



**Te Poari Kaimātai Hinengaro o Aotearoa**

**NEW ZEALAND PSYCHOLOGISTS BOARD**

## **2023 Roadshow – handout for rōpū whero**

### **Changes to core competencies**

In this handout are several of the proposed changes to the competencies, which are currently being updated. Please review them and consider what, if anything, they change in terms of the minimum standard of competence required of psychologists – and what this might mean for you and/or other psychologists in terms of learning needs.

We've provided some questions below to help with your thinking, but don't feel that you are limited to just these questions.

You might want to split into smaller groups and divide up the specific examples between the groups.

### **Questions**

1. Do you think the minimum competence requirement increases with the wording change from requiring an “awareness” of your and your client’s cultural backgrounds to requiring an “understanding.” How will you demonstrate this skill in practice? What do you think you, and/or other psychologists would need to do to upskill to this level- I.e. how would you go about meeting this new competency if you do not already have this understanding?
2. Do you think the new proposed wording increases expectations of psychologists in terms of knowledge and understanding Mātauranga Māori models of health? How will you demonstrate this skill? How would you go about meeting this new competency if you do not already have this understanding?
3. Knowledge of Māori indigenous rights and current issues in relation to health equity is a new entry in the standards. What are your thoughts on this addition? Where/how would you access this knowledge?

**WHERO**

4. Do the proposed changes go far enough? If not, what other expectations do you think should be included? For example, can we learn from what we are doing in this process to improve cultural safety for Pasifika, and tangata whaikaha (disabled people) who have been identified (with Māori) in Te Pae Tata as priority equity groups.

### 1. Mātauranga Māori (highlighted section is proposed to be added)

Knowledge of such issues as <b>interactional styles, community orientation and worldview</b> , and where relevant to practice, normative behaviours about illness and help-seeking behaviour, of the main groups that the psychologist is likely to encounter professionally.	Ability to accurately assess one's own cultural competence, including knowing when circumstances (e.g. personal biases, stage of ethnicity identity, lack of requisite knowledge, skills or language fluency, socio-political influences) are negatively influencing professional activities and adapting accordingly by use of professional development, supervision, obtaining required information or referring to a more qualified provider.	
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**Mātauranga Māori:** translates simply as 'Māori knowledge'. It is a modern term closely aligned to the period of pre-European contact and encompasses traditional concepts of knowledge and knowing that Māori ancestors brought with them to Aotearoa New Zealand. Within this body of knowledge originating from Māori ancestors are Māori world views, values and perspectives, Māori creativity, and cultural practices and recognition of the inter-related connectedness between all life forces, both those seen and unseen with the human eye. Due to European colonisation much mātauranga has been lost or highly influenced by Christianity and by other aspects of foreign culture and until recently has been perceived as mythological lore superseded by "modern science".

**Te Ao Māori:** translates as "the Maori world" – but needs to be considered broadly and deeply.

## 2. Cultural safety and inclusivity – comparison between current and proposed new wording

Current version	Proposed new version	Comments, suggested changes
Domain: Diversity, culture and Treaty of Waitangi	Domain: Cultural safety and inclusivity	
Awareness of how one’s own and the client’s cultural heritage, gender, class, ethnic-racial identity, sexual orientation, institutional/organisational affiliation, practice orientation, disability and age-cohort help shape personal values, assumptions, judgements and biases related to identified groups.	Knowledge: Understanding of how one’s own and the client’s cultural heritage, gender, class, ethnic-racial identity, sexual orientation, institutional/organisational affiliation, practice orientation, disability and age-cohort help shape personal values, assumptions, judgements and biases related to identified groups.	
Knowledge of the history and manifestation of oppression, prejudice and discrimination in home country*, and that of the client and their psychological sequelae. <i>*Of the psychologist</i>	Knowledge of the history and manifestation of racism, misogyny, religious persecution, oppression, prejudice, biases and discrimination in Aotearoa New Zealand, home countries of other cultures and that of the client and their psychological, social, cultural, spiritual sequelae	
Knowledge of the cultural identity, values and practices of clients, particularly:	Knowledge of the cultural identity, values and practices of clients, Tangata Whenua and whānau, particularly	

<ul style="list-style-type: none"> <li>• The cultural beliefs and values situated within tikanga Māori</li> <li>• Pasifika and other cultural practices relevant to practice</li> <li>• Understanding of Māori models of health (e.g Te Whare Tapa Wha)</li> </ul>	<ul style="list-style-type: none"> <li>• The cultural beliefs and values situated within tikanga Māori</li> <li>• Understanding of Mātauranga Māori models of health (e.g. te Whare Tapa Wha, Meihana Model, patient and whānau centred models of care)</li> <li>• Understanding of the relationship between Aotearoa New Zealand and each Pacific nation</li> <li>• Understanding of communities undeserved and marginalised in Aotearoa New Zealand where clear inequities in mental health exist (e.g. refugee, migrant, and sexual and gender diversity)</li> </ul>	
<p>Knowledge and awareness of the cultural bases of psychological theories, models, instruments and therapies</p>	<p>Knowledge and awareness of indigenous bases of psychological theories, models, instruments and therapies</p>	
<p>Knowledge of socio-political influences (e.g. poverty, stereotyping, stigmatisation, land and language loss, and marginalisation) that impinge on the lives of identified groups (e.g. identity formation,</p>	<p>Knowledge of socio-political influences (e.g. colonisation, poverty, stereotyping, stigmatisation, land and language alienation, intergenerational trauma and marginalisation, social determinants of inequity) that</p>	

developmental outcomes, and manifestations of mental illness)	impinge on the lives of identified groups (e.g. identity formation, developmental outcomes, and manifestations of mental illness)	
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### 3. Communication – proposed additions

<b>Communication</b>		
<b>Current version (skills)</b>	<b>Proposed new</b>	<b>Comments, suggestions</b>
<ul style="list-style-type: none"> <li>• Communication of information about relevant psychological services to potential clients</li> <li>• A high standard of interviewing (establishes and maintains rapport, gathers relevant information etc)</li> <li>• Effective and appropriate communication, including communication of outcomes</li> </ul>	<p><b>Existing three plus:</b></p> <ul style="list-style-type: none"> <li>• Respect for culture and languages (e.g culturally appropriate behaviour in Māori settings and taking care with pronunciation of names and words written and spoken in Te Reo Māori)</li> <li>• A high standard of interviewing inclusive of Te Ao Māori models of engagement for interviewing e.g powhiri, mihi, mihi whakatau</li> <li>• Ability to provide feedback to clients and whānau clearly and sensitively.</li> <li>• Ability to translate assessment findings into accessible language appropriate to the person’s cognitive ability.</li> <li>• Ability to adapt style of communication to people with differing levels of cognitive ability, sensory acuity, and modes of communication</li> </ul>	

	<ul style="list-style-type: none"><li>• Ability to communicate effectively with clients who have significant communication impairment</li><li>• Ability to provide feedback to different audiences, considering factors such as culture, intellectual/educational skills, and emotional state</li><li>• Ability to use psychological formulations to assist multi-professional communication</li></ul>	
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