

Executive Summary

On the international stage, Aotearoa New Zealand prides itself on its bicultural foundation, established through the signing of He Whakaputanga:

Declaration of Independence in 1835 and Te Tiriti o Waitangi in 1840. Renowned Māori scholars such as Irihapeti Ramsden (who authored culturally safety guidelines), Sir Mason Durie (who developed Te Whare Tapa Whā), and Professor Linda Tuhiwai Smith (who wrote 'Decolonising Methodologies') have produced Indigenous works recognised globally. Despite this, the integration of Indigenous knowledge into psychology, crucial for enhancing mental healthcare and psychological services, remains limited. This was the message of Max Abbott and Mason Durie's the 'A Whiter Shade of Pale' paper, published almost 40 years ago. It is clear, however, that this message was not heeded.

The 2018 Waitangi Tribunal claim by Dr. Michelle Levy reminds us of the ongoing need to move psychology away from its association as a 'settler colonial tool'. In it, she documented multiple Te Tiriti breaches within the employment, training, regulation of the discipline. Echoing this, we present findings from a survey of three key groups 1) psychologists; 2) academic staff contributing to professional psychology programmes, and 3) psychology students. Our aim was to identify barriers to effectively embed Māori, Indigenous, and non-westernised content within psychology, and to hear about the experiences of racism within the discipline from Māori and minoritised groups.

Through quantitative findings supplemented by open-text comments, all three groups highlighted the manifestation of Eurocentrism in the delivery, training, and practices of psychology. Monocultural psychology was highlighted as key concern, with Māori, Pacific, and Asian psychologists and students within the discipline rarely feeling that their cultural worldviews were represented. Interrogating the

structure of psychology has become challenging, as it assumes a superior status through positivist perspectives such as 'generalisability' and 'replicability', while failing to conceptualise western science as a culturally situated human construct. Even when non-westernised content was included, our participants have described it as tokenistic 'add-ons', 'afterthoughts', or 'condiments', as the monocultural foundation of psychology remains unchallenged. While some professional programmes have made progress in integrating Māori and non-westernised content, many still struggle with increasing the capacity of Māori, Pacific, and Asian representation amongst staff and students, as well as enhancing cultural safety within the curriculum. Indeed, Māori, Pacific, and Asian staff and students often bear the burden of providing cultural expertise, while also experiencing interpersonal and systemic racism within both the programme and workplaces.

Psychology must reassess its training approach, as the current monocultural paradigm not only causes harm, but also fails to equip psychologists with the knowledge needed to provide culturally appropriate care for Māori, Pacific, Asian, and other minoritised groups. Findings from this report contribute to the growing evidence of the urgent need to address barriers preventing Māori, Pacific, Asian, and other minoritised groups from participating effectively in professional psychology programmes. This report calls for action for everyone in psychology to embrace the changes needed to improve the cultural safety of the discipline and hold ourselves accountable for supporting the development of Te Tiriti-aligned psychology.