

Table 1: Demographic characteristics of interview participants (N=13).

	<i>n (%)</i>
Gender:	
Female	9 (69)
Male	4 (31)
Profession:	
Nurse	4 (31)
Doctor	2 (15)
Medical student	1 (8)
Counsellor/social worker	2 (16)
Rongoā practitioner	1 (8)
Other	3 (23)

Table 2: Quotes representing theme “greater awareness leads to greater openness towards PAT”.

Sub-theme	Quote/s
Awareness of psychedelics and PAT is varied	“I don’t know a lot about it. It’s definitely something that I want to look more into for myself and for our whānau [family]. I attended a hui ... and we had a few speakers from all around the world and some of their kōrero was around using psychedelics and supporting whānau with addiction and mental health ... it is something that we should be open to.” – #4, mental health and addictions practitioner
Stigma impedes openness	<p>“But firstly, I was like why would you use it for therapy? But that’s just because it is that stigma of recreational use and I guess seeing it out there is different to having it in a controlled environment.” – #10, clinical nurse specialist</p> <p>“There’s obviously a lot of stigma around these medications and a lot of them are linked to the illicit production of said substances ... there’s obviously associations with illegal producers and suppliers, such as gangs and things like that ... personally, I think these substances have caused a lot of harm amongst our whānau, especially spiritual and mental health ... I have seen a lot of patients in the hospital with very severe mental health issues. A lot of schizophrenia from the use of psychedelics ... I think we just have to tread very carefully, especially given the effects that these have had on us.” – #7, doctor</p> <p>“I think it just comes down to that psychedelics are drugs and drugs are bad ... And I think that might just be a generational thing at the moment.” – #4, mental health and addictions practitioner</p>

Table 3: Quotes representing theme “more research and education about PAT is needed”.

Sub-theme	More research and education about PAT is needed
<p>More research is needed around contraindications around safety</p>	<p>“I’d feel fine myself as long as the trials had all been done and it was all positive or mainly positive outcomes, expecting, though there will be some that it just does not work for, for whatever reason. Could it mix with the medications they’re already on?” – #1, healthcare assistant</p> <p>“The only problem with our rongoā and today with PHARMAC’s and medication is that they don’t really want to mix natural with these. There’s a contraindication that they are afraid that it will react. And at the same time, they won’t allow us to just stop their meds and let us use the natural first ... So, there’s always been a bit of a battle between Western science and our tradition ... But we’ll see what our people want.” – #13, rongoā practitioner</p>
<p>Healthcare professionals have limited confidence in referring patients to clinical trials</p>	<p>“I think I would probably have to know a lot about what was happening in the trial. Like what support people were getting beforehand and the screening they were getting beforehand and how much support they were getting afterwards. All those kinds of things.” – #8, doctor</p> <p>“I’d be slow to accept it or advocate for it unless there was like solid evidence showing otherwise, but I guess you can’t do that without trialling it.” – #3, medical student, 2nd year</p> <p>“If the large majority of experts in the field came to a conclusion and that was the recommendations then by all means I’d be happy to give it a try. If there was sort of a division, even like 50/50, I think I’d be more averse to holding off until further research is done.” – #7, doctor</p>
<p>Healthcare professionals need more education</p>	<p>“I think if people had the right information or the right education or more education about things, they would be able to make their own decisions, but I feel like some people just jump on the waka [canoe] and go the other way.” – #4, mental health and addictions practitioner</p> <p>“I think if the health professionals are educated enough about this sort of therapy, and we are able to share that with our whānau and our communities, I definitely think that’s going to change the perceptions of our community.” – #4, mental health and addictions practitioner</p>

Table 4: Quotes representing theme “PAT has potential to align with Te Ao Māori”.

Sub-theme	PAT has potential to align with Te Ao Māori
Potential to align with a Māori health framework	<p><i>On taha wairua:</i> “We’re very spiritual, very intuitive human beings and that’s what makes us quite sensitive ... more susceptible for the substances.” – #11, counsellor/social worker</p> <p><i>On taha hinengaro:</i> “That [PAT] would give them some comfort in a hinengaro side of things. It’s sort of almost like a form of meditation, whereas the person can really relax and go into that stillness in the mind, sort of thing.” – #1, healthcare assistant</p> <p><i>On taha tinana:</i> “It might even help with pain, physical pain, by relaxing the mind. I believe it’s all connected.” – #1, healthcare assistant; and “If psychedelics are used in a way to help symptoms, once symptoms are alleviated then stresses are alleviated at the same time...” – #9, clinical nurse specialist</p> <p><i>On taha whānau:</i> “[PAT] could help improve whānau relationships potentially, especially if family dynamics are strained.” – #9, clinical nurse specialist; and “It’s important for whānau to be supportive and involved ... but if they don’t approve of the way that they’re getting help, then that could be a thing.” – #3, medical student, 2nd year</p> <p><i>On whenua:</i> “A lot of them [psychedelic substances] come from the earth so they’ve got that connection to Papatūānuku, which already gives them, in my opinion, a certain level of validity as an entity of healing, although you could argue that Māori didn’t really use them very much ... there’s many cultures that have used them for healing over in their cultural lines. There’s obviously something in them that connects people to some deeper senses of understanding.” – #8, doctor; and “They [friend] were talking about connecting with the whenua, connecting with Papatūānuku, but while they’re in that hallucinogenic state.” – #5, nurse</p>
Awareness of psychedelic use in Indigenous cultures	<p>“I think there’s definitely a place for psychedelic drugs given I think that’s been established anyway in terms of people’s culture ... various Indigenous peoples have used psychedelic drugs for shamanic purposes or interfacing with the spirit realm, to get messages of some sort.” – #2, equity and cultural advisor</p> <p>“I have heard of Indigenous people using it to connect to the spiritual world.” – #9, clinical nurse specialist</p> <p>“I’m not actually aware if we [Māori] had anything like that. I mean Fijians had kava, but I don’t actually know if Māori had any sort of substance or mind altering...” – #11, counsellor/social worker</p> <p>“I think if you’ve got that [evidence of psychedelic use in rongoā], then that’s your green light to that traditional pathway, using different fauna and flora, if it’s natural, then they would have used it.” – #12, counsellor/social worker</p> <p>“We do have a native psychedelic mushroom here, I’ve heard mixed reports about whether our tupuna used to consume them, some people say that the tohunga maybe did it for some very specific purposes. But besides that, the history that I’ve heard is that Māori prior to colonisation were essentially like a non-substance using culture, except for obviously your rongoā and plants and whatnot which can have their own effects, but we didn’t have any psychedelic compounds that were widely used by like the everyday person.” – #8, doctor</p> <p>“See the thing with mushrooms, our people also used, at different times, different types of sap and different types of bark roots to actually get the hallucinogenic effects. It wasn’t always just down to mushrooms ... so it was really, not hugely known about whatsoever. Mainly for a chief, if he was wounded or dying, they would probably, not so much the mushrooms, but they would go out and find the tawhara or the pukatea and would pretty much put them on that.” – #13, rongoā practitioner; and “A lot of tohunga (expert/traditional healer), were the only ones that knew about that. They were more so used by tohunga for the spiritual connection ... The knowledge has been lost.” – #13, rongoā practitioner</p>

Table 4 (continued): Quotes representing theme “PAT has potential to align with Te Ao Māori”.

<p>Preference for more “natural” psychedelic substances and rongoā</p>	<p>“If I had any issues that I needed to address and that was on offer, I’d probably be scared to touch it [PAT] because I’ve never explored those avenues and I’ll be like why are you trying to give me recreational drugs to help cure something when the Western medicine already doesn’t work?” – #10, clinical nurse specialist</p> <p>“For Māori, I think they’d still be for the more natural forms of the hallucinogenics. The rites of passage in our Indigenous cultures, where smoking the pipe or eating the mescaline or drinking it is actually part of a part of a traditional custom. Just with the normalisation of the rongoā and mirimiri (massage), the use of energy work, for Māori, I think some traditional tools need to be brought to the front as an option.” – #12, counsellor/social worker</p> <p>“I strongly feel like it should remain with Indigenous people, because that is quite a spiritual therapy and should remain so.” – #11, counsellor/social worker</p>
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Figure 1: Benefits and concerns for PAT within Te Whare Tapa Whā.

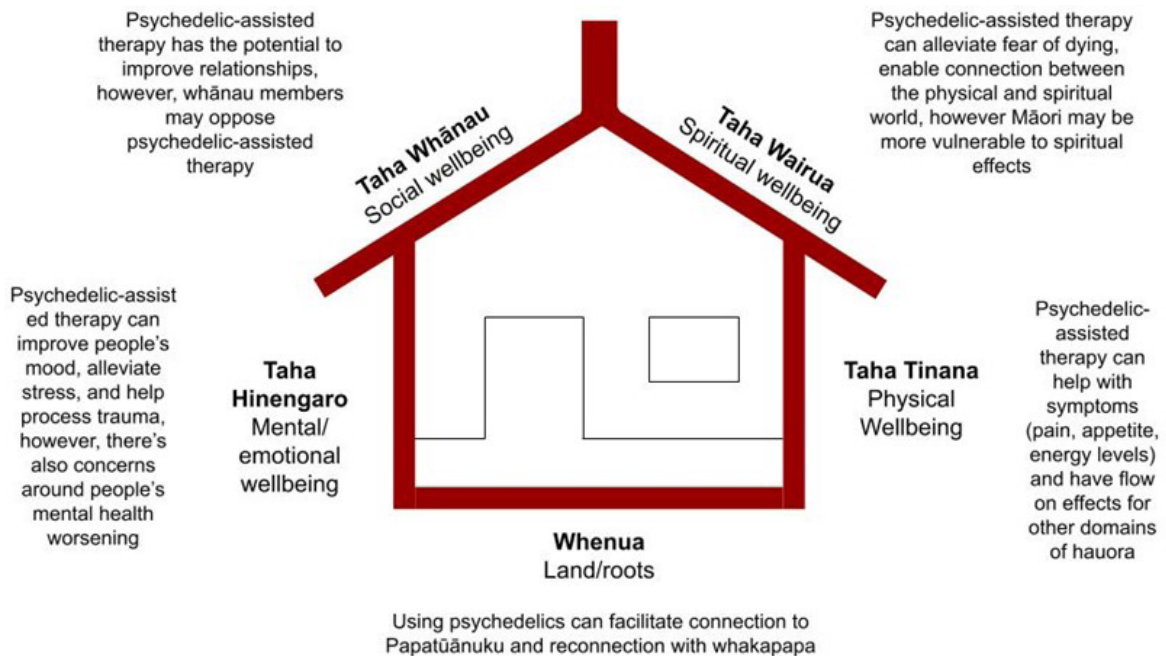


Table 5: Quotes representing theme “equitable access is critical for Māori”.

Sub-theme	Equitable access is critical for Māori
PAT offers opportunity for health equity	<p>“I want Māori people to catch up to Pākehā people.” – #1, healthcare assistant</p> <p>“Because if it’s a matter of public health. If you look after the people whose health is the worse, then naturally that raises the gradient, so everyone benefits anyway.” – #2, equity and cultural advisor</p> <p>“I’m all for it, especially if it’s proven to work, it’s proven to heal, and it’s proven that people can get on with their lives and that’s what we’re here for, is to help change people’s lives for the better.” – #12, counsellor/social worker</p>
Barriers to PAT	<p>“I would personally think of the stigma coming with recreational drugs and the use in like a medical environment and what that might mean for the patient and the whānau.” – #9, clinical nurse specialist</p> <p>“I see the process that people are currently going through to get prescribed medicinal cannabis and ... I’m worried that this is the way that psychedelic therapy is going to end up ... the expense that it costs people to do that.” – #4, mental health and addictions practitioner</p> <p>“I just hope it’s something that’s not like all this pūtea (money) and time put into it and then it’s something that isn’t accessible for us. So, I definitely hope the research that comes out shows how we can remove those barriers for our whānau who actually need it.” – #4, mental health and addictions practitioner</p>
Cultural support for Māori	<p>“I think if you were considering it to Māori, and ... maybe having like kaumatua or some type of kaimahi support or something along with them or available to them, especially if you’re looking at connecting to the spiritual world ... how can they keep themselves safe when they’re going through some stuff that they quite don’t understand themselves, whether it’s from a medical perspective or spiritual.” – #9, clinical nurse specialist</p> <p>“You might need people who are Māori to help facilitate. Or you might need people who have had personal experience with drugs because then you understand the lived reality ... Sometimes women understand women better than a man will understand the women. And maybe Māori people will understand each other a little bit better because we’ve all got shared experiences of being discriminated against. Or maybe someone who’s been an addict will know how a current addict feels. That’s all I’m saying is using people who can somehow allow their experience.” – #2, equity and cultural advisor</p>