



Learning design pre-reflection framework: A Tiriti ally perspective

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Abstract

Education, health, and social services systems are known to perpetuate inequities for Indigenous peoples, including Māori in Aotearoa. In Aotearoa, the decolonisation of these systems is part of upholding Tangata Tiriti obligations to Te Tiriti o Waitangi. The design of Psychology courses is part of this inequitable system. The positioning of those designing learning, who are Tangata Tiriti as allies, has not been adequately addressed to inform change. Using an autoethnographic approach, we discuss how the design of learning can perpetuate the effects of colonisation. We propose a reflective framework, which is intended to support Tangata Tiriti involved in designing Psychology training to more intentionally position themselves as Tiriti allies, working towards more equitable outcomes in Aotearoa.

Keywords: Learning design, Tiriti ally, psychology, Tiriti o Waitangi, epistemic justice

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Introduction

Te Tiriti o Waitangi and Psychology

Te Tiriti o Waitangi is an agreement which forms a contract or covenant between the Crown and Māori hapū through their rangatira (Network Waitangi, 2018). Despite the real meaning of Te Tiriti being concealed by an imperfect translation (Walker, 2004), contemporary understanding of Te Tiriti o Waitangi focusses on its four articles (Burns et al., 2024) which Came et al. (2023) outline as: Kāwanatanga (the Crown's right to govern and responsibility to govern in favour of Māori citizens as much as it governs in other citizen's favour); Rangatiratanga (the right for Māori to have control and autonomy over their own lives); Ōritetanga (Māori being treated the same – enjoying the same rights and duties by the Crown); and Wairuatanga (that Māori customs will be protected by the Crown).

Breaches of Te Tiriti by the Crown have entrenched the inequities of colonisation - the rights that Pākehā were promised under Te Tiriti have been honoured, but the rights that Māori were guaranteed, particularly in the areas of health, justice and education, have not (McIntosh & Workman, 2017; Reid et al., 2019; Stanley & Mihaere, 2019; Wyeth et al., 2010). In education, for example, in 2019, only 5% of the University workforce in Aotearoa were Māori, and Pākehā were three times more likely to be enrolled in postgraduate programmes than Māori (McAllister et al., 2019; Delahunty, 2023). In the Psychology workforce, Levy (2018) indicates that despite recent significant increases, Māori psychologists continue to be heavily underrepresented within the profession. Levy goes on to state that despite some notable exceptions (such as the Massey University Masters in Educational and Developmental Psychology), existing training pathways are not producing optimal outcomes for Māori, both in terms of Indigenous practitioners and in terms of outcomes for Māori clients of psychology. More recently, Waitoki et al. (2023) posit that psychology in Aotearoa continues to be monocultural and premised on Western, Educated, Rich, Industrialised and Democratic (WEIRD) paradigms, despite plenty of time to address the evidence base and respond to Te Tiriti o Waitangi obligations. Waitoki et al. are clear that these entrenched patterns of institutional and epistemic racism limit the development of Māori-focussed psychology courses.

If the Māori psychology workforce is to increase to reach a critical mass or tipping point that will cause transformational change, the number of Māori staff

to teach, educate colleagues, and supervise on psychology training courses will need to increase (Levy, 2018). This is a key consideration for institutions as they seek to meet Tiriti o Waitangi obligations, increase Māori representation and the visibility of Māori psychology (Waitoki et al., 2023). Alongside this work, however, we believe that the responsibility for ensuring course design, content, and environment meets these obligations, should not fall solely on the shoulders of Māori staff, but is also the responsibility for Tangata Tiriti and Tauwiwi.

The terms Tangata Tiriti and Tauwiwi refer to all those who do not have Māori whakapapa (genealogy) and are settled in Aotearoa New Zealand by virtue of Te Tiriti o Waitangi (Huygens, 2016). This includes Pākehā (of European decent), Tangata Moana (Pacific peoples) and other ethnic groups (Dam, 2023). While these definitions provide some clarity around who is Tangata Whenua and who is Tangata Tiriti, they do not provide any indication of responsibility for actively addressing Tiriti obligations. Two common terms to describe work on the Tangata Tiriti/Tauwiwi side of Te Tiriti are “Tiriti Partners” and “Tiriti Allies”. While the difference between the two can be contested and interpreted differently, we define “Tiriti Partners” as those who work with Tangata Whenua in a shared context (Margaret, 2013). Tiriti Allies also take responsibility for work outside of those shared spaces, doing the work on/with their “own people”.

As designers of learning, we position ourselves as Tiriti Allies and believe that the responsibility for ensuring courses have Māori focussed content, and a Māori-inclusive learning environment, should not fall solely on the shoulders of Tangata Whenua. How learning experiences are designed is likely to have a direct impact on equity of outcomes, and thus learning design must be examined through a social justice lens. As described in Principle 4 of the New Zealand Psychologist Board Code of Ethics:

Psychology functions as a discipline to promote the wellbeing of society. In New Zealand, the Treaty of Waitangi is a foundation document of social justice. Psychologists, both as individuals and as a group, have responsibilities to the community and to society in general. The principle of social justice is about acknowledging psychologists' position of power and influence in relation both to individuals and groups within communities where the psychologist is involved, and in the broader context. It is about addressing and challenging unjust societal norms and behaviours that disempower people at all levels of interaction. (Code of Ethics Review Group, 2002)



The origins of Learning Design as a discipline spring from the instructional design methodologies developed by the US military to transfer skills and knowledge in the quickest most replicable way possible: a reductionist approach supported mainly by behaviourism (Case & Bereiter, 1984; Reiser, 2001). Today's education sector requires learning designers who understand how to create learning experiences to make the development of knowledge, skills and capabilities engaging, interesting, productive, and directly relevant to learner and their context (Malamar, 2017). However, we argue that the prevalent learning design practice appears to fall short of what is needed (O'Brien, 2023).

Within today's more complex and dynamic environment, Learning Design has developed in a global multicultural context, with diverse cultures consulted as *other* stakeholders (Dalziel, 2016). This is rather different to the binding Tiriti o Waitangi context of Aotearoa, where Indigenous Māori are holders of tino rangatiratanga and ōritetanga, rather than 'other stakeholders' (Tuffin et al., 2004). Te Arawhiti (the Office for Māori Crown Relations) provides guidance on how this engagement between Crown and Iwi may take place to varying extents dependent on context (Te Arawhiti, 2018). It points to the need to develop both the design and the design process in partnership from the beginning to the end. Considerable work has been done in supporting non-Māori to be Tiriti allies, and to challenge institutional racism; organisations such as Stop Institutional Racism (STIR), and Tauīwi Tautoko provide support for such work across many sectors (Beausoleil, 2022; Came et al., 2017). However, as described later in this article there is a lack of guidance to help Tangata Tiriti learning designers position themselves in a more bicultural and Tiriti based learning design processes. In this context the concept of Tangata Tiriti draws on Sir Edward Taihakurei Durie's comments that 'if we [Māori] are the Tangata Whenua, the original people, then the Pākehā are the Tangata Tiriti, those who belong to the land by right of that Treaty' (Borrows, 2018, p. 45). We hold the same position described in O'Brien (2023), in that this research is intended for Tangata Tiriti, to reflect on and develop an awareness of how to be an ally, upholding the Crown side of Te Tiriti, in order to address, to some extent, the injustice and inequities which have resulted from colonisation.

Decolonising Learning Design – An Ally Position

Kiddle (2020) is clear that acts of decolonisation are needed to build a more just society. Moana Jackson

suggests "an ethic of restoration" may be a more contemporary definition of this decolonisation process (Jackson, 2020, p. 149). While decolonising efforts tend to be led by Māori, it has been argued that Pākehā solidarity is essential to the kaupapa, because "decolonisation is the work of all of us" (Elkington & Smeaton, 2020, p. 16). While this Pākehā work is often seen as partnership based, there is a parallel discourse around the role of Pākehā as allies.

Being an ally recognises that some of this decolonisation work needs to be done amongst non-Indigenous people, and Margaret (2010) argues that it is our responsibility – as Tangata Tiriti - to undertake this work, whilst being accountable to Indigenous peoples for the outcomes. She states that "White people need to turn the mirror on themselves and take responsibility for changing themselves rather than 'fixing the other' "(p. 2). To do this, Margaret encourages us to keep asking ourselves 'Who are we in relationship with? Who are we accountable to? What are we doing to be accountable?'. These relationships are explored in the context of a design process in Potiki et al. (2024), where participants shared their reflections as allies, partners, Tangata Whenua and Mana Whenua while designing a sustainability strategy for an Aotearoa university. The process outlined a start point for co-design, and a sharing of experiences that may normalise the vulnerability felt by all.

To become an ally is not a charitable act; it "occurs in the context of being a good change agent; this is not something one does to help someone else or to help a group" (Kendall, 2012, p. 173). It is instead based on an alliance to address an issue which will achieve shared goals and vision, rather than to offer help. This is what Jones & Jenkins (2008) refer to as working the hyphen of the indigene-coloniser, or Māori-Pākehā relationship. Working as allies presents learning designers with "opportunities to de-link (decolonise) from our unsustainable present" (Onafuwa, 2018, p. 14). As allies we operate in what Johnson (2008) describes as beyond the binary of Māori and Pākehā spaces, and instead recognises a third space which is "radically open to all possible relations" (p. 44).

Margaret (2013), identified this core work of an ally as "the specific and separate work amongst their own people" (p. 188). This is perhaps the clearest delineation between the work of a Tiriti ally and the work of a Tiriti partner. Within the principle of partnership, a designer could work with Māori in an inclusive manner well aligned to Te Tiriti principles (Morrison, 2005). However, they may not continue



that work into their own communities, as an ally might. Both Anaissie et al. (2021) and Margaret (2013) describe this ally work as messy and complex with no simple recipe, highly contextualised, and emphasise the need to hold space for dualism in the tension between world views, rather than binary right and wrong.

Methodology

This research adopts an autoethnographic approach, which in its simplest terms means the study of the *self*. Autoethnography is an intertwined sense-making process of research and writing (Te Maihāroa & Woodhouse, 2023). The intent is to systematically analyse (graphy) personal lived experience (auto) thus creating understanding from specific social, cultural, and political experiences (ethno) (Ellis & Bochner, 2000). Autoethnography has been used to focus on particular societal issues, as it incorporates both “the personal story of the author as well as the larger cultural meaning...” (Creswell, 2013, p. 73). Autoethnography is both process and product, in which the research process, and the research artefact are considered as a whole (Hughes & Pennington, 2016).

In this case it is the shared and separate experiences of a married couple, both with European upbringings, as they make sense of their role as education professionals (a Psychologist Educator and a Learning Designer) within Te Tiriti context of Aotearoa. Over the last twenty years of living here, we would describe ourselves as having moved from a position of observers to Citizens (legally allowed to live here), to Tiriti Allies, but are still continuing our observational and reflective outlook. In contrast to many methodologies where the researcher voice is not overt, the base units of this research are the authors’ voices (Cooper & Lilyea, 2022).

Data Collection

In autoethnography, personal memory is a key data source, which may also involve observation, reflective journals, artifacts, or sensory writing (Cooper & Lilyea, 2022). By examining memories as ways of indicating what holds significant meaning for us, we can be confident that memories signpost the parts of the experience we give importance to (Ellis & Bochner, 2000). Extensive use of literature means that the inner subjective world and the outer objective world can intersect, giving our work a social science identity (Chang, 2008). We have chosen to use Chang’s (2008) data generation exercise, chronologically listing, and reflecting on

relevant life experiences that have led to transformational learning.

Analysis

Autoethnography can be a tricky methodology when it comes to analysis, as one needs to be on the dancefloor and the balcony at the same time (Heifetz et al., 2009). However, triangulation of past and present, feelings and actions, pattern recognition, key events, content analysis, crystallization, and various types of visual representations allow the research findings to be rich and deep (Fetterman, 2019). Cooper & Lilyea (2022) confirm that we need to honour our own voices and appreciate that it is our stories that will help us make meaning of our experiences. To this end, Gibbs (2008) thematic analysis framework has been adapted here as we; remember events and experiences, identify the stages in each story, look for thematic ideas across stories, highlight emotive characteristics, code thematic ideas, then develop a broader thematic structure (which may be theoretical).

The stories (or results) are narrated by one researcher, who is a registered psychologist and educator. The concept of a learning design approach was previously developed in the context of doctoral study by the other author (O’Brien, 2023). However, the *graphy* of the meaning-making from these experiences was a shared experience between the two authors. Thus, offering the ability to integrate the perspectives of a Psychologist with those a Learning Designer, in the context of shared family values.

Stories (Results)

The PD Event

Some years ago, as a psychologist I attended a professional development (PD) event on a particular therapeutic intervention. The presenter had been flown in from overseas by the organisation. The presenter was adamant (insistent even) on several occasions that a psychologist was never to share anything about themselves with the client during the sessions. The presenter instructed that once the work is finished, the therapeutic dyad may partake in a cup of tea, but only once the work is finished, and only if they must. I remember there being a lot of activity in the room (rustling and non-verbal communication), as people shifted uncomfortably in their chairs and adjusted clothing, wondering how to be considerate of the presenter whilst also making it clear that this was very far from how we practice in Aotearoa. I think the Māori cultural advisor audibly sighed as they realised it would probably fall to them (again) to have to manage the situation in the moment. I



remember thinking – surely, even on a very surface level, this unsafe situation could have been avoided. I remember thinking if we can't get this bit right, the deeper nuances and understandings of being Tangata Tiriti are going to be tricky. I remember thinking I wonder why the organisation that brought this person to Aotearoa did not think to support them in some way to understand our particular bicultural context – there are a lot of layers to that kapu ti!

The Course Refresher

A couple of years ago as a Psychologist in a teaching role with a tertiary provider, I found myself teaching psychology courses that had been created and designed by other people. I do not always know who these people are/were and had not attempted to find out. Inevitably one wants to put one's own flavour on the course, adding in content that aligns with one's own interests, and furthermore being diligent in getting rid of any part of the course (readings etc) that one thinks might be obsolete. I remember stating quite firmly (stridently, even) in a meeting that this part of a certain course 'needs to change', that part 'needs to go' and 'this needs adding', to which a Māori colleague gently reminded me that the course in question had 'come from somewhere, so I might need to keep that in mind' (Personal Communication). In other words, there had been a process whereby course inception had involved Mana Whenua, and the course was part of something more deeply rooted in Kaupapa Māori and in space and time, and relationships than I had realised. The course and the mātauranga within it had a whakapapa that needed to be respected. I was on my way towards breaching Te Tiriti under the Articles of Kāwanatanga and Rangatiratanga.

Course Design

When taking over a course whose inception and course design had been led by mana whenua, I knew from my previous reflection that it was important not to interfere with content, so I attempted to 'tidy up' some of the teaching materials and to make the teaching resources and assignments easier to understand, by rewriting the course notes and amending the structure of the course. My Māori colleague and friend, who had been involved in the course from the beginning, remarked that she was interested in the changes I had made. There was what I would figuratively describe as 'a space for silence'. This was enough for me to realise that my input was making things easier to understand - for me. However, my assumption that this would make it easier for 'everyone' required some reflection to understand how flawed my actions were, from an

ally perspective. In this example, I can see how my actions did not support Article 4 *Ritenga/Wairuatanga* in not appreciating Māori customs, particularly in trying to rewrite figurative and metaphorical narratives into literal language and bullet points. This sort of analytical logic that I had employed as 'better' for students, is more common in European thinking than te ao Māori thinking, and comes from an individualist rights view of the world that organises life into grids, things into opposing arrays, and people into categories (Salmond, 2023). It is little wonder that Western designed tertiary study may be a difficult study structure space for taura Māori, who as Salmond says are used to a world organised through whakapapa, where the logic of relationships is generative and dynamic. My thoughts were further strengthened when I read an assignment by a Māori student on the psychology of change. The assignment incorporated Linda Tuhiwai-Smith's poem 'Don't mess with the Māori woman' (Smith, 2019), and it felt like the student was directly addressing me in the importance of ecological and relational ways of being, which includes the design of learning in this case.

Course Delivery

A Māori taura requested an extension, and I gave them a small extension so that 'it was fair for everyone on the course'. In hindsight, it was not even about equality - let alone equity – it was about administration. Giving a longer extension would have inconvenienced me, because I had booked markers and organised schedules and felt I needed to adhere to the university's assessment dates. The taura rightfully replied "I can't understand how I am expected to produce something since I have been at tangi for the last two weeks..." (Personal Communication). I remember I responded apologetically (ashamedly, even) to the student with a response that allowed them to take the lead in what was workable for their situation. I realised that I had not explicitly defined and owned the inherent biases and barriers that come with a tertiary organisation founded in the neo-liberal tradition, so I was unable to see how this had affected my actions. Tweed & Bjork (2022) are clear that extension requests like the one above force students to internalise the blame for flaws that are systemic, rooted in colonising and patriarchal systems. On reflection I was not supporting the key concept of Article 3 – *Ōritetanga* (Equity).

This reflection built upon several other kōrero with Māori psychologists and students around: who has control over videos used as teaching resources for



online courses; how to accommodate students who have whānau responsibilities when assignments are due; to what extent tauira Māori felt they could complete studies whilst being themselves, including the importance of manaakitanga, ako, Te Reo me ona Tikanga with respect to delivery of courses. I'm aware that in many cases I have been one of the Pākehā who 'simply "blunder" into relationships with Māori unaware or blind to the power relations between them' (Barnes, 2013, p. 2)

Through reflecting on these experiences, I realised that being a Tiriti ally in this space could be supported by a reflective framework for Tangata Tiriti to work through, either as a 'Preflection' tool when thinking about designing a new course, or as a reflection tool, when looking at courses already in progress. As a Māori tauira said to me during a discussion on a course in 2022: 'There are a lot of Tauiriwi who truly want to help, but *how* they help is important'. (Personal Communication).

Learning Designers as Tiriti Allies

The stance of being a Tiriti ally means doing the work with one's own people, however in reality any work still requires significant input from Māori. The authors recognise that the labour of education often falls on Māori, hence the importance of culturally sustaining relationships that endure through space and time. To this end Ray O'Brien established sets of evaluative questions around the learning design themes including supporting active decolonisation (O'Brien, 2023). These evaluative questions were anticipated to be used largely retrospectively to evaluate the extent to which the learning designer was acting as a leader of change. IDIA (n.d.) have developed a framework of reflective questions to decolonise research, which IDIA say are best asked at the start of the research process (although the framework can be used at any time during the research). The IDIA Decolonised Research Framework was created "to help achieve better outcomes for Indigenous Peoples whenever they are part of research or data gathering activities", and looks to emphasise the inclusion of Indigenous voices from the start of a research project, giving autonomy to Indigenous peoples over how research is shaped, shared, and how knowledge and culture are portrayed (IDIA, n.d.). The framework asks questions of the researcher and the proposed research under the following headings: Whakaoho (inception), Whakahangai (Design), Kohikohi (data gathering), Tātaritanga (analysis and synthesis), Whakaoho (storage and sharing), Tūhonohono (relationships).

As we sat at home, sharing our learning from the stories above, making meaning over many cups of tea, the key theme that emerged was around the opportunity to work with both existing frameworks. We acknowledge the generosity of IDIA in sharing their work openly, and respect the whakapapa of the knowledge embedded within their framework. Their generosity has allowed us to explore the possibility of linking the work of the learning designer as an ally in active decolonisation directly to the articles of Te Tiriti o Waitangi.

Seven common stages in designing learning were identified in the stories above. These stages are not intended to define a learning design process or draw on existing models of learning design, but in alignment with the autoethnographic approach to this research, are based on the observations and experience of the researchers. Self-reflective questions for learning designers (O'Brien, 2023), were combined with the format and questions adapted from IDIA's Decolonised Research Framework, into a pre/reflective framework (Table 1). Questions were developed to support reflection in each stage of the learning design process in relation to each article of Te Tiriti. The framework is designed to be used flexibly, to take account of the relationships within a particular context, or at any stage of the design process. It is not designed to be standalone, but to be a contribution as best fits the time, place, and people, to be used within or without other organisational frameworks. It is worth repeating Margaret's (2010) questions here: 'Who are we in relationship with? Who are we accountable to? What are we doing to be accountable?'. Importantly, this is a personal reflective process, existing alongside forms of organisational support for Tiriti-led practice.



Table 1. Learning Design Pre/Reflection Framework: A Te Tiriti ally perspective

Tiriti o Waitangi Articles	The beginning/the need	Design	Curation of resources	Assessment	Delivery	Storage and sharing	The work is done - but not done
Kāwanatanga	To what extent are Māori involved in establishing the priorities the course is intended to serve?	To what extent is there meaningful Māori involvement in decision making on course design?	To what extent are Māori involved across all aspects of resource curating activities (e.g. sourcing articles, readings, developing multi - media)?	To what extent are Māori involved in the design of the assessments? Do Māori say the arrangements are satisfactory?	To what extent does delivery of the course include ways that protect Māori modes of engagement and communication?	To what extent are Māori interests protected?	How will decision-making processes ensure that Māori have the final word on how this course benefits Māori?
Rangatiratanga	To what extent are the goals and expected outcomes of the course defined by the communities who are stakeholders?	To what extent are Learning Outcomes framed by Te Ao Māori worldviews as well as Western worldviews?	To what extent are the resources applicable/appropriate for the contemporary socio- ecological cultural contexts of Māori (e.g. differences between iwi)?	To what extent are Māori able to complete assessments in a way that upholds their needs and priorities, in ways that enable them to be themselves?	To what extent does delivery of the course ensure cultural protocols (tikanga) are followed and ako is key?	How can information and resources about/within the course be shared back to Māori communities?	How much consultation occurs with Māori about changes to course essence, content and structure? Who makes final changes?
Ōritetanga	To what extent are Māori leaders or members of the communities part of the course design leadership going forwards?	Are the barriers within the organisation that affect course design defined, and are the inherent biases owned?	How much does the resource curation (as a whole package) whakamana the day-to-day lives of Māori?	To what extent are assessment requirements (e.g. extension request procedures) responsive to the lived experiences and daily challenges of Māori studying the course?	How does delivery of the course include Māori peoples (e.g. at block courses, panels, online, markers, guest speakers)?	How much say do Māori participants have when the resources involving them are outdated/ not useful and need to be removed and new iterations developed?	To what extent are Māori participants equitably compensated for their contributions, their time and knowledge?
Ritenga/ Wairuatanga	To what extent are Māori support people part of the team at the vision stage?	To what extent is the course designed to incorporate Māori identity, language and culture into teaching and curriculum?	How is the resource curation being undertaken in ways that respect Māori modes of engagement and communication (e.g. <i>kanohi ki te kanohi</i>)?	How do Māori students get to feedback on assessments and make recommendations? Is there a process to give their voice agency?	To what extent is the course delivered in a way that is culturally responsive to Māori studying the course, e.g. Māori medium wānanga	Is there a process to incorporate more Māori understandings over time (e.g. increased engagement with mātauranga)?	To what extent do course coordinators engage in robust reflective practice and cultural consultation in supervision?



Equipped with a framework to prelect and reflect on practice, a further question emerged around how to use the framework to greatest effect. One way to be a Tiriti ally is to recognise where to focus one's efforts on the decolonisation of the learning design process, as some parts of the process may cause greater risk of exacerbating inequities than others. It makes sense for the ally to be focussed on these hotspots as places that require robust reflection. The 'Double Diamond Model' is a generic framework developed by the Design Council UK that illustrates the design process at different stages (Ball, 2019). At the core of the double diamond model is the notion of alternating between divergent thinking (generating ideas, brainstorming, or harvesting options) and convergent thinking (selecting, shortlisting, prioritising, or culling options). Although the Double Diamond format is generic, the Design Council suggests it be modified (or customised) to meet the needs and characteristics of each project.

As illustrated in Figure 1 the first diamond represents a wide exploration of a problem or concept (divergent) followed by a narrowing of what the problem actually is (convergent). The second diamond represents an exploration of potential solutions (divergent) followed by a phase of testing and refining potential solutions (convergent). It is important to ask what the significance of the alternating divergent and convergent stages are through a Tiriti lens. Hill et al. (2016) proposed a liberatory design process, applicable to Learning Design, that integrated *Equity Pauses* between each phase of design (between the diamonds). The purpose of these pauses is "for an organization to stop and intentionally address systemically induced inequities impacting stakeholders in every facet of the organization" (Fernanders, 2023, p. 55). However, at that transition point after convergence, decisions have already been made, problems defined, and solutions shortlisted. The dominant world view has already determined the direction of the design process. O'Brien (2023) suggests that rather than an equity pause on the inflection point at the end of the convergent thinking, the divergent-convergent transition point provides a greater opportunity to create a *circuit breaker* prior to epistemic dominance taking effect. This promotes what Snowden et al. (2021) might refer to as an *Epistemic Justice*, or as O'Brien (2023) suggests, an *Epistemic Circuit Breaker*.

Circuit breakers identify where the ally Learning Designer may need to concentrate their time in pre/reflection. O'Brien (2023) identifies that the ally can have a positive contribution to decolonising design by focussing their reflective efforts when entering the convergent stages of design. On the divergent side of the diamonds, all voices are heard,

the process is generous and naturally inclusive without evaluation or judgement. In contrast, the convergent side of the design diamond is subject to critical analysis through a western lens, which invites the dominant hegemony to be prioritised, not only in that stage, but this 'dominoes' into later stages and iterative cycles. The early convergent stages of design can therefore be identified as an opportunity for the ally to have a positive contribution to the decolonisation of design by creating circuit breakers.

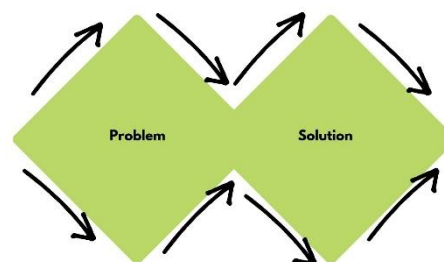


Figure 1. Double diamonds of design thinking, based on Ball (2019)

An Example of the Framework used as an Epistemic Circuit Breaker

While updating a psychology course, a Māori psychologist and I had many informal rich Kōrero on what might be needed to include new understandings around mātauranga and new literature from a Kaupapa Māori lens. Ordinarily, as course coordinator, the job of translating this divergent stage (rich kōrero) into a convergent stage (selected content to be added to the online course), would have been left to me, filtered through my well-meaning but Western lens, with all the inherent bias that brings. On reflection, an outcome of this bias would likely have been less importance placed on the concept of wairua in the course teachings because, as Valentine et al. (2017) state, wairua is little understood by Western psychology – and also by extension, Western psychologists like me. The resulting space would therefore have been less of a 'held space' as a Tiriti ally, and more a 'lost space' due to a lack of cultural responsiveness as 'Pākehā paralysis' takes hold – making me unable to be an active participant, due to the worry about getting it wrong (Barnes, 2013). Instead, I was able to act *before* the convergent thinking (Anaissie et al., 2021), using the framework to guide my thinking and actions. I reflected on the final column titled "The work is done -but not done" and realised that I could enact a circuit breaker here. This resulted in my Māori colleague being contracted by the tertiary institution to work in the divergent *and* convergent stages of design, to incorporate and share new learnings in the area of wairuatanga into the course. As a Tiriti ally I had used the reflection grid



as a circuit breaker and had been able to hold space for mātāuranga.

The importance of making space for Pre-flection and Reflection work

Effective use of this framework requires the learning designer to be able to learn from, reflect on, and develop their work - the capacities of a reflective practitioner (Fitzpatrick, forthcoming; Hawkins & McMahon, 2020). In her 'preflection' model Te Tomokanga, Fitzpatrick (forthcoming) uses Te Tomokanga (the gateway) as a metaphor for a place to 'preflect' on the work ahead. She indicates the importance of gathering and preparing outside the gate, before being called onto the marae. This practice and purpose of preparation is essential as a precursor to the pōwhiri. Similarly, Pohatu (2013) speaks of the te ao Māori principle of Āta, prioritising respectful relationships, negotiating boundaries and creating a safe space, or āhurutanga to allow for effective reflection. Lipsham (2012) has adapted the concept of āta into a supervisory framework, requiring all actions and interactions to be undertaken carefully, consideredly, gently, and mindfully, so that respectful relationships are the foci in working through tensions to create wellness.

From an ally perspective, space for preflection/reflection can similarly be held by Tangata Tiriti through the framework of questions proposed in this research. Whilst not grounded in Kaupapa Māori concepts, and not intended to be, having the space and time to preflect/reflect on this framework is essential to provide the transformative learning conditions for active decolonisation practices to occur. Despite our determination for Tiriti allies to do the work with their own people, in reality we need to acknowledge that the proposed framework still requires significant input from Māori. Hence the need for culturally sustaining relationships that endure through space and time.

Summary

Autoethnography as a methodology is not something we do, it is something we are, indicating the way we want to live in the world (Ellis, 2016). Critical reflection combines an emotional experience and a cognitive experience, and through the unrest, unease, and confusion that surfaces during reflection, develops a process of working through what values, principles and untested assumptions underpin our lives, so that we can make our learning transformational (Carroll, 2010). Being an ally necessitates this deep reflection for transformational learning, however we are reminded that the concept of being an ally is only meaningful when aligned with practice (Margaret, 2010). This reflective framework can provide guidance in a process that purposefully

supports those involved in designing courses for Psychology and Psychologists in Aotearoa to be better prepared to practice from a Tangata Tiriti standpoint, and therefore more capable of addressing inequities in the delivery of psychological services in Aotearoa. We must be explicit and intentional in how we position ourselves if we are to demonstrate our moral obligation as Tiriti allies engaging in decolonisation. That deliberate intentionality comes from undertaking preflective and reflective practice so as to understand our ally role, being cognisant of where we can focus our attentions best, targeting circuit breakers between stages of learning design, so that one poor decision does not have a snowball effect and reinforce the inequities of colonisation further down the design process. It is about working with other Tangata Tiriti on how to reconcile with historical injustice and what to do about it (Ngata, 2020). Being an ally is not about being 'good' or being 'helpful', it is about being useful in facilitating change (Kendall, 2012). Our hope is that this reflective framework will contribute to a collection of tools that are useful.

Glossary

Explanation of Māori words used in this article are provided below. All explanations are from Te Aka (<https://maoridictionary.co.nz/>) unless otherwise stated.

Ako	To learn, study, instruct, teach, advise.
Aotearoa	North Island - now used as the Māori name for New Zealand.
Āta	Gently, slowly, carefully, clearly, deliberately, purposefully, intentionally, openly, thoroughly, cautiously, intently, quite - stands before verbs to indicate care, deliberation or thoroughness in carrying out the activity.
Iwi	Extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.
Kaupapa	Topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative.
Kaupapa Māori	Māori approach, Māori topic, Māori customary practice, Māori institution, Māori Agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
Kāwanatanga	Government, dominion, rule, authority, governorship, province.
Kohikohi	To collect, gather together.
Kōrero	To tell, say, speak, read, talk, address.
Manaakitanga	Hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.
Mātāuranga	Knowledge, wisdom, understanding, skill - sometimes used in the plural.
Ōritetanga	Equality, equal opportunity.



Pākehā	English, foreign, European, exotic - introduced from or originating in a foreign country.
Rangatira	High ranking, chiefly, noble, esteemed.
Rangatiratanga	Chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the rangatira, noble birth, attributes of a chief.
Ritenga	Likeness, custom, customary practice, habit, practice, resemblance, implication - the normal way of doing things.
Tangata Moana	Pacific Peoples (https://www.tagatamoana.com/)
Tangata Whenua	Local people, hosts, indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.
Tātaritanga	Analysis, review, appraisal.
Tauira	Student, pupil, apprentice, pattern, example, model, design, draft, sample, specimen, template, skilled person, cadet, person coming from afar.
Tauīwi.	
Te Arawhiti	The Office for Māori Crown Relations
Te Reo me ona Tikanga	The language and the customs (https://assets.education.govt.nz/public/Documents/Early-Childhood/ELS-Te-Whariki-Early-Childhood-Curriculum-ENG-Web.pdf)
Te Tiriti o Waitangi Tikanga	The Māori language version of the Treaty of Waitangi Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context.
Tino rangatiratanga	Self-determination, sovereignty, autonomy, self-government, domination, rule, control, power.
Tomokanga	Entrance, opening, entry foyer, gateway, entry, portal.
Tūhonohono	To join.
Wairuatanga	Spirituality.
Whakahangai	To apply, implement, put into practice, practise, update, make relevant.
Whakaoho	To startle, awaken, rouse, start up (computer).
Whakapapa	Genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status

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