

Kia whakatōmuri te haere whakamua

Developing culturally responsive reflective competencies in educational psychology ākonga in Aotearoa

Catherine Jill O'Brien, Holly Chapman, Ariana Guptill, and Megan Studholme

Massey University

Reflective practice is a core competency for psychologists in Aotearoa. Whilst the importance of reflective practice is well documented, there is limited literature on the teaching and learning necessary to grow reflective practitioners within Aotearoa, in particular culturally responsive reflective practice cycles and how to apply them. This article outlines the introduction of systematic teaching of reflective practice in a Masters programme for educational psychology. Three learning reflections are presented, each using a different reflective practice cycle: one from a Western perspective, and two from a te ao Māori perspective. These reflections demonstrate that the teaching and learning of a range of reflective practice cycles has enabled student autonomy, and for taurira Māori to enact tino rangatiratanga over their learning. We expect this to be helpful for psychologists, to add to their kete of reflective practice tools, to better uphold and embed te Tiriti o Waitangi obligations and improve practitioner competence.

Key words: *Psychology, Aotearoa, Reflective practice, Reflective practice cycles, Tiriti o Waitangi, Educational 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). Contemporary understanding of Te Tiriti o Waitangi (Burns et al., 2024; Waitangi Tribunal, 2023) highlights the importance of the Preamble as an indication of the Crown's intent to respect existing Māori authority, strengthen relationships, and contribute to peace and good order (Came et al., 2023). Following the Preamble, four articles are identified: *Kāwanatanga* (good governance and partnership); *Tino Rangatiratanga and taonga* (Māori authority, autonomy, and self-determination, and active protection and development); *Ngā tikanga katoa rite tahi* (access, participations, options, equity, and equal outcomes); and *Te ritenga Māori* (honouring spiritual customs) (Tāwhai, 2023).

Te Tiriti-aligned psychology in Aotearoa New Zealand requires a greater effort from everyone involved in the employment, training and regulation of the discipline to provide culturally safe environments, develop and value mātauranga Māori, and advance Māori participation (Waitoki et al., 2023; Waitoki et al., 2024). These obligations include recognition of tino rangatiratanga – a term that encapsulates self-determination, autonomy and independence, where Māori have control over Māori lives and Māori knowledge (Te One & Clifford, 2021). That the predominantly Western and European cultural influences of psychology do not always fit Indigenous and other cultural perspectives is a key consideration for institutions as they seek to meet te Tiriti o Waitangi obligations, increase Māori representation, and the visibility of Māori psychology (Waitoki et al., 2023). To this end, all universities in Aotearoa New Zealand make clear their role in advancing equity for Māori as part of their strategic

plan (Hamley et al., 2023). For example, Massey University aims to meet its learning and teaching te Tiriti o Waitangi responsibilities “through the design and content of our curricula, pedagogies and academic understanding” (Massey University Strategy, n.d. p. 11). Of particular note is the priority to increase provision of Mātauranga Māori-centred pathways for learning, and align graduate attributes for qualifications with cultural capability. In the psychology profession, Levy (2018) states that Māori psychologists continue to be heavily under-represented, with existing training programmes not producing optimal outcomes for Māori, despite the New Zealand Psychologists Board supporting te Tiriti responsibilities through their cultural competency expectations (Code of Ethics Review Group, 2002; New Zealand Psychologists Board, 2018).

The authors - three of whom have successfully studied the Masters in Educational and Developmental Psychology, and one of whom teaches into it - suggest that when students (both Tangata Whenua and Tangata Tiriti) training to be educational psychologists are exposed to key elements of critical reflection from Western and te ao Māori worldviews, they are more likely to be able to reflect critically on their learning context and to reconstruct their thinking within their own cultural philosophies, concepts and world views. Using a He Awa Whiria braided stream approach (Macfarlane et al., 2015) where knowledge streams from different worldviews flow alongside one another interacting on occasion, allows us to pick the most useful tools to meet our Tiriti o Waitangi obligations. In other words “The tool of rigour may be a chisel made of steel, or it may be a chisel made of pounamu – they are handled differently, but they have, properly handled, comparable results.” (O'Regan, 2014,

p.64). As Pohatū (2013) writes, Māori knowledge and meanings are “travellers in perpetuity,” and using the energy held within Māori language can create frameworks that enable Māori to engage with integrity on any issue (p.14).

This paper is presented in two parts: Part A discusses the theoretical understandings the students are exposed to, and Part B demonstrates the application of their learning in three reflective vignettes from second year Masters students. This is followed by a discussion and implications for practice.

Part A: Elements of reflective practice

At the heart of good practice in all of the people professions is the ability to continually learn from, reflect on, and develop one’s work (Hawkins & McMahon, 2020). The importance of reflective practice is a defining characteristic of professional practice for psychologists in Aotearoa, where competence in ongoing critical and constructive self reflection and reflective practice is required (New Zealand Psychologists Board, 2018).

Critical reflection from a Western viewpoint can be defined as:

the conscious examination of past experiences, thoughts, and ways of doing things. Its goal is to surface learning about oneself and the situation, and to bring meaning to it in order to inform the present and the future. It challenges the status quo of practice, thoughts, and assumptions and may therefore inform our decisions, actions, attitudes, beliefs, and understanding about ourselves.

(Reflection Toolkit, n.d)

However, in the Aotearoa context, the New Zealand Psychologists Board have adopted a definition of cultural safety, which may be included in a definition of reflection that is better suited to upholding our te Tiriti obligations:

The psychologist delivering the psychological service will have undertaken a process of reflection on his or her own cultural identity and will recognise the impact that his or her personal culture has on his or her professional practice. In addition the psychologist delivering the psychological service will understand and recognise the cultural origins, assumptions and limitations of certain forms of psychological practice within some cultural contexts. Unsafe cultural practice comprises any action, which diminishes, demeans or disempowers the cultural identity and wellbeing of an individual, family or group (NZPB, 2009)

Reflection is thus likened to a mirror, where we are able to see ourselves and our practice clearly, allowing us to give serious thought to what we see there, and to do something about it (Bassot, 2015; Carroll, 2007; Hawkins & McMahon, 2020; Zachary, 2000).

Whilst many definitions from Western thought and practice focus on the ‘what’ of reflection, a te ao Māori worldview gives greater focus to the ‘how’ of reflective practice, ensuring the growth of relationships are central to the reflection process (Pohatu, 2005; Lipsham, 2012; Dargaville, 2023). Āta is a te ao Māori applied principle that relates to carefulness or thoroughness. Āta is often placed before a verb to indicate a carefulness or thoroughness in carrying out the activity (Webber, 2019).

For example, āta whakarongo means not just to listen, but to listen with intent, describing what is needed when listening through all the senses, so that heart, mind and soul are engaged with patience and tolerance (Pohatu, 2013). Put another way, applying āta to reflective practice involves asking people to examine their humanity and to work through conflict towards wellness (Lipsham, 2012). According to Pohatu (2013), focussing on āta is one way in which Māori frameworks have claimed their position alongside non-Māori frameworks. Whilst the philosophy of āta comes from a Māori worldview, Forsyth (2017) indicates that the transformative nature of āta is available to all practitioners who can work with respectful acknowledgement of its origins and its mauri, and thus āta is central to any discussion on reflective practice in te Tiriti-led tertiary institutions in Aotearoa, as part of our obligations to te Tiriti o Waitangi.

Therefore, through both the ‘what’ and the ‘how’, the consensus is that reflection can reach the level for transformational learning to occur, meaning that the learner becomes an active participant in improving their own learning and professional practice (Ryan, 2011; McLeod, 2019). When students are provided with opportunities to reflect on their practice and deconstruct prevailing ideologies and assumptions, they can better see themselves as agents of change (Bassot, 2015; Šarić & Šteh, 2017), which is of key importance in the training of educational psychologists.

Whilst critical reflection for transformational learning is considered a ‘wicked problem’, in that it lacks empirical evidence for its effectiveness (Taylor, 2020), it is widely accepted that reflective practice is vital for professional practice as a key means of applying theory to that practice (Basso, 2015; Coulson & Homewood, 2016). Reflective practice in the training of health professionals can improve communication skills and critical thinking skills (Donohoe et al., 2022; Franco et al., 2022; Woldt & Nenad, 2021). In addition, a review of 15 nursing studies found that self-reflective practices helped to decrease anxiety by dispersing the emotional load created by the work, and also improved competence and learning which in turn reduced stress (Contreras et al., 2020). However, it is a complex, intellectual and emotional exercise that takes time to do competently, requiring explicit, authentic, systematic teaching and learning opportunities (Ryan, 2011; Walker, 2013; Burke et al., 2024; Ida et al., 2024). Therefore, as Coulson & Homewood (2016) contend, reflective practice must be incorporated into the psychology curriculum if psychological literacy is to be developed, because it is not a given that psychology students will innately possess the level of reflexivity required otherwise.

Te Tiriti-aligned considerations of reflective practice

The context of the reflection (including power-control discourses, such as wanting to get a good grade) will influence the types of reflections that students produce (Šarić & Šteh, 2017). Therefore, in order for reflections to be transformative, it is important to weave prescribed models and unique situations together, recognising the multi-layered ways that practitioners can reflect (McLeod, 2019; Pendrey, 2023).

In terms of models, reflective practice in the Western tradition goes back to the work of Dewey (1933) who conceptualised reflective practice as a rational process that goes on between the identification of a problem and its solution (Lilienfeld & Basterfield, 2020). This reflection process tends to follow the experiential learning cycle - the process through which reflection on past work leads to new learning that is integrated into future practice (Carroll, 2007). In other words, practitioners learn by sitting at the feet of their own experience (Zachary, 2000). This cognitive approach involving analysis or critical thinking is predominant in much tertiary teaching and learning (Boud, Keogh & Walker, 2013). However, creative ways to reflect, such as through dance, music, art, storytelling and dreams, can offer alternatives to cognitive reflective practice that incorporate other ways of experiencing and knowing in their aim to support transformative learning (Harvey et al., 2012). Coulson & Homewood (2016) suggest that the potential of creative reflection may support the development of insight into, and respect for the diversity of cultural beliefs and practices that may be encountered in the field.

In Aotearoa, creative ways of reflection offer space for culturally sustaining ways to reflect, integral to a Māori worldview. A culturally sustaining reflective practice curriculum will need to promote ways for students to reflect using cultural processes that may be little understood by Western psychology (Valentine et al., 2017). Tauria Māori being able to express tino rangatiratanga in their practice by restoring a Māori worldview, and therefore affording protection under te Tiriti is an obligation, not a 'nice to have'.

Experiences of Teaching Reflective Practice

This section outlines the strategies/techniques employed to introduce the explicit teaching of reflective practice in a Masters programme for educational psychologists. Given Massey University's commitment to being a Tiriti-led university (Massey University Strategy, n.d.) and therefore to prioritising culturally sustaining practice, it was important to ensure that the scaffolding provided to support learning about reflective processes did not overwrite the opportunity for culturally sustaining reflection. As indicated earlier, the 'what' and the 'how' needed to be culturally congruent. It was also important to make sure that the intended goal of the reflection was spotlighted (i.e. transformational growth in practice), reducing the risk of focussing solely on the technique itself (Smith, 2011).

Reflective practice teaching strategies in the educational psychology programme are evident and explicit from undergraduate level to Masters level to post-Masterate level. Student capability in reflective practice is thus built and woven through the programme over time and across papers. This includes curation of reflective practice literature, offering assignments across courses with significant reflection components (30% or more of the assignment); rigorous feedback given to students on how to improve reflective writing (for example linking personal experience to Core Competencies or Code of Ethics); acting on feedback received from students on what was useful in the resources provided; worked exemplars of reflective writing; Q&A sessions; stepped

presentations beginning in year one of the Masters programme with 'what is reflective practice', moving on to 'critical reflection for transformational learning' in part two of the Masters programme, to 'being an effective supervisee' in the Internship programme. Reflective practice cycles are taught, learned and shared within this context.

Reflective Practice cycles

Reflective cycles can be helpful aids to assist in understanding challenging situations from others' points of view (Markkanen et al., 2020), which is key for ecological practitioners such as educational psychologists. However, a review of the literature on reflective practice for public health professionals by Jayatilleke & Mackie (2013) found that no specific reflective cycles or models were recommended or widely used in practice. Closer to home, a literature review on reflective practice in early childhood education in Aotearoa concluded that many articles use European-dominated theories to reflect (Afrin & Bishop, 2023). Afrin & Bishop assert that reflection on practice cannot be separated from the cultural components of practice, and if cultural lenses are not purposefully explored there is a possibility for domination by the existing hegemony. It is therefore important to consider the way lecturers present resources, assess and organise sessions for students (Afrin, 2017). A te Tiriti-aligned approach would therefore consider how the teaching of reflective practice tools would uphold Te Tiriti obligations. Aware that written literature emphasises reflective practice cycles from the Western tradition, for example, Gibbs (1988), Rolfe et al., (2021), and other familiar names, we looked for literature and models of reflective cycles from Kaupapa Māori bodies of knowledge to present to students, providing access to and elevation of mātauranga Māori in the reflective practice cycle space.

Part B: An illustration of the application of reflective practice cycles in educational psychology

The three reflective vignettes below illustrate what reflections using reflective cycles may look like in the Tiriti based context of Aotearoa. The three co-authors offering vignettes are past students on a Masters educational psychology programme, who have reflected on their own experiences when engaging in the requirements of the course. In a later section, these co-authors offer further reflection on how far the teaching and learning of reflective practice cycles have enabled them to exercise tino rangatiratanga, and whether they have benefitted from increasing competence in ongoing critical and constructive self reflection and reflective practice (NZPB, 2018).

Ariana's Reflection

Tihei-wa Mauri Ora

Reflective practice is a continuous process that involves critical and constructive self-assessment reflecting on one's own practice (NZPB, 2018). To reflect on my initial experiences of practice, I have chosen to use the 'Tihei-Wā Mauri Ora' framework to structure my reflection. This framework is a narrative tool that is based on a te ao Māori

TIHEI-WA MAURI ORA



Vivienne Body & Teina Piripi



TE RUNANGA O TE RARAWA

Figure 1:Tihei-wa Mauri Ora (used with permission from Teina Piripi)

worldview (Te Rau Matatini, 2015). There are two main reasons I was drawn to this framework. Firstly, I had multiple layers of connection with this framework. Being a Māori woman from Ngāpuhi and Te Rarawa myself, I instantly related to this framework developed by two wāhine Ngāpuhi, Teina Piripi and Vivienne Body (Te Rau Matatini, 2015). I was drawn to the beautiful imagery and the framework's use of he taonga tuku iho. As I discovered more about Tihei-Wā Mauri Ora, I discovered more about myself and was able to reflect deeper into my practice. Secondly, the framework tells the narrative of the beginning of new life (Piripi & Body, 2010). Likewise, my initial experiences of practice were a new beginning in my journey with educational psychology. I will weave the narrative of 'Tihei-Wā Mauri Ora' through this section as I reflect on my own journey.

Te Korekore

The beginning of the journey is 'Te Korekore'. This is the realm of potential being, the womb, where all life flows from (Piripi & Body, 2010). Conception occurs and life begins (Te Rau Matatini, 2015). The beginning of my journey into practice was meeting the team of professionals working with whānau for the first time for the first time. I had come prepared to discuss the details but felt completely unprepared. Being in 'Te Korekore', I felt like I didn't know anything about being an educational psychologist. I have been studying about it for years and now I was finally out in the field. Filled with nervousness, I prayed for peace as I started this new journey, and God delivered. I sat in the office and reflected on how far I'd come over the years. My whānau are a big reason for that. As I stepped into the darkness of a new journey, I knew I had them all behind me cheering me on.

This space of darkness and unknowing was full of potential (Te Rau Matatini, 2015). I entered my journey into practice with an open mind and an eagerness to learn. I recognised that I did not know everything, so created space for myself to ask questions and be taught. As a professional it is important to remain open to considering

other perspectives through the core competencies of discipline, knowledge, scholarship and research (NZPB, 2018). With this mindset, I headed into the realm of 'Te Pō'.

Te Pō

'Te Pō' are the realms of becoming. The pēpē (baby) is growing and developing inside its mother's womb (Te Rau Matatini, 2015). Within this place is the continuous process of creation and recreation (Piripi & Body, 2010). Likewise, shadowing experienced educational psychologists was a time of growth for me in my practice.

One thing I found uncomfortable was that there were organisational processes that did not elevate the rights and voice of the child. Every child has the right to freely express their thoughts and feelings, and have their views respected (UNCRC, 1989). However, the majority of the data we gathered was from observations or meetings with the adults in the child's life. The core competency of Diversity, Culture and Te Tiriti o Waitangi indicates the need for active inclusion of others' understandings in practice, including data collection, analysis and intervention design (NZPB, 2018). The team explained that educational psychology uses an ecological approach focussing on a child's environment and so much of our work is with the adults in the child's life, because the child is never seen as the problem. During this stage, I developed my thinking around ethical practice and the ecological approach and to what extent it fits with my cultural values.

Ki Te Whei-Ao

'Ki Te Whei-Ao'; the place between the darkness and the light. This is where the unborn pēpē is starting to come out, the process of birthing (Piripi & Body, 2010). This is a time of transition and change, moving into the light (Te Rau Matatini, 2015). One of my biggest learnings from these experiences of practice was the importance of collaboration and consultation. I observed my team use

the Core Competency of Professional and Community Relations, Consultation, Collaboration (NZPB, 2018) in planning and decision-making with the whānau and school at every stage of the process. There was open sharing of information, demonstrating the team's willingness to share information and work collaboratively with the school and whānau, supporting their priorities, so that change can occur.

I also appreciated how willing the team was to work together with me. I was able to ask them any question I could think of and discuss information about the case with them. I learn best through discussing with people, so I found it very helpful to have a team who was willing to share their knowledge. Their openness enabled me to learn so much in the short time I was shadowing them. Working alongside the team, made me excited to work collaboratively with colleagues in my future practice (NZPB, 2018).

Ki Te Ao Marama

This is the realm of light and being, 'Ki te Ao Marama' (Piripi & Body, 2010). The pēpē is born into the world, into the light (Te Rau Matatini, 2015). I have now come out at the end of my journey with these initial experiences of practice. I have learnt many things on my journey that are competencies of educational psychology - about the importance of collaboration, how to write notes in an observation, how different professionals work together, how to write a report, and how to engage with whānau, just to name a few. However, as this journey comes to an end, another one begins. I look forward to the darkness and time of growth in the next journey, as well as the light of hope and possibilities. Tihei-wā mauri ora. The breath of life.

Holly's reflection

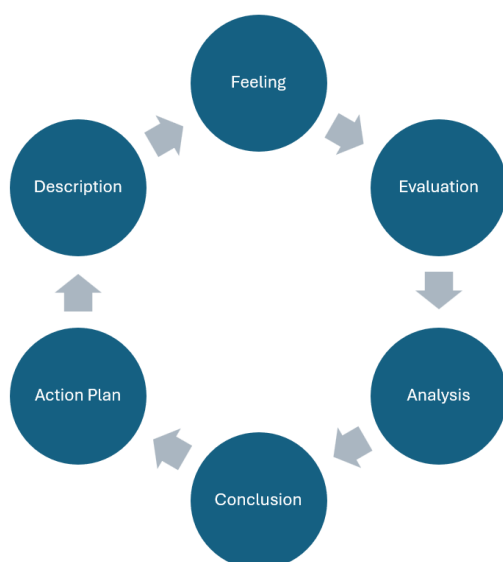


Figure 2: Gibbs Reflective Cycle, adapted from The University of Edinburgh (2024)

Reflective practice is a key aspect of educational psychology. The Core Competencies (NZPB, 2018), state that psychologists must demonstrate an understanding of their own strengths, limitations, views, and biases, through a process of "critical and constructive self-reflection" (p. 12). To engage in an effective process of self-reflection for this writing, I have utilised Gibbs' (1988) Reflective Cycle, a framework for critical reflection. This model consists of six stages: description, feelings, evaluation, analysis, conclusion, and action plan. I selected this model for its structured approach, which allowed me to systematically examine my experiences, fostering deeper self-awareness and thoughtful consideration of my thoughts and emotions. Using this process, I reflected on areas of professional practice that I show strengths in, and those that require further development, while also considering how these might influence my future practice. development, while also considering how these might influence my future practice.

Description: What happened? Providing a detailed account of the situation.

This piece of writing was framed by the core competencies of Discipline and Knowledge, Diversity, Culture, and Te Tiriti o Waitangi, and Professional Development (New Zealand Psychologists Board, 2018). The requirements were to select and describe a Māori cultural framework and a Western framework and analyse how they might work with each other in the context of education. We were also asked to compare these frameworks to the practice framework He Pikorua (Ministry of Education, n.d.), before proceeding with this reflection. With some existing knowledge of Te Whare Tapa Wha and Te Wheke, I chose a Māori cultural framework that was less familiar to me to broaden my knowledge. I had no knowledge of the Western frameworks. This meant that I had four weeks to thoroughly research, understand, and formulate the writing, balancing this with full-time work and family responsibilities.

Feelings: What feelings or thoughts did you have and how did they impact the situation?

Over the four-week period, I experienced a gamut of emotions, that I have come to think of as the 'Stages of Writing.' Initially, I felt overwhelmed by everything that needed to be completed within a short timeframe, convinced that it was an impossible task. As I progressed, I started to enjoy the process of learning new information, building competency, and adding to my kete of knowledge. I questioned my decision to choose frameworks I wasn't familiar with, then remembered that challenging myself is a key objective. Frustration set in as I struggled to express my thoughts clearly despite having the research and ideas well-formed in my mind. I felt guilty about the time spent away from my family, but used this as motivation to push through. Ultimately, I gained confidence in possessing the knowledge required to complete the writing satisfactorily (though *not* perfectly), knowing I had successfully completed similar tasks before.

Evaluation: What were the positives and negatives of this situation?

The time I invested in researching these frameworks allowed me to gain a comprehensive understanding of their key components and relevance within an education context. Additionally, it broadened my knowledge of cultural competency, and its influence on professional practice, assessment and intervention. Reflecting on my writing process, I recognise that I sometimes allow overwhelm to interfere with my decision making. Moving forward, I need to develop strategies to manage this so that it does not hinder my professional practice.

Analysis: Interpreting and making sense of the experience.

My understanding of the frameworks and cultural competencies explored herein was shaped by elements of experiential learning (Kolb, 1984). Kolb defines experiential learning as “the process whereby knowledge is created through the transformation of experience,” (p. 38). In this case, I reinterpreted the learning experience by considering how I might implement the frameworks and cultural competencies within the context of my placement, as well as within my current job.

The experience of allowing overwhelm to affect my decision-making may best be understood as ‘analysis paralysis,’ a term commonly used to describe overthinking that leads to an inability to move forward. Clarke (2022) highlights rigid thinking, perfectionism, people-pleasing, lack of confidence, and empathy, as contributors to this state. My experiences of analysis paralysis have primarily been related to writing, but I recognise that this could easily extend to professional practice, where the ability to make quick and informed decisions is frequently required. This is an area where I see potential for further growth.

Conclusion: What insights have you gained from this experience?

I have come to realise that I am developing strengths in a variety of competencies required for psychological practice in Aotearoa. I am able to articulate my knowledge of practice frameworks and cultural competency and how these can be applied in context. I have learnt the importance of self-reflection and identifying the limits of my own knowledge and experience, which is crucial for shaping future practice.

Action Plan: What would I approach differently next time?

I would not do anything differently next time. I believe selecting unfamiliar frameworks was a necessary decision, fostering both personal and professional growth by broadening my knowledge and skills. Furthermore, I think the ‘Stages of Writing’ process is necessary, as it provides a structured approach to identify and manage my thoughts and feelings. Ultimately, I see these experiences as integral to my professional development.

Megan’s reflection

Te Korekoreka

Ko Megan Studholme tōku ingoa

Ko Jan tōku māmā

Ko Darryl tōku pāpā

Ko Hikaroroa te maunga

Ko Te Teo Āraiteuru te moana

Ko Waikouaiti te awa

Ko Uruao, ko Āraiteuru, ko Tākitimu ngā waka

Ko Kati Huirapa, ko Kati Hawea, ko Kai Te

Ruahikihiki nga hapū

Ko Kāi Tahu te iwi

Ko Puketeraki te marae

Ngā mihi nui

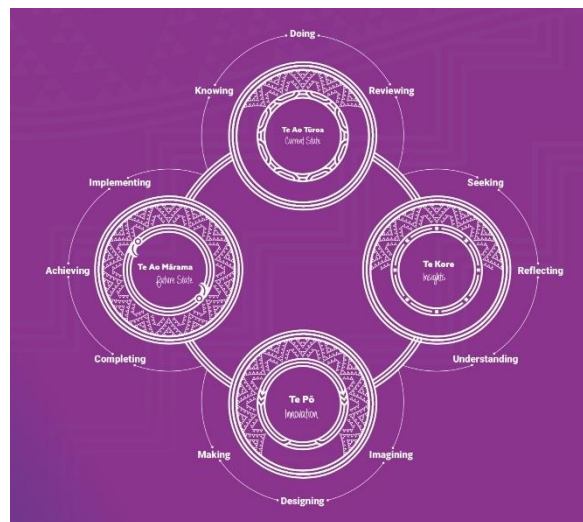


Figure 3: The Realms of Te Korekoreka. Used with permission from Tokona te Raki.

This reflection process will be guided by the realms of Te Korekoreka, a kawa designed from the creation story of Kāi Tahu through a historical karakia called kei a te pō. This karakia was created through the wisdom of Matiaha Tiramōrehu as a way to support collective and individual transformation journeys. Te Korekoreka is a part of the Kāi Tahu futures collective which has been created to support social innovations to achieve equity for Māori and connect deeper with their culture (Token Te Raki, n.d.). The karakia describes four key realms of creation; Te Ao Tūroa (the physical world), Te Kore (the nothingness), Te Pō (the darkness) and Te Ao Mārama (the light). The realms are cyclical and continue to repeat. I have chosen this kawa as I am Kāi Tahu and I have previously struggled to present my thoughts through Western frameworks. This way of reflecting encapsulates my whakapapa and uses cultural and spiritual guidance to find new meanings in past situations and to look into ways to move forward in future making through the mindset of my ancestors. I have explored varying resources made by the creators of the kawa to ensure I am doing justice to the process. This kawa will also be guided by the incorporation of the New Zealand Psychologist Board core competencies (NZPB, 2018).

Te Ao Tūroa

Te Ao Tūroa describes the knowing, doing and reviewing of the process. This reflection is taken from my initial experiences in professional practice. Alongside my fellow practitioners, I started meeting with families, teachers, principals and other support staff. It felt quick to start and I was quite nervous being involved in such critical meetings and feeling conscious that I did not want

my presence to jeopardise the data collection. I made it clear to the families I was working with that if they wanted me at any point to step out of meetings, they held that right. I was aware of my place as a young university student who looks pākehā, involved in meetings with Māori families where I had not made connections through our shared culture and worldviews. This is supported by the NZPB core competencies which state the need to be aware of how one's own and the client's cultural heritage, gender, class, and ethnic-racial identity, shape judgement (NZPB, 2018). The process was fast-paced, and I felt that more time spent on introductions would allow for the full process of introducing myself as Kāi Tahu and creating whanaungatanga. It felt like a quick learning process and I was excited to be involved with something that I have spent years of study to work up to, in particular watching He Pikorua (the Ministry of Education practice framework) come to life. However, I am using this reflection to unpack the feeling that how 'time is of the essence' might be contrary to my cultural beliefs and why a feeling of unease started to form.

Te Kore

Te Kore is the process of seeking, reflecting and understanding. Overall, reflecting on the process, I keep imagining Chapter 11 of Te Manu Kai I Te Matauranga, about the positive experience a Māori mother had with a Māori Neuropsychologist (Waitoki et al., 2016). I wondered if the whakawhanaungatanga processes that I was involved with were similarly authentic to the whānau worldview and the ultimate goal of supporting their tamariki. I wondered to what extent the timing, location, tikanga in meetings, the availability of kai, and the speed of the process met the cultural needs of whānau and thus built whanaungatanga. This is supported by the core competencies which state that cultural competence includes an informed appreciation of the cultural basis of psychological theories, models and practices and a commitment to modify practice accordingly (NZPB, 2018). Further, I remember being interested in how to incorporate the child's voice and how to incorporate culturally guided assessments and I reflect that I did not ask any questions about this at the time. Waitoki et al. (2023) suggest that despite ongoing improvements for Māori people operating in the field of psychology, ongoing barriers impact meaningful responses to Te Tiriti o Waitangi, including limited Māori students in psychology professional programmes. Could the unease be a result of subconsciously knowing that the space I was entering was not fully designed with my culture and the culture of many families in mind?

Te Pō

Te Pō is understood to be the way of imagining, designing and making. In this part of Te Korekoreka, I needed to sit with my thoughts, explore my discomfort and then reimagine the future. In this future where I am a Māori psychologist, hui location and timings will be whānau-led, with pepeha, and a karakia offered with kai. Data collection will ask cultural questions surrounding language, marae and hapu involvement, the cultural practices that are followed, religious beliefs, whakapapa, iwi and self-identity. This is supported through the core competencies which highlight the importance of

knowledge of family structures, iwi, hapu and other inter-tribal relations (NZPB, 2018). Children will have space and voice to be part of the community and process. Communications will be similarly whānau led. It will take the time it takes. Through imagining this alternate future my unease is not felt as the cultural identity of the families leads the practice to be more competently upholding Te Tiriti o Waitangi.

Te Ao Mārama

Te Ao Mārama addresses implementing, achieving, and completing. So what will I do differently to enact my reimagined futures? I will purposefully explain to practitioners my values, which include child's rights, child's voice and cultural competency. Additionally, I will spend intentional time building a strong relationship with the professionals I work with so that my professional relationships can be honest and equitable. I will work towards clear roles and responsibilities so that I can bring my informed cultural knowledge to matters when appropriate, and in safety. This is supported by the core competencies focus on collaboration with others in planning and decision-making at the individual, group and systems levels (NZPB, 2018). Overall, this experience has identified for me what I view as important in my future practice. This process has highlighted what my values are and has empowered me to push for what I see as key to supporting children. This was all a part of my learning both professionally and personally and through this reflective process, I have gained insight into where some of my strengths and weaknesses are and how to grow as I move forward.

Discussion

This section captures the reflections and discussion that we - the four co-authors - have undertaken over the last few months. Through our kōrero over this time there has been convergence with established literature, in that all three reflections align with Coulson & Homewood's (2016) view that incorporating reflective practice teaching into the psychology curriculum enables students to learn from, reflect on, and develop their work towards the reflective practice competence, and other core competencies required by the profession (Hawkins & McMahon, 2020; NZPB, 2018). These reflections support Markkanen et al.'s (2020) position that reflective cycles assist in understanding challenging situations from others' points of view, a key competence for educational psychologists. We are of the belief that all three reflections demonstrate a commitment to the 'how' as well as the 'what' - carefulness and thoughtfulness of āta is evident throughout the reflections, working through conflict to wellness, with carefulness and consideration in the process (Pohatu, 2013; Lipsham, 2012).

There is also divergence from established literature, in that these vignettes contend that reflection on practice is inseparable from the cultural components of practice, and from the cultural values of the practitioner. Indeed, both te ao Māori reflective cycle reflections illustrated here demonstrate the value and importance of specific, contextual, place-based reflective practice tools that have significance for particular iwi. For Ariana and Megan their use of mātauranga Māori reflective practice cycles support Afrin & Bishop's (2023) claim that the purposeful

exploration of cultural lenses can reduce the hegemonic domination of Western frameworks, increasing the visibility that Western tradition models of supervision reinforce mono-cultural values (Elkington, 2014). Using *Tihei-wā Mauri-ora* and *Te Korekoreka* as reflective practice cycles has surfaced in Ariana and Megan's reflections some of the tensions in psychology in Aotearoa between Indigenous cultural perspectives, and prevailing Western ideologies and practices (Waitoki et al., 2023). Surfacing these assumptions and reimagining futures through culturally situated reflective cycles has demonstrated a flow on effect as these reflective practitioners better see themselves as change agents (Bassot, 2015; Šarić & Šteh, 2017). Reflection models from Aotearoa may therefore offer a unique contribution to the international stage in elevating the importance of place-based culturally sustaining reflective practice.

Further, during our *kōrero*, it became clear that the valuing of *mātauranga Māori* perspectives within these reflective cycles can uphold *Tiriti o Waitangi* obligations in the training of educational psychologists. When applying a retrospective Critical Treaty Analysis (CTA) to the teaching and learning of reflective practice, there is evidence through these reflective practice cycle vignettes of protection and preservation of *Māori* interests, evidence of *Māori* presence in *kāwanatanga*, evidence of *Māori* authority, *tino rangatiratanga* and worldviews, and recognition of *wairuatanga* and *tikanga* (Came et al., 2023). Determining to what extent this reflective practice teaching responds to these elements of *Te Tiriti* requires further examination as a collective. However, on Came et al.'s (2023) scale from Silent, Poor, Fair, Good, Excellent, we are in agreement that we are somewhere between Fair and Good, i.e. there is consideration of each element of *Te Tiriti* and references to support (Came et al., 2023). In order to journey towards an 'excellent' rating on the CTA, some 'preflection' as well as reflection is required, using a tool such as the Learning Design pre-Reflection framework (O'Brien & O'Brien, 2025). In this framework self-reflective questions for learning designers (O'Brien, 2023), are combined with the format and questions adapted from IDIA's Decolonised Research Framework, into a pre/reflective framework. The questions, developed to support reflection in each stage of the Learning Design process in relation to each article of *Te Tiriti*, would assist in ensuring *te Tiriti*-aligned teaching and Learning Design is evident in reflective practice teaching, as we engage in further iterations of this *mahi*. The 'accidental learning outcomes' from the reflections offered here will become part of transformative praxis as we build structurally on the learning from this article and become more intentional in our *te Tiriti*-led teaching of reflective practice.

Through our many *kōrero*, we authors are in agreement that reflective practice is a core competency necessary and valuable for practice. Although it may seem self-evident, using a framework for self-reflection that aligns with one's worldview and one's values will result in a deeper, more authentic reflection. More in-depth reflections result in transformational growth, which in turn will result in better-informed and improved practice that promotes more equitable outcomes for our *tamariki*. We reflect that providing students with a range of self-reflective

frameworks, within a *he aha whiria* approach (Macfarlane et al., 2015) allows choice of a reflective practice cycle that resonates most with personal beliefs, culture and experiences, thus upholding *te Tiriti o Waitangi*.

Implications for reflective supervision practice

Clearly, there is scope within the Psychologist training curriculum to teach, learn and promote use of a range of reflective practice tools that are useful within the Aotearoa context, that value both Western approaches and *mātauranga Māori*. There are also implications for professional supervision and professional supervision training for psychologists at all career stages. The New Zealand Psychologists Board Professional Guidelines on Supervision identifies the need for awareness of unintentional domination or assimilation of individuals of other cultures and backgrounds, including *Māori*, due to a lack of awareness of "other ways of being" (NZPB, 2021, p.11). These guidelines suggest that many reflective models are based on Kolb's learning cycle (Kolb, 1984), and give examples of two Western reflective models, plus a model for *Kaupapa Māori* supervision approaches (Eruera, 2005). The two *mātauranga* reflective practice cycles offered here could be used alongside Eruera's work, to offer *iwi*-based or *iwi*-specific components to the *kete*, given that supervisors should have "the ability to conduct supervision in a culturally competent manner" (NZPB, 2018, p. 18). It should be noted that not all reflective practice cycles can or should be used by all practitioners – it is incumbent on the practitioner (and their supervisor) to determine whether the knowledge is appropriate for them to use.

Implications for other professions

Implications may extend more widely to other professions that intersect with educational psychology, for example teaching. Comparative literature within teaching indicates that reflection empowers teachers to make changes in their own practice, which will enhance learning and grow professional teachers (Coleman, 2022; McLeod, 2019; ERO, 2017). Models of reflection that offer a range of ways to reflect, seeing the reflector as a unique individual, can positively support teacher reflection (Pendrey, 2023, McLellan, 2024). Thus, the inclusion of a range of culturally situated reflective practice cycles such as those illustrated in this article may be useful for ongoing teacher professional development. Self-reflection cycles could also be incorporated into workplace review processes, such as annual reviews and promotions.

In conclusion, this paper has identified the role of teaching and learning of reflective practice cycles from both Western and *te ao Māori* perspectives to enhance culturally affirming, *Tiriti*-led, authentic practice for our psychology professionals in training, which we hope will flow into developing more culturally affirming and transformational self-reflective practice models in the workplace.

References

- Afrin, T. (2017). Cultural components of early childhood teacher education programmes: Reflection for lecturers [Master's thesis]. Auckland University of Technology. <https://openrepository.aut.ac.nz/bitstream/handle/10292/11547/AfrinT.pdf?sequence=5&isAllowed=y>
- Afrin, T., & Bishop, P. (2023). An early childhood education lens on the practice of reflection in Aotearoa New Zealand. In E. Papoutsaki & M. Shannon (Eds.), *Proceedings. Rangahau: Te Mana o te Mahi Kotahitanga / Research: The Power of Collaboration*. Unitec/ MIT Research Symposium 2022, December 8 and 9 (pp. 19–27). ePress, Unitec | Te Pūkenga. <https://doi.org/10.34074/proc.2301003>
- Bassot, B. (2016). *The Reflective Practice Guide: An interdisciplinary approach to critical reflection*. Routledge.
- Boud, D, Keogh, R., & Walker, D. (2013). *Reflection: Turning experience into learning*. Routledge
- Burke, H. K., Sample, P. L., Bundy, A. C., Spielmann, V., & Lane, S. J. (2024). Teaching Reasoning, Reflective Practice, and Evidence-Based Practice: Educator Consensus Strategies. *Journal of Occupational Therapy Education*, 8(4), 7.
- Burns, C., Hetaraka, M., & Jones, A. (2024). Te Tiriti o Waitangi: The Treaty of Waitangi, Principles and Other Representations. *New Zealand Journal of Educational Studies*. <https://doi.org/10.1007/s40841-024-00312-y>
- Came, H., O'Sullivan, D., Kidd, J., & McCreanor, T. (2023). Critical Tiriti Analysis: A prospective policy making tool from Aotearoa New Zealand. *Ethnicities*. <https://doi.org/10.1177/14687968231171651>
- Carroll, M. (2007). One more time- what is supervision? *Psychotherapy in Australia*, 13 (3).
- Code of Ethics Review Group. (2002). *Code of Ethics For Psychologists Working in Aotearoa/New Zealand* New Zealand Psychological Society, the New Zealand College of Clinical Psychologists and the New Zealand Psychologists Board. <https://www.nzccp.co.nz/assets/Uploads/Code-of-Ethics-English.pdf>
- Clarke, J. (2022). *What Is Analysis Paralysis?* <https://www.verywellmind.com/what-is-analysis-paralysis-5223790>
- Coleman, C. (2022). Ready or not? Problematising the concept of graduate teacher readiness in Aotearoa New Zealand. *New Zealand Journal of Teacher's Work*, 19(2), 119 – 136.
- Contreras, J. A., Edwards-Maddox, S., Hall, A., & Lee, M. A. (2020). Effects of reflective practice on baccalaureate nursing students' stress, anxiety and competency: An integrative review. *Worldviews on Evidence-Based Nursing*, 17(3), 239-245.
- Coulson, D. & Homewood, J. (2016). Developing Psychological literacy: Is there a role for reflective practice? *Journal of University Teaching and Learning Practice*, 13(2). <https://doi.org/10.53761/1.13.2.5>
- Cranney, J. & Dunn, D. S. (2011). Psychological literacy and the psychologically literate citizen: New frontiers for global discipline. In Cranney, J & Dunn, D S (eds.), *The psychologically literate citizen: Foundations and global perspectives*. Oxford University Press
- Dargaville, C. M. (2023). *Āta whakarongo: Understanding whānau experiences of audiology early intervention* (Doctoral dissertation, The University of Waikato).
- Dewey, J 1933. *How we think: A restatement of the relation of reflective thinking to the educative process*. Heath.
- Donohoe, A., Guerandel, A., O'Neill, G. M., Malone, K., & Campion, D. M. (2022). Reflective writing in undergraduate medical education: A qualitative review from the field of psychiatry. *Cogent Education*, 9 (1) <https://doi.org/10.1080/2331186X.2022.2107293>
- Elkington, J. (2014). A Kaupapa Māori supervision context - cultural and professional. *Aotearoa New Zealand Social Work*, 26 (1) p.65-73
- Education Review Office. (2017). *Newly graduated teachers: Preparation and confidence to teach*.
- Eruera, M. (2005). *He Kōrero Kōrari. Supervision for Māori. Weaving the past, into the present for the future*. [Masters Thesis, Massey University]. <https://mro.massey.ac.nz/server/api/core/bitstreams/68883b2c-8c39-4d24-aecd-9b19e1ffe98d/content>
- Forsyth, H. (2017). Ata: An Indigenous Knowledge Based Pedagogical Approach to Teaching. *Universal Journal of Educational Research*, 5(10), 1729-1735.
- Franco, R. S., Franco, C. A. G. D. S., Severo, M., Ferreira, M. A., & Karnieli-Miller, O. (2022). Reflective writing in the teaching of communication skills for medical students- A systematic review. *Patient Education & Counseling*, 105 (7), 1842–1851. <https://doi.org/10.1016/j.pec.2022.01.003>
- Gibbs, G. (1988). *Learning by doing: A guide to teaching and learning methods*. Further Education Unit.
- Hamley, L., Tan, K., Waitoki, W., & Tiakiwai, S.-J. (2023). A Critical Tiriti Analysis of the Treaty Statement From a University in Aotearoa New Zealand. *Journal of Global Indigeneity*, 7(1), 1–28. <https://doi.org/10.54760/001c.92446>
- Harvey, M., Baker, M., Bosanquet, A., Coulson, D., Semple, A-L & Warren, V. (2012). *Moving beyond the diary: Innovation in design and delivery of reflection*. Proceedings of the Australian Collaborative Education Network Conference, Collaborative education: Investing in the future, 29 October-2 November 2012, Geelong, VIC. Viewed 15 October 2015, <http://acen.edu.au/past-conference-proceedings/>.
- Hawkins, P. & McMahon, A. (2020). *Supervision in the Helping Professions*. McGraw Hill.
- Hudon, C., Chouinard, M. C., Bisson, M., Danish, A., Karam, M., Girard, A., Bosse, P. & Lambert, M. (2021). Case study with a participatory approach: rethinking pragmatics of stakeholder engagement for implementation research. *The Annals of Family Medicine*, 19(6), 540-546.
- Ida, H., Imafuku, R., Tsunekawa, K., Masaoka, Y., Fukushima, S., & Saiki, T. (2024). Exploring the cognitive processes of pharmacy students when writing reflective reports. *Reflective Practice*, 1–16. <https://doi.org/10.1080/14623943.2024.2424597>
- Jayatilleke, N. & Mackie, A. (2013) Reflection as part of continuous professional development for public health professionals: a literature review, *Journal of Public Health*, 35 (2), 308–312, <https://doi.org/10.1093/pubmed/fds083>
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Prentice-Hall.
- Lilienfeld, S. O., & Basterfield, C. (2020). Reflective practice in clinical psychology: Reflections from basic psychological science. *Clinical Psychology: Science and Practice*, 27(4). <https://doi.org/10.1111/cpsp.12352>

- Lipsham, M. (2012). Āta as an innovative method and practice tool in supervision. *Aotearoa New Zealand Social Work*, 24 (3&4), 31-40 <https://doi.org/10.11157/anzswj-vol24iss3-4id122>
- Macfarlane S, Macfarlane A, Gillon G. (2015). *Sharing the food baskets of knowledge: creating space for a blending of streams*. In: A. Macfarlane, S. Macfarlane, M. Webber, editor. Sociocultural realities: exploring new horizons. Christchurch: Canterbury University Press; p. 52–67.
- Markkanen, P., Välimäki, M., Anttila, M., & Kuuskorpi, M. (2020). A reflective cycle: Understanding challenging situations in a school setting. *Educational Research*, 62(1), 46–62. <https://doi.org/10.1080/00131881.2020.1711790>
- Massey University (n.d.). The Massey University Strategy 2022-2027. Retrieved from <https://www.massey.ac.nz/about/te-tiriti-o-waitangi-massey/strategy-and-charter/>
- McLelland, J. (2024). The value and purpose of reflective practice for professional learning. *New Zealand Tertiary College*, 8 (2), p. 3-11
- McLeod, N. (2019). The reflexive educator. In P. Giardiello & N. McLeod. *Empowering early childhood educators: international pedagogies as provocation* (pp. 36 – 62). Routledge.
- Ministry of Education. (n.d.). *He Pikorua in action*. <https://hepikorua.education.govt.nz/>
- Network Waitangi (Ed.). (2018). *Treaty of Waitangi: Questions and answers*. Network Waitangi. New Zealand
- Psychologist Board (2009). Guidelines for cultural safety: The Treaty of Waitangi and Māori health and Wellbeing in Education and Psychological Practice. <https://psychologistsboard.org.nz/wp-content/uploads/2023/08/GUIDELINES-FOR-CULTURAL-SAFETY-130710.pdf>
- New Zealand Psychologist Board (2018). Core Competencies for the practice of psychologists in Aotearoa New Zealand.
- New Zealand Psychologist Board (2021). Professional Guidelines on Supervision
- O'Brien, C. J., & O'Brien, R. (2025). Learning Design Pre-Reflection Framework: A Te Tiriti Ally Perspective. *New Zealand Journal of Psychology*, 54(1), 120–131. <https://doi.org/10.63146/001c.132295>
- O'Brien, R. (2023). *Leadership by Learning Design: Designing learning for a thriving future* (Doctor of Professional Practice). Otago Polytechnic.
- O'Regan T. (2014). *New myths and old politics: the Waitangi Tribunal and the challenge of tradition*. Bridget Williams Books.
- Paris, D., & Alim, S. (Eds.). (2017). *Culturally sustaining pedagogies: Teaching and learning for justice in a changing world*. Teachers College Press.
- Participation Research Cluster, Institute of Development Studies. (n.d.). Participatory Methods. <https://www.participatorymethods.org/task/research-and-analyse>
- Pendrey, A. (2023). *Reflection and reflective spaces in the early years: A guide for students and practitioners*. Routledge.
- Piripi, T., & Body, V. (2010). Tihei-wa Mauri Ora. *New Zealand Journal of Counselling*, 30(1), 34-46. <https://doi.org/10.24135/nzjc.v30i1.118>
- Pohatu, T. W. (2013). Āta. *Ata: Journal of Psychotherapy Aotearoa New Zealand*, 17(1), 13-26. DOI:10.9791/ajpanz.2013.02
- Potiki, M., O'Brien, R., Macmillan, A., Roy, G., Stephenson, J., & Thompson-Fawcett, M. WHAKATŌ TE PŪ HARAKEKE. *MAI*, 13 (1) p 89-102 DOI: 10.20507/MAIJournal.2024.13.1.8
- Reilly RC. Participatory case study. In: Mills A J, Durepos G, Wiebe E, eds. *Encyclopedia of Case Study Research*. SAGE Publications; 2010: 658-660.
- Rolfe, G., Freshwater, D., Jasper, M. (2001). *Critical reflection in nursing and the helping professions: a user's guide*. Palgrave Macmillan.
- Ryan, M., 2011. Improving reflective writing in higher education: a social semiotic perspective. *Teaching in Higher Education*, 16(1), 99-111 <http://dx.doi.org/10.1080/13562517.2010.507311>
- Šarić, M., & Šeth, B. (2017). Critical reflection in the professional development of teachers: Challenges and possibilities. *Critical Reflection in the Professional Development of Teachers*, 7(3), 67 – 85
- Smith, E. (2011). Teaching critical reflection. *Teaching in Higher Education*, 16(2), pp. 211-223.
- Tawhai, V. M. H. (2023). Mā te ihu o te waka— Te Tiriti as our guide in educational settings. In R. Averill & P. Te Maro (Eds.), *Ki te hoe! education for Aotearoa* (pp. 40–60). NZCER Press.
- Taylor, E. (2017). Critical Reflection and Transformative Learning: A Critical Review. *Journal of Lifelong Learning*, 26, 2017, 77-95
- Te One, A., & Clifford, C (2021). Tino Rangatiratanga and Well-being: Māori Self Determination in the Face of Covid-19. *Front. Sociol.* 6:613340. doi: 10.3389/fsoc.2021.613340
- Te Rau Matatini. (2015). Indigenous Insight, Inspiring Innovation – Kaupapa Māori Models of Practice (Series 1). Prepared by Cassidy, T & Pipi, K. Wellington: Te Rau Matatini. <https://terauora.com/indigenous-insight-inspiring-innovation-kaupapa-maori-models-of-practice-series-1/>
- Tokona te Raki. (n.d.). *Tokona Te Raki*. <https://www.maorifutures.co.nz/>
- Trewartha, C. (2020). He awa whiria, braiding the rivers of kaupapa Māori and Western evidence on community mobilisation. *Psychology Aotearoa*, 12(1), 16–21. <https://indd.adobe.com/view/c5ed9016-36ff-4fd8-bb6f-ba5825b3ecbd>
- United Nations. (1989). *United Nations convention on the rights of the child* (UNCRC) <https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>
- University of Edinburgh (2024, October 15). *Reflection Toolkit* <https://reflection.ed.ac.uk/>
- Valentine, H., Tassell-Mataamua, N., & Flett, R. (2017). Whakairia ki runga: The many dimensions of wairua. *New Zealand Journal of Psychology*, 46(3), 64–71
- Waitangi Tribunal (2023). *Tino Rangatiratanga me te Kāwanatanga: The Report on Stage 2 of the Te Paparahi o Te Raki Inquiry (WAI 1040)* Legislation Direct. <https://www.waitangitribunal.govt.nz/en/news/tribunal-releases-report-on-te-paparahi-o-te-raki-inquiry>
- Waitoki, W., Levy, M. P., & New Zealand Psychological Society (Eds.). (2016). *Te manu kai i te mātauranga: Indigenous psychology in Aotearoa/New Zealand* (First edition). The New Zealand Psychological Society.
- Waitoki, M., Tan, K. H., Stolte, O., Chan, J., Hamley, L., & Scarf, D. (2023). Four decades after a 'Whiter Shade of Pale': An update on professional psychology programme

- responsiveness to Indigenous Māori in Aotearoa New Zealand. *New Zealand Journal of Psychology*, 52(2), 4-14.
- Waitoki, M., Tan, K., Hamley, L., Scarf, D., Stolte, O., & Chan, Joanna. (2023). How far are we with Indigenising psychology training curriculum in Aotearoa New Zealand? *The New Zealand Medical Journal*. 136. 91-95. 10.26635/6965.6152.
- Waitoki, W., Tan, K., Hamley, L., Stolte, O., Chan, J., & Scarf, D. (2024). Systemic Racism and Oppression in Psychology: Voices from Psychologists, Academic Staff, and Students. WERO and University of Waikato, Hamilton, New Zealand.
- Walker, D. (2013). Writing and Reflection Chapter 3 p 52069 In Boud, D., Keogh, R., & Walker, D. *Reflection: Turning experience into learning*. Routledge.
- Webber, M. (2019). Writing Narratives of Hope: An Act of Aroha. In: Farquhar, S., Fitzpatrick, E. (eds) *Innovations in Narrative and Metaphor*. Springer. https://doi.org/10.1007/978-981-13-6114-2_8
- Woldt, J. L., & Nenad, M. W. (2021). Reflective writing in dental education to improve critical thinking and learning: A systematic review. *Journal of Dental Education*, 85 (1), 101–110. <https://doi.org/10.1002/jdd.12561>
- Zachary, L (2000). *The mentor's guide: Facilitating effective learning relationships*. Jossey-Bass.

Corresponding Author:

Catherine Jill O'Brien

Email: jobrien@massey.ac.nz

Acknowledgements:

The authors would like to acknowledge the support from: Teina Piripi; Alice Dimond and Tokona te Raki; and Vijaya Dharan in the development of this article