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GLOBAL DEVELOPMENTS IN CLINICAL SUPERVISION

Supervision in social work in Aotearoa New Zealand: Challenges in changing contexts

Liz Beddoe

School of Counselling, Human Services and Social Work, University of Auckland, Auckland, New Zealand

ABSTRACT
In this article, I report on clinical supervision policy and practice within the profession of social work in Aotearoa New Zealand. I begin with an overview of New Zealand with reference to selected social and cultural considerations which impact on social work as a profession. Starting from a premise that supervision is an essential component of professional social work, the mandate for supervision and aspects of education for supervisors are explored. The importance of both cross-cultural and indigenous approaches to supervision within Aotearoa New Zealand is examined with reference to local literature. Developments in supervision policy and practice reflect many of the challenges faced by social work in the political and sociocultural context.

KEYWORDS
Clinical supervision; professional supervision; social work; Aotearoa New Zealand

Clinical supervision is framed as an essential component of professional practice within the social work profession (Tsui, 2005) and is generally thought to be the major medium in which ongoing reflective practice and learning is facilitated. In spite of debates about the desirability of this assumption, social workers generally participate in career-long supervision in social work (Beddoe, 2015a; Hair, 2013). Supervision thus maintains a place as a significant facet of life for practicing social workers. Definitions of supervision reflect its complex functions, which reveal the impact of its context in professional practice. Tsui (2005, p. xiv), for example, described supervision as "a dynamic multi-party, and interactional relationship within a specific organisational setting in a greater cultural context." It is also a relational practice and, in its most common mode, it can be defined as an interactive dialogue between at least two people, one of whom is performing the supervisory role. This dialogue "shapes a process of review, reflection, critique and replenishment for professional practitioners" (Davys & Beddoe, 2010, p. 21).

Supervision has been regarded as integral to social work practice since the early stages of the development of the profession during the latter part of the 19th century. The initial focus within supervision was on administrative aspects of practice and the instruction of novice practitioners who may have lacked any

CONTACT Liz Beddoe e.beddoe@auckland.ac.nz School of Counselling, Human Services and Social Work, Faculty of Education and Social Work, University of Auckland, 74 Epsom Avenue, Epsom, Private Bag 92-601 Symonds St, Auckland, NZ.

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formal training (Busse, 2009; Tsui, 1997). Supervision is thus embedded in the process of professionalization of social work as a vehicle for development of professional identity, values, and skills (Beddoe, 2015a, 2015b; Busse, 2009; Egan, 2012). "Supervision is so rooted in social work that it forms part of the language landscape wherever it is practiced and it is assumed to be benign" (Beddoe, 2015b, p. 151).

In many parts of the world, the growth of licensing or regulation of social work has been accompanied by the mandating of supervision into social work professional regulatory systems. Even in the absence of licensing, major employers of social workers may set requirements for supervision, and it has become a tool of quality assurance in managed systems. The practice of supervision is thus mandated by professional and organizational systems (both regulatory and managerial), a situation which can be interpreted as a reduction in the professional autonomy of individual practitioners (Hair, 2013). The mandates for career-long supervision in Aotearoa New Zealand social work are discussed in-depth in this article. Supervision practice is generally highly valued in Aotearoa New Zealand (O'Donoghue & Tsui, 2012), and it is indeed a dynamic focus of professional activity and research within this context.

I begin with an overview of the Aotearoa New Zealand context, including a brief historical background. Selected social and cultural considerations will be described which explain some particular characteristics of social work as a profession in this social, cultural, and political context. The practice of social work supervision is then discussed; starting from a premise that supervision is an essential component of professional social work in Aotearoa New Zealand, where the development of supervision reflects many of the challenges of the political and sociocultural context. The links between supervision and the regulation (licensing) of social work will be discussed with reference to arrangements for the education and training of supervisors.

Geographical and cultural context

Aotearoa New Zealand is a small island nation in the southwestern Pacific Ocean with two main islands (the North Island/Te Ika-a-Maui and the South Island/Te Wai Pounamu), and numerous smaller islands. Aotearoa New Zealand is regarded as the last land mass in the world to be discovered, inhabited first by Māori most probably in the 13th century. European explorers began to visit Aotearoa New Zealand from the mid-1600s and large-scale colonization by the British began in the 1840s,with a treaty between the joint tribes of New Zealand and the British Crown signed in 1840 (Wilson, 2015). This treaty, known as the Treaty of Waitangi, is considered to be New Zealand's founding document and is of great significance in social policy (Belgrave, Kawharu, & Williams, 2005). Its meaning is often contested, as two versions exist, one in English and one in the Māori language. The Treaty provided

protection and governance but does not, according to the Māori version, cede sovereignty in exchange for British citizenship (Fleras & Spoonley, 1999). The key principles of the Treaty are partnership, protection, and participation and, as Aotearoa New Zealand has become a modern, developed democracy with considerable cultural diversity, these principles continue to have an impact on government policy. In the present day, the Treaty of Waitangi is effective in the Aotearoa New Zealand legal system to the extent that it is recognized in many acts of parliament and "is central to New Zealand political life" (Fleras & Spoonley, 1999, p. 13) in our Westminster system of government. The Treaty of Waitangi is referenced in current laws in order to apply the principles to present-day circumstances and social and environmental concerns. The partnership principle embeds biculturalism (active recognition of Māori culture) in government policy, especially health, education, welfare, and justice. In the social work profession, this is reflected in the Bicultural Code of Practice, an integral part of the Code of Ethics of the Aotearoa New Zealand Association for Social Workers (ANZASW), which requires members to advocate for equal Māori participation in policy and decision making, and equal access to resources. Social workers need an appreciation of Māori culture and protocol, and aspire to support Māori social workers to work with their own communities.

Over the past two decades Aotearoa New Zealand has become a more ethnically and culturally diverse country. From the 1840s until the 1990s citizenship was largely associated with links to the British Empire, with this reflected in narrow immigration policies (Bartley & Spoonley, 2005, p. 137). Since the early 1990s, liberalized immigration policy has led to increased migration from Asia, with a view to developing trade and attracting investment. New Zealand's population is estimated at almost 4.7 million, with roughly 74% of the population identifying their ethnicity as European, 15% as Māori, 12% as Asian, 7% reporting Pacific Islands heritage, and 2% Middle Eastern, Latin American, or African (Statistics New Zealand, 2016). Many report more than one ethnicity. Although biculturalism in policy and much professional practice is a fundamental acknowledgment of "indigeneity and original occupancy of the Māori people" (Fleras & Spoonley, 1999, p. 248), multicultural policies and programs offer legitimation of migrants' status and contributions in Aotearoa New Zealand society.

Professional status of social work

Social workers in Aotearoa New Zealand provide services to children and families in statutory (legally mandated) child welfare and youth services and nongovernmental sector service agencies. Health is another significant field of practice, with social work services provided throughout the government-funded hospital and community health system. Social workers in the health

system provide clinical service to children and adults across the life course and in outpatient mental health and addictions services. Private practice is less common in New Zealand, as is practice in primary health care, although both are growing fields of practice. Social workers also practice in corrections and prisons, in refugee resettlement, and in private rehabilitation services.

Social work in Aotearoa New Zealand currently has a limited registration scheme, mainly applied to social workers working in mandatory services (child welfare and protection and youth justice) and in government-funded health services (Beddoe & Duke, 2009). The educational qualification needed for registration as a social worker is a four-year Bachelor of Social Work degree or a Master of Social Work degree that is designed to meet qualifying requirements. The programs are assessed for recognition by the Social Workers Registration Board under the current legislation (Social Workers Registration Act [SWRA], 2003). Developments related to professional registration, scopes of practice, and other forms of credentialing indicate that social work is likely to face major changes in policy, as at the time of writing the Social Services Parliamentary Select Committee is holding an inquiry into registration; it is widely expected that there will be legislation for mandatory registration of all social workers within the next few years.

In Aotearoa New Zealand there are approximately 5,700 registered social workers, with the likely total reaching 8,000 with mandatory registration. The largest professional association, the ANZASW, has approximately 3,000 members. In addition, the Tangata Whenua [Māori] Social Workers Association was formed in 2009, with self-determination for Māori practitioners a major goal, recognizing that over the past 20 years "*By Māori for Māori* services have grown and produced practice models, Māori frameworks, Māori fields of practice and *iwi* (tribes) and Māori social services. Together these models and services are all assertions of *rangatiratanga* (self-determination and governance)" (Tangata Whenua Social Workers Association, 2010, np).

The process of recognition of the Treaty of Waitangi principles in major legislation, for example in mental health and child welfare, has produced significant change in social work practice."Māori concepts of child welfare and family wellbeing became the norm and were no longer seen as alternative" (Bradley, 1996, p. 3), although the outcomes for Māori children remain disproportionately poor, with over-representation in "care" (Office of the Commissioner for Children, 2016). The development of bicultural practice (Ruwhiu, 2013) has generated change in social service delivery. The particular needs of Māori service users are often addressed through cultural advisors and specific services, designed to ensure that Māori values and practices are central and respected. In social work, this commitment was codified in the Bicultural Code of Practice within its Code of Ethics (ANZASW, 2008). In addition, Pasifika social workers have articulated their own approaches to practice within their own communities (Autagavaia, 2001; Mafile'o, 2009).[1] Social workers

have joined the workforce from new migrant communities with origins in East Asian, Middle Eastern, and African cultural heritages and cultures. Thus, social work in Aotearoa New Zealand reflects the comment that there is a "mutual coexistence" of multiculturalism and biculturalism, "since neither competes with the other for the same space" (Fleras & Spoonley, 1999, p. 248).

Supervision in Aotearoa New Zealand

Supervision is a subject of much study and discussion in social work in Aotearoa New Zealand. It is a popular topic within the country's only peer-reviewed journal, *Aotearoa New Zealand Social Work* (https://anzswjournal.nz/anzsw). Three national supervision conferences have been convened, in 2000, 2004, and 2010, with an earlier one in 1970 (O'Donoghue & Tsui, 2012). Kieran O'Donoghue (and his Hong Kong-based collaborator Ming-sum Tsui) and Allyson Davys and I have made significant contributions to the professionalization of social work supervision in New Zealand by advocacy, educational development, and expanding the research and scholarship over several decades. Four books have been published on supervision since 2009 (Beddoe & Davys, 2016; Beddoe & Maidment, 2015; Davys & Beddoe, 2010; O'Donoghue, 2003). Space does not allow a full review of the literature; however, research activity is lively, with authors contributing to the international literature on themes beyond local concerns (see, for example, the work of O'Donoghue in Beddoe, 2015; Beddoe, Karvinen-Niinikoski, Ruch, & Tsui, 2015; Hair & O'Donoghue, 2009; O'Donoghue, 2015; O'Donoghue & Tsui, 2015; and Tsui, O'Donoghue, & Ng, 2014).

There have been periods when supervision has been a source of professional concern. The growth of managerialist cultures in health and social services became the focus of critical comment in the 1990s when it became apparent that we were witnessing a shift from supervision as an educational practice to one dominated by compliance concerns via organizational performance management and regimes of accountability. O'Donoghue and Tsui (2012, p. 10) asserted that in the 1990s "supervision's aims in education, development and critical reflection were neglected and eroded" (citing Beddoe & Davys, 1994; O'Donoghue, 1999).

Furthermore, a critique of monocultural approaches to supervision began in the 1990s (Bradley, Jacob, & Bradley, 1999). Issues of cross-cultural supervision and supervision to meet the needs of indigenous practitioners is a major topic in the contemporary literature, and are discussed later in this article. Emphasizing the significance of cultural dimensions of supervision in social work, O'Donoghue and Tsui (2012, pp. 18–19) wrote the following about supervision in social work:

> the main differences are the pluralism and diversity of supervision in New Zealand, the development of culturally-based approaches, the implementation of cultural supervision,

and the endorsement that professional (clinical) supervision throughout a social worker's career is necessary to ensure competent social work practice.

Professional documents

The two main professional bodies in Aotearoa New Zealand are the ANZASW, which is a voluntary society comprised of some 3,000 members, and the Social Workers Registration Board (SWRB), which is a government agency, though the governing board itself is made up of members nominated by stakeholder groups, but not formally required to represent those groups. The SWRB is the regulator, accredits social work education programs, and issues annual practicing certificates to registered social workers. The board's membership and plan of work is determined by the Ministry of Social Development. The importance of supervision within the profession is demonstrated, as each body has a formal supervision policy in which expectations of social workers' supervisory arrangements are embedded. These expectations are briefly described next. The Social Workers Registration Act does not specifically contain an expectation that all social workers will receive regular clinical supervision, but it does empower the Social Workers Registration Board to adopt conditions for practicing certificates that may include supervision. The SWRB's policy on supervision notes that "supervision is a universally accepted practice standard in the social work profession and considered by the Board to be an essential element ensuring competent social work practice" (SWRB, 2013, p. 2). The SWRB policy statement on supervision states that, while it is preferred that supervisors will be registered social workers "who have completed training in professional supervision and who practice in accord with accepted professional standards of experience and qualifications," it accepts that some senior or specialist social workers may contract for a supervisory relationship with a professional from another discipline. Figure 1 sets out the SWRB expectations of supervision for registered social workers.

The professional association for social workers, the Aotearoa New Zealand Association of Social Workers (ANZASW), regards core social work supervision by a qualified social work supervisor as a major element in ensuring that a practitioner's practice demonstrates a commitment to the social work profession and aligns with the Standards of Practice, Code of Ethics, and the international standards of International Federation of Social Workers. (Aotearoa New Zealand Association of Social Workers, 2008). The ANZASW requires all members to receive social work supervision with a supervisor who meets certain criteria, including being a full member of the association, being supervised for some years before becoming a supervisor, and having had training in supervision. The ANZASW also recognizes that practitioners may seek supervision from non-social work supervisors in order to meet particular needs, such as when the field of practice requires specialist supervision or for cultural supervision. There is, however, an expectation that there is a

Registered social workers are expected to do the following:

- access regular professional social work supervision;
- access specialist supervision appropriate and consistent with their practice;
- access supervision that is cognizant of cultural worldview, experience, skills, and requirements for accountability;
- access supervision that is consistent with their "spiritual, traditional and theoretical understandings that are congruent with their worldview";[1]
- provide evidence of supervision;
- comply with mechanisms of agency accountability and, where professional supervision that is appropriate to the experience or expertise of a practitioner is not available within an agency setting, seek either peer or external opportunities for supervision; and
- be able to provide attestation and a contract for supervision at the time of undertaking competency requirements or Annual Practicing Certificate renewal.

(Source: SWRB, 2013, p. 2)
[1]Beddoe & Egan (2009, p. 414).

Figure 1. SWRB expectations of registered social workers with respect to supervision.

"very good reason" for using interprofessional supervision, and the member must "Demonstrate how they maintain their professional identity as a social worker and their links with the social work community" (ANZASW, 2015, p. 4). Figure 2 sets out the ANZASW principles of supervision.

Supervisors and supervision education

In Aotearoa New Zealand, social workers generally become supervisors as a career move or rite of passage. They will have achieved the job status of advanced practitioner and therefore take up supervising junior colleagues, or will have been promoted to a supervisory position. Most social work supervisors will commence supervising before they have had much supervision training, other than possible attendance at short one- to two-day workshops provided by trainers brought in by employers. And yet, in social work the roles of supervisors may be significant, especially where supervisors may have weighty responsibilities. In Aotearoa New Zealand, most social work trained practitioners who offer supervision will be conducting that supervision within a social work agency or department, for example in statutory and third-sector child welfare services, mental health, or in a broad range of hospital settings. In this role, they may well have clinical oversight responsibilities for casework being conducted by their supervisees and, in the case of statutory child protection services, for example, this will be a clearly mandated legal responsibility. In most contexts there will be few formal requirements needed

4.1. Supervision in Aotearoa New Zealand is conducted in accordance with the articles contained in Te Tiriti o Waitangi.
4.2. All practicing social workers are required to participate in regular supervision.
4.3. The best interest of the tangata whaiora [client] must always come first except where there are threats to property or the safety of people.
4.4. Supervision is mandated by agency policy. Any agency employing social workers is expected to provide and encourage supervision through internal or external sources.
4.5. Supervision recognises cultural and ethnic diversity and is cognizant of specific tangata whaiora [client] needs.
4.6. Supervision ensures safety for participants.
4.7. Supervision is a shared responsibility between the supervisee, the supervisor, and the agency.
4.8. Supervision is based on a negotiated written agreement, which has provision for conflict resolution.
4.9. Supervision is regular and uninterrupted.
4.10. Supervision promotes competent, safe, accountable, and empowered practice.
4.11. Supervision promotes anti-discriminatory practice.
4.12. Supervision is based on an understanding of how adults learn.
4.13. Supervision provides for appropriate consultation when needed in regard to issues related to specialist knowledge, gender, culture, sexual orientation and identity, disability, religion, or age.
(ANZASW *Supervision Policy, 2015, p.* 2)

Figure 2. The principles of supervision—ANZASW.

to become a supervisor. Although formal education in supervision is fairly widely available, it is likely that most will not access this, but rather only be offered "in-house" or other short-duration non-assessed courses. Where supervisors enroll in full credit-earning courses, some leading to specialist qualifications or accreditation that may be available in some regions and countries, it has been my experience that this training is often accessed and paid for by practitioners themselves, either because they are supervisors in private practice or because employers may not value such training sufficiently to cover the costs.

Educational opportunities for supervisors

In their discussion of supervisor education, Watkins and Wang (2014, pp. 180–181) commented that supervision competence does not "fall from the sky, result from osmosis, or come fully formed from a 'See one, do one, teach one' process . . . . Rather, if supervisor skills are to be had, they have to be earned through ongoing training, study, practice, and self-reflection." In a Delphi study carried out by Beddoe and colleagues (2015), inadequate training

for the supervision role was rated to be one of the most important challenges facing the practice of social work supervision in participants' countries. Although it is highly likely that the holding of formal supervisory qualifications is very limited in Aotearoa New Zealand, for the reasons outlined earlier, there are formal and informal courses available for those with the resources to access them.

While opportunities for employer-supported supervision training may be limited to short, non-credit-earning courses, these are often of good quality and may be delivered by those who also teach accredited courses, who may not have full-time employment in an academic setting. In Aotearoa New Zealand, educational opportunities are available via several programs offered by universities (for example, the University of Auckland and Massey University). These programs include both didactic elements and assessment of video recordings of supervision sessions. For example, in the University of Auckland multidisciplinary program in which I teach, those enrolled undertake courses that are equivalent to either one or two semesters of full-time study, although most students are part-time and engaged in clinical practice. Practitioners come from a from a wide range of professional disciplines, including social work, counseling, psychology, nursing, mental health and allied health practice, behavioral therapy, and human services work, across a wide spectrum of health and human services. All will have at least an undergraduate degree in a helping profession and be in a position to offer supervision to practitioners. Course content is designed to address the supervisor "essentials" and includes the following:

- the purpose, role, and functions of supervision;
- professional and organizational mandates for supervision;
- organizational culture and its impact on supervision;
- engagement and contracting for excellent supervision relationships;
- supervision skills/interventions, including a "reflective learning process" approach to supervision;
- managing emotions and ethical issues;
- addressing power and antioppressive practice;
- approaches to supervision, including reflective learning process, systems approach, developmental model, process models, and cultural approaches;
- an exploration of the supervisor's role in stress prevention and the management of critical incidents in professional practice;
- challenges in supervisory practice; and
- group supervision.

In the university supervisor education programs, students in credit earning courses are required to submit video or audio recordings of supervision sessions for peer and lecturer critique and feedback. While formative

assessment contributes to learning and development, several summative assessments attest to the student's ability to perform key supervisor tasks at an acceptable level. Such tasks include establishing the supervisory climate, agenda setting, reflective interventions, facilitation of problem solving, feedback, and so forth.

In Aotearoa New Zealand, the ANZASW is a strong advocate for supervision. It is a regular broker of supervision training courses for members via short courses which are accredited for continuing professional development. The ANZASW also hosts a Supervisors Register on their website (http://anzasw.nz/supervisors-register/) where supervision practitioners offer supervision on a private fee-paying basis. Supervisors who are on this register provide details of their qualifications, supervision training, and interests. Figure 3 is a visual representation of the range of interests, using the tag cloud from the Supervisors' Register of ANZASW (2016).

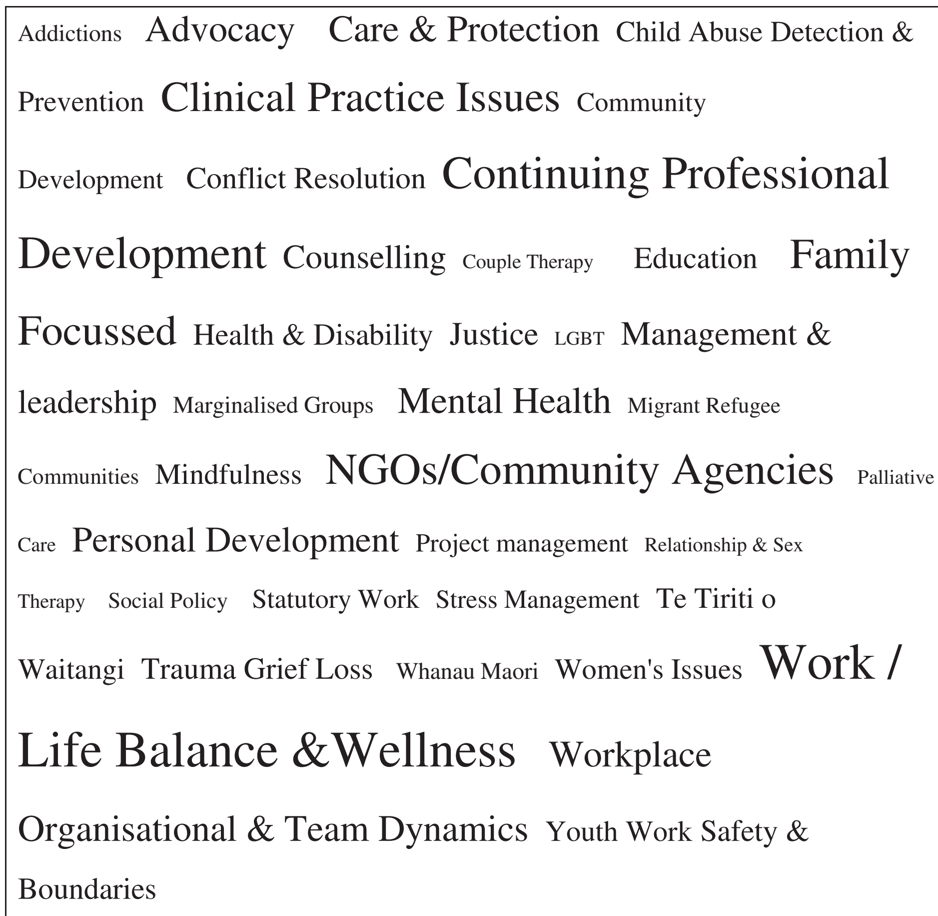

Figure 3. Supervisors interests—tag cloud from the Supervisors' Register, ANZASW.

Supervision approaches

No national survey information is available on supervision practice in Aotearoa New Zealand, but familiarity with the local literature and the author's teaching roles enable some observations to be shared. In a literature review, O'Donoghue and Tsui (2012, p. 12) suggested that "individual supervisory sessions in which supervisees and supervisors discuss the supervisee's work are the main method of supervision." Furthermore, O'Donoghue and Tsui noted a shift away from the traditional line-management supervision model "towards a more mixed delivery model, incorporating peer and external supervision" (2012, p. 8). The predominant approaches to supervision are still likely to be individual one-to-one supervision, as this is what employers will support. In some settings, this may be augmented by group supervision and/or training groups which may be facilitated case consultation; for example, family welfare workers may meet with a therapist trained in a particular modality. Little is known about the use of technology in both face-to-face and online/distance supervision, other than anecdotal reports and the mention of availability for use of e-mail or Skype in the Supervisors' Register.

Self-report of practice is the most common form of supervision, except in student supervision, where observations are required by schools of social work. Clinical supervision is generally focused on "client outcomes, the process of practice and the development of the practitioner's knowledge, skills and attributes" (O'Donoghue & Tsui, 2012, p. 14) and, for registered social workers, is likely to address professional development and career planning. Direct observation via live observation or review of recordings is gaining popularity and is required by some employers on an annual basis to contribute assessment data into performance appraisal. Although the latter is more common in hierarchal supervision relationships, supervision educators are encouraging peer supervision as a vehicle for both clinical and supervision feedback, felt to be most effectively utilized in collaborative relationships.

Supervision is covered by the Code of Ethics and the recommended best practice for supervision relationship contracting (see, for example, Davys & Beddoe, 2010) would include consideration and agreement about confidentiality, informed consent, dual relationships, culture and spirituality in supervision, how ethical codes are incorporated (especially in interprofessional supervision [IPS]) and duration, frequency, review, and, importantly, the extent to which supervisors contribute to supervisee appraisal. Little formal evaluation of supervision practice itself occurs, although this is expected to increase as managers review budgets.

Supervision approaches will most commonly utilize traditional models of reflective supervision referencing local literature (for example, Davys & Beddoe, 2010; O'Donoghue, 2003; and the well-regarded texts, Hawkins & Shohet, 2012 and Morrison, 2001). As many third-sector organizations have

Figure 4. Approaches to supervision—tag cloud from the Supervisors' Register, ANZASW.

adopted strengths-based practice modalities, interest in strengths-based supervision has grown. From the ANZASW Supervisors Register, another tag cloud in Figure 4 visually depicts how reflective practice and strengths-based and solution-focused approaches are by far the most prevalent approaches, followed by ethical practice and biculturalism in practice.

Major developments in social work supervision

The "top-down" and managerialist discourses mentioned earlier often empower supervision practice, but when supervision is hosted within professional and organizational settings these will generally reflect organizational imperatives and dominant worldviews. "In its purest form it might be hoped that supervision could transcend its 'local' contexts and promote social work principles, theories and skills" (Beddoe, 2015b, p. 152); however, local and regional differences may also provide the impetus for innovation. In the New Zealand setting, two developments have been subject to much discussion and research: the influence of culture(s) in supervision and the growth of the practice of interprofessional supervision. Both have their origins in the particular forces shaping practice.

In social work, as in other disciplines within the helping professions, the impact of culture (here meaning ethnicity, religious belief and practice) on supervision relationships and effectiveness has become an increasingly international focus. In 2009, Hair and O'Donoghue (p. 74) delivered a challenge to supervision practitioners and researchers to develop much greater cultural awareness, stating that "leading social work supervision texts offer little to inform or encourage supervisors to integrate cultural knowledge" within

their supervision practice. Although there have been excellent contributions on cross-cultural issues in the supervision literature in general from mental health and counseling perspectives (see, for example, Crocket et al., 2013; De Souza, 2007; Hernández, Taylor, & McDowell, 2009) and from psychotherapy (Falicov, 2014), there is undoubtedly more work to do to support the addition of specialized and highly integrative indigenous supervisory approaches into the supervision body of knowledge, in order to support indigenous practitioners working within their own communities. Research on supervision is in a very healthy state in Aotearoa New Zealand. The development of indigenous approaches to supervision, such as the work of Eruera (2012) and the new body of knowledge on cultural models of supervision, will continue to develop to enrich future supervision participants.

Supervision is touched by the changes brought about by globalization and the internationalization of social work education and practice. Social workers in Aotearoa New Zealand as elsewhere find themselves addressing social, economic, and cultural sustainability and, in an era of constant global mobility of peoples, the imperative for supervision to be responsive to new challenges and new learning cannot be overstated. Practitioners increasingly look for modes and arrangements for supervision to meet needs generated in their complex fields of practice and the diversity of client communities (O'Donoghue, 2015). Supervisors have been asked to address issues of cultural privilege and power. The call by Hernández and McDowell (2010, p. 29) for supervisors to "prepare themselves to engage in critical analysis of dynamics of power" and to demonstrate "critical social awareness and cultural humility" is important if social work supervision is to maintain reflexive and engaged practice.

Cultural supervision

As noted earlier, one particular contextual element of supervision in social work in Aotearoa New Zealand can be found in the work being undertaken to develop specific approaches to supervision that reflect and are responsive to Māori worldviews (Eketone, 2012; Eruera, 2005, 2012; Webber-Dreadon, 1990). The aims of these approaches to supervision are to ensure the cultural identities and issues impacting within clinical social work practice are brought to the forefront in supervision. There are several ways of meeting the demands of practice in this complex cultural environment. Cultural supervision is commonly undertaken between practitioners who are of the same professional background or it may be interprofessional, where the priority has been to provide opportunities for consultation, with the supervisee seeking specific knowledge and guidance to work with a community.

Cultural supervision is essentially integrative, holding together reflective and experiential learning practices within a supervision relationship that is

respectful of cultural complexities, and may include appropriate processes to honor the participants' culture(s). That said, there are further challenges, as Chang wrote in Goodyear and colleagues (2016, pp. 122–123), with regard to intersectionality and multiple identities. Chang's questions are critical in the growing diversity of social work practice in urban contexts in Aotearoa New Zealand:

> How does discussing the intersectionality of one's multiple identities in supervision impact the supervisory working alliance and the counseling relationship? What effective techniques are supervisors using to explore multiple identities with their supervisees? What are the relationships among supervisee and supervisor multiple identities, supervisory working alliance, and client outcome? What is the relationship between supervisor and supervisee multiple identities and multicultural counseling competence?

These questions will continue to have relevance as further development of cultural and indigenous models of supervision emerge.

In the past decade new writing has emerged recording the development of specifically Māori supervision practice in Aotearoa New Zealand. Eruera (2007, p. 143) attributed these developments to changes within the broader social work context and the spin-off influences on supervision, saying, "Māori are beginning to develop written resources, research and training." O'Donoghue and Tsui (2012, p. 15) noted that "the most noticeable among these within the field of social work supervision has been the claiming of an indigenous position in relation to supervision through kaupapa Māori supervision," defined by Eruera (2005, p. 64) as "an agreed supervision relationship by Māori for Māori with the purpose of enabling the supervisee to achieve safe and accountable professional practice, cultural development and self-care according to the philosophy, principles and practices derived from a Māori worldview." This supervision practice will embody a very specific form of cultural supervision, with a focus on traditional Maori knowledge and wisdom. Eruera's model, "He kōrari, he kete, he kōrero" (2012), is described as a weaving together of numerous elements, including cultural concepts, language, principles, knowledge, genealogy, process, and practice. All of these are woven into the supervision relationships and supervision process itself. It cannot be summarized briefly due to its complexity and grounding in Te Reo Māori (the Māori language), and its location within the history of the people. Eruera (2012, p. 15) explained:

> Kaupapa Māori supervision has a specific and valid knowledge base, grounded in traditional Māori values, principles and customary practices combined with technical knowledge and skills to meet the contemporary needs of tangata whenua [Māori] social workers within their organisations and the profession. Cultural knowledge may include "te reo me ōna tikanga" [language and protocol], the dynamics of whānau, local history, access to kaumātua and kuia [elders], whakapapa [genealogy], the impacts of colonisation on whānau Māori, waiata [song, chant] and many others. The accumulation of cultural knowledge is a developmental journey and the effects of colonisation are such that it cannot be assumed that all "kaiārahi" Māori [supervisors] are confident in this knowledge. Tangata whenua are diverse in cultural

knowledge and it is important to discuss cultural knowledge and development when negotiating expectations for supervision.[2]

Interprofessional supervision (IPS)

Professional supervision is traditionally conducted between practitioners from the same profession (Bernard & Goodyear, 2014). Over the past decade or so, however, reports on partnerships between a supervisor and a supervisee from different professions suggest a growth in the practice (Beddoe & Howard, 2012; Davys & Beddoe, 2015; Townend, 2005). Growth in IPS stems perhaps from rapid changes in the social work service sector, generic management, and the weakening of social work departments as a model of organization (Beddoe & Howard, 2012). Several small studies of IPS have been undertaken in Aotearoa New Zealand, largely focused on the incidence and experience of IPS within specific professions, including social work (Beddoe & Howard, 2012; Crocket et al., 2009; Howard, Beddoe, & Mowjood, 2013; Hutchings, Cooper, & O'Donoghue, 2014). As noted earlier, both professional bodies in Aotearoa New Zealand do allow for the practice of IPS to meet requirements, though there are some caveats in place about the importance of keeping social work values and ethics in place.

In a review of the literature, Davys and Beddoe (2015) noted that the benefits of interprofessional supervision are focused on three areas: the potential development of varied skills and knowledge (Beddoe & Howard, 2012), a heightened awareness of the assumptions of practice and the development of critical thinking (Bogo, Patterson, Tufford, & King, 2011; Hutchings et al., 2014), and a better appreciation of the different professional contributions, perspectives, and roles in multidisciplinary clinical settings (Howard et al., 2013). Davys and Beddoe (2015, p. 37) reported that interprofessional supervision enables practitioners to "explore their practice through the facilitation of another professional who, through his or her difference, can offer fresh and rich perspectives, introduce new and different knowledge and skill sets and can challenge the 'taken for granted' assumptions which creep into daily practice."

"The challenges of IPS mirror the benefits. Where difference can be regarded as an advantage or an opportunity for growth, the flip side reveals possible limitations," noted Davys and Beddoe (2015, p. 37). Concerns about the growing practice of IPS coalesce around three themes. The first and most prevalent concern is the management of differences in professional knowledge, skills, and professional contexts (Bogo et al., 2011; Howard et al., 2013; Townend, 2005). The potential difficulty of managing different ethical and practice codes and reporting on profession-based competencies was noted by Beddoe and Howard (2012), Crocket and colleagues (2009), and Hutchings and colleagues (2014). The third concern is that IPS will lead to a weakening of socialization to a particular profession and thus a diminishing of distinct

professional identity (Hair, 2013; Howard et al., 2013). Research is ongoing on the impact of interprofessional supervision (Bostock, 2015), and Aotearoa New Zealand researchers will be contributing to that inquiry.

Conclusions

Supervision is thus in good heart in Aotearoa New Zealand, in spite of some matters which echo international concerns. Our professional bodies have awarded a strong mandate for supervision as a requirement of practice, which means that most practitioners are able to access supervision with support for the time and costs. Research on supervision is ongoing, suggesting it remains an important practice. ANZ is also making a clear contribution to the exploration of both cross-cultural and culturally specific approaches to supervision. O'Donoghue and Tsui commented in their literature review (2012, pp. 18–19),

> that the development of social work supervision in New Zealand demonstrates both continuities and differences with the developments charted in the international supervision literature. The main differences are the pluralism and diversity of supervision in New Zealand, the development of culturally-based approaches, the implementation of cultural supervision, and the endorsement that professional (clinical) supervision throughout a social worker's career is necessary to ensure competent social work practice.

Some challenges remain to be faced regardless of these positive signs. Research on the effectiveness of supervision, especially in relation to its impact on clients and service users, is very limited. The growing practice of social workers accessing multiple forms of supervision (O'Donoghue, 2015) needs to be explored. In a time of austerity, this practice is likely to be challenged, as cuts to social service budgets impinge on resources for professional development. Evaluative research becomes an imperative in such circumstances. Education and training for supervision is variable, with few practitioners being able to afford the costs of university programs and employers generally only funding short courses which lack any robust assessment.

Finally, the resources needed to address these concerns are few, as the Aotearoa New Zealand social work profession has very limited access to funding for research and innovation focused on professional matters. Until this situation changes, researchers and expert practitioners rely on "soft" internal funding, which is rarely sufficient to support proper evaluation. Supervision is too important to be left vulnerable to budget cuts without evidence to provide in its defense.

Notes

1. Pasifika is the formally accepted term utilized to describe the communities of people from Pacific Islands' heritages who have settled in Aotearoa New Zealand for 100 years.
2. Translations in brackets from the Māori Dictionary (http://maoridictionary.co.nz/).

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Liz Beddoe*, MA Social Work, PhD, is an Associate Professor in the School of Counselling, Human Services and Social Work at the University of Auckland in New Zealand. Liz's teaching and research interests include critical perspectives on social work education and professional supervision. Liz has published articles on supervision and professional issues in New Zealand and international journals. She has co-authored two books with Allyson Davys:* Best Practice in Professional Supervision: A Guide for the Helping Professions' *(2010, Jessica Kingsley Publishers) and* Challenges in Professional Supervision: Current Themes and Models for Practice *(2016, Jessica Kingsley Publishers). Liz has also co-edited* Supervision in Social Work: Contemporary Issues *(2015, Routledge) with Jane Maidment.*

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