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Developing Culturally Responsive Supervision Through Yarn Up Time and the CASE Supervision Model

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ABSTRACT

This article explores a culturally focused supervision training program supporting Aboriginal and non-Aboriginal supervisors to provide cross-cultural supervision for Aboriginal staff within mainstream and Aboriginal community and human service organisations. The key features of the training program, Yarn Up Time and the CASE supervision model are a culturally respectful approach to cross-cultural professional supervision practice with the purpose of contributing to the development of culturally responsive supervision with Aboriginal staff and their clients. The article concludes with feedback from participants who attended the training and supports the future advancement of cross-cultural supervision practice and models in Australia.

IMPLICATIONS

- There continues to be a need for more culturally responsive supervision for Aboriginal staff and for non-Aboriginal social work practice with Aboriginal people.
- Yarn Up Time and the CASE model is a culturally appropriate approach for supervising Aboriginal staff and non-Aboriginal social workers' supervision of social workers' practice with Aboriginal communities.
- Social work supervisors need to be able to use an effective cultural supervision model to support Aboriginal staff in Yarn Up Time.

Aboriginal and Torres Strait Islander people should be aware that this document includes the name of a deceased person. Information in this article refers to an Aboriginal elder from the Yankunytjatjara Nation in the Northern Territory, who passed away in 2015. As part of the consultation process, permission to use information and materials relating to the elder were provided by his family.

The authors would also like to acknowledge James Alley, a Kalkadoon Aboriginal man who undertook the consultation process on Country with local permissions. James also provided cultural permissions in preparation for the training program and development of the CASE supervision model. James cofacilitates the Yarn Up Time and Case model supervision training. The CASE model has been developed with respect to all communities; however local cultural perspectives need to be taken into account in cultural supervision to meet individual needs. This article is specifically focused on Aboriginal supervision because the cultural permissions and relationship to the training are with the Aboriginal people referred to above.

Professional supervision is a well-regarded practice that is vital to ensure that social workers across all fields of practice reflect on their work and ensure they meet organisational requirements. Recognising the importance of supervision and its direct relationship to client work, over the last decade many mainstream and Aboriginal organisations have also recognised the critical importance of embedding culturally specific roles such as Cultural Advisors to increase organisational and professional capacity in cultural practices (Bennet, Zubrzycki, & Bacon, 2011).

In response to this, the Australian Association of Social Workers (AASW) (2014) has revised its supervision standards, stating that supervision needs to be culturally responsive. This has increased awareness around the historical cultural blind spots that have existed in supervision and the social work literature, and has placed more of an emphasis on a strengths-based approach to cultural supervision rather than focusing on limiting beliefs that have specifically pre-existed around the provision of supervision in a cultural context (AASW, 2014; Bennet et al., 2011; Nelson et al., 2015). There has also been development in cross-cultural supervision approaches and the conceptualisation of integrating cultural discourses in organisations, however there needs to be increased attention placed on developing culturally responsive supervision models and practices that can support both Aboriginal and non-Aboriginal supervisors to provide cultural supervision (Eketone, 2012; Eruera, 2012; Lipsham, 2016; McKinney, 2006; Mo & Tsui, 2016; Murray, 2016; O'Donoghue, 2014; O'Donoghue & Tsui, 2012).

Given that culturally responsive supervision is embedded within social, cultural, organisational, and storytelling narratives that result in contrasting understandings from cultural insiders and outsiders, it is crucial that supervision is provided from a yarning perspective rather than it being overly prescriptive through a mainstream lens (Eruera, 2012; Hair & O'Donoghue, 2009; O'Donoghue, 2003; Pockett & Beddoe, 2017). Story telling or yarning is integral to any conversation. Geia, Hayes, and Usher (2013, p. 15) describe it not as a linear process, but more as a "moment of living language" occurring through loud engagement that moves in rhythmic connectedness to focus on quiet contemplation. Storytelling is rich in infused interpretation, subjectivities, and the shared meaning making of the storyteller. Tsui, O'Donoghue, and Ng (2014, p. 241) suggest that,

> the dynamics of culture within the supervisory context and supervisory relationship is context specific, therefore there are differences pertaining to the supervision of those who are cultural insiders (i.e. who have "emic" status) and those who are outsiders (i.e. have "etic" status; Kwong, 2009).

In other words, supervision models and yarning in supervision needs to consider the intracultural (emic), as cross-cultural (etic) dynamics and perspectives, while also being mindful and respectful of the presence of and interaction between Aboriginal, bicultural, and multicultural discourses from within both society and the social work profession (Bennet et al., 2011; Pockett & Beddoe, 2017; Tilbury, 2009; Tsui et al., 2014; Whiteside, Tsey, Cadet-James, & McCalman, 2014).

The focus of this article is to overview a supervision training program for Aboriginal and non-Aboriginal supervisors that provides culturally responsive supervision in different work contexts. The authors, as non-Aboriginal persons, are grateful for the

supervision, guidance, and permissions received from many Aboriginal people to share their wisdom for this article, and in particular the Aboriginal concept of Yarn Up Time.

Cultural Supervision Training Program

There are very few cultural supervision training programs in Australia to support supervisors in Aboriginal and mainstream organisations in the provision of culturally responsive supervision (Scerra, 2012). Given this absence, a supervision training program has been specifically developed for supervisors to better equip them to provide supervision using a cultural lens. The development of the program in Australia occurred between 2015 and 2016 and involved a yarning process with Aboriginal professionals working in mainstream and Aboriginal organisations across Queensland. Conversations were engaged with Aboriginal and non-Aboriginal supervisors, organisations, and professionals to gain wideranging views about what the training program may include. Yarning conversations were undertaken by James Alley who cofacilitates the training. Consultations were held with individuals, groups, and organisations that were known to the professional conducting the consultation. Predominant themes were captured from the yarning process indicating there was a critical need to develop this training incorporating cultural elements as well as including a supervision model to use both in Aboriginal and mainstream organisations (Scerra, 2012).

One-day and two-day training programs were developed during 2016 in collaboration with two Aboriginal leader consultants who oversaw the process to ensure the cultural integrity of the information gathered in the consultation process was maintained. The training commenced in early 2017 and has been delivered across Australia to more than three hundred Aboriginal and non-Aboriginal human services professionals, supervisors, leaders, and Aboriginal elders. The training has also been delivered to community and human services organisations across metropolitan, regional, and remote communities in Queensland. Participants of each training session were provided with the opportunity to provide feedback afterwards, enabling the facilitators to continually review the materials, resources, and information in the program. The term supervision training was used from a cultural context focusing on developing supervisors through an interactive developmental process incorporating cultural aspects (Scerra, 2012).

The current training program is cofacilitated by a non-Aboriginal professional and an Aboriginal professional, who conducted the consultations. The training can be facilitated by any experienced trainers who have cultural awareness or who have considerable experience working with Aboriginal people in different organisational and community contexts and the Aboriginal facilitator takes a lead role in the training program to ensure cultural integrity is maintained. Although participants are provided with a manual that includes training information and resources, the cofacilitators lead the training using a storytelling approach, which requires participants to explore topic areas in a way that is meaningful for them. When participants share their own experiences of supervision it enables them to feel the training contents by applying a sense of a cultural humility (Fisher-Borne, Cain, & Martin, 2015). Cultural humility considers the relational exchange around subjectivity of the participant's cultural background within their own story. It seeks to demonstrate deep respect by the facilitators and acknowledges cultural values that have shaped the individual's identity and meaning within their story (Fisher-Borne et al., 2015).

The training program consists of the following four conversation areas:

1. Yarn Up Time in the supervision context;
2. Aboriginal culture vs mainstream culture in Yarn Up Time;
3. Cultural infusion and its relationship to Yarn Up Time; and
4. Understanding Yarn Up Time through the CASE model of supervision.

Conversation 1: Yarn Up Time in the Supervision Context

The first topic in the training explores the discourses that exist around supervision and in a cultural context how it can be more inclusive of the yarning process by referring to supervision as Yarn Up Time. Participants explore the concept of *kanyini* and the work of Uncle Bob Randall, a Special Teaching Uncle from the Yankunytjatjara Nation in the Northern Territory, who passed away in 2015. Uncle Bob shared his knowledge about kanyini in relation to the connectedness of all Aboriginal people through caring and responsibility incorporating *tjuukurpa* (spirituality), *ngura* (sense of belonging to home and land), *walytja* (family and kinship), and *kurunpa* (love and spirit of the soul) (Nelson et al., 2015). This conversation provides an understanding of the interconnectedness of relationships through caring, nurturing, and support. For supervisors to understand the cultural principles of relationships, the concept of kanyini provides them with a useful platform for understanding how supervision is a connected process through the relational aspect of Yarn Up Time. Supervision needs to take place in a relaxed environment in order for the supervisee to explore their story as it relates to them through their own meaning. When the supervisee clarifies meaning to the supervisor, it ensures that the conversation is purposeful and remains effective (Bessarab & Ng'andu, 2010).

This conversation also explores the importance of setting up the third space, a neutral meeting place where cultural principles are embedded in the conversation. There are multifaceted factors in the professional working relationship and meeting environment that enhances or inhibits the process of shared understandings such as cultural experiences. Incorporating the third space into Yarn Up Time assists to neutralise any power differentials that co-exist in the hierarchical supervisory relationship (Bhabha, 1994; Scerra, 2012). Glaskin (2012) describes the persona of an Aboriginal person as an ontology of embodied relatedness, a relationship between the person and place, therefore the third space environment is crucial not only for the supervision conversation, but to maximise positive outcomes that come from Yarn Up Time. In this training conversation, participants experience direct application of Yarn Up Time by setting up a third space discussion and explore the skills of being invited into supervision by the supervisee. This is an effective way to maintain the professional relationship through the storytelling approach, rather than being overly directive to the supervisee about how meetings will take place and what is to be discussed (Dudgeon & Fielder, 2006).

This conversation also discusses the concept of *dadirri* and deep listening. Aboriginal people practice deep listening, which espouses the principle of respect and renewal of one's self. It is based on the work of elder, Miriam-Rose Ungunmerr from Nauiyu (Daly River) in which she describes dadirri as being "quiet with still awareness". When dadirri is practiced as part of supervision, it empowers the person to bring their whole self into Yarn Up

Time connecting both the supervisor and supervisee in the one conversation (Ungunmerr, 1998). Introducing different ways of yarning in Yarn Up Time increases engagement and openness in supervisory discussions and assists the supervisor to facilitate a third space discussion that culturally co-constructs shared meaning as affirmed by kanyini. Some supervisors who had participated in the training reported they had not experienced the third space concept before and provided feedback that since the training this concept had helped to incorporate cultural integrity in supervision in their workplace.

Conversation 2: Aboriginal Culture vs Mainstream Culture

This conversation in the training explores how mainstream and Aboriginal organisational systems require staff to demonstrate high-level administrative skills as part of accountability in their role. Roles are based on a clearly defined position description that incorporates an administrative function and in most organisations there is very little reference to cultural aspects of how work is defined and undertaken in the organisational system (McPhatter, 2004).

The training explores how Aboriginal staff may come into their role as a person and community member first and as the professional second. Participants discuss how important it is for the organisational system to incorporate cultural language and practices that engage Aboriginal staff in a way they feel valued for their cultural expertise and experiences. The relational aspects of the professional work need to be prioritised using principles of dadirri before business is undertaken. Most policies and procedures in mainstream organisations are predominantly written about business first, so the training explores the critical work that needs to occur about how to raise awareness of organisations to incorporate systems, policies, and processes that are culturally infused with relational aspects that come with the person in a professional context (Bennet et al., 2011).

The training analyses a case study where a cultural practitioner is required to attend to sorry business (i.e. a period of cultural practices and protocols associated with the death of a person in the community or family) for a lengthy period of time due to their leadership role in the community. Through this case study, participants discuss how their organisation may view this situation through a policy and practice lens. Another case study explores a conflict experienced by an Aboriginal leader where they are required to manage and supervise a family member, however due to cultural protocols, they are not able to communicate directly with them in the workplace or provide Yarn Up Time. Participants also share their experiences of how organisations generally view and respond to cultural obligations in the workplace through policy frameworks. Supervisors are trained about how to better understand community and cultural protocols, in which Aboriginal staff engage and consider how their workplace can better infuse mainstream and cultural policy and procedural content so that everyone in the organisational system understands the rich history of cultural obligations and responsibilities for Aboriginal staff (Nelson et al., 2015). Bessarab and Ng'andu (2010) suggest there is a range of diverse protocols for different cultures and it is the role of the supervisor in the yarning process to be invited to explore what protocols are observed as part of being a professional. Yarn Up Time is the most effective way of yarning to seek information respectfully that provides the supervisor with a relational framework in which to provide cultural leadership and show respect for specific protocols (Bessarab & Ng'andu, 2010).

Conversation 3: Cultural Infusion and Yarn Up Time

Conversation three invites participants to share what organisational documents, processes, and language are important in their organisations to reflect the concept of cultural infusion. This conversation introduces the concept of cultural infusion and how cultural knowledge can be shared between the Yarn Up Time supervisor and the supervisee over time. Cultural infusion captures the intersection between different cultures so they are stronger together because of their discrete uniqueness and connectedness. The discussion focuses on how organisations can more effectively review their practices and processes through cultural infusion. This is central to creating a sustainable organisational culture that supports Yarn Up Time supervision for without this an organisation may seem to be culturally disrespectful. Participants discuss the process of how knowledge is transferred from the supervisee's story to the workplace context and how language and beliefs are defined around cultural awareness, cultural competence, cultural capability, and cultural integrity. The training then provides participants with a useful framework that identifies clear steps towards cultural infusion. Participants also engage in a weaving activity in a small group where they share their own storytelling approaches that relate to the yarning process.

Conversation 4: Understanding Yarn Up Time through the CASE Model

In the training, this conversation provides an overview of the CASE Yarn Up Time supervision model and how to use it effectively to guide the focus of the supervisory discussion. As identified by Scerra (2012), there are currently no formal Aboriginal supervision models in Australia to support Aboriginal staff in supervision, so this training seeks to address the inequity that currently exits through the exploration of the CASE supervision model (Yarn Up Time). In comparison there are various supervision models in non-Aboriginal supervision, for example, the PASE supervision model and the seven-eyed model of supervision (Harris, 2018). The CASE supervision model is a visual tool that supports supervisors to focus the Yarn Up Time discussion so that the supervisee meets the requirements in their role, feels respected for their cultural background and explore the professional aspects of their role. It also provides supervisees with a culturally respectful model that encourages them to focus the supervisory discussion to meet their needs from their cultural background (Harris, 2018). The model has been primarily been developed to support Aboriginal supervisors and non-Aboriginal supervisors who supervise Aboriginal staff.

The CASE Supervision Model

The CASE Yarn Up Time model is symbolised by four quadrants that provide a visual representation of the different areas of the Yarn Up Time conversation. In a study undertaken with Aboriginal social workers in Australia, Bennett and Zubrzycki (2003), found that many non-Aboriginal supervisors did not have an adequate understanding of the cultural needs of supervisees in supervision and therefore do not consider using the cultural knowledge of their supervisees to enhance their own supervisory and cultural practice through their experience. Where there is limited cultural understanding of non-Aboriginal

supervisors, it inhibits both the relational nature of the Yarn Up Time conversation and further enhancement of the supervisee in their professional practice (Scerra, 2012). When supervisors are not well trained or supported to understand the cultural aspects of the Yarn Up Time process, Aboriginal staff can feel unsupported and suggest that supervision is not the best place to seek guidance, develop practice wisdom, or have cultural discussions. Having a visual model supports Aboriginal and non-Aboriginal supervisors to be highly aware of the specific needs of the supervisee and can focus the conversation with purpose and intention (Bessarab & Ng'andu, 2010; Scerra, 2012).

The CASE supervision model incorporates four quadrants that represent the (C) Cultural/Professional, (A) Administrative/Line management, (S) Support/Person and (E) Educative/Professional Development aspects of the Aboriginal person's role. The four quadrants provide a focus for the Yarn Up Time conversation and the model has been developed using symbolism and colours to bring more of a storytelling approach to the supervision conversation. An Aboriginal artist in Brisbane, Australia captured the very essence of the yarning approach through dot and symbol painting of the model (Figure 1). The supervisor and supervisee engage in yarning around the meaning of the symbols as they relate to the discussion agenda in each conversation. The symbols hold different meanings depending on the focus of the conversation. The (C) Cultural/Professional quadrant in the model is represented by red colours, the (A) Administrative/Line Management quadrant by blue hues, the (S) Support/Person quadrant by yellow and orange colours and the (E) Educative/Professional Development quadrant by green and yellow colours (a colour copy of the model is available in the online version of this article).

The red colours in the (C) Cultural/Professional quadrant focuses the discussion on the Aboriginal person's professional role. Agenda items may include ethics, cultural infusion in the organisation, professional values, and boundaries and professional approaches in the social worker's role. Using red colours in this quadrant, the symbols portray strength and courage as professionals engage in highly complex work. The large circles represent the connections that form with others in a team environment and with clients. This quadrant connects to the strength of each member in the team as they work collaboratively to ensure effective outcomes in their role using key skills and knowledge.

Blue colours in the (A) Administrative/Line Management quadrant focus the Yarn Up Time discussion on ensuring that organisational requirements in the role are met. The yarning discussion focuses on policies and procedures, planning, resources allocation, and compliance requirements. The blue colours represent the organisational system as it connects to external environments through the services and programs it provides. The small circles adjoining each other illustrate the importance of networking and connecting outside the organisation and how the organisational system works collaboratively within its own structure. The blue tone is indicative of the need for open and transparent communication, trust, and integrity. Blue provides the space and energy for free-flowing yarning to take place, which ensures organisational requirements and accountability are met (Harris, 2018).

The yellow and orange colours in the (S) Support/Person quadrant shows support for the Aboriginal professional. The larger and smaller circles are relational to and with each other showing the different levels of support that are evident in the organisational environment, particularly if the Aboriginal person plays a role in the community. The colours in
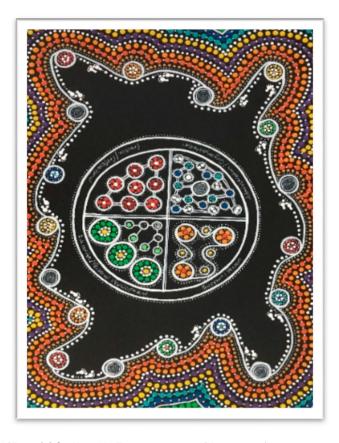
Figure 1 The CASE model for Yarn Up Time supervision (Harris, 2018)

this quadrant also represent the importance of Aboriginal culture as part of storytelling in Yarn Up Time. It also highlights the role of community and its connection to the person first and the organisational business second.

The use of yellow and orange tones represents warmth and compassion for the person in their role whereas the lines around each of the circles are representative of connection and support of each other in the professional journey. When challenges arise and the flow of energy is disrupted, connections do not flow properly between the organisation's needs and the social worker's needs. Yarn Up Time discussion may focus on cultural and community obligations, team dynamics, connections, principles of kanyini, dadirri, how personal beliefs and values intersect in the role, and what supports are needed to successfully perform the professional role.

The green and yellow colours in the (E) Educative/Professional Development quadrant create a space in Yarn Up Time to discuss how the supervisee continues to grow and develop in their role as part of a continual journey. The smaller green circles show how growth occurs progressively over time and how they become larger circles illustrating how knowledge expands through Yarn Up Time conversations. The smaller circles represent the seeds of knowledge and the green and yellow tones represent growth, awakening, enlightenment, and confidence through the nurturing experience of yarning in supervision. The symbolism of learning and growth is respected through Aboriginal

culture as knowledge and culture are passed from one generation to the next through the process of storytelling, rather than the administrative constructs that are dominant in mainstream organisational systems (Scerra, 2012). This Yarn Up Time conversation includes development of skills and knowledge, how cultural knowledge transfers between the Yarn Up Time supervisor and supervisee, professional excellence in the role, and professional development.

The CASE Model's Application to Practice

Harms et al. (2011) suggest that many social work professionals are not adequately prepared or trained to respond to Aboriginal issues that arise in the course of their professional practice. Many Aboriginal and non-Aboriginal social workers do not receive supervision due to organisational and budget constraints, therefore the CASE model is crucial to guide social work professionals in their practice with Aboriginal people. The CASE supervision model provides Aboriginal staff with a reflective tool that considers all aspects of their work, reminds them of the importance of their cultural background as part of their professional role and that their work is valued (Harris, 2018).

In exploring the model's application to practice, it supports the supervisee and supervisor to set the cultural agenda for the Yarn Up Time conversation. To illustrate this, as a case example, Josie is an Aboriginal woman who receives supervision on a monthly basis from her non-Aboriginal supervisor. Prior to using the CASE Yarn Up Time supervision model, she attended mainstream supervision and there was no focused attention on how she might engage in yarning to explore the cultural aspects of her role. The agenda was not focused on what she wanted to get out of the supervision discussion but more on the administrative requirements of the role. Although there was a formal agenda set, it did not meet her cultural needs and she would often come away from supervision feeling unsupported despite her supervisor being very supportive. She would talk about how her supervisor meant well, however, no matter how many times she had asked for cultural aspects in her role to be on the supervision agenda, the supervisor continued to misinterpret what she needed.

Since her supervisor attended the training and has been using the CASE supervision model, Josie has seen improvements in the way her supervisor is more conscious of meeting in the third space and asks Josie what is important for her to discuss in supervision from the C quadrant. The agenda is more focused on all four quadrants as required and Josie is more confident to put agenda items forward to bring her cultural background into the yarning process instead of feeling as though she is forced to put things on the agenda that meet her supervisors needs in the mainstream context.

For example, Josie puts on the supervision agenda wanting to talk about a community event she is organising and is having challenges with one of the sponsors. Josie indicates she would like to talk about this from the S (Support) quadrant as she needs some support and strategies about how to deal with their resistance from a cultural perspective. She also asks to discuss a family case she is working on at the moment from the C (Cultural) quadrant and also indicates that she would like to discuss operational issues about the lack of space in the office given that there are currently four staff in one small office and nowhere to have more private conversations with clients. Josie tells her supervisor she would like to talk about that from the S (Support) and A (Administrative) quadrants.

This tells the supervisor where to focus the discussion and ensures that Josie feels heard and that her cultural needs are taken into account. The supervisor and Josie can move the discussion to any of the four quadrants during the yarning conversation by refocusing the discussion in the particular quadrant. Ensuring that supervision has cultural meaning to the supervisee enhances their belief in their cultural identity and ensures they feel adequately supported to provide good practice to clients as a result of the supervision conversation (King, 2014).

Learning to Date

Feedback from initial trainings was gathered from fifty participants via an online survey, outlined in Table 1. It represents a sample of how participants viewed different aspects of the training. Participants were asked questions about (a) how useful the training

Table 1 Participant Feedback from Initial Training

Survey questions	Feedback	Participant comments
How useful were the training information, tools and resources?	45 participants rated the training was useful ($n = 45$)	"I found the range of resources and tools useful to take back into my supervisory role."
What topic, information, or resources did you find useful in the training?	The third space ($n = 15$) The CASE Model ($n = 15$) How to be more culturally respectful in providing Yarn Up Time – cultural infusion ($n = 7$) The training manual and all the resources provided ($n = 7$) All of the training was fantastic ($n = 5$) How to do performance reviews ($n = 1$)	"I really enjoyed the discussion about the third space and the CASE model." "The training was really great, I learned a lot, things that I had not thought of and it has made me think differently as a manager and supervisor." "It showed me the importance of understanding cultural obligations and protocols."
What have you implemented or used as a result of attending the training?	Using the CASE Model ($n = 30$) The third space ($n = 13$) Better processes ($n = 6$) Don't supervise any Aboriginal staff at this time ($n = 5$) Have not used anything from the training ($n = 1$) Have changed the language I use ($n = 1$) The values cards ($n = 1$)	"How I look to be invited into Yarn Up Time." "I use the tools in Yarn Up Time and also other meetings as I find them all useful." "I now think about I ask staff to come into Yarn Up Time." "The manual is a fantastic resource."
What do you like about the CASE Model?	How the quadrants help to have a yarning conversation It is refreshing to see a model that is so creative and considers the needs of Aboriginal people Easy to use It helps me as a non-Indigenous supervisor to understand how to provide supervision for Aboriginal staff I can use the CASE model in different conversations not just supervision We have the CASE model in table cloths in our organisation, so we have CASE discussions around the table all the time now It is clear and flexible in discussions I love the fact that an Aboriginal person did the artwork I love everything about it, I am so excited to start using it The colours are lovely and the way the model is put together It gives me confidence that I am being respectful	
Overall, what level of satisfaction did you feel about the training?	Participants rated their overall satisfaction at 92% ($n = 46$)	

information, and tools and resources were, (b) what they have implemented as a result of the training, and (c) if anything has been useful about the CASE model. Although the aim of seeking feedback did not form a formal evaluation process, the feedback sought to gain initial views from participants about the training so that the facilitators could enhance further development of the material to continue to meet needs of participants. Table 1 provides a summary of participant feedback from initial training held.

Initial feedback from participants post-training through online questions has been highly favourable. Some Aboriginal participants commented that their voice in supervision has been heard and validated as a result of feeling more confident either in asking for what they need in supervision or being more aware of how to provide culturally respectful supervision. One Aboriginal supervisor stated "this training has ignited my enthusiasm in being a supervisor for the first time," indicating she was going to work with her staff and community to develop their own model using symbols based on the CASE Yarn Up Time model of supervision. Another participant stated, "I am going to use the third space to let my sisters know that I am ready to engage in deeper listening". Feedback from non-Aboriginal supervisors also suggests that they too have gained a lot from the training and are better equipped to provide culturally appropriate supervision and engage in the yarning process using the CASE Yarn Up Time model. One manager indicated that "since the training, I have put into place the third space and my supervisee let me know they felt far more supported as I was using different language with her". Another non-Aboriginal manager who attended the training gave the feedback,

> I had to have a very difficult conversation with one of my Aboriginal staff and the CASE model allowed me to focus the discussion on the S (Support) quadrant. We used the symbols to explore how the organisation could support them better in their role. The outcome was more really positive from having had previous conversations without the CASE model. I also felt more respectful and confident in having the model and symbols to explore what they meant for my supervisee.

Conclusion

The training provides supervisors with a culturally respectful supervision model that lets Aboriginal staff know their work is highly regarded. The training encourages Aboriginal supervisors and staff to attend the training and develop their own supervision model that represents their own cultural identity through the use of totems, symbols, and visuals.

This overview of the CASE supervision model and Yarn Up Time supervision training provides the impetus to ask the question, what should the future hold for cultural supervisory practice? The future is now brighter as we continue to ask Aboriginal social workers: What do they need in their supervision? What language is useful for them that is culturally respectful? How would they like supervision to be set up? and What type of yarning is helpful to evaluate whether Yarn Up Time is effective for them? The future is also about non-Aboriginal supervisors engaging in cultural supervision training that focuses on cultural humility through the use of yarning in supervision, rather than only focusing on mainstream perspectives around the administrative tasks in supervision. This training is crucial for Aboriginal and non-Aboriginal supervisors to bridge the divide between mainstream and culturally respectful supervision. It is part of encouraging Aboriginal staff to develop their own Yarn Up Time model that reflects their own cultural

background. This training and the CASE supervision model are an important step for the future to continue to raise awareness of how crucial it is to have well developed and thoughtful training that listens to what Aboriginal people are telling us they need in Yarn Up Time.

Disclosure Statement

No potential conflict of interest was reported by the authors.

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