kaitiārahi hōkaka (n = 15) kia whakāhoki kōrero mai mō ngā kaitiārahi o te hōkaka, ngā ranga tohutohu Māori, ngā ākonga o te hōkaka, me ngā kaupapa ako o te hōkaka. I whakamātau e ngā tūari whakaitiārahi te whakapāki ake o ngā nama o ngā kaitiārahi Māori, ngā kaupapa ārona Māori, me te whakapānauānga o ngā hōrona ki ngā ranga tohutohu Māori. Heoi anō, ko te ranga o ngā kaitiārahi whakapāki tūari i ngā āwangananga mō te ti hāore o ngā ākonga Māori e hōno ana ki ngā hōkaka ngāho. Ko tā mātau rangahau e mīnāmira nei, āhuraos ngā whakapānauānga, nā ngā tūari māuāro i whakāwawae ai ngā urupare whai tikanga ki Te Tiriti o Waitangi i ngā wāhi katoa o te ākonga.

Keywords: Psychology; Indigenous; Māori; decolonising psychology

INTRODUCTION

Psychology in Aotearoa New Zealand has a colonial history that reflects Western psychological concepts, ideals, models, theories, and practices (Groot et al., 2018; Levy, 2002; Levy & Waitoki, 2016; Odeh, 1978). The dominance of these settler-colonial ideologies is not unique to Aotearoa and has been well-documented by Indigenous scholars in Australia (Dudgeon & Walker, 2015), Canada (Anand et al., 2019) and the United States (Fish et al., 2023). In the past four decades, Māori scholars and their allies have highlighted the impact of internationalised (Eurocentric) and monocultural knowledge production within psychology (Odeh et al., 2016). This critique emphasises the need to recognise and value Māori knowledge – including Māori and to address systemic racism to improve the relevance of the discipline to Māori (Tan et al., 2018; Hamley & Le-Gros, 2021; Lawson, Te Aho, 1994, 1996, 2007; Levy & Waitoki, 2016; Levy, 2002).

In the late 1980s in Aotearoa, concerns about racism in psychology reflected several important historical points. These included the Māori Language Act in 1987,

designed to protect and promote the Māori language; the Pūoro-Kāiaki Report, published in 1986, which highlighted the role of institutional racism in social services; and the establishment of the Waitangi Tribunal in addressing historical grievances and promoting treaty settlements between the Crown and Māori (The Māori Perspective Advisory Committee, 1998). Together, these developments highlighted the efforts in Aotearoa to recognise and uphold Māori rights, language, culture, and economic and social well-being. Importantly, the developments offered insights into how psychology should consider its relevance to Māori.

In 1987, Abbott and Durie (1987) conducted a seminal study that surveyed directors of professional psychology programmes, including clinical, educational, and community programmes. The study reported that none of the programmes had any Māori graduates in the preceding two years and lacked Māori staff members. The findings revealed a significant absence of Māori perspectives among both staff and students, as well as limited inclusion of culturally relevant material in curriculum delivery. Compared to other professional programmes such as

15

6 A Whiter Shade of Pale is revisited 40 years after it was first published. Key results show that while there have been some changes in the profession, overall the issues noted then, are still relevant today.

7 Kaupapa Māori psychology minor – 2022
The University of Waikato celebrated its achievement of launching the first kaupapa Māori minor in psychology in Aotearoa.

World first kaupapa Māori minor in psychology

30 June 2022

The first Kaupapa Māori minor in psychology offered in Aotearoa welcomes students next semester at the University of Waikato.

Head of Psychology, Professor Vincent Reid, says it will provide students with the opportunity to engage with a Kaupapa Māori perspective at the beginning of their careers.

"While there are psychologists who have this approach, and who implement Kaupapa Māori interventions, there's nothing systematic related to training they receive at university.



Deputy Vice-Chancellor Māori Dr Sarah-Jane Tiakiwai, Dr Mohi Rua, Associate Professor Bridgette Masters-Awater at the launch

Empowered by Whakapapa

“I was encouraged to write about my hopes for the future of psychology training.”

The best way for me to share my aspirations for the future of psychology training is to talk about some of the moments where I have felt the ihi, where I have felt empowered and where I have felt embraced as a wahine māori during my studies. In 2022, I completed Te Tohu Paetahi, a full immersion reo Māori course. It is essential to consider this, at the very least, as part of my training to becoming a future Māori clinical psychologist. I say at the very least because no person with whakapapa Māori leaves full-time paid mahi, a career, moves home with their pēpi, applies for an 8k student loan, enters a full immersion te reo Māori course and confronts their language and intergenerational trauma just for “career gains”.

Everyone’s ‘why’ of pursuing their reo is a result of a series of moments that have already been decided for them through their lives and that brings them to that moment where they are standing in front of their akomanga presenting their first kōrero–ā–waha in te reo Māori. I was adamant that I would start my reo Māori journey before entering clinical psychology training. It was important to me that I knew myself and my reo so that when I was entering into spaces with whānau I was firm in my identity. I also knew that our culture and our wellbeing were intertwined. If I could begin to discover and understand my own Māoritanga, I would be better equipped to serve whānau Māori.

Learning te reo Māori is like stepping through a kuaha. As you step through this door, you meet your true collective self on the other side. This collective self holds the eons of whakapapa we all have, back to our tūpuna and atua. Their toto runs through us and we are them. Something that lit the fire in my belly as I stepped through this door was researching, getting to know, and speaking about my tūpuna for the first time.

In the 1992 WERO pānui, Hikitapua wrote about the establishment of te reo Māori as a “viable medium within psychology”. I want to tautoko what she wrote about ensuring opportunities are provided to taura Māori to explore their own whakapapa and develop awareness of ourselves. At the very least, learning te reo Māori affords us that opportunity. A deep commitment from tertiary institutions to Te Tiriti o Waitangi looks like the ongoing development of Kaupapa Māori psychology, increasing Māori representation in psychology, and ensuring taura are equipped with the skills necessary to work with Māori.

My hopes for the future of psychology training would involve the establishment of fees free opportunities for ALL taura Māori in post-graduate psychology programs to engage in Te Tohu Paetahi or other full immersion reo Māori programmes. A programme where taura are supported to embrace themselves and their reo. **As Tā Hemi Hēnare said, “ko te reo te mauri o te mana Māori”. It seems like a no brainer: fund this and watch collective-care flow from the investment.**

“If colonisation is disconnection, we must focus on connection” - unknown

The future of psychology training looks, feels and sounds like whanaungatanga. The feeling of being embraced and understood. It sounds like laughter and wānanga, and it tastes like kaitahi every time we meet. I have experienced some of those moments as a direct result of hononga with some of my tuakana at the university, the openness of kaiako who are willing to meet with me to provide support and advice, and connections made through my kaimirimiri to a Māori clinical psychologist who has become a mentor for a small group of taura Māori and allies. For this connection to be strong, the future of psychology training and practice looks like representation. When we hononga with these tuakana or mentors, we as taura Māori learn how we can become better leaders and tuakana to younger taura in psychology. We learn about responsibility, resilience, vulnerability and commitment to a kaupapa that has existed before we were born. Forming relationships with mentors who think and feel like you, who nurture you, and model your future is empowering. We see ourselves having walked the path already and are reassured that we are meant to be here.

Te Puna Waiora - Immersed in pools of Indigenous knowledge and mātauranga Māori

During my studies, I have attempted to flood my mind with indigenous understandings of hauora. In addition to this, feeling the ihi from mahi toi by Jacqui Broughton, The Hori, and Landless Native to name a few. I recently met the ringatoi who crocheted an entire whare tipuna, they spoke about their mahi in prisons with tāne: how they can read the trauma stored in their tinana through the tānes crochet, and how they use the toi as a talking point. Our ringatoi and their mahi toi is essential to our wellbeing, and is a form of expression and story telling that supports us to understand ourselves beyond kupu. All this mahi connects us to our purpose, to ourselves, and to the collective.

Being a recipient of this mahi toi and mātauranga has reminded me why I will never allow my imagination to be limited by the colonial view that we must be compartmentalised (1). That we can't be everything and more. My hopes for the future of psychology training involves acknowledging our ways of being and doing this by elevating our mātauranga and tāonga tuku iho in the classroom. Our imaginations around what it means to be a Māori psychologist will be nurtured. We won't have to explain ourselves, we will be understood. And we won't have to listen to how being Māori is a risk factor, when all of te iwi Māori know it is our strength.

Nā Tiari Townsend (Ngāpuhi)

[1] I first heard of this concept when Linda Tuhiwai-Smith and Graham Smith spoke at Ako Ararau in 2023. They spoke to the term 'Ringa Raupa'.

MAAORI MEN

Nā Logan Hamley (Ngāti Rangī, Whanganui), composed
from the words of 9 rangatahi tāne.

Lecturer of Kaupapa Māori Psychology at the University of
Waikato

There's like different types
Tradies, builders, they always drink and stuff
They like watching the league or rugby
They're hard workers
Then there's the cultural ones
Always at the marae
Always speak Māori
In the media
Teaching tourists about our culture and stuff

Growing up
If someone had asked me what the stereotypical Māori
man was
I'd be like
See it's ratchet
We would be fulfilling that prophecy
Thinking it was cool to drink Cody's
Māori males were very athletic
Very good at sport
But lazy
They left their kids, beat their wives
We would all laugh
Say we're gonna jump on the benny
That's our job
That's how we used to see ourselves

Its hard to find the positives in Māori men
My mates joke around with me a lot
"Oh bro you're Māori aye you've got a snotty nose"
Everyone was just living off the benefit, real bad paying
jobs
I don't think people see us as respectful
We get downed a lot
Our culture - I guess - gets downed so much
So they have nothing left to live for
They are entrapped in a cycle
I'd say that NZ thinks a lot of Māori men are just in
prison
Just living off just the benefit or something and just
barely scraping by and stuff

Artwork: Marc Conaco (ig: @markconaco)





It's just what we see on tv while growing up
"He's up to no good"
I do see like a lot of people crossing the road in front of me

There was no evidence in our heads when we were young
Māori men
To suggest that the narratives we were hearing were
wrong.

We were like 15
We weren't going to question it.
It's kind of hard to change stereotypes
It's like developed a framework
Around my perception of what being Māori is

I kind of felt,

Felt

Sad,

That that's how you were seen if you were brown,

If you were

Māori

That you would have to like look out

But we ain't snotty nosed and wear no shoes
Or have holes in socks and stuff like that
My dad was the first on the Māori side to go to university
He wanted to create change
He's really proud of my academics, and my sporting too
He usually says you learn from the hard luck
He's gentle and understanding

My grandad.

He's a big as guy. Like BIG. Loud. Funny.
He's like a massive family dude.
He was family oriented.
He always wanted us around. Me and all my other
cousins.

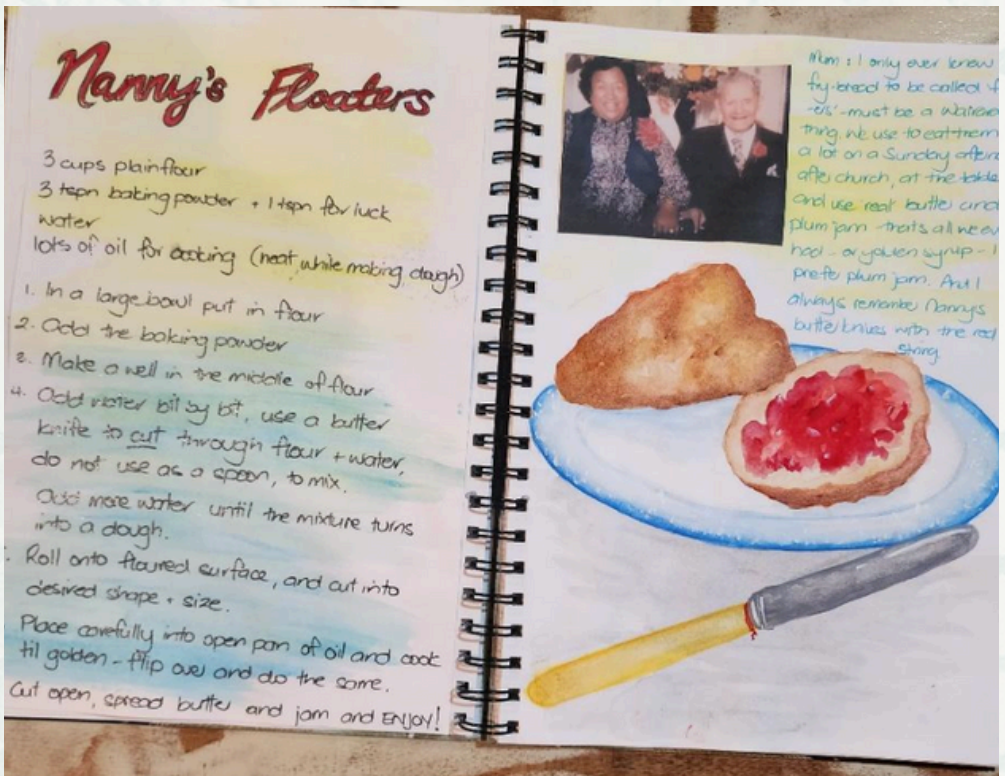
My poppa, he was one of my biggest role models
He just taught me the basics
How to mow the lawns
How to just take care of myself,
How to be respectful,
He taught me manners,
Just how to be a gentleman

I feel like if people got to know me better
Without just judging me on first appearance
They'd understand

Natalie Christy

Ngāti Kahungunu ki Wairarapa

Pūrākau ranging from well-known atua Māori to tīpuna and personal pūrākau hold cultural meaning for many Māori (Clifford, 2022). Through creating a whānau recipe book, I demonstrate how intergenerational knowledge, tradition, and identity persists through the pūrākau associated with food. The book contains gifted recipes of cherished foods from family members, living and deceased. Accompanying each hand drawn and handwritten recipe is a picture of whom the recipe belonged to or was well known for making the dish.



Some of these ancestors that are included in the book died well before my children were born, so this is one way for them and future generations to learn of and make connections with their ancestors and traditions through each recipe. Included with each recipe is a written memory or story about why that particular recipe is significant and loved and on the opposite page is room for further stories or memories to be shared by future generations, which will add further significance to these ancestors and their treasured knowledges.

Shawnee Cunningham

Ngāti Maniapoto, Ngāi Tahu, Ngāti Rārua

I have created a tohu to embody the wairua, mauri, and mana of Indigenous peoples. I crafted a mangōpare at Kāwhia moana, using stones I collected from Mangapu awa in Te Kūiti. I used these stones as a way to connect my whakapapa and embed it in Kāwhia. I chose the mangōpare as a tohu that signifies the spirit of Indigenous people, holding stories of strength, courage and determination.

Rising out of the sand, it is a symbol of resistance and resurgence, representing the revitalisation of Indigenous ways of knowing and being, and a liberation from oppression. I chose the mangōpare as a tohu that signifies the spirit of Indigenous people...Rising out of the sand, it is a symbol of resistance and resurgence, representing the revitalisation of Indigenous ways of knowing and being, and a liberation from oppression.

I added the whakataukī: “E kore au e ngaro, he kākano ahau I ruia mai Rangīātea” – “I can never be lost, I am a seed sown from Rangīātea”. I chose this whakataukī as it speaks to the potential of Indigenous people, as the seeds of our ancestors, and the carriers of ancient knowledge and wisdom. It serves as a reminder that we are carried forward by the legacy of our ancestors, and during challenging times, we can find strength and a sense of belonging in our links to the past, in knowing who we are and where we came from (Elder, 2020). At its essence, this piece is illustrating the potential of Indigenous psychology, and its power to transform the landscape of psychology in Aotearoa.



Alicia Durbin

Te Rarawa

I named this piece 'whakaora' to represent health and healing oneself through deeper ancestral knowledge. Each of the sections of the painting represents a different element of Māori cosmology and traditions. The round canvas is symbolic of the never-ending space of the universe, the Earth's sphere, the marama, and cycles of life. The carved Te Rarawa waka is placed at the base of the canvas, on the body of water symbolising iwi and community strengths.

Papatūānuku is floating on the surface of the water, and she is hapū, flourishing with life. Placed on her puku is a flourishing harakeke (flax bush) linking to whānau our ties to the atua (Matamua, 2017; Mead, 2016). Also included are the constellation of Matariki, different tohu, and Ōturu in the maramataka. In symbolising all these aspects, I want to show the profound spiritual and multidimensional significance found in Māori traditions that can provide healing for Māori (Waitoki, Dudgeon & Nikora, 2018).

While ancestral knowledge has often been marginalised or misappropriated by psychology, the future of psychology in Aotearoa requires us to centre mātauranga for community flourishing. My primary goal is the field of community psychology, where I want to advocate for the implementation of healthcare plans that centre around Māori perspectives and needs within Aotearoa.



Kia Whakapapa Pounamu Survey – 2023

A research project led by Working to End Racial Oppression (WERO) team to replicate the study Abbott and Durie (1987) study to assess the level of cultural responsiveness within professional psychology programmes.

KIA WHAKAPAPA POUNAMU TE MOANA RANGAHAU

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

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

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

**KIA TERE TE KĀROHIROHI:
MAY THE SHIMMER OF LIGHT GUIDE YOU ON YOUR WAY**

Open to:

- **Postgraduate students** who are currently completing a psychology training programme
- **Academic staff** who are contributing to a psychology training programme
- **Registered psychologists**
- **Koha:** Nine \$200 worth of vouchers are available for prize draw.
- **Estimated time of completion:** 25 minutes (you can return to the survey)
- **Duration:** Live from 25 March to 30th June 2023

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

Scan the QR code
for the survey



www.wero.ac.nz

University of Waikato

DEVELOPING CULTURALLY RESPONSIVE PSYCHOLOGY CURRICULUM IN AOTEAROA NEW ZEALAND

AUTHORS

Designed by Sophia Wairoa-Harrison
Supervised by Kyle Tan



WORKING TO END RACIAL OPPRESSION



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

INTRODUCTION

Psychology training in Aotearoa New Zealand is dominated by Western viewpoints. WAI2725 outlines the Crown's failure to promote Māori-focused content in psychology and prepare a psychology workforce that meets the needs of Māori.

ANALYSIS/KEY

- 1. **Specifically Māori focused:** A course led by a Māori academic and grounded in Kaupapa Māori philosophies and theories. The primary objective is imparting Mātauranga Māori (knowledge). 56.3%
- 2. **Inclusion of Māori-focused content:** Discussion of Māori theories alongside other cultures or consideration of Māori psychologies within broader cultural perspectives. Levy & Wairoa-Harrison
- 3. **Inclusion of reference to culture:** Discussion of cultural perspective and differences without specific mentioning of Mātauranga Māori.
- 4. **No integration of Mātauranga Māori** and diverse sources of cultural knowledge. Wairoa-Harrison

RESULTS/FINDINGS

There were limited number of papers that fit the category of 'specifically Māori-focused' (n = 2; 1.4%), 'inclusion of Māori-focused content' (n = 26; 18.4%), and 'inclusion of reference to culture' (n = 22; 15.6%). The breakdown of these findings according to level of studies are displayed in Figure 1 (level 100), 2 (level 200) and 3 (level 300).

There was a significant increase in the numbers of papers reflecting 'specifically Māori-focused' and 'Inclusion of Māori-focused content' categories from 2007 and 2015 (see Figure 2).

Sophia Wairoa-Harrison conducted a desktop analysis of undergraduate psychology courses in late 2022 to assess the meaningful incorporation of Māori and cultural content.

OBJECTIVE

Track the progress of New Zealand universities in developing culturally responsive psychology curriculum. This analysis is in its third round, following Levy (2007) and Levy & Waitoki (2015).

METHODOLOGY

A **desktop analysis** of psychology department undergraduate papers from:
 University of Auckland
 Massey University
 Auckland University of Technology
 University of Waikato
 Victoria University of Wellington
 University of Canterbury
 University of Otago

Figure 1. Māori-Focused Course/Paper Content in Seven Psychology Departments in 2022

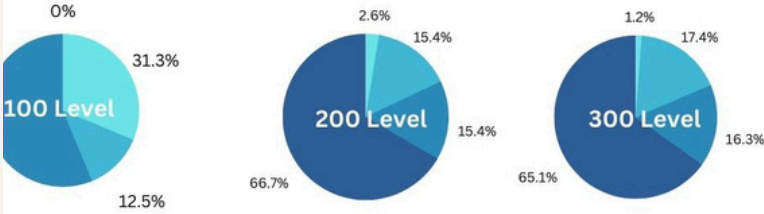


Figure 2. Number of Māori-Focused Course across Three Timepoints



CONCLUSION

BIBLIOGRAPHY

1. Levy M. Indigenous psychology in Aotearoa: Realising Māori aspirations, University of Waikato; 2007.
2. Levy MP, Waitoki W. Māori psychology workforce & Māori-focussed course content review. 2015; <https://researchcommons.waikato.ac.nz/handle/10289/9847>.
3. Levy M. WAI 2725 #11.1, The psychology in Aotearoa claim: Statement of claim. 2018; https://forms.justice.govt.nz/search/Documents/WT/wt_DOC_137601318/Wai%202725%2C%201.1.01.pdf.

He Paiaka Totara

He Paiaka Tipu

In 2015, members of the National Standing Committee on Bicultural Issues (NSCBI) from the New Zealand Psychological Society held a wānanga for Māori psychologists, students, researchers and lecturers at the annual Psychological Society conference. Following the wānanga, a working party was established to continue the goals identified by the attendees.

The main issues that arise for Māori in psychology are:

1. The need for cultural supervision for Māori psychologists
2. The need for training for supervisors offering cultural supervision
3. The need for support for students in psychology programmes
4. The need for academic Māori staff to access support
5. The need for networks in regions across the country

Appropriately named He Paiaka Totara, the working party conducted several hui around the country to establish supportive links for psychologists and trainees. At these hui, it was suggested that further wānanga occur with a number of key focus areas such as: Ongoing professional development opportunities for practicing, psychologists and psychology lecturers, support for psychology interns and the creation of an association that supports academic and practice excellence. This wānanga was the first of its kind where we could meet and learn in a Māori specific environment.

Website: <https://hepaiakatotara.org/>

Facebook group for He Paiaka Totara:

<https://www.facebook.com/maoripsychologists>



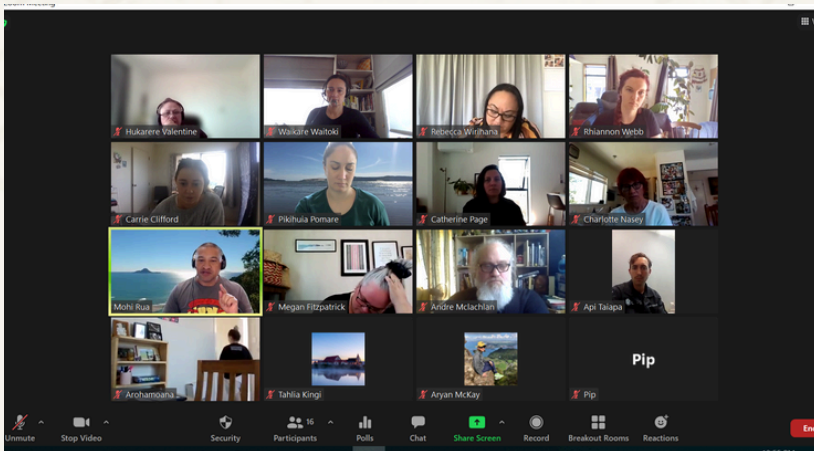
He Paiaka Totara refers to the roots that connect to a totara tree - those roots are the links to individuals and groups of psychologists to keep them/us connected to the source of our Māoritanga - the totara tree.

He Paiaka Tipu

A rōpū for students coming through psychology training. The totara are tuakana, and the tipu are the taurira - we have a tuakana teina relationship with them. Once they graduate, they join the totara group.



He Paiaka Totara He Paiaka Tipu waananga



Kia Pono, Kia Tika, Kia Aroha

Poem: Joanna Chan (New Zealand-born Hong Kong Cantonese; Yue),
PhD candidate at Otago and clinical psychology trainee at Waikato

Values and integrity and honesty.

Cultural competency, Code of Ethics, and cultural considerations.
Respect for Diversity, Social Justice, and empathetic understanding.
Ecological systems and multi-level analysis.

What's the point? when words are just smoke
thrown around in theory
to maintain an illusion

Like diversity without inclusion.

What's the point? of having a space
that encourages discussions,
critical thought and application of theory

Yet.

When push comes to shove
When it matters

No. Deal.

These principles only apply on paper
within the four whitewashed walls
of this Ivory tower

Attempts of discussion
Blatantly shut down.

Ignored.
Disregarded.
Dismissed.

And those who speak up.
And stand up for what's right.

Reprimanded.
Silenced.
For speaking our truth.

And what of a place? that tears you down.
Disempowers?
Is deficit-focussed?

A formulation all wrong
based on cherry-picking
To fit an agenda

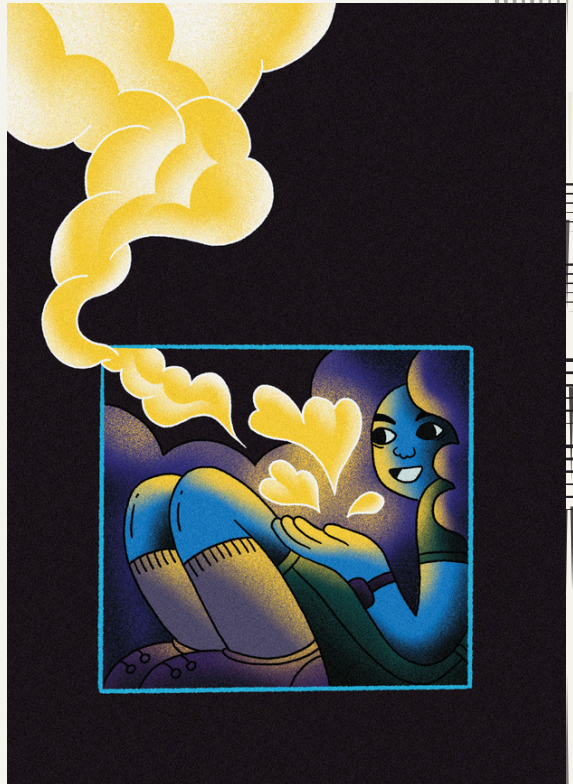
In order to defend the status quo.

Straight Lines.
Straight Lines.
Straight Lines.
Straight Lines.
Straight Lines.

Round pegs and triangles and hexagons
Don't fit in square boxes.

My existence is sociopolitical.

I will *not* apologise for your discomfort.



Mana Takataapui

Benjamin Doyle (Ngāpuhi, Te Kapotai, Te Popoto, Pākehā), they/he/ia

This toikupu was collaboratively written by rangatahi takatāpui during a wānanga at Te Kohinga Mārama Marae in 2022. It contributes significantly to the kōrero generated in Benjamin's Masters thesis, which is titled 'Mana Takatāpui: Self-determination for queer rangatahi Māori'. The names of the co-authors are Atirau, Cassidy, Cee, Essa, Hannah, Lilly, Maraea, Molly, Nia, Pounamu, Te Waimarie.

You withheld my freedom from me, punished me for reaching out...

Who am I?

Am I not enough?

Is my skin and bones not enough?

Will you miss me If you don't know me?

What does it matter?

Who am I?

E Rongo ana au

Waiporoporo vision, proof of another world
true ways of being

Ahead of me, a better land

Whakahokia

Ko tēnei te wā, te wā wāteatanga

Living for those that couldn't

Tūpuna envisioned present, forging futures now

In inevitability there is infinite freedom

Ngā āhuatanga nō roto

There is a call in the water that I can feel in my skin, warm and wet

Friends piled up on a mattress dragged into the lounge watching RuPaul's Drag Race even tho' it's problematic

I am made up of every perspective of myself, every snap and click that brings me into place makes me beautiful

I am the reflection of my ancestors' perception

A home within my own heart that is unchanging and warm

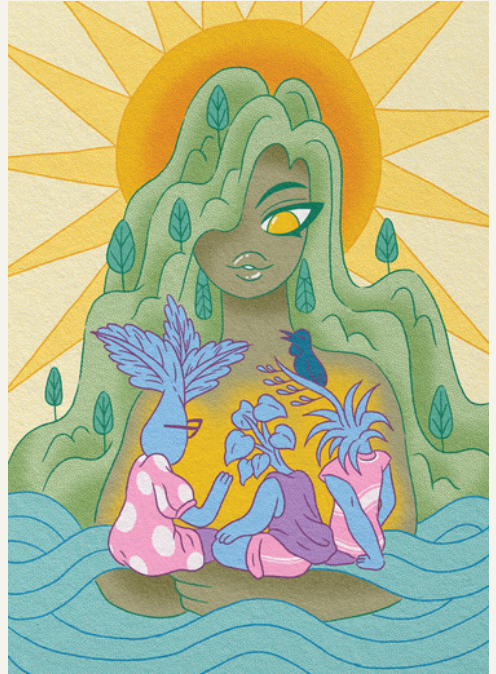
Dwelling in the flame which incinerates the facades of perception

Ko ahau

The love I have. Am I to share it? Or can I keep it all for myself?

Why am I to give, why am I to care? Because I am nothing and everything.

and yet I was my own freedom all along.



Artwork: Marc Conaco (ig: @marcconaco)

“You are a mokopuna of the atua, you could break plates and they'd still love you.”

It does not speak
For I do not require explanation.

I am no mistake, I am strong like my maunga
and fluid like my awa.

I bear witness to myself and come alive.

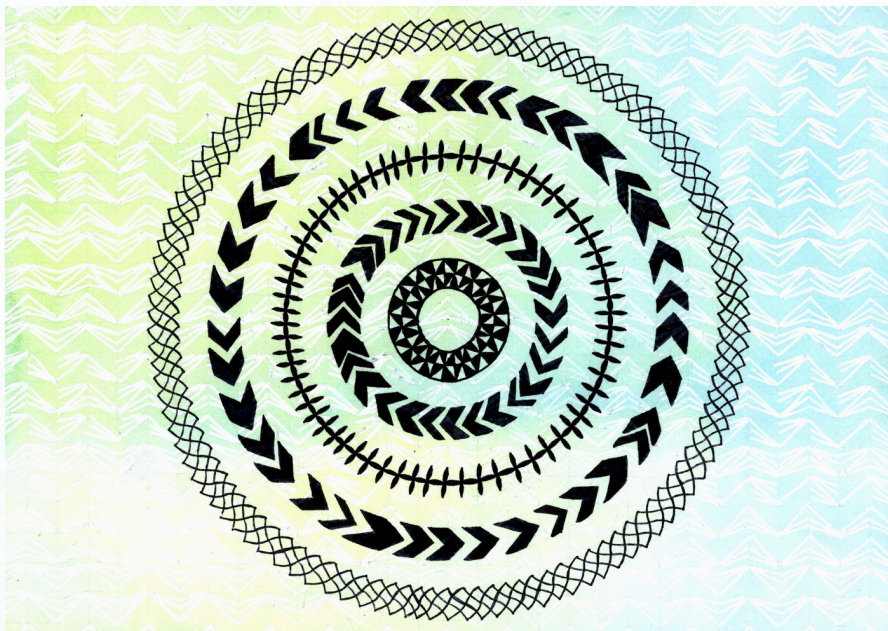
A wave of heat in my puku.

To Those Who Scrambled Before Us

**Susana Jones (NZ-born Fijian [Kadavu] Chinese [Guangdong] Palagi [England, Italy]
PhD Candidate; Clinical Psychology Trainee at the University of Otago**

One fine day I was walking along a vast, white sandy beach with a dear friend. Many people had walked across this beach many times before us on that particular day, and in the days, weeks, months, years, centuries beforehand. We were on a path well known and well travelled. We spoke of things mundane and spiritual alike - how our brothers were doing, where we thought we would live in the next few years, how we came to be friends, why we were doing what we were doing in our lives and careers and who's dreams or intentions it was for us to end up doing so anyways.

Exiting from this beach was something of a scramble up a long bank of white sand. A path much less travelled, but still travelled by those brave enough. I took the lead and began the ascent up this long bank of white sand, my dear friend following me. As we scrambled our way up, we giggled and laughed, lightly complained about how difficult we found the task, and dug our feet down as well as we could into the sandy surface that slipped away from us at each moment and made us feel like it did not want us there.



When we made it to the top of the long bank of white sand, through gasps for air, my dear friend shared that the footholds I made in the sand while scrambling before her made her journey up smoother. Still difficult, but easier. There was a pre-made path for her to follow and someone ahead who had gone forward before.

So, all this for what? We stand on the shoulders of giants, and we scramble using the footholds of those who have come before us as leverage. Those who have scrambled up their own varied and challenging metaphorical long banks of white sand. Thank you for making our journeys up these long banks of white sand easier, for making our paths forward clearer. As we continue to scramble up these paths and create new ones, may we make the footholds we leave stronger and bigger for others to follow, for the scramble to become a gracious and easy traverse.

We are never alone. Our ancestors, our Gods, our people, our families, our futures, scramble those long banks of white sand with us each and every day, and we would not be on these paths if we were not chosen to walk on them.

He Uiui

Tēnā koe! He uri tēnei nō Ngāi te Rangi, Ngāti Awa, Ngāti Tūwharetoa, Te Arawa whānui hoki. This is Te Aorere; one of WERO's Research Assistant's. This extract came out of an interview I did with whaea Moana, discussing the future of the WERO pānui. She thought it would be a good idea to include this part; so, anei!

Te Aorere: Can I ask you my own question?

Moana: Of course you can

Te Aorere: From all that I have seen in the WERO whānau and what they've gone through, whenever I try to bring someone through to introduce to the team, I say things like "come talk to my amazing team, they're doing all this amazing work in psychology" and then two of my colleagues say "don't do it". What would be your whakaaro, your kōrero akiaki to those taurira who really want to do psychology?

Moana: I, myself, don't say "don't do it". I think it is entirely up to the taurira to navigate that decision themselves. But I think what they need to know is what they can do is to expand on and prepare themselves as learners. I would say that about any of the knowledge at university, because it is not just psychology. The institutions are based on white supremacy and the raupatu of our whenua, so we should always be critical of what we're learning. Whether it's sociology, science, medicine - be critical. So, for taurira coming through, it is to carefully plan, talk to people, get a wide enough view. Of course - two people say "don't do it". To be fair, they're both in it, so to say "don't do it" but they're still in it, it's like "well, why are you here?". But those two who you spoke to, have had unsafe and tough experiences. You can do some amazing mahi with psychology's tools - but you may need therapy to get through. This is about the lack of training, not the discipline - choose your university wisely. Think broadly, talk widely, do your own reading, do your own planning and put support in place. There's a reason why you want to do psychology. The other part, too, is that because psychology is such a long process, it's 6 years and 3 degrees.

Te Aorere: oh wow!

Moana: Yep! You do an undergraduate, honours, Master's, and then you do a diploma - and a diploma is 3 years. You can do your diploma alongside your honours, your master's, or if you've got a PhD, you can do it then, too. It takes a while - and to be honest, this systems needs a review. You have to plan, and like really know what you're doing and set yourself up to get in and hit the ground running. And then wrap support around you. It's hard, some people cruise, but it's hard. But definitely don't take one person's word for it. You have to do the work to figure it out. But I understand that, I know of people who have left psychology, and they have broken up with psychology. They may not be calling themselves psychologists or registered as psychologists, but they're still very skilled. They just do different things with that skill. It's like any study, just be prepared. What about you? You've been working, chugging along with us for the last year, how are you finding it?

Te Aorere: It's a lot! I have no personal experience of being enrolled in any kind of psychology papers. What I have experienced, was when I went to one of Dr. Logan Hamley's classes last year with a friend of mine. That was my only introduction to it, and it seemed very exhausting - then bring on the fact that it's a western field. It was only recently, when I was transcribing an interview and I heard, I think, that medicine and psychology set out like a similar policy to increase their Māori cohorts, and medicine pulled through. But psychology? they didn't pull through.

Moana: That's right.

Te Aorere: When you put it in that perspective, I was really lost for words.

Moana: You know what we're up against.

Te Aorere: Yeah! It kind of reaffirms the reason why I want to be here, and why I would like to encourage others to get on this waka, because it's so important.

Moana: What's the waka?

Te Aorere: The waka of trying to decolonise our spaces. He waka kotahi tātou.

Moana: Just checking. That's all you can ask for. I think for me, anyway, is that you're learning; and not at the expense of yourself, or your people.

Advice to my younger self

These responses have been gathered as part of the WERO interviews with psychologists about the advice they would give to their younger selves. Ethical approval was granted by Te Pua Wananga ki te Ao (Faculty of Māori and Indigenous Studies), University of Waikato.

"I would say that you've got to be prepared to invest a lot of time first and foremost. But also it takes a lot out of you in terms of energy, it takes you away from your family, and you have to be prepared to invest that in the programme, or in yourself because you're training to be a psychologist...understand that perhaps it's best to spend time away from university doing other things, understanding yourself and understanding your makeup before you commit to this journey where you're aiming to support other people because I think...it starts with us. It starts with having a firm understanding of ourselves, and that changes, but knowing that and using that in the work. That's why you use, who you are, it's not separate or devoid from the work that you do. So really investing that time in yourself before you commit to this long journey and understanding that it takes a long time and a lot out of you."

"I think my now self would say 'take time to think about, be more intentional in what you're going to do'. I mean kaupapa Māori supervision we focus on that āta model, of trying to be intentional in everything. And I think if I do want to create change then I can sit down and reflect on what kind of change do I want to see. So just kind of taking more time to reflect and think before acting."



"IT'S OKAY TO FIND YOUR OWN WAY. LIKE I'D SAY THAT IT'S EASY TO SPEND TIME TRYING TO PASS THE COURSES AND MEET THE CRITERIA AND SHOW THE COMPETENCIES, SO I THINK IT'S ALSO, LIKE, IT'S OKAY TO FIND YOUR OWN WAY TO DEVELOP AND GROW AND IT DOESN'T HAVE TO BE IN A PARTICULAR PATH OR ORDER TO IT"

"For me, when it's warm I've been going for pure, man. Me and my darling at least once a week get in the water and we'll do our karakia and we'll clear because frick, it's tough and heavy and my body tells me. I get pains in my shoulders, and I know, oh, I'm holding some shit. There's a load on me. And I don't know if it's mine and I don't know if it's my clients', but it needs to go. I karakia before I see somebody, after I see somebody. I'll talk with my mates. I'll have a cup of tea. I've got kawakawa tea that I use for just mauri tau. I just found out that we've got some rongoā rākau at the back of our clinic, so I'm going to go for a hikoī and walk around, use Tāne to whakawātea. My biggest one is karakia. But if I could and if it were okay, I would actually go and have kawakawa in my room or having my mauri stones in my room or have sprays, like waitai, wai Māori that's been karakia'ed over to help clear everything. That's what I would do."

“I would say things like ‘trust your instincts, if something feels off there’s probably something off and be brave to stand up to that stuff. Like if you see stuff happening that isn’t right, say something about it even if you are the person with the least power in that room because you will regret not commenting on things when you see them. And I think I would say stand strong in your Māoritanga like whakapapa is whakapapa, you’re a Māori woman, that’s who you are, people can’t take that from you. And it’s okay for you to claim that, and when it feels scary to do that and you want to like run away and hide, do the opposite even if it feels uncomfortable. Because there’s so much joy in doing that even at the same time as it being uncomfortable sometimes. Yeah, and what about psychology, what would I say? Kind of similar to what you were saying right, that like psychology is changing and there is a younger generation and a passionate group of people working to change it and that you can be a part of that.”



“I think that’s an interesting question. Everything that happened has got me to where I am. But, the thing is, I could be a much more effective clinician, or I could be thriving a hundred times ahead of where I am at now, if people had actually been able to guide me and do that work. I think telling myself to take all those opportunities to do those trainings.”

“I would tell myself, prioritise interpersonal dynamics and what you think you need in terms of a mentor and in terms of relationships rather than pursuing relationships with people who are just really knowledgeable in the field. Without trying to throw anyone under the bus in terms of staff, because that’s something I did. I sought out, I researched different people and their knowledge of research, their area of research, and read a lot of their works and then I thought ‘this is an amazing person who shares a lot of my ideals’ and then being in relationship with them I’m like ‘oh, this is quite a challenging person to be with’. Yeah. So I would tell myself prioritise that rather than the subject matter.”

“I would let my younger self know you are in for a tough three years and that’s okay. You will be fine. You have the skills to get through it and you gonna learn a lot about yourself which is good. It’s gonna be hard and that, yeah, you are tough and you can do it. Go with what feels right. Till this day, I think that when I found out that I passed, it’s like the proudest moment of my life. I don’t think I would give any particular advice to do this or that, it’s just gonna be hard. I probably just gonna give him a hug, honestly [laugh]. Lean on your classmates as well and being there with them because I think that was the most helpful part of getting through.”

A compilation of resources gathered from current taurira or recent graduates from professional training.

Here's what they wish they knew about when they started.



Rauemi Ipurangi

Te Atawhai o Te Ao website and Facebook

<https://teatawhai.maori.nz/research-project-category/current-projects/>

He Paiaka Totara website and Facebook

<https://hepaiakatotara.org/>

Attend events like <https://akoararau.nz/>

TupuOra Education and Development Ltd



Pukapuka

Te Manu kai i te mātauranga,

Waikaremoana W. Waitoki &

Michelle Levy

The power in our truth, the truth of our power - recollections of Moana

<https://tetakupu.wananga.com/products/the-power-in-our-truth>

Kua Tū, Kua Oho Bicultural Keynote

Addresses to the New Zealand

Psychological Society Rōpū Mātai

Hinengaro o Aotearoa 2010–2017

<https://www.psychology.org.nz/public/books>

Kia mau: Resisting Colonial Fictions by

Tina Ngata



Kōnae Ipurangi

Whakapuawai Podcast Series by Centre for Indigenous Psychologies

<https://www.youtube.com/@cipspsychologies/videos>

People of Color in Psychology

<http://tinyurl.com/POCpsy>

He Whenua Taurikura

<https://tinyurl.com/HWTvuw>



Matike Mai, <https://nwo.org.nz/wp-content/uploads/2018/06/MatikeMaiAotearoa25Jan16.pdf>

Turuki! Turuki!, <https://www.justice.govt.nz/assets/turuki-turuki.pdf>

Māori graduate students' hopes, reflections and recommendations for psychology in Aotearoa:

https://www.psychology.org.nz/application/files/7816/4262/9256/maori_students.pdf

A Bibliography of Māori and Psychology Research: <https://researchspace.auckland.ac.nz/handle/2292/35731>

New Zealand Journal of Psychology special issue: Indigenous psychologies: <https://www.psychology.org.nz/journal-archive/NZJP-Vol-46-3-2017.pdf>

Wellness strategies: <https://e-tangata.co.nz/reflections/we-cant-carry-it-alone-but-we-can-carry-it-together/>

SURVIV

“Psychology training can be demanding and with limited headspace, looking after yourself can easily become last on the list. So we did the thinking for you. Here are three levels of care for when the going gets tough: *Kawakawa* - the immediate balm for the cuts and wounds; *Mānuka* - to soothe your soul and keep you going; *Kōwhai* - for the intensive SOS care. Take what you need e hoa”.

KAWAKAWA



- Self-care kete (e.g., whakawātea spray, whakatauki, waiata, karakia, mōteatea)
- Taking breaks (e.g., getting out into open spaces, taiao/fresh air, wai)
- Spending time in tauria Māori spaces
- Korero with friends/whanau/tuakana-teina
- Have a kai!
- Podcasts and books by Māori psychologists
- Hikoi or spending time by the awa
- Have a tangi be ok to cry, or have emotions.

MĀNUKA



- Remember your why
- Connect with te taiao and finding ways to tiaki te whenua
- Get creative: find ways to express self and experiences
- Reminders of home e.g., rākau from your whenua, mahi toi in your office
- Engage with mātāuranga Māori and being in kaupapa spaces e.g., raranga, reo Māori, living by the maramataka, starting a small māra kai, learn to collect whenua (Kauae raro research collective website)
- *“As long as we’re living as Māori, we’re decolonising. Just by doing that, we’re doing enough”* - Waikaremoana Waitoki
- Activism: protest

KŌWHAI



- Connecting with other tauria or tuakana e.g., He Paiaka Tipu/He Paiaka Tōtara
- Going home
- Attending wānanga
- Being in community: Surrounding yourself with people who reflect who you are
- Mirimiri/Romiromi

“Being Māori means that I don’t exist as a Māori in isolation. I exist within my community that I serve. That includes my whānau, my hapū, my iwi. I’m fortunate I grew up and currently live in my ancestral lands. So that’s a really big area of strength I can rely on and help me throughout the programme because it’s pretty white and it’s pretty racist. And so coming home – home being where you’re from – holds a lot of value and a lot of strength”

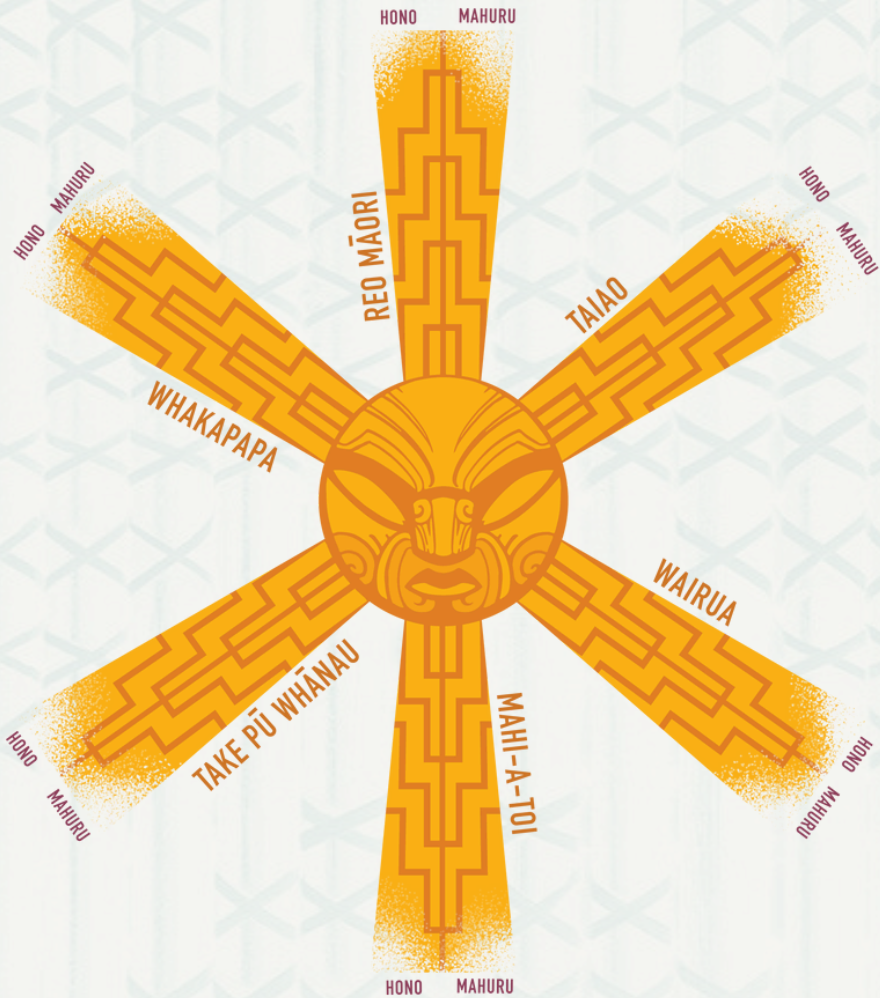
- Maia Silveira

(Raukawa ki te kaokaoroa o Pātetere, Ngati Maru, Ngati Pū, Ngati Whakaue)

AL GUIDE

Whiti te Raa

Tama-nui-te-Rā (the sun) represents pathways to wellbeing through activities that connect and strengthen your participation in te ao Māori. *Whiti te Rā* is a model that show six pathways (hihi/sunbeams) that can help enhance your mauri when things are difficult: Using the website below, choose activities for each of the pathways (or choose one). You can do the activities on your own, or with someone else.

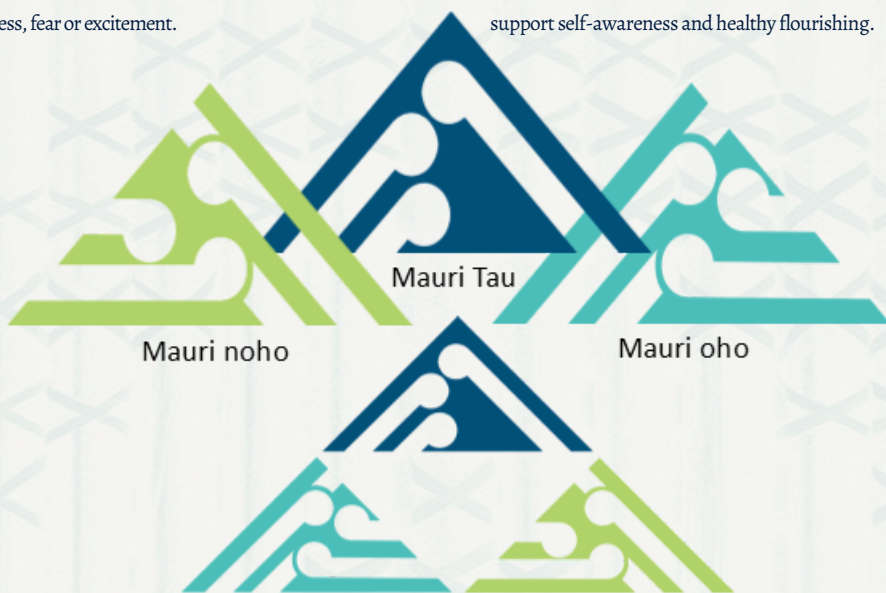


McLachlan, A. D., Waitoki, W., Harris, P., & Jones, H. (2021). Whiti te rā: A guide to connecting Māori to traditional wellbeing pathways. *Journal of Indigenous Wellbeing*, 6(1), 78–97. <https://hdl.handle.net/10289/14332>

Mauriora Tai Pari

Mauri Tai Pari metaphorically links our mauri to the natural ebb and flow of the tides, reflecting the rhythm and shifts in our energy and mental states. It provides a simple but meaningful wellbeing framework consisting of three states: mauri noho, mauri tau, and mauri oho. Mauri noho represents a state of inactivity, rest and reflection; while beneficial in certain contexts where there is a need for reflection and rejuvenation, prolonged periods of mauri noho can negatively impact mental health and wellbeing. In contrast, mauri oho reflects a state of heightened energy, alertness, and activity, which can relate to feelings of stress, fear or excitement.

This state has the potential to promote action and engagement; conversely, being in a state of oho for too long can be harmful, resulting in physical and mental health issues. Positioned in the middle of mauri noho and mauri oho is mauri tau; this state embodies a sense of calm, peace, and awareness. Though it may appear as indifference at times, this state offers a space for deliberate and thoughtful reflection and decision making, providing clarity and promoting wellbeing. Therefore, Mauri Tai Pari offers a straightforward and effective method for checking in with our wellbeing by recognizing the fluctuations in our mauri. This provides a basis for understanding the state of our feelings, emotions, and overall wellbeing, thus laying a foundation to support self-awareness and healthy flourishing.



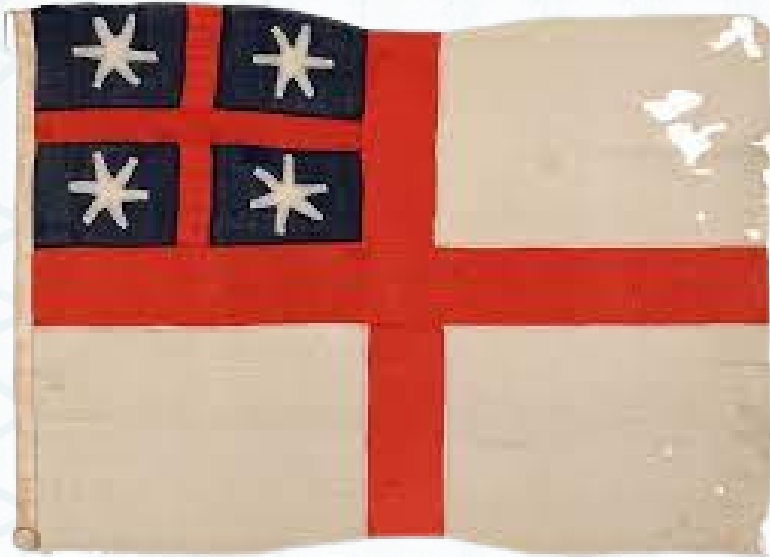
Strengthening our wellbeing within a Māori worldview can be achieved through making our cultural beliefs a part of our everyday practice. We can use whakapapa (genealogy), tikanga (protocols), wairua (spirituality), tapu (sacredness), and mana (intrinsic dignity) as a basis for developing a way of being that is connected and flourishing. Expressing our mauri is part of being human and part of our relationship with others and the environment. While mauri itself does not change (it has its own energy), how you express your mauri does change, and you can define that change.

Passing the baton: Hei a wai te raakau?

We welcome other rōpū to contact us if they are interested in taking on the rākau to ensure the succession of this important kōrero.

It is our vision is that the WERO pānui continues its journey of revitalisation and carried on at different universities, at different whare wānanga. The pānui marks a crucial point in time and needs to go on a public record. What that signifies is that āo Māori needs this collective connection across each of our places where we're studying psychology or providing support to tauria in psychology.

As long as we are connected, we know we're not alone.



HE PAIAKA TŌTARA
Māori Psychologists

Toituu Te Tiriti o Waitangi

