

Global Psychology, Solidarity and Social Justice

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The paper explores three key areas of consideration for educational psychology in a global context. Firstly, it questions and problematises the idea of a single global psychology. Secondly, it proposes as an alternative, a global solidarity for justice amongst psychologists working in countries in which colonial forces have shaped and dominated psychology practice. And thirdly, it explores what kinds of curious and courageous conversations might be necessary to create different actions. The paper is structured as a reflective dialogue between a group of racially and culturally diverse educational psychologists based in Aotearoa New Zealand and the United Kingdom. In centring a form of reflective dialogue across time, place, race and culture this paper aims to inspire creative possibilities for action in the EP profession and embody an ethos of global solidarity for justice.

Keywords: educational psychology, global, colonisation, solidarity, justice, culture

Introduction

This paper is based on a semi-structured email dialogue between three racially and culturally diverse educational psychologists based in Aotearoa New Zealand and the United Kingdom which took place in the first half of 2024.

The journey began with a call for action by a Black psychologist referenced on EPNET challenging the “hauntings” of colonialism in practice” (Wright 2020, 18 June; Wright 2020), which was read by a British-born English/Indian psychologist questioning educational psychology training in Aotearoa (Abraham³), followed by a Māori/Pakeha psychologist reporting her personal experiences, distress and exclusion during EP training (Escott¹, 2020 14 December). These two authors jointly wrote a paper for a UK educational psychology journal about this experience (Escott and Abraham, 2021), disseminating the findings and seeking alternative options in workshops throughout Aotearoa. Two of the authors then delivered a keynote at a national, UK educational psychology tutor conference (Cullen² & Abraham³, 2023). This interplay and influence of EP practices across the world provides rich reflection on what we mean by global psychology.

This paper reflects on:

1. The questionable idea of a single global psychology.
2. Global solidarity for justice amongst psychologists working in countries in which colonial forces have shaped and dominated psychological practice.
3. Exploring what kinds of curious and courageous conversations might be necessary in Aotearoa New

Zealand and beyond to create different actions in our profession.

A glossary of Māori words is provided at the end of this paper to assist the reader.

1. Questioning the Idea of a Global Psychology

When the word “Global” psychology is used, it feels like it is about exporting an English language version of Western psychology to assume commonalities in relation to the dominant version of their truth i.e. what is the standard to which we compare? (Quentin responding to Ryan and Sharnee, 27 March 2024).

In seeking global psychology/psychologies where there is genuine power sharing and mutual learning, we argue we need:

- to consider the evolving cultural, ethnic and linguistic context.
- to support those in training to develop culturally attuned practice so that they can develop rapport and facilitate shared understandings.
- to ensure inclusive and equitable training opportunities.
- to challenge the social and educational systems within which we work to provide quality education, care and social experiences for everyone.

To do this we need to radically challenge the theories that shape our practice and how they have been derived (Nastasi, 2017; Macfarlane and Macfarlane, 2013).

Sometimes there are ideas that are so ingrained that no one ever questions them e. g. competency models built on

behavioural objectives; attachment theory from the aristocrat Bowlby's childhood experience with his nanny; static assessment as good predictor of future performance; or the idea that it is possible to "examine" a young person out of context. (Quentin responding to Ryan and Sharnee, 8 April 2024).

As we talk about "global", the distance between Aotearoa and UK psychology, it is sometimes more convenient to focus on models of practice and exotic differences rather than the economic circumstances and the structural causes in the lives of the clients and the lives of our practitioners. (Macfarlane and Macfarlane, 2015; Kumar and DeCuir-Gunby, 2023).

In Aotearoa I asked a course tutor do they know about the "Wairau Affray" or the Taranaki Peka block before going out on placement and making sense of the assumptions of "poor, feckless" people of Hawera and Blenheim. There is an issue if psychologists do not believe such information is relevant and you can come and practice [from elsewhere] culturally blind. (Quentin responding to Ryan and Sharnee, 8 April 2024)

As practitioners we need to know the history of how land was stolen, how people were dispossessed, how their poverty is maintained and how they continue to be alienated from their communities. Psychology does not make sense without this context (Kumar and DeCuir-Gunby, 2023; Waitoki, Dudgeon, and Nikora, 2018).

Science

Reputable psychology that resides in journals and our academic institutions has gained status from adopting what we and many others consider a narrow form of science. Macfarlane et al. (2011) note that traditional science addresses some questions, but it is not possible to assume its universality and as a result many indigenous concepts are missing from psychology. Nastasi (2017) critiques the western knowledge base of educational psychology and the need for a worldview that values diversity and the co-construction of reality with diverse stakeholders.

The scientific paradigm might often have us believing that any alternative is a descent into the pits of extreme relativism. Rather than offering up a completely reasonable alternative that knowledge is in creation, evolving, contextual, fractured, multiple, contrasting and alluding final capture (especially in the social sciences) ... this has implications in relation to 'global psychology'. Developing literacy in this area feels important to me if we accept that the knowledge people have of their lives is significant. (Ryan responding to Quentin and Sharnee, 13 April 2024).

To accommodate global psychologies we will need to be open to more expansive methods and understandings of

how we relate and come to be in the world. Nastasi (2017) likewise argues we need to be open to different cultural paradigms and thinking from other disciplines.

Single Dominant Story and Homogeneity

We, alongside others, contend that homogeneity fuels racism.

Positing one idealised form of humanity (be it, e.g., Sunni or Shia Muslim, Aryan or Jew, Catholic or Protestant, Deist or Agnostic, white or black) and derogating all "others", is the key raw ingredient for racism, intercultural hatred, and genocidal annihilation of others...it is, therefore, fundamentally anathema to educational inclusion (Biesta, 2016 cited Gibbs et al., 2023) (Quentin responding to Ryan and Sharnee 23 May 2024).

It is not enough to be open to new ideas if we promote and create structures that give status and power to a narrow form of psychology. It is common for research grants to be allocated to overseas professors from English speaking countries, biased towards STEM subjects. They are courted by our institutions to maintain university rankings, accentuating global, colonial regional, and national inequalities (The International Expert Group, 2023; Afonso, 2013).

Waitoki et al. (2024) address the mechanisms that reify whiteness within our university practices, the need to understand these processes to make the necessary changes otherwise risk perpetuating practices. Rhodes (2023) addresses some of the historical, structural and systemic processes that maintain, exclude and marginalise our clients and the requirement for educational psychologists in the UK to challenge these processes.

Neutrality and No Emotion

One of your stories also emphasised the value of warmth, fun, laughter and enjoyment in our work and our relationships. (Ryan responding to Quentin and Sharnee, 27 May 2024).

There are still those who police the markers of our profession e.g., being aloof; avoiding vulnerability; projecting yourself as neutral observers of others; unemotional; offering expert opinion in lives of others, less willing to allow ourselves to be inspected/dissected. (Quentin responding to Ryan and Sharnee, 13 May 2024).

I would go further to suggest the psychological establishment has deliberately adopted this removed "neutral" stance and it is no longer tenable ethically (Freire, 1970). This kind of abstracted "science" fails to deliver practical support or be of value to communities. (Quentin responding to Ryan and Sharnee, 6 June 2024).

Editing out emotion and feeling from our practice denies those elements that make us human, our ability to relate and connect with people. This will require increasing levels of safety and trust in our institutions to allow us to be vulnerable, be human, make mistakes, laugh out loud, tease each other, change our minds, wonder aloud, eschew the perfect grade for new learning. The process of whakawhanaungatanga¹ relating in a meaningful manner is now considered to be an essential part of the consenting process and maintain a working alliance for effective psychological practice (New Zealand Psychologists Board, 2024).

This has me thinking about the important role of the EP here and whether this is a form of solidarity through connections and relationships (a common theme for me) ... Your story of working with and alongside a grandmother really gave me an image of you (Sharnee) standing with her - and in particular, it demonstrated the importance of shared local knowledge as opposed to the more dominant knowledges of Western psychology. (Ryan responding to Sharnee and Quentin, 27 May 2024).

Standardised Practice

You also had me thinking again about the significance of joining up and connecting with people as a priority. Not necessarily as a way of developing our own competencies but joining with others who have skills and knowledge we don't have and embracing that connection. (Ryan responding to Quentin and Sharnee, 27 May 2024).

The Māori connecting principle, the whakawhanaungatanga, addresses the question "who are you?" and "where are you from". Whakawhanaungatanga positions us in a different place in relation to our "clients" and the traditional ways we might engage and seek consent (New Zealand Psychologists Board, 2024). This often involves sharing respective whakapapa (genealogy), mihi (ritual greetings), waiata (songs), koha (food, drink contributions), karakia (ritual prayer), attention to finding a safe place to connect such as a marae (sacred meeting place) and relevant people such as kaumātua and kuia (elders).

Global Competences in Professional Psychology

I found it quite disturbing that ... (the perception was) culture was something other people have. (Ryan responding to Quentin and Sharnee, 27 May 2024).

Waitoki et al. (2013) provide a unique insight into how the international psychology community were persuaded to place culture as a competency at the core of psychology

rather than an additional add on.

The IPCP Work Group (2016) did agree to working with diversity and that cultural competence was viewed as essential to practice as a psychologist. Culture is often seen as something that happens to other people, something exotic, usually people with different skin colour and something we do to them (Borrell, 2011; Black & Huygens, 2016).

In Aotearoa/New Zealand, Black and Huygens (2016) propose twelve western Pākehā/Tauīwi cultural markers. By making our cultural assumptions visible as psychologists we can examine our biases when making decisions or offering opinions about others e.g., the significance of independence and individuality rather than interdependence, uniformity and oneness rather than many ways of being.

2. Psychological Practice for Global Solidarity and Justice

Alternative Models and Wairua

The answer to your question Ryan is current Western psychology is a much more narrow framework, the type of scientific method we have adopted is generally reductive and only one paradigm that cannot easily encompass other realms linked to broader wellbeing and flourishing, let alone the broader socio-political context. (Quentin responding to Ryan and Sharnee, 6 June 2024).

Te Whare Tapa Whā is an enduring model of health and wellness (Durie, 1998).

- Taha Whānau - family health
- Taha Wairua - spiritual health
- Taha Hinengaro - mental health
- Taha Tinana – physical

Using the resonant metaphor of a sacred house (often conceptualised as a tūpuna/ancestor), all four sides of the house must be addressed, including one's spiritual needs (wairua) to ensure the house remains standing.

Of all domains, wairua is probably the most difficult to define. It has many connotations, including the experience of mutually rewarding encounters between people, a sense of communion with the environment, access to heritage, and cultural integrity. At the heart of spirituality is a cultural ethos within which a person's identity unfolds.

¹ process of establishing relationships, relating well to others

(Durie, 2001, p.234).

Wairua is described in the literature as strongly linked to cultural identity ... as it encapsulates the connections and relationships with esoteric dimensions, deceased ancestors, the natural environment, and ancestral customs and traditions ... “Wairua is our... kind of like the cement between everything. If we don't have that then we become disjointed” (McLachlan et al., 2021, p.84).

Even if we do not believe that spirit should be the subject of modern scientific psychology, in the fourth article of Te Tiriti (The Treaty), The Crown promised to uphold ‘all faiths - those of England, of the Wesleyans, of Rome, and also Māori custom and religion - shall all alike be protected by him’ (Network Waitangi, 2018, p.53). Similarly, in the UK the Public Sector Equality Duty outlines how public sector employees must have due regard to advancing equality in relation to spirituality or belief (Equality Act, 2010).

Psychologists in Aotearoa are required to uphold Te Tiriti o Waitangi/Treaty of Waitangi Aotearoa/New Zealand which include their taonga (treasures) including te reo Māori (the Māori language) and karakia (traditional prayer) (Code of Ethics Review Group, 2012).

Despite these assurances and guarantees there have been recent legal challenges to Māori psychologists proposing to offer karakia in their workplace.

Indeed, an English professor gave a well-received speech at The New Zealand Psychological Society (NZPSS) conference keynote in 2010 on Trans-diagnostic Assessment/ Interventions (Fitzgerald, 2010). At the end of his presentation, a Māori PhD student in the audience asked him about the place of wairua within his system of assessment. He floundered for some time until he finally acknowledged that his system of assessment was based on a Western model and culturally bound. In Sharnee Escott's setting the scene, she is calling us to be aware of te ihi, te wehi, te tapu, the spiritual, unknown aspects of our human makeup and wellbeing that are beyond a traditional scientific framework. (Escott & Abraham, 2021, p.50).

Challenging Colonial Forces

The British Psychological Society was the primary professional psychology organisation in Aotearoa until 1968. This is one of the umbilical cords that attached Aotearoa to Britain and maintained the prominence of western psychology at the exclusion of existing psychologies and systems of healing.

Despite considerable changes since the establishment of the New Zealand Psychological Society, the Crown is

alleged to have breached Te Tiriti in failures of psychology as an academic discipline and profession. These include - the underrepresentation of Māori in the psychology workforce; ensuring registered psychologists fully meet core competencies; ensuring training programmes meet standards of accreditation; meeting obligations under the code of ethics, particularly in ensuring due regard to The Treaty of Waitangi; protecting and promoting Kaupapa Māori and indigenous knowledge in psychology; and actively working with Māori to meet their stated Treaty responsibilities (Levy, 2018b).

Waheed and Skinner (2022) note the ongoing “universal and culturally odourless science” in UK psychology. Psychology institutions and training courses fail to recognise that no science develops in a vacuum and there is a lack of reference to the cultural specificity of Western Psychology by the British Psychological Society. Undergraduate and clinical training courses continue to focus on psychological knowledge and practice derived from Western, Educated, Industrialised, Rich and Democratic populations (WEIRD). They point us in the direction of the unique cultural practices available in US Black psychology and the rich seam of Islamic psychology.

We can expect people within systems to resist change to the status quo.

Perhaps as Māori, we are visible but hidden, we are seen, but we are not, we are wanted but not wanted. Almost like colonialism doesn't know what to do with us while hanging onto suppression. The system controls the confusion, maintains the power, and tantrums when its flaws are blatantly pointed out. How the taniwha roars back! (Sharnee responding to Ryan and Quentin, 3 June 2024).

Other Māori practitioners and teachers have observed the disconnect:

When I look at what students are exposed to over six years of their psychology degree, there is little focus on kaupapa Māori knowledge. It's an attachment, an add-on, rather than something that's ingrained and embedded. The obligation to incorporate mātauranga Māori in academia — and in my case, psychology — often receives pushback. I've lost count of the number of times I've read in curriculum plans that mātauranga Māori (and the Treaty) will be included, yet the status quo of whiteness continues to be foundational to a psychology degree (Waitoki, 2024, Apr 14).

Historical Positioning of Māori by colonisers

I do not remember learning anything about the history of educational psychology, how it came about into being, where it came from and who decided what it should look like... (Sharnee responding to Ryan and Quentin, 5 May 2024)

My experience was that whilst my training was relatively 'critical', the history aspect was not particularly centred. Is this an important factor in supporting global solidarity and also in promoting 'curious and courageous conversations'? (Ryan responding to Sharnee and Quentin, 26 April 2024)

...what was badly missing as the role of ed psych pretty much came from a western perspective. Culturally, the ed psych programme definitely failed on that front (I had more cultural experience when I was training to be a teacher, a part of that is a few of my teaching experiences were in Porirua). Culture was an add in (as a paper in my first year and then occasionally referenced throughout the remainder of the programme) rather than embedded deeply and naturalised in every course. I felt like I had gone back in time which is probably why I experienced a bit of culture shock and the feelings of trying to fit into a western environment resurfaced. As I'd mentioned in our first article the school I taught in before training to be an ed psych was the first work environment I'd found culturally safe to be Māori. There, I was a whole person, secure and thriving in my Māori identity. (Sharnee responding to Ryan and Quentin, 5 May 2024)

The recent exhibition about "What they didn't teach me at school", notes how a very select history is taught in Aotearoa. If the New Zealand wars were taught it would challenge the narrative of the "civilised" Europeans with accounts of their mindless slaughter (Lewer, 2024).

Brown (2024, 26 Mar) notes similar absent or selective histories taught in the US regarding the slave trade, including Jamaica. He captures some of the messiness, the complicity, the distortions and conscientisation via reggae music.

When I told him I was researching Jamaican history, he asked why Jamaicans speak English. His wife yelled at him: "Colonialism, you bloody idiot, why the hell do you think I speak English?!" Her response was quintessentially British, but so was his question. He had learned in British schools, much as I had in my American ones, to think of history as taking place within the territorial boundaries of the national state (Brown, 2024, 26 Mar).

Material Change, Solidarity and Social Justice

We have an aspirational wish list for good practice in our Codes of Ethics and Competency documents (Code of Ethics Review Group, 2012; New Zealand Psychologists Board, 2011). However, as noted above, aspirations without accountability and action are meaningless.

How do we create institutions that foster and support those who have courage to challenge injustice and create change?

The foundations of psychology and the socio-political context in which it is fed and watered (like a fungus?) need to change. It is not a separate entity. Back at Te Herenga Waka studying te reo. Everyone is so shiny, smiley and clean. It reeks of privilege, the architecture, the clamouring for the lecturer's attention, the preoccupation with their rankings as bombs rain down on innocent children. Universities have been places of radical dissent but now they suck at the teats of neoliberalism. Knowledge and information, being critical are vital skills but only when they are used like razors to challenge injustice. We do have people in some of our Universities that live up to this ideal despite the challenges. Our psychologists are products of these places. (Quentin responding to Ryan and Sharnee, 17 April 2024).

I worked in the NE of England where unionism had a strong history so the AEP did attempt some resistance, albeit often on behalf of its members. Aotearoa has a history of Bastion Point, Motueka Gardens, Springbok Tours, land marches and even the colonisers have their own stories of being disposed in Scotland/Ireland. However, in Aotearoa overall, it is not quite so acceptable to be above yourself. I still find psychologists in Aotearoa relatively passive. People do not want to be visible and fear recrimination. (Quentin responding to Ryan and Sharnee, 17 April 2024).

Representation, Language and Gatekeeping

Māori represent an estimated 17.8% of the overall population of Aotearoa but are significantly underrepresented in the psychology workforce. In the educational psychology scope Māori account for 3.5%; and across the broader Ministry of Education workforce, 6.8% (StatsNZ, 2024; NZPB, 2021; Levy, 2018a).

Pākehā and Taiwi are the gatekeepers to new psychological knowledge. Diverse content in the Journal of New Zealand College of Clinical Psychologists and New Zealand Journal of Psychology was 22.7% and 62.6% respectively (Tan et al., 2023). The core of academic psychology in Aotearoa does not orientate to minoritised identities including indigeneity, ethnicity, religion, gender, migrants, refugees and rainbow.

Our psychology training courses in Aotearoa are also

limited in their cultural content where, 2.9% had a specific Māori-focus, 36.0% included Māori-focussed content and 21.6 % had a reference to culture.

There are no available figures on the ethnicity of our full-time, permanent psychology university lecturers but it is estimated to be less than 2% who identify as Māori. This has major implications for the hidden curriculum. It is possible for a senior psychology lecturer to enter a university staffroom and complain about “born-again” Māori. No additional pages of worthy documents will prevent these values from being disseminated without active institutional accountability and response.

The power of language to categorise and make meaning of our lived experience is crucial to constructing our identity. The numbers of practitioners and those training psychologists who can speak te reo Māori to a high standard and have the expertise within Te Ao Māori are few and it will therefore limit the development of indigenous psychologies while the dominant language of English prevails. Tokenistic attempts to use Māori words out of context without the requisite permission by non-Māori is a form of appropriation (Johnson et al., 2024). When considering identity, we miss out on the unique understanding of Te Iho matua, Mauri, Tapu, Te Ihi, Mana, Wehi, Te Hinengaro, Ngākau, Te Puna Waihanga, Te Pūmanawa, Te Whatumanawa (Card & Kawana, 2018).

3. Courageous conversations for action

Cross cultural Inter-play

I also remember Sharnee how important it was for you to go to London, work as a teacher, and it was overseas that people valued your cultural heritage. I heard Moana Maniapoto speak recently how it was only when she started gigging overseas that she gained a recording contract. In Aotearoa/NZ they did not want to know. (Quentin responding to Sharnee and Ryan, 27 April 2024).

It is common for others to recognise the value and the rich resources our Te Tiriti partners offer. These global connections can be a mirror for our respective countries regarding psychological practices.

Assimilation

I do remember asking a young person, 12/13 years. Christian Assyrian refugee to draw themselves now and what they want to be. He drew himself with a monkey face and his preferred self with blond hair and skateboard, telling me he wanted to be a typical Kiwi Kid. I tried not to be shocked and initially thought he was having me on. We attempted with his teacher to have the class explore

as a project their cultural backgrounds (without singling him out). (Quentin responding to Sharnee and Ryan, 13 May 2024).

Anyone with a different skin colour and visibly different, is likely to be excluded from being successful according to the explicit or less explicit rules of our society that will favour the dominant group (Hunter 2007; Simon-Kumar et al 2022). It is not surprising that there may be a pull to assimilate in order to become “successful”, but this might come with a cost to one’s own identity (Milne, 2016; Craddock et al 2023).

Our new coalition government in Aotearoa seeks to delete Treaty principles from all government documentation, remove the names gifted by Māori to government departments and lay off those workers who address inequity in our systems. This is an explicit message to tell our schools, our care agencies, our local government that the English language is more important, and the Western systems of wealth and production are held in higher esteem.

Role of Allies

...how we acknowledge, speak with one another, and explore race and culture. How is change possible if we cannot speak of and acknowledge our cultural identities? But I also accept that there is also a lot of nuance in the questions of who, how, when, and under what circumstances are people able and empowered to speak. What are the potential connections here with ‘global solidarity’ and the types of conversations we might need to have? (Ryan responding to Quentin and Sharnee, 28 April 2024).

We absolutely need to acknowledge our cultural identities and give spaces to those voices that are absent including those that are not communicating in English. This one country, one people is a bid for power - what they mean is a white, largely patriarchal form of psychology (we honour and give awards to mostly white men) that maintains and does not challenge the status quo. Asking the few that are present to be on a RFT (Reflecting Team), potentially places them at risk and exposes them, so safety is also an issue. Global solidarity can be found in those places where forms of psychology and healing are successful for those who are black and those who practice with humility e.g., David Denborough being invited into an Aboriginal Community after multiple suicides in the Aboriginal Community in Port Augusta (Quentin responding to Ryan and Sharnee, 28 April 2024).

Educational Psychologist Natalie Alleyne gives an account of how to be a good ally, to have the awareness in the context of white supremacy of when to step forward in solidarity, when to “give back the mike” to enable minoritised voices to be heard and to avoid white

saviourism (Reid, 2020, 22 July).

Safe Spaces.

I've been trying to understand what it was about the school I taught at that helped me find myself as Māori and grew my self-esteem. I have a few reasons: There was another teacher there who was Māori. The difference between me and him was he had grown up in his culture. He was bilingual, had an understanding of whakapapa, tikanga, kawa etc. When I told him I was Māori, he didn't look at me blankly or dismiss me or say I didn't look it, instead he asked me where I was from. He viewed me as Māori. He made it clear to me that my whakapapa, my heritage was important/made me Māori. No one can take that away from me. It also transpired we were from the same iwi.

Pākehā. was the minority. It was not their thinking that was running the school. For once I was a part of the majority and I liked it! My non Pākehā colleagues understood where I was coming from if I shared an opinion. If I started a deep and meaningful reflection about culture or something like that, I wasn't looked at blankly and ignored, instead a very enriching conversation followed. It was safe, it was learning and there was a shared understanding. This helped grow who I was further. I realised I wasn't dumb, there was nothing wrong with me. Māori culture was a natural part of our school. The kids learnt - How you behaved whether you were in the community or at school was important for both individual and group mana; visitors were welcomed with a pōwhiri and looked after; older students looked after the younger students; no one complained about anything Māori occurring. (Sharnee responding to Ryan and Quentin, 22 May 2024)

Simon et al (2024, Apr 2024) argue for the maintenance of safe spaces in all our universities, for all minoritised groups, including Māori and Pasifika students so they can have some small respite in settings that deny their right to self-determination and an optimum learning environment.

Self Identification Mana Motuhake

Maylam (2024, 13 May), a Victoria University student, gives an account of the difficulties of navigating a Māori Identity.

It was at one of these inter-school hui that I was first exposed to someone using the word 'plastic' in the way we've discussed. I remember it clearly, sitting at a small lunch table, awkwardly trying to make conversations with other school groups; three people across from me pointed out that I appeared to be "pretty plastic, aye?", followed by a group laugh. Instinctively, I

joined in, agreeing that I was the perfectly plastic person in this particular scenario, the literal embodiment of plastic. This interaction completely confirmed how I had felt entering these spaces, and the word plastic became ingrained in my perception of both myself and my culture. (Maylam, 2024, 13 May, p.24)

It is important to have those around us who allow us to self-identify. This is enshrined in Te Tiriti, "tino rangatiratanga", sovereignty over how we are constituted and how we are becoming. Sharnee has offered numerous examples, as psychologists, how much work we need to keep doing in order to create safer, more inclusive contexts for learning with less Eurocentric psychology that focus on WEIRD populations. Surely this is the stuff of psychology, of global psychology?

An important question as to whether psychologists are able to overcome their biases and if they mobilise or disable the spiritual forms of healing within communities? (Quentin responding to Ryan and Sharnee, 8 April 2024).

... when life hits us hard, everything, our whole being becomes out of sync. Parts of who we are is wounded, our mind runs away with us, our bodies break down, unable to function effectively and our wairua weeps at the distressed that has been caused. (Sharnee responding to Ryan and Quentin, 6 April 2024)

I have been reflecting on some of the questions you were asking Quentin about spirituality, tūpuna, whakapapa and its influences upon our being. For me, my spirituality begins with my Christian belief, Jesus Christ, the holy spirit and our heavenly father. Throughout my journey they have been there alongside me, guiding me, supporting me, rescuing me from danger and comforting me e.g., one of my budgies passed away in my hand, while holding her body in my hand I had a vision - I found myself standing at the foot of God's throne looking at his feet, then as I looked up I saw a bright piercing light, too bright to look at for long, then I looked to the left and saw Jesus, sitting on his throne, smiling at me, filling me with peace, my budgie was flying around his head so happy, I immediately knew she was safe with Jesus. (Sharnee responding to Ryan and Quentin, 6 April 2024)

I also have strong connections to Wellington, and especially Lower Hutt and Petone where I grew up and went to school, and also my parents were born. And I have connections to the UK through grandparents on both my mother's and father's side, coming from South Wales and Liverpool. I also don't feel a deep connection to the UK, which has been an interesting experience for me, and your points Sharnee about 'trying to figure out who I was' and also 'when life hits us hard', are perhaps more central for me than ever. I would say that my spirituality

is more philosophical than theological, and whilst I am very drawn to philosophical ideas that challenge particular 'truths' of who we are, I have found myself recently yearning for more of a foundation to 'who am I'. (Ryan responding to Quentin and Sharnee, 8 April 2024)

Our Core Competencies for Diversity, Culture, and Treaty of Waitangi/Te Tiriti o Waitangi are also explicit in requiring us to demonstrate our ability to work with those who have diverse cultural backgrounds including spiritual beliefs (New Zealand Psychologists Board, 2011)

Summary and Next Steps

Aotearoa/New Zealand and the United Kingdom will require different responses to address inequity and train the next generation of psychologists (Escott and Abraham, 2021; Nastasi, 2017, King, et al., 2018; Waitoki et al., 2023).

We have argued that a single global psychology is not only unachievable but potentially maintains a racist discourse.

We can aspire to global solidarity for justice amongst psychologists taking inspiration and courage from questioning taken-for-granted assumptions about our practice and speaking loudly for change.

Holding the Psychology Profession to Account

First, we need to hold our profession to account and establish that to maintain the existing status quo is to knowingly cause harm. Sharnee has outlined her experiences and similar accounts can be found by black psychologists in the UK (Wright, 2020).

3 questions that I would be interested in asking are: How do community perspectives feed into the course? How does the course prepare trainees to centre culture and social justice in practice? How does the course assess practical competencies, particularly relational skills and cultural competency? My sense is that university courses can quite easily lose sight of the practical and relational aspects of psychological practice in favour of academic aspects ... EPs as first and foremost relational practitioners and less so gatekeepers of technical knowledge. (Ryan responding to Quentin and Sharnee, 13 April 2024)

We have argued that extending the boundaries of what we understand as psychology will allow psychologists to express emotion; consider the spiritual realms of experience; acknowledge the value of rituals; make space for dissent at a local and political level; and avoid silencing those that challenge the status quo by labelling them as – mad, sad, bad.

In Aotearoa, there have been gains in attempting to provide an educational psychology curriculum that is less Eurocentric (Levy, 2018b). However educational psychology teaching overall is still largely taught by white lecturers and delivered in te reo Pākehā (the English Language) which will shape the conceptualisation of how we practice (Waitoki et al., 2023).

Moana Waitoki (2024, Apr 14) proposes that rather than delegate the responsibility to Māori to train competency in this area Pākehā/Tauīwi should share the load. How many permanent Black and Minority Ethnic (BME) lecturers/professors are there teaching on UK EP courses and do the numbers mirror the populations whom EPs serve?

Possible Responses

Psychology in Aotearoa/New Zealand:

Accountability and Acknowledgement

- Acknowledge our institutions' role in colonisation.
- Follow through with the drafting of an apology by psychology organisations in Aotearoa.
- Be prepared to address restitutions and reparations.
- Submit it to independent audit.

Power sharing

- Maintain the NSCBI group that allows Māori to nominate their own representatives onto the NZPsS Executive.
- Support He Paiaka Tōtara the self-determined psychology organisation representing Māori psychologists.
- Uphold and support the Māori language Te Rautaki o Te Reo (NZPsS, 2023).
- Be willing to engage in different protocols of kawa, wānanga and processes of engagement.

Political Context

- Consider the land, the buildings the context of our work and what this means in terms of changing colonial practices.
- Challenge the status quo of our training institutions (Waitoki, et al 2023).

Training and Psychological Knowledge

- Support an increased diverse context for our

journals and psychology curriculum. The changes in the Otago medical education offers a possible template for a curriculum that incorporates social justice and ensuring a challenging of indigenous health inequities (Pitama et al., 2019).

- Improve the representation of Māori and minoritised groups both as lecturers, supervisors and trainees. Address barriers and proactive recruitment with accountability.

Psychology in the United Kingdom:

The British Psychological Society, EDI Board explores equality, equity, diversity, inclusion and human rights, intending to hold the society to account including questions about decolonising the psychology curriculum. (BPS 2023, p8).

BPS Racial and social equalities in action (Rao et al., 2021, p.11) calls on psychologists to

Continue to listen, learn and improve

Be inclusive and welcoming to all

Increase, value and celebrate diversity

Take positive action for positive change

Evaluate our progress

2.1. *Not just saying the right things but doing them.*

2.2 *Putting our own house in order - the rest might follow.*

2.3 *Barriers to access and blockages to career paths.*

2.4 *Racial glass ceilings.*

2.5 *Setting out meaningful working partnerships.*

2.6 *Recognition of emotional labour and setting out a supportive network.*

2.7 *Taking responsibility and playing our part*

Healing practices in our communities

Me tiro whakamuri, kia anga whakamua.

This whakataukī/proverb loosely translates as “looking backwards to move forwards into the future.” Many of our Māori, advise us to look to the past in order to walk backwards into the future which we cannot know (Masters-Awatere, 2021).

We can be guided by the wisdom of those who went before us and plan more broadly for our communities on a long-term scale. What would our respective ancestors tell us? Continue to tell us? For the next 500 hundred years? What do they say about how we might want to be together?

How do we address ruptures in our communities in relation to ourselves?



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Appendix

Glossary

Haora: well-being

Hapū: subtribe.

Iwi: tribe.

Kapa haka: Māori performing group.

Mana: prestige, authority, control, power, influence, status, spiritual power, charisma – a supernatural force in a person, place or object.

Marae: Māori tribal or community, cultural centre

Pākehā: New Zealander of European descent

Rangatahi: younger generation, youth.

Taniwha: water spirit, monster, dangerous water creature, powerful creature, powerful leader

Tamariki: children

Tauiwi: foreigner, European, non-Māori, colonist

Te Ihi: essential force, excitement, thrill, power

Te Rā (Tama-nui-te-rā): sun

Te reo Māori: the Māori language

Te Tapu: A person, place or thing is dedicated to an atua, placed into the sphere of the sacred

Te Tiriti: treaty

Te wehi: something awesome, a response of awe in reaction to ihi

Tikanga: customs

Tūpuna: ancestor

Tohu: sign, mark, symbol

Waiata: song, chant

Wairua: a spirit of a person which exists beyond death

Whakapapa: genealogy, decent

Whānau: extended family, family group

Whakataukī: proverb