EDITORS' INTRODUCTION: PROFESSIONAL PSYCHOLOGY IN AOTEAROA NEW ZEALAND

As editors we are excited about and proud of this latest edition of the New Zealand Psychological Society's professional practice handbook. In the editors' introduction to the previous (2nd) edition, Ian Evans, Julia Rucklidge and Michael O'Driscoll noted that developments in Aotearoa New Zealand, at that time, had sowed the seeds of a bicultural approach to the practice of psychology (Evans, Rucklidge, & O'Driscoll, 2007). They identified that their edition represented a first step towards standards of professional practice that were solidly Aotearoa New Zealand based. We believe that this edition demonstrates that we are now producing a unique, local psychology. A newcomer to the field in this country, in opening this book and dipping into the chapters, will find that our psychology is refreshingly different to what might be found in an overseas textbook. This is testament to the chapter authors who have taken up the vision we had for the book for home grown and organic content that reflects our cultural context:

> This book will promote safe and ethical practice of psychology in Aotearoa New Zealand with reference to Te Tiriti o Waitangi and the *Code of Ethics for Psychologists Working in Aotearoa New Zealand*. The content will be deliberately organic and home grown, designed to support psychology as it is practiced locally. It will have a broad orientation on frameworks, relationships and roles, reflecting the evolving nature of psychology. It will include specific competencies for working as a psychologist within the unique cultural context of Aotearoa New Zealand. The book will be useful for psychologists from a wide range of specialities, as well as students, new immigrants and consumers.

The chapter authors have worked tirelessly to record and impart our distinctive theory, research and practice that represents sound psychological principles based on science and ethics integrated with local wisdom.

When the Executive of the Society decided it was time to update the previous edition, two of us were selected to take on an editorial role, Waikaremoana Waitoki and Jacqueline Feather, followed by invited editors Neville Robertson and Julia Rucklidge. We represent diverse cultural backgrounds and experiences including Māori, Pākehā, Canadian, indigenous and immigrant cultures; female and male; and a range of psychological research and practice traditions including indigenous, community, counselling and clinical psychology. The three new editors were particularly pleased to have enticed Julia Rucklidge to join us given her experience on the editorial team of the previous edition and to ensure some continuity from one edition to the next. We then shared out the tasks equally, under the steady hand and astute guidance of the Executive Director of the Society, Pamela Hyde, without whom this project would have struggled to come to fruition. There were many others crucially involved in the creation of this book, as attested to in the acknowledgments' section.

We continued the tradition of the previous editors by organising the book around the four sections of the Code of Ethics, taking care to use the English and Māori language versions. In doing so we continue the important journey of language revitalisation efforts while also providing an alternative indigenous Māori worldview with which to understand psychological knowledge and ethics. An important distinction in this book is that Māori language and that of the Pacific is used in a normal, everyday fashion so that we may all benefit from multiple and diverse views.

Many of the original chapter authors were invited to update their chapters. In some cases, authors remained the same, some invited other authors to join them. A few people were not able to contribute to this edition and we asked others. We sought authors for a number of new chapters representing new areas of development in professional psychology. Some people approached us with ideas for new chapters, and we accepted some of these offers. We encouraged all authors to write to the vision outlined above, with a particular emphasis on local practice and a bicultural or indigenous perspective. Reviewers were then selected on the basis of our perception of their expertise and experience. Each chapter was peer reviewed by at least two reviewers as well as by at least one editor.

In the nine years since the previous edition, a more culturally-nuanced approach to psychology has emerged in Aotearoa New Zealand. Research and scholarship on Kaupapa Māori psychology has grown significantly, as has research focusing on other cultural and ethnic groups who have a shorter history in this country. The psychological workforce has become more diverse, albeit that the proportion of Māori psychologists is still

some way short of the proportion of Māori in the population. The cultural competencies developed by the New Zealand Psychologists Board make it clear that all psychologists have a responsibility to meet the diverse needs of their clients. We think that readers, regardless of their cultural background, will find this edition of the professional practice handbook helpful as they develop their practice in the rich cultural diversity of contemporary Aotearoa New Zealand.

In part prompted by the bicultural foundation and increasingly diverse nature of our society, and in part by the rapidly changing global environment, this edition has evolved to address wider social issues and the implications for our profession. Who are we as professional psychologists in Aotearoa New Zealand? What defines us? How can we best serve those we work with? What roles might we play in changing the social conditions that produce dis-ease in our clients' lives? Many of the chapters in this edition address these kinds of questions. There is much to reflect upon within these pages.

In summary, it is evident that we have come a long way in the development of psychological practice in Aotearoa New Zealand over the last decade. Of course there is always more work to be done, but we can legitimately claim that this edition reflects more home grown and fewer borrowed ideas. As noted in the previous edition, this is not to detract from the value and input of good research and theory just because it comes from overseas; however, it is heartening to recognise the exceptional and prolific nature of the developments in our local psychology community. It is our hope that this revised handbook will assist local practitioners by translating the codes and competencies through illustrative examples, leading to safe and ethical practice across all the diverse cultures and communities that make up our local population in Aotearoa New Zealand today.

PART ONE: RESPECT FOR THE DIGNITY OF PERSONS AND PEOPLES- TE WHAKANUI I TE MANA O TE TANGATA, O NGĀ IWI HOKI

Overview

Each author who contributed to this section has poured their hearts into providing us with best practice standards to guide our decision making in the work we do. It is very clear they feel strongly that we need to adjust our worldviews and practices in order to work ethically, because our clients have diverse needs. The overall effect of this section is a clear understanding of what it means to treat those with whom we work with dignity and respect. The complexities of our lives are played out in these chapters as we are led through the worldviews of peoples from Aotearoa New Zealand, the Pacific, Asia and India. In these chapters we learn another way of maintaining the dignity or enhancing the mana of those in need who come from different sectors of society. The totality of these chapters explores and explains how we can be more than professional psychologists when we show our humanity and love for others in ways that clients understand and appreciate.

Fred Seymour's chapter describes the development of the Code of Ethics and how the Code can be used as a guide to working with clients, colleagues and those whom we teach or supervise. Seymour notes that our Code of Ethics is distinguishable from codes of related professional groups and from psychologists' codes elsewhere. For example, the te reo Māori version of the Code of Ethics has the same standing as the English version and the differences in language increases our cultural understanding of multiple worldviews.

Ingrid Huygens and Raymond Nairn further the discussion of Aotearoa New Zealand's indigenous contributions to our understanding of ethics. They argue that culture intertwines with ethics and that because the Code of Ethics is an aspirational code, based on broad ethical principles, psychological practice can be freed from the constraints of Western conventions. Huygens and Nairn describe work undertaken by Māori who offer tikanga-based models of ethical practice grounded in te ao Māori that provide clear contributions to just, ethical, effective, and safe practice.

Mei Wah Williams and Alice Cleland's chapter offers a counter to the dominant worldview on showing respect for clients based on the Confucian philosophy of the importance of one's relationship with others and the maintenance of social order and interpersonal harmony. Williams and Cleland caution psychologists to be careful not to make assumptions about the identities of Asian peoples and to be aware of the racial, cultural, linguistic, and political diversity that encompasses their lives.

Michelle Levy and Waikaremoana Waitoki detail the need for an indigenous psychology in Aotearoa New Zealand to provide an alternative pedagogy based on Māori knowledge, traditions and aspirations. They point out that an indigenous psychology recognises the rights of Māori to participate as Māori in psychological teaching, research and practice. Following a detailed description of indigenous psychology, they suggest that there is a need to grow a visible collective of specialist, indigenous psychologists who will be central to defining spaces within psychology for Māori, as well as in carving out pathways for others to follow.

Black and Huygen's chapter challenges the too often cited comment that Pākehā do not have a culture by outlining how the practice of psychology in Aotearoa New Zealand has firm foundations in te ao Pākehā – the Pākehā world and in Pākehā culture. They offer a critique of the markers of Pākehā culture and how they are used in positive and not so positive ways. Black and Huygen offer suggestions towards becoming uniquely Pākehā psychologists who are in a culturally just relationship with Māori and with other groups. Their chapter is relevant for us all as they argue that we must accept that we are cultural beings who need to be aware of our own culture, our ways of talking about the world, and its impact on others.

Denise Kingi-'Ulu'ave, Monique Faleafa, Tansy Brown, and Evangelene Daniela-Wong offer an expansive view into Pasifika peoples' history in Aotearoa New Zealand, their lives and aspirations that are premised on a collective relational view of the world. They explain that Pasifika social relationships are characterised not only by genealogical connections, status and hierarchy but also the context in which that relationship is functioning. Added to this, they define Pasifika peoples' wellbeing as the equilibrium of mind, body, spirituality, family and