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**TOWARDS THE CONSTRUCTION OF SOCIAL WORK
SUPERVISION IN AOTEAROA NEW ZEALAND: A
STUDY OF THE PERSPECTIVES OF SOCIAL WORK
PRACTITIONERS AND SUPERVISORS**

**A thesis presented in partial fulfilment of the requirements for
the degree of**

**Doctor of Philosophy
in
Social Work**

**at Massey University, Palmerston North
New Zealand.**

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2010**

Abstract

This thesis presents the construction of social work supervision from the perspectives of social work practitioners and supervisors. In particular, the research explored how social work supervision was constructed, the influence of the Aotearoa New Zealand context upon its construction, and where and how social work supervision can most effectively be improved. In order to provide a background for informed analysis and discussion of the research findings, key themes within the international and Aotearoa New Zealand supervision literature were discussed.

The thesis was a mixed methods study that was informed by a constructionist conceptual framework with regard to the framing and exploration of the research questions. The methodological approach used was derived from pragmatism and involved a combination of survey research with qualitative individual interviews, with the survey being used to recruit and purposefully select participants for the individual interviews.

The key findings from the study were: a) social work supervision was predominantly constructed from a professional standpoint, with the social, organisational and interpersonal context influencing how supervision was produced in any setting at anytime; b) the Aotearoa New Zealand context influenced supervision through the discourses of biculturalism and indigenous development, with multiculturalism being a secondary influence; and c) that improvements were needed in the professional and organisational systems that support supervision as well as in the practice and provision of it.

The implications and recommendations arising from these findings focus on social work supervision theory and practice, cultural competence and the further

development of professional supervision. From these implications it is suggested that the future research and development agenda for social work supervision both internationally and within Aotearoa New Zealand concerns theory-building, responding to the dynamics of culture and difference within supervision and the professionalisation of supervision. The recommendations related to the professionalisation of supervision concern: formal education and training; the role of supervision within organisations and contribution to organisational development; and the need for a stronger evidence-base regarding supervision's contribution to client practice and social worker well-being and development.

Acknowledgements

I acknowledge and thank the members of the Aotearoa New Zealand Association of Social Workers (ANZASW) who participated in this study. I also thank the Executive of the ANZASW, particularly Rose Henderson (President), for granting me access to the membership and thereby allowing me to conduct this study across the profession.

I acknowledge the support of Massey University, for: a grant from the Massey University Research Fund, which enabled me to undertake the interviews; and for the grant of an Advanced Degree Award in 2007, which facilitated the initial draft of the empirical chapters.

Throughout this study, I have been supported by colleagues, family and friends. I thank in particular, my thesis supervisors, Professor Robyn Munford and Dr. Andrew Trlin, for their unfailing encouragement, support and feedback. I also thank Dr Sue Hanna, for peer reviewing the thesis, and Professor Ming-Sum Tsui from Hong Kong Polytechnic University, for his friendship, mentoring and interest in my work.

With regard to my family, Richard, Rebekah and Dorothy have been a constant source of encouragement, kindness, and patience. To Rosemary, my soul-mate, I am very grateful for your unconditional love and support. I also thank my parents, Richard and Barbara for their encouragement and practical support, which included letting me use a room in their home as a writing retreat.

Finally, I acknowledge my social work colleagues at Massey and friends in the wider profession who were supportive, kind, and interested in this study. I express my thanks also to my previous and current supervisees and supervisors.

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Glossary of Maori terms used in this thesis

This glossary is arranged in alphabetical order. Only brief translations are given and it should be noted that fuller and multiple meanings may be attributed to words depending on the context in which they are used.

awhi	caring and supporting
hapu	tribe
iwi	tribal group
karakia	spiritual incantation or prayer
kaumatua	male elder
kaupapa	process or procedure
kuia	female elder
Pakeha	white or non-Maori New Zealander
mana	prestige
Maori	the people indigenous to New Zealand
maoritanga	Maori culture
marae	meeting place
roopu	branch or group
runanga	a board, assembly caucus or council
tangata whenua	people of the land
tangihanga	grieving period prior to burial
tauwiwi	non-Maori
te taha Maori	Maori ways
te reo	language
tikanga	cultural practices
wairua	spiritual and/or metaphysical
whaiora	clients
whakama	shame or being ashamed

whanau

family including extended family

CHAPTER 1

INTRODUCTION

Supervision holds an important place within both the social work and related helping professions. It has been described as social work's gift to the helping professions (Robinson, 1949) as well as fundamental to competent social work practice (Aotearoa New Zealand Association of Social Workers (ANZASW), 1998; Morrison, 1993, 2001). Social work supervision contributes to the maintenance and improvement of the quality of social work practice as well as the professional well-being and development of social work practitioners (Harkness, 1987; Kadushin and Harkness, 2002; Tsui, 2005). Internationally and within Aotearoa New Zealand, it has been claimed that the practice of social work supervision has been shaped by changes in the purchasing, organisation and management of social services, together with the professionalisation and regulation of social workers and their practice (Jones, 2004; Munson, 1998, 2002; Noble and Irwin, 2009; O'Donoghue, 2003; Tsui, 2005). The period in which this study was conducted, coincided with the establishment of the statutory registration of social workers in Aotearoa New Zealand under the *Social Workers Registration Act (SWRA)*, (2003) and has therefore been a time during which there has been a significant focus upon the professionalisation and regulation of social workers and social work practice. It is against this background that the construction of social work supervision was researched.

Research aims and objectives

The research aims were to:

- a) Conduct the first nation-wide study on the subject of social work supervision in Aotearoa New Zealand;

- b) Describe and explain how social work supervision practice is constructed;
- c) Consider the influence of the Aotearoa New Zealand context on the construction of supervision practice through considering the place of the Treaty of Waitangi and the uniqueness of our bicultural setting on supervision practice; and
- d) Contribute to the discussion on how social work supervision can be improved in Aotearoa New Zealand.

The primary objective of the study was therefore, to describe and explain the construction of social work supervision in Aotearoa New Zealand from the perspectives of social work practitioners and supervisors who were members of the ANZASW. Underpinning the primary research objective, were three major research questions.

These were:

- How is social work supervision constructed in Aotearoa New Zealand?
- What influence does the Aotearoa New Zealand context have on the participants' construction of social work supervision practice?
- Where and how can social work supervision practice in Aotearoa New Zealand be most effectively improved?

The researcher's interest in the topic

My interest in the topic of social work supervision started when I took up my first social work position and started experiencing supervision as a supervisee. A few years later, I was appointed to a supervisor position, where I was responsible for both line-management and professional supervision. At that time, I was also completing my professional social work qualification and my final fieldwork placement was focused on social work supervision. During that placement, I discovered that there were very few local resources available for supervisors and as a consequence developed a resource package for supervisors, which was later adapted and updated to become a practical handbook (O'Donoghue, 1998). Post-qualifying, I moved into both a clinical leadership and a clinical social work practice role within a hospital's mental health service in a

hospital. As a supervisee, I had external supervision, and as a supervisor provided peer clinical supervision to social work colleagues within the mental health service and social work unit within the hospital. I also supervised students on social work placements. During this period, I also started externally supervising private and sole practitioners. Ten years ago, I completed a Masters thesis concerned with professional supervision under new public management within the Community Probation Service and following this I took up a social work academic position and have since then maintained a small external supervision practice as well as participating in supervision as a supervisee. In my academic role, I am an educator of social work supervisors and have published a text-book, journal articles and book chapters on the subject of supervision prior to commencing this thesis (O'Donoghue, 2001, 2002, 2003; O'Donoghue, Trlin and Baskerville, 1999; Tisdall and O'Donoghue, 2003). Over the course of this doctoral study, in order to disseminate the preliminary findings I have given conference presentations and published en-route. An overview of these presentations and publications is detailed in Appendix A.

Key terms and concepts

In this section, several of the key terms and concepts relevant to this research will be defined and discussed in order to clarify the context and scope of this study.

The Aotearoa New Zealand context

In this thesis, the Aotearoa New Zealand context refers to the social, political and institutional arrangements present within Aotearoa New Zealand society. The use of 'Aotearoa New Zealand' in preference to 'New Zealand,' is in recognition of the bicultural relationship established between the Crown and Maori in the Treaty of Waitangi (1840). In the Treaty of Waitangi, Maori hapu (tribes) and the British Crown

agreed to be partners in a process of nation-building and settlement, through the Crown being permitted to establish a government, with Maori tribes retaining their rights of chieftainship, self-determination and management of their resources and treasures, as well as gaining the rights and privileges of British subjects (Belich, 2001; Orange, 1987). The Treaty of Waitangi has been described as the foundation from which New Zealand developed, as well as the country's first social policy document (Oliver, 1988; Palmer, 1992). In terms of its influence, Ruwhiu (2001, p. 57) asserts that the Treaty of Waitangi has been "a figurehead for all development within Aotearoa New Zealand." In other words, the bicultural relationship between Maori and non-Maori is the background against which narratives of a New Zealand national identity and nationhood have emerged (Belich, 2001; Ruwhiu, 2001, 2009). The Treaty of Waitangi has been significant in the development of social services, particularly since the publication of *Puao-te-ata-tu (Day break): The report of Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare* (1986). In this report, personal, cultural and institutional racism was identified within the Department together with the need for social services to change in order to become culturally appropriate for Maori. The report also had a major influence upon the development of the *Children, Young Persons and their Families Act* (1989) and the development of Iwi (tribal) social services (Bradley, 1996; Nash, 2009).

With regard to recent social arrangements within Aotearoa New Zealand, the 2006 Census showed a multicultural population in which 67.6% of the population identified themselves as European, 14.6% Maori, 11.1% New Zealanders¹, 9.2% Asian, 6.9% Pacific peoples and 0.9% as being Middle Eastern, Latin American or African (Statistics New Zealand, 2007, p.4). The Asian and Pacific peoples' populations have

¹ The New Zealander ethnic category was first used in the 2006 census. Prior to this anyone who reported their ethnicity as a New Zealander or Kiwi was included under the New Zealand European category.

had the greatest rates of increase since the previous census (2001). The two official languages, English and Maori, were those most commonly spoken with the latter spoken by 4.1% of the population (Statistics New Zealand, 2007). Aotearoa New Zealand society is also socially diverse with differences pertaining to age, gender, class, sexual orientation and religious affiliation and to a certain extent is similar to other English-speaking Western countries (McLennan, Ryan, and Spoonley, 2000; Statistics New Zealand, 2007). Politically, Aotearoa New Zealand functions as a liberal democracy based upon the Westminster system, with one difference namely, the use of a mixed member proportional electoral system (Mulgan and Aimer, 2004). The New Zealand Government is the primary policy-maker, funder and purchaser of health and social services (Cheyne, O'Brien, and Belgrave, 2004; Easton, 1997), with the services being provided by a mix of government and non-government providers who have for the most part contracted with government funding agencies (Boston, 1995; Boston, Martin, Pallott, and Walsh, 1996). Another recent feature of the institutional environment has been the adoption of managerialism and the focus on efficiency, accountability and organisational and worker performance within social service organisations (Noble and Irwin, 2009; O'Donoghue, 2003; Tsui and Cheung, 2004). It is within this context that social work operates as one profession amongst a network of professions which provide services across the social care, health, education and criminal justice sectors (Payne, 2006).

The social work profession

The politics of the social work profession in Aotearoa New Zealand reflect the positions social workers take when they individually identify themselves as a social worker. In Aotearoa New Zealand, claims of being a social worker are made by virtue of one or more of the following: being employed in a social work role; holding a social work

qualification; membership of the ANZASW; and by being a registered social worker under the *SWRA* (2003). That said, with the advent of social worker registration, the power to define the social work profession and its membership has been particularly influenced by the ANZASW, the professional association, and the Social Workers' Registration Board (SWRB).

The ANZASW

The ANZASW was established in 1964 as the professional association for social workers in Aotearoa New Zealand (Nash, 2001). It is a member organisation of the International Federation of Social Workers (IFSW). Since 1986, the ANZASW has operated from a bicultural partnership model, through the establishment of Tangata Whenua (Maori) and Tauwiwi (non-Maori) caucuses (Beddoe and Randal, 1994; Nash, 2001). The two caucus development was reflective of a move within both the social work profession and the wider society towards greater recognition of the Treaty of Waitangi, the redress of past injustices conducted against Maori and an effort to address racism (Beddoe and Randal, 1994). This bicultural partnership means that there are equal numbers of Maori and non-Maori on the Governance Board, Maori representation on all the national committees, and several roopu (branches) for Maori members (ANZASW, 2009a). The Association also developed a Bicultural Code of Practice within the *Code of Ethics* (ANZASW, 2004a), a bicultural practice standard, a specific competency assessment process for Maori members and an annual issue of its journal (*Te Komako*) that is produced by Maori members (ANZASW, 2009a; Beddoe and Randal, 1994; Nash, 2001). These developments reflect the social work profession's efforts toward the establishment of a local identity that emphasises empowerment, partnership and biculturalism as well as a distinctive tradition, and perspective upon social work practice which includes Maori models of practice (ANZASW, 1998).

Another distinctive feature of the ANZASW is its competency programme, which was established in 1990 (Beddoe and Randal, 1994). The programme involves the assessment of all applicants for full-membership against 10 Practice standards by a panel of peers and then a re-assessment on a five-yearly basis (Nash, 2001). In essence, the certification process of the competency programme provided a form of self-regulation within the social work profession. The membership of the Association grew from approximately 400 full-members in 1994 (Beddoe and Randal, 1994, p.30) to 1,254 full-members (Hape and Hunt, 2004, p. 15) at the commencement of this study in March 2004. Later that year, the SWRB (2004) recognised the ANZASW competency programme as an authorised competency assessment for the registration of social workers. One consequence of this has been that the membership of ANZASW has continued to increase and grown to 2,850 full-members as of 18 March 2009 (ANZASW, 2009b).

The SWRB

The SWRB was appointed by the Minister of Social Development on 5 November 2003 (New Zealand Government, 2003) to implement a voluntary system of state registration for social workers. In order to do this the Board quickly established policy with regard to the qualifications it recognised for registration, the amount of supervised post-qualifying experience required, competency assessments, and a Code of Conduct for registered social workers (Lonne and Duke, 2009). The Board started processing applications for registration from 1 October 2004. As of December 2008, just over 2,000 of an estimated 6,000 social workers were registered. The low uptake of registration has been explained as being due to it being voluntary and too expensive (National Business Review, 2008, O'Donoghue, 2007). Despite this, the SWRB continues to be influential within the social work sector through its role in the

recognition of social work qualifications, its policy statements and *Code of Conduct* (SWRB, 2005). The Board's influence in relation to supervision is clearly apparent in the following: 1) defining enough experience to be eligible for registration in terms of 2000 hours of supervised practice, post-qualification (SWRB, 2007a); 2) requiring proof of supervision for the issue of an annual practising certificate (SWRB, 2008); and 3) a policy statement that requires registered social workers to access appropriate supervision at least monthly (SWRB, 2007b).

Social work supervision

Within the social work supervision literature, supervision has primarily been defined from organisational and clinical perspectives (Berger and Mizrahi, 2001; Gibelman and Schervish, 1997; Kadushin and Harkness, 2002; Munson, 2002; Tsui, 2005). An organisational perspective accentuates the role of supervision in regard to staff management and job performance, whereas a clinical perspective emphasises the professional development of the practitioner and has an educational focus (Caspri and Reid, 2002; Chernis and Egnatios, 1978; Kadushin and Harkness, 2002; Munson, 2002; Shulman, 1993, 1995; Tsui, 2005). A third more recent perspective has been to define supervision from a professional perspective and highlight its role as a professional social work process that contributes to competent social work practice, the maintenance of practitioners' well-being, their continuing professional development and personal support (ANZASW, 1998; Barretta-Herman, 1993; 2001; Beddoe, 1997a; Beddoe and Davys, 1994; Beddoe and Egan, 2009; Busse, 2009; Noble and Irwin, 2009; Payne, 1994). This professional perspective has become particularly evident through the development of standards and supervision policy statements by professional bodies (ANZASW, 1998; Australian Association of Social Workers (AASW), 2000; American Board of Examiners in Clinical Social Work (ABECSW), 2004) and through the role

supervision has in the professional registration and licensing of social workers (Barretta-Herman, 1993; Gray, 1993; Social Workers Registration Board (SWRB), 2005, 2006, 2007a, 2007b, 2008). In this thesis, all aspects of social work supervision will be explored in order to fully understand and discuss how social work supervision is constructed.

Structure of the thesis

The thesis is structured as follows:

Chapter 2 sets the scene for the study through an overview of the evolution and development of social work supervision from an international and local Aotearoa New Zealand perspective. This literature review consists of two main parts: the first is based on the international literature and the second is based on the local Aotearoa New Zealand literature. In the chapter's conclusion, the evolution and development of supervision within each setting is compared and contrasted, and the implications are discussed in terms of their influence on this study.

Chapter 3 discusses the constructionist conceptual framework used to inform this study, by first outlining the constructionist approach which combines both social constructionism and constructivism. This is followed by an examination of the use of constructionist perspectives within social work, including a critique of constructionist theories. The chapter concludes with a review of the use of constructionist theory within the social work supervision field, and how a constructionist approach can be applied to review and critique both the context and processes that produce social work supervision, together with the relevance of this in relation to the research questions and lines of enquiry pursued within this study.

In Chapter 4, the research methodology utilised in this mixed methods study is explained. This explanation includes outlining the pragmatic worldview used in terms of its key features and the connection between pragmatism, the constructionist conceptual framework, and the mixed methods methodology. The mixed methods methodology is discussed in terms of: the rationale for its choice; the research design, including ethical considerations; the recruitment, data collection and participant selection processes; the procedures by which the data were organised and analysed; and the limitations of the methodology.

Chapter 5 is the first of five chapters that present the research findings. In this chapter, the results of the postal survey are reported in two parts. In the first part, the results from the closed questions concerning the respondents' characteristics and their supervision practices are presented and discussed. This is followed by the results from two open-ended questions which outline the respondents' views concerning: what was best about their supervision; and how they would like their supervision to be improved.

Chapter 6 reports findings from the sixteen supervisee interviews. It starts with an overview of the participants' backgrounds and experiences and then explores how they defined, arranged and described their supervision. It also discusses the influence that contextual and personal factors had upon their perceptions of their supervision.

Chapter 7 examines the supervisees' perspectives regarding the influence that the Aotearoa New Zealand context has upon their supervision practice, and how they perceived supervision could be improved.

Chapter 8 reports findings from the eighteen supervisors' interviews. It overviews the participants' backgrounds and experiences and then explores how they defined,

arranged and described their supervision. It also discusses the influence that contextual and personal influences had upon their perceptions of their supervision.

Chapter 9 examines the supervisors' perspectives regarding the influence that the Aotearoa New Zealand context has upon their supervision practice and how they perceived supervision could be improved.

In Chapter 10, the results from the five data chapters are brought together and analysed in relation to the three research questions. The findings are then discussed and analysed with regard to their contribution to both supervision practice and the field of social work supervision.

The final chapter (Chapter 11) reviews the thesis and discusses implications and recommendations pertaining to the theory of social work supervision, cultural competence within supervision, and the development of professional supervision. From this discussion a future research and development agenda for social work supervision is outlined. The thesis concludes with a brief discussion of the limitations of the research, and a reflection on the research process.

CHAPTER 2

THE EVOLUTION AND DEVELOPMENT OF SOCIAL WORK SUPERVISION

This chapter sets the scene for this study via an overview of the evolution and development of social work supervision from both an international and Aotearoa New Zealand perspective. It has two main parts, the first being a review of the international literature, while in the second part the more recent Aotearoa New Zealand literature is reviewed. Each part discusses the main themes, issues and challenges for social work supervision.

Social work supervision: An international perspective

The international literature reveals that social work supervision is as old as social work and that its history is inseparable from that of social work practice (Kadushin and Harkness, 2002, Munson, 2002, Tsui, 2005). In each period, the forces, shaping the development of social work supervision have been those influencing social service organisations and the process of professionalisation within social work (Burns, 1958; Munson, 2002; Tsui, 2005). These forces have been most apparent in the shifts in emphasis between the administrative and professional development aspects of supervision (Kadushin and Harkness, 2002; Munson, 2002; Tsui, 2005).

The discussion begins by tracing the origins of supervision through to the conceptualisation of social casework supervision. The emergence of social casework supervision is followed by a period in which social casework supervision was consolidated, and then another period when it was challenged in terms of whether supervision should be interminable, while the practice theory that underpinned it

changed markedly. In the latter period of the 20th Century, empirical research into supervision commenced, and supervision specific theories and models developed. During this period, there was significant managerial, organisation and professional change and there was an attempt to respond to oppression and marginalisation within the literature. These themes continued into 21st Century supervision, through the influence of organisations, management and professional regulation upon supervision, the focus on cultural diversity and competence in supervision and the development of an evidence-base for social work supervision practice.

Origins

The origins of social work supervision are unclear. Munson (2002) however, speculates that it was most likely based on a model of supervision developed in England by the medical profession, which was subsequently exported to America. Whilst this argument seems plausible, there is little in the recorded history to support it. The early written history of supervision paralleled that of social work practice and started with the Charity Organisation Societies Movement, which began in Buffalo, New York, USA in 1877 (Burns, 1958; Kadushin and Harkness, 2002; Munson, 2002; Tsui, 2005). The supervision involved the paid agents of this movement being supervised as part of their apprenticeship (Munson, 2002, Rabinowitz, 1987). The extent to which supervision included both administrative and professional development aspects is debated (Kadushin and Harkness, 2002, Munson, 2002; Tsui, 2005). Tsui (1997a) covers this debate well and asserts that the supervision began with an administrative emphasis because the first visitors of the Charity Movement were the employers, who were untrained volunteers from the upper class and were not supervised. These employers recruited paid agents towards the turn of the century from the middle and working classes. The employers provided administrative supervision to the paid agents as a

means of maintaining accountability. When the number of paid agents had become sufficient to establish them as an occupational group, the professional development aspects (namely education and support) began to be addressed as the paid agents implemented an apprenticeship approach. The supervision practice at that time, mirrored the paid agents' practice and was focused on good advice and practical help (Kadushin and Harkness, 2002; Munson, 2002, Tsui, 1997a).

The emergence of social casework supervision

In 1898, the New York Charity Organisation Society offered the first recorded social work training course (Burns, 1958). This course marked the beginning of agency-based education and training, and evolved in 1904 into the New York School of Philanthropy, which later developed into the first school of social work, namely, the Columbia University School of Social Work (Kadushin and Harkness, 2002). In 1911, the Columbia University School offered the first supervision training course for field education supervisors (Kadushin and Harkness, 2002; Tsui, 1997a). Around the 1920s, social work training in North America moved from agencies to universities. This move corresponded with developments made in social casework towards a common casework method, led by Mary Richmond's *Social Diagnosis* (1917) and *What is social casework?* (1922), and the adoption of psychoanalytic theory as the psychology used for casework (Burns, 1958). The shift of social casework training from organisations to universities enhanced the teaching component of supervision and resulted in supervision being identified as an educational process for learning social work practice (Bogo and McKnight, 2005; Tsui, 1997a).

According to Burns, (1958) the supervision literature up to this point, showed a fragmentary understanding of supervision, wherein the three distinct components of administration, teaching and helping, were not conceptualised or linked in a unified

manner. This fragmentary construction was further complicated by the emergence of a fourth, therapeutic component from 1925 (Burns, 1958; Rabinowitz, 1987). The therapeutic emphasis resulted in supervision being conceptualised as therapy for the caseworker and the supervision relationship became a therapeutic one. Not surprisingly this occurred during the period within which psychoanalytic theory was starting to be widely adopted within casework practice and arguably it happened because psychoanalytically trained caseworkers transferred the analysis of the analyst part of their psychoanalytic training across into their social casework supervision (Grauel, 2002). This therapeutic component did not endure within the social work supervision literature. Burns, (1958) attributes the reasons for its demise and disappearance from the literature to firstly the depression of the 1930s, wherein the focus of practice shifted from clients' psychological needs to their basic welfare, and secondly to an emerging emphasis on the role of supervision in the training and development of social caseworkers within the social work supervision literature. This development was particularly evident in the first book on social work supervision, *Supervision in social casework*, by Virginia Robinson, which was published in 1936. Robinson (1936) defined supervision from an educational perspective and emphasised the role supervision had in the professional development of practitioners. In other words, she provided the first clear unified conceptualisation of social casework supervision, which consisted of administration, teaching and helping components, together with a theory of learning. According to Burns (1958), Robinson's (1936) definition of social casework supervision together with her theory of professional development, contributed to the end of the therapeutic component within social work supervision, to the extent that between 1937 and 1950 it disappeared from the social work supervision literature, as a learning and social casework focus emphasis emerged.

Consolidation of social casework supervision

The period between the late 1930s and 1950s was a time in which social casework supervision was consolidated. This consolidation occurred across all three components. The administrative component was strengthened through improvements in the performance evaluation process, which included innovations such as job descriptions and performance standards (Burns, 1958). Likewise, the teaching of casework within supervision was furthered by the recognition of the role anxiety played in the supervisee's readiness for learning. This in turn played a part in the helping component through providing a stronger endorsement to the role that supervisors had in helping workers identify and address their resistance and reluctance to learn within supervision (Zetzel, 1953). According to Rabinowitz, (1987), the developments of this period cemented supervision as a mainstay of casework practice and thereby made it inseparable from the casework method regardless of the theoretical approach taken.

The influence of the casework method was evident in the structure, format and processes of supervision, particularly through the dyadic structure, the individual conference or session based format and the reference to concepts, such as transference, counter-transference and parallel process (Kadushin and Harkness, 2002, Munson, 1979a, 2002; Shulman, 1993, 2005; Tsui, 1997a; 2005). Ultimately, the link between the casework method and supervision contributed to practice theory having a significant influence upon supervision theory and practice; to the extent that the debates in social work practice theory were echoed within the supervision literature, for example those between the diagnostic and functional schools of social work in the 1950s (Burns, 1958).

Social casework supervision challenged in the 1950s-1970s

The period between the 1950s and 1970s saw the concept of social casework supervision challenged from within the social work profession, first by views that linked the construction of a professional identity to autonomous unsupervised practice. Secondly, within this period there was a significant questioning of the knowledge base of psychosocial casework, in particular, its links with psychodynamic theories.

The interminable supervision debate 1956-1970s

Tsui (1997a, p. 195) argues that a prominent theme in the supervision literature between 1956 to the 1970s was a debate concerning “interminable supervision and autonomous practice.” This debate arose as a consequence of the professionalisation of social work, through the expression of the view that a social worker’s professional status was compromised by interminable supervision (Munson, 2002, Rabinowitz, 1987, Tsui, 1997a). One effect of this debate was the development of a trend away from continuing ongoing supervision to a defined period of supervised practice, which was then followed by autonomous practice (Munson, 2002). Other responses included innovations such as group supervision and the view that the autonomous practitioner would use consultation about particular cases, rather than have an ongoing supervision relationship (Epstein, 1973; Kadushin, 1977; Rabinowitz, 1987).

Changes to practice theory

This period also saw changes to social work’s connection with psychoanalytic theory (Munson, 2002). These mirrored those occurring in counselling psychology, which were due to the rise of other psychodynamic schools, as well as behaviourist and humanist approaches. Munson (2002) notes that in the 1950s there was a backlash against psychoanalysis within social work, which contributed to social workers turning to a

social science theory base to conceptualise their practice rather than a psychological one. During this time, systems theory and social psychological theories entered social work (e.g. functional theory, role theory and communication theory). According to Munson (2002) the social science theories helped restore a social emphasis within social work in contrast to the psychological emphasis that had been prevalent since the 1920s. This in turn contributed towards a more balanced psychosocial approach to social work and supervision. Examples of this were found in models that integrated social science theories such as Perlman's (1957) problem solving approach and Hollis' (1966) psychosocial therapy.

Changes in practice theory were also reflected in supervision, which continued to mirror practice theory (Munson, 1979a). During the 1960s and early 1970s, the number of theoretical approaches to social work practice continued to increase. The initial response to this was to try and find connections between the old and the new theories (an example of this was the linking of Transactional Analysis' three ego states Parent, Adult and Child with Freud's concepts of the Superego, Ego and Id) (Turner, 1996). The second response involved the acceptance of theoretical pluralism and the possibilities it brought with it (Turner, 1996). This theoretical pluralism was also reflected in the supervision literature, which incorporated ideas from transactional analysis, task-centred practice and role theory perspectives (Kadushin, 1968, 1976; Munson, 1979a; Pettes, 1979).

Empirical research and supervision specific theory and models

Prior to the 1970s, the social work supervision literature mostly consisted of reflections on practice, literature reviews and theoretical ideas posited by experienced practitioners and social work educators, with the theories and models used being derived from casework and organisational function (Munson, 1979a). In fact, there had been only two

empirical studies conducted before 1970; both of these were small surveys within localised settings (Western New York Chapter of NASW, 1958; Scott, 1965), which according to Tsui (1997b, p.42) “did not have any significance in terms of either the research focus, methodology, or impact,” because the results were primarily descriptive and the conclusions drawn from them were specific to each study’s setting.

During the 1970s and early 1980s, three major research studies of social work supervision were conducted in North America. These studies stand out for their contribution to establishing an empirical foundation to social work supervision and their respective contribution to social work supervision theory and practice. The first of these was completed by Kadushin (1974) who undertook a national survey on social work supervision in the United States of America involving a random sample of 1500 subjects (750 supervisors and 750 supervisees). This survey provided a description of social work supervision at that time in the United States of America, plus an empirical foundation for defining supervision in terms of administrative, educational, and support functions, which subsequently developed into Kadushin’s functional model of supervision (Kadushin, 1976).

Munson’s (1975) doctoral dissertation on the uses of structural, authority and teaching models in social work supervision was the second study. Munson (1975) surveyed 65 workers, by way of individual interview and 60 supervisors by self-administered postal questionnaire. He found that the teaching style and structure of supervision had little effect on workers perceived satisfaction, whereas, authority did to the extent that supervisors who were perceived to operate from a competence model had a greater influence and a more positive affect upon their supervisees, than those who used a sanctioned or role-based model. Munson (1975) also recommended that an analysis of the interactional processes involved in supervision be applied to address

issues pertaining to conflict and authority in supervision regardless of the structure used. Moreover, he noted that the dual model whereby the two roles of “administrative supervision and clinical consultation” were clearly distinguished deserved further consideration, particularly when these roles were vested in different individuals (Munson, 1975, p.237).

The third study, which was conducted by Shulman, Robinson and Luckj (1981), consisted of a sample of 780 respondents (109 supervisors and 671 supervisees) and was focused on the content, context and skills of supervision in social work, nursing and residential settings across Canada. From this study, Shulman et al. (1981) developed a scale of supervisory skills, which Shulman (1993, 2005) later applied in a further study to test an interactional model of social work supervision and from which he also determined that parallel process was part of social work supervision. During the 1980s and 1990s the research foundation set by Kadushin, Munson and Shulman was added to by studies across a range of supervisory issues. These included the following:

- The relationship between supervision and the work and treatment environment (Eisikovitz, Meier, Guttman, Shurka, and Levinstein, 1985);
- Explorations of supervisory activities and tasks (Melichercik, 1984; Poertner and Rapp, 1983);
- Supervisory leadership (York and Hastings, 1985; York and Denton, 1990);
- The training needs of social work supervisors (Erera and Lazar, 1993);
- The functions of supervision and Kadushin’s model of social work supervision (Erera and Lazar, 1994a, 1994b);
- Supervision’s contribution to client outcomes, client satisfaction and worker contentment (Harkness, 1987; Harkness and Poertner, 1989; Harkness and Hensley, 1991);
- The testing of interactional social work theory with regard to the association between skills, relationships and outcomes in supervised social work practice (Harkness, 1995 and 1997);
- The nature of the supervision relationship (Kaiser, 1992).

The research efforts of Kadushin (1976, 1985, 1992a, 1992b, 1992c); Munson, (1983; 1993) and Shulman (1993) also contributed to the development of supervision specific models, with their popular text books frequently being referred to as the starting point

from which others developed their supervision approaches (e.g. Brown and Bourne, 1996; Morrison 1993; Tsui, 2005). The development of supervision specific models was particularly evident in Bruce and Austin's (2000) review of seven major North American social work supervision texts, which were:

- *Supervision in social work* (Kadushin, 1976, 1992b);
- *Supervisory management for the human services* (Austin, 1981);
- *Competent supervision: Making imaginative judgements* (Middleman and Rhodes, 1985);
- *Supervision and performance: Managing professional work in human service organizations* (Bunker and Wijnberg, 1988);
- *Supervising in human services: The politics of practice* (Holloway and Brager, 1989);
- *Clinical social work supervision* (Munson, 1993);
- *Interactional supervision* (Shulman, 1993).

According to Bruce and Austin (2000, p. 99), these texts provided the basis for “an evolving framework of supervisory practice” across the macro-micro multidimensional nature of social work supervision. The texts, also clearly illustrated that a shift had taken place in social work supervision literature from practice theory based approaches towards supervision specific models. In addition, Bruce and Austin, (2000, p. 89) noted that the period when these texts were written was also one in which there was “an increased demand for accountability” and “increased monitoring of staff,” which are issues that come to the fore in the next section.

Managerialism, organisational and professional change

The 1980s and 1990s were decades, in which funders and providers of social services were particularly concerned with managing the cost of social services (Munson, 2002). The tools used to address this included the separation of policy making and funding from the delivery of social services, and the importation of managerialism into the social services (Tsui and Cheung, 2004). The effect upon social work supervision was

three fold. The first saw supervision become used and perceived as an accountability process (Bruce and Austin, 2000; Tsui, 1997a, 2005). The second involved an emphasis on the administrative or managerial function through the use of contracts, a focus on task completion, and job performance (Bamford, 1982; Coulshed, 1990; Kadushin, 1992b; Morrison, 1993; Munson, 1993; Tsui, 1997a). The third effect was the reinforcement of differences between managers, workers and clients (Gowdy, Rapp and Poertner, 1993). These differences were advanced through the appointment of generic managers who did not come from social work backgrounds and had little appreciation for social work and supervision processes (Rees, 1999).

The reaction displayed within the supervision literature to the managerial take over was twofold. Firstly, an argument was made for the separation of managerial aspects from the clinical or professional aspects of supervision (Erera and Lazar, 1994b; Gibelman and Schervish, 1997; Payne, 1994). The calls for separation were in essence a further development to the dual model previously referred to by Munson (1975), whereby the managerial supervision and clinical consultation roles were separated and vested in two different people. In this period, the separation of the roles resulted in both the development of clinical supervision/consultation undertaken within the organisation by a professional peer and/or external clinical supervision/consultation provided by a private consultant not employed by the organisation (Itzhaky, 2001). The European supervision literature accessed particularly illustrates a move towards external supervision occurring with supervision being removed from the organisational hierarchical structure and offered as a professional, educational, and organisational development intervention by private practitioners from a range of disciplines (Belardi, 2002; Bradley and Hojer, 2009; Busse, 2009). This in turn saw supervision within a number of European countries start to professionalise in its own right, separately from

social work (Belardi, 2002; Busse, 2009).

The second reaction was to emphasise the importance of the “clinical” or professional contribution of social work supervision to direct practice and to locate social work supervision within the interdisciplinary field of “clinical supervision” within the wider human services and helping professions. The importance of the “clinical” or the professional contribution to direct practice was emphasised within the published books of this period (Brown and Bourne, 1996; Hughes and Pengelly, 1997; Kadushin, 1992b; Morrison, 1993; Munson, 1993; Pritchard, 1995; Shulman, 1993). In addition to this was the important and valuable research undertaken by Harkness (1987, 1995, 1997); Harkness and Poertner, (1989); Harkness and Hensley, (1991) which identified the contribution supervision made to client outcomes, client satisfaction and worker contentment, together with the contribution of interactional theory to skills relationships and outcomes within supervised practice.

The positioning of social work supervision within an emergent interdisciplinary field of clinical supervision can be traced to research reported by Chernis and Egnatios (1978) who surveyed clinical supervision in a community mental health setting amongst social workers, psychiatrists, nurses, psychologists and non-professionals. According to Chernis and Egnatios (1978, p. 219), “the critical function of professional development distinguishes clinical supervision from the supervision characteristics of other work.” Their study indicated that “clinical supervision” had a currency amongst social workers from within the mental health field, however, the term ‘clinical supervision’ did not seem to appear again in the social work literature until Munson (1983) conceptualised the phenomena of “Clinical social work supervision”. In the same year, Munson also became the founding editor of *The Clinical Supervisor* Journal, an interdisciplinary journal of supervision within the psychotherapy and mental health fields. Under

Munson's editorship, social work was identified as one of the main contributing disciplines to the journal (Shulman and Safyer, 2002). The engagement and placement of social work supervision within the wider clinical supervision field resulted in literature from other professions becoming incorporated within the social work literature, with one example of this being Philip Rich's (1993) integrated model, which was developed from an interdisciplinary literature review of 26 models of supervision across the fields of social work, counselling, clinical psychology and teaching. It has also resulted in a proliferation of supervision models, to the extent that Rich (1993, p. 137) described the field as a "supervisory jungle" and noted that despite the proliferation of models there was not a comprehensive definition or theory describing the purpose or methods of supervision. The interdisciplinary mixing also contributed to the social work supervision literature being considered by other professions, where previously it would have been ignored (Bernard, 2005). Another effect of the clinical emphasis in social work supervision was the development of clinical supervision training programmes by social work schools (Kaiser and Barretta-Herman, 1999). Towards the end of the 20th century, Gibelman and Schervish (1997) noted the growth of clinical supervision within social work and attributed this to the increase in clinical social work undertaken by private or sole practitioners and a decrease in traditional agency based supervision. Both of these features were attributed to the organisational and policy changes described above.

Another professional influence was the credentialing and professional regulation movement (Barretta-Herman, 1993; Garrett and Barretta-Herman, 1995; Gray, 1990). The movement toward the professional regulation of social workers within North America connected supervision with the process of licensure for independent practice (Barretta-Herman, 1993; Gray, 1990). The effect of this connection according to Gray

(1990) was that it raised the importance of supervision for practitioners who needed to verify a set of supervised practice hours in order to attain a license. Concern, however, was expressed by Barretta-Herman (1993) who noted that once practitioners were licensed the need for supervision could be seen as contrary to the professional autonomy and independence attained through being licensed. Barretta-Herman (1993) also suggested that third-party payers and employers may well resist the financial cost of supervision on the grounds that practitioners are competent, licensed and independent professionals who should not need supervision.

Response to oppression and marginalisation

During the 1980s and 1990s a concerted effort was made in regard to naming oppression and trying to mitigate its effects through the empowerment of people from marginalised groups within western liberal democracies (Payne, 1997). Lee (1996) emphasised that the convergence of social, political and economic movements, (such as indigenous people rights, the women's movement, the black power movement, the gay rights movement, and the disability and mental health consumer movements) with liberation theories, from theology, political science, psychology, and economics, contributed to the synthesis that became the social work empowerment approach. Lee (1996) also attributed the integration of Paulo Freire's critical approach into social work theory as key to the development of the social work empowerment approach. This empowerment and anti-oppressive theme in social work practice emerged in the supervision literature in the late 1980s, at first through feminist critique, followed by an ethnic and cultural critique of supervision. These critiques highlighted that traditional supervision was constructed from a white-male-western hierarchical perspective, which did not address or consider the influence of power present in supervision from structural, political and socio-cultural discourses (Brown and Bourne, 1996; Chernesky,

1986; Drew, 1987; Hipp and Munson, 1995; Kaiser, 1997; Matheson, 1999; Morrison, 1993). As a consequence of the critiques there were: the development of feminist models (Chernesky, 1986; Hipp and Munson, 1995; Matheson, 1999); the incorporation of anti-oppressive and anti-discriminatory approaches (Brown and Bourne, 1996; Morrison, 1993); and a revisiting of the issues concerned with power and authority in the supervision relationship (Kaiser, 1997). However, those researching supervision within particular cultural groups in the 1990s commented that real challenges remained in understanding how culture influenced supervision and organisational contexts, and the development of multicultural ethnic sensitivity amongst supervisors who were part of the white mainstream culture (MacEachron, 1994). This was despite culture being identified as the dominant context within which supervision occurred (Tsui and Ho, 1997). In a nutshell, the supervision field had barely scratched the surface with regard to issues of cultural sensitivity and competence in cross-cultural supervision relationships and the supervision of cross-cultural practice.

Towards the end of the 20th century the supervision literature was focused upon the influence the changing environment had upon supervision practice. The themes included calls for more research in relation to effective supervision, the need for supervision to become more reflective of the concerns of ethnic and cultural groups as well as responsive to the demands of an increasingly interdisciplinary outcome focused social service setting (Bruce and Austin, 2000; Gibelman and Schervish, 1997, Tsui, 1997b).

Supervision in the 21st century

Since 2000, the issues raised in the previous decade, concerning the changes in organisational culture, management, professional regulation, cultural diversity and

competence, have continued to feature within the literature. In addition there has been a theme concerned with effective and evidence-based supervision practice (Austin and Hopkins, 2004; Bogo and McKnight, 2005; Kadushin and Harkness, 2002; Munson, 2002, 2004; Tsui, 2005).

Organisations, management and professional regulation

The changes in organisational cultures and management have seen the traditional model of supervision, which combined the administrative, educational and support functions, decrease in health environments as the number of non-social work supervisory managers or team leaders increased (Berger and Mizrahi, 2001). According to Berger and Mizrahi, (2001) social workers no longer relied on traditional models of supervision for professional development and clinical consultation and sought clinical supervision amongst peers either individually or in groups, or outside of the organisation. In contrast, studies conducted in not-for-profit and public child welfare fields revealed that supervision within this field continued to be delivered in its traditional form (Collins-Camargo, 2005; Stein, 2005). The difference between health and the other fields of practice in the delivery and forms of supervision indicates a variety of supervision forms, in contrast to the previously uniform traditional approach. These variations have given rise to a debate concerning whether peer and external forms are actually supervision, or would be better termed as consultation (Bogo and McKnight, 2005; Munson, 2002). The American Board of Examiners in Clinical Social Work (ABECSW) (2004) position statement on clinical supervision endorsed the need for clarity in the use of the terms supervision and consultation. According to ABECSW (2004, p. 21) supervision was linked to a “formal and accountable role in the agency staff system”, whereas the contracting of outside or peer consultants did not permit such a role or grant a formal authority over the supervisee’s job performance and over the

casework or client work. Rather, the contracted consultant's mandate was one of education and expertise with decision-making and responsibility for the worker's performance and client work remaining with the practitioner and their organisation. Confusion resulted, however, in situations where contracted consultants had been called supervisors by organisations without these organisations providing them with any formal organisational sanction or responsibility for the practitioner's job performance and practice (ABECSW, 2004). In response to this situation, Bogo and McKnight (2005, p.53), recommended the "consistent use of terms by the academic and practice community...to facilitate study and communication" about the respective roles of supervisor and consultant.

Despite the variation with regard to terminology and roles, the link between supervision and professional regulation has continued with supervision now part of the pathway to full registration or licensure within an increasing number of jurisdictions (Edwards, Shera, Reid and York, 2006; Munson, 2002). Regarding this however, Barretta-Herman (2001) noted that there was an inconsistent situation within the United States of America, whereby state licensing boards required continuing education for renewal, rather than supervision, and only some boards allowed supervision to be credited towards a licensee's continuing education requirement. The lack of consistency regarding the status and role of supervision within state licensing laws together with the position of clinical social work supervision within social service agency settings contributed to the ABECSW, placing their (2004) position statement under revision in order to research the situation further.

Cultural diversity and competence

Internationally matters pertaining to cultural diversity and competence within supervision have been further developed through the work of Tsui (2001, 2005) in

relation to a culturally sensitive approach to supervising Chinese social workers in Hong Kong, and Ramirez (2001) concerning differences between Hispanic and non-Hispanic supervisors cultural knowledge and ethnic sensitivity in relation to Mexican-American people. The concept of culturally competent supervision has also been discussed by McPhatter (2004), who outlined a framework for culturally competent supervision that involved practical strategies supervisors can use to model culturally competent supervision within multicultural settings. These strategies included: the development of a core knowledge base concerning cultural difference; an understanding of the context within which cultural challenges arise; effective cross-cultural communication and conflict management skills; and the ability to create an environment of safety within supervision. Notably these developments have addressed cultural sensitivity from a multicultural or majority cultural perspective, and have not considered the issues of indigenous development and biculturalism that are part of the Aotearoa New Zealand context.

Towards an evidence-base for supervision practice

According to Kadushin and Harkness (2002), the supervision literature has become more empirical with an increasing number of studies over recent decades. The evidence-base for supervision practice continues to develop with studies reported in areas as diverse as:

- cultural sensitive supervision amongst Chinese social workers in Hong Kong (Tsui, 2001);
- the value of supervision for clinical social workers in the process of therapy and cure (Hensley, 2002);
- supervisees' perception of the usefulness of supervision in direct practice with clients within not-for-profit agencies (Stein, 2005);
- the relationship between effective supervision, organisational culture, evidence-based practice, worker self-efficacy and outcome in public child welfare (Collins-Camargo, 2005); and
- the perspectives of Ontario social workers concerning their post-degree supervision needs (Hair, 2008).

In addition to these studies, an increased emphasis upon empirical research is evident within recent publications. An example of this is found in two recent research based monographs. The first of these, Shulman and Safyer (2005), contained reviews of clinical supervision research in social work and field practicum supervision; whereas the second monograph, Jones and Sundet (2007), presented a case study in child protection services supervision that included reports of research undertaken within four south-eastern states of the United States of America. The studies reported a range of areas connected with the supervision of child protection workers and provided an evidence-based foundation to supervision practice within this field. A further example of an increasing research emphasis within the social work supervision field was the inclusion of specific chapters that review the empirical social work supervision research literature within the two most recent general social work supervision textbooks (Austin and Hopkins, 2004; Tsui, 2005).

Overall the evolution of social work supervision mirrors the evolution and development of social services and the social work profession. The literature reviewed above shows that supervision was shaped by developments in social work theory and practice, management, organisations and professionalisation and that in each period the practice of supervision reflected the emphasis the interaction of these elements created. In the 21st Century as supervision responds to changing organisational, professional and social environments it has clearly evolved beyond the mono-form of the traditional hierarchical model towards new models that are reflective of pluralism and diversity. In such an environment, Munson (2004, p.94), identifies that the challenges facing supervision in the 21st Century are firstly, for supervisors to find “a balance between the general and specific in practice to achieve the best possible outcomes for clients,” and secondly, to develop new models that pass on the values, knowledge and skills of the

profession and relay “a sense of social work’s heritage” to the next generation of practitioners and supervisors (Munson, 2004, p.94).

Social work supervision in Aotearoa New Zealand

Not surprisingly the Aotearoa New Zealand literature has been of a more recent origin and is generally not known or acknowledged outside of Aotearoa New Zealand. The development of social services and social work prior to the emergence of literature in the late 1960s will be considered first. Next, the themes present in this literature up to 1990 will be considered. Then the themes pertaining to the profession’s response to the effects of managerialism and the subsequent proliferation of supervision literature from 1997 to 2008 will be discussed.

The development of social services

The development of social work supervision is situated within the context of the development of Aotearoa New Zealand as a nation, its social services and its social work profession. Prior to European settlement, Maori (the indigenous people of Aotearoa New Zealand) had established systems of care within their tribal (whanau, hapu and iwi) structures (Nash, 2001). Included within these structures were supervisory processes, responsibilities and roles. Bradley, Jacob and Bradley, (1999, p.4) illustrated this when they identified the following roles as supervisory:

kaiawhina (helper), kaitautoko (supporter), kaiwhakahaere (organiser), kaiarahi (guide), kaiwhakariterite (planner), mangai tautoko (advocate), takawaenga (liaison or mediator), kaiwhakatutuki or kaiwhakatinana (implementer), whakaruruhau (shelterer), kaitiaki (guardian), mana whakahaere or pou whakahaere (manager), and tautohito or matanga or pukenga (expert).

The Treaty of Waitangi (1840) was followed by a rapid increase in European settlement and the importation of British social policies and welfare provision (Ruwhiu, 2001). In the Treaty of Waitangi, Maori hapu (tribes) and the British Crown agreed to be partners

in a process of nation-building and settlement, through the Crown being permitted to establish a government, whilst Maori tribes retained their rights of chieftainship, self-determination and management of their resources and treasures, as well as gaining the rights and privileges of British subjects (Orange, 1987; Simmons, et al., 2008). Despite the promises made in the Treaty between the 1850s and 1890s there were numerous breaches of it, to the extent that by 1890, the settler government had effectively colonised New Zealand through law, war, land confiscation and the suppression of Maori cultural practices (Ruwhiu, 2001).

It was at the end of this period that charity based welfare services started (Nash, 2001). It is not known whether the people who delivered these welfare services were supervised or not. In the 1920s the first full-time workers were employed in the child welfare and probation fields, whilst the first designated medical social worker was employed in 1939 (Nash, 2001, Schofield, 2001). The supervision of these workers was by way of an apprenticeship model that was focused on job learning and job performance, which continued through to the late 1940s (Drew, 1987; O'Donoghue, 2003). Supervision in New Zealand at this time was well behind that in North America which during the 1920-1940 period saw the development of practicum and social casework supervision that was focused on the personal and professional development of the caseworker (Burns, 1958; Robinson, 1936).

Development of social work

Social work education was established in the form of the Diploma in Social Sciences from Victoria University in Wellington in 1950 (Nash, 2001). This programme's support to fieldwork supervisors provided an impetus to improve the professional development aspects of supervision (Austin, 1972). The increase in qualified social workers contributed to the establishment of the New Zealand Association of Social

Workers (NZASW) in 1964 (Nash, 2001). The focus within this period of establishing a social work profession and educating social workers through supervision meant that the autonomous practice and interminable supervision debate that occurred in North America was not a question that concerned New Zealand social workers, because at this time supervision was integral to their on the job learning and development (O'Donoghue, 2003; Rabinowitz, 1987).

The development of social work supervision

Between 1965 and 1988 social work supervision was developed. The NZASW initially led these efforts through its support of the first social work supervision course held in 1965, and by publishing *Supervision in Social Work a New Zealand Perspective* (1972), a monograph which consisted of a collection of papers, many of which were prepared and presented at a conference held in 1970 (NZASW, 1966; NZASW, 1972). Despite these initiatives the supervision literature grew slowly, a fact that was bemoaned by Bracey (1978) who identified that there had only been four articles published concerning supervision in 38 issues of *New Zealand Social Worker*. Bracey (1978) compared the New Zealand supervision situation with the international supervision literature at that time and argued for the development of research and writing in relation to supervision practice within New Zealand. The developments that occurred within the 1970s in New Zealand mirrored those occurring in North America and showed the influence the international literature had upon supervision practice particularly in terms of models of supervision. The argument Bracey (1978) made for the development of research and writing concerning supervision practice also reflected what was occurring internationally within social work supervision at that time (Munson, 1979).

In the early 1980s two academic research studies were completed (Bowden, 1980; Bracey, 1981) and the first New Zealand supervision qualification, the Certificate

in Social Service Supervision from Massey University, was offered from 1984 until 1992. The major development, however, was the national *Supervision resource package* (New Zealand Social Work Training Council, 1985) which contained a position paper, development planners, an extensive bibliography, and brief outlines of supervision models from a number of practice settings. Notable amongst the models was the inclusion of a bicultural model and a feminist model, which illustrated the consciousness-raising that occurred during this period about the effects of colonisation and patriarchy (Beddoe and Randal, 1994). Like the international developments referred to previously these initial attempts whilst laudable only really scratched the surface to the extent that Matairea (1985) commented that bicultural supervision was not a matter of debate or a reality for Maori social workers while, Webber-Dreadon, over a decade later (1999) described supervision within Aotearoa New Zealand as monocultural.

The managerial take over

At the end of the 1980s, the initial effects of managerialism saw an increasing emphasis on administrative supervision to the detriment of the education and development gained through critically reflecting upon one's practice, with supervision as a process being subsumed into the organisation's performance management and accountability systems (Blake-Palmer and Connolly, 1989; Taverner, 1989). This situation was clearly captured within the social work literature of this period, with the most poignant example being *Social Work Review 6 (5/6)*, which deliberately focused on supervision and management with the editorial noting that a decision was made:

To emphasise the crucial role that supervision plays in ensuring social workers maintain professional and ethical standards in their practice. Supervision can be a way of ensuring that social work is not undermined by the imperatives of organisational efficiency (Barrett and Munford, 1994: 1).

This issue contained articles concerned with the state of supervision from a training perspective (Beddoe and Davys, 1994), a small scale qualitative study concerning care and protection supervision within statutory social work (Young, 1994) and a brief statement of the essential features of social work supervision (Cockburn, 1994). Other contributions to this professional response were the annotated bibliography of local and international supervision literature compiled by Bennie (1995) and the practical handbook for supervisors produced by O'Donoghue, (1998). Both these publications published by the Massey University social work programme and were widely circulated within New Zealand.

The development of professional social work supervision

Towards the end of the 1990s the ANZASW published its supervision policy statement (ANZASW, 1998) and graduate and postgraduate qualifications in supervision were established (O'Donoghue, 1998). There was also an increase in the volume of research and publications on the topic of supervision, with most of these published or reported since 2000. In general, the research conducted was concerned with specific supervision areas and fields of practice (Cooper and Anglem, 2003; Davys, 2002; Ellis, 1998; Eruera, 2005; Hirst, 2001; O'Donoghue, 1999; Shepherd, 2003; Simmons, 2006; Thomas, 2005; Virtue, 2007) and across the studies the following common themes were apparent:

- 1) being able to choose the supervisor and a constructive relationship appeared to be important factors in contributing to positive or good supervision for the supervisee;
- 2) supervision tended to be monocultural and reflective of the majority New Zealand European/Pakeha culture, with cultural, bicultural and Kaupapa Maori supervision being not well understood amongst social workers from the majority group;

- 3) individual supervision sessions in which supervisees and supervisors discussed accounts of the supervisee's work appeared to be the main method of supervision;
- 4) there appeared to be a move away from the traditional line-management supervision model towards a more mixed delivery with the use of peer and external supervision; and
- 5) professionally orientated supervision contributed to the learning, development and practice of practitioners and their social service organisation.

Turning to the themes found in the books and journal articles published within this period these concerned: the models, processes and the practicalities of supervision (Beddoe and Egan, 2009; Garland and Ellis, 2006; Gillanders, 2005; Hanna, 2007; Kane, 2001; Morrell, 2003, 2008; Thomas and Davis, 2005); supervision within specific fields of practice (Bell & Thorpe, 2004; Cooper, 2006; Field, 2008; O'Donoghue, et al., 1999; Tisdall and O'Donoghue, 2003; Wepa, 2007); Maori perspectives and approaches (Bradley et al. 1999; Walsh-Tapiata and Webster, 2004; Webber-Dreadon, 1999); culture within supervision (Davys, 2005; Su'a-Hawkins and Mafile'o, 2004); external and cross-disciplinary supervision issues and approaches (Morrell, 2001; O'Donoghue, 2004; Rains, 2007); the training of supervisors and supervisees (Beddoe and Davys, 2008; Morrell, 2005) and the state of supervision in general (Beddoe, 1997a, 1997b; Hutchings, 2008; O'Donoghue, 2001, 2002, 2003, 2008; O'Donoghue, et al., 2005, 2006).

With the exception of the articles and papers directly concerned with Maori and Pasifika models and approaches (Autagavaia, 2001; Bradley et al. 1999; Su'a-Hawkins and Mafile'o, 2004 Walsh-Tapiata and Webster, 2004; Webber-Dreadon, 1999), there was a strong influence from American and British supervision sources², by way of the application and adaptations of these ideas and models to the Aotearoa New Zealand supervision practice setting. Furthermore, a number of articles (e.g. Beddoe, 1997a,

² Those most frequently referenced were Brown and Bourne, (1996); Hughes and Pengelly, (1997); Kadushin, (1976, 1992); Kadushin and Harkness, (2002); Morrison (1993, 2001), Munson, (1993, 2002); and Payne, (1994).

1997b; Beddoe and Davys, 2008; Davys, 2005; Cooper, 2006; Garland and Ellis, 2006; Morrell, 2001; 2003, 2005; Rains, 2007), relied upon from ideas, concepts, and models from the counselling and nursing supervision literature, with Bond and Holland, (1998); Carroll, (1996) Inskipp and Proctor, (1988, 1995); and Hawkins and Shohet, (1989, 2000), being those most commonly referenced.

Overall social work supervision within Aotearoa New Zealand is pluralistic and differs across fields of practice and practitioner populations with regard to form, functions, models and approaches. With regard to fields of practice, Field, (2008) describes a traditional model operating within the child welfare field, whereby a supervisor with line authority undertakes the administrative, educational and supportive functions in individual supervision, which is supplemented by the recent development of a group consultation model as a means of checking safety and finding solutions with challenging cases; whilst in health and the community probation field there is dual model, in which peer supervision is used for the supervision of clinical and professional practice and administrative or management supervision is undertaken by a team leader or manager (Cooper, 2006; O'Donoghue, 1999). Similarly this dual model also operates in the not-for-profit field and for the supervision managers; however, in these fields the clinical or professional supervision may be provided by external contracted supervisors (Bell and Thorpe, 2004; Hirst, 2001). With regard to practitioner and client populations groups, particularly, Maori and Pasifika peoples, another variation occurs in the form of cultural supervision which may be provided within or outside of an organisation (Autagavaia, 2001; Bradley et al. 1999; Su'a-Hawkins and Mafile'o, 2004 Walsh-Tapiata and Webster, 2004; Webber-Dreadon, 1999). Yet, another population difference concerns supervision across professions or cross-disciplinary supervision, with social

workers supervising and being supervised by colleagues from other professions such as, nursing, psychology and counselling (Cooper, 2006; O'Donoghue, 2004; Rains, 2007).

Undoubtedly, the pragmatic acceptance of the variety of supervision practises within the Aotearoa New Zealand literature together with a specific form of supervision pertaining to culture, coupled with Maori and Pasifika models, differentiate it from the international literature. Eruera (2007, p.143), provides an apposite summary of the latter when she states that:

The development of supervision in Aotearoa has been influenced predominately by international trends in social work theory and practice and western models of supervision. More recently, the importance of cultural and tangata whenua models of supervision within Aotearoa has been recognised and acknowledged as being unique within specific obligations under Te Tiriti o Waitangi [Treaty of Waitangi].

On the whole, the proliferation of literature and research since 1997 suggests that there has been a professional recovery of supervision and the subsequent development of a professionally oriented form of social work supervision (Beddoe, 1997b; O'Donoghue, 2001, 2003).

Professional social work supervision in the 21st Century

In the current decade, professional social work supervision has been consolidated within social service organisations, education and training providers and the profession in Aotearoa New Zealand. Within organisations, there has been an increasing use of supervision policy statements, the separation of administrative and professional development functions through either peer or external supervision and the purchase of training for supervisors (Beddoe and Egan, 2009; Kane, 2001; O'Donoghue, 2003). For education and training providers, there has also been an interprofessional and interdisciplinary emphasis within supervision qualifications as well as courses of training offered for supervisees in how to make the most of supervision (Beddoe and

Davys, 2008; Morrell, 2005). In terms of the profession the ANZASW have formalised the link between the assessment of social workers' competency to the expectations contained in their policy statement on supervision (ANZASW, 1998); established a Supervisors Interest Group; developed practice standards for supervisors; a register of members offering external supervision; and amended the supervision section in the Code of Ethics (ANZASW, 2004a, 14-15; ANZASW, 2004b).

Supervision also plays an important role in social workers' registration (Hutchings, 2008). The Registration Board's policy statement concerned with enough experience to be entitled to registration defines enough experience for the purpose of registration as being 2000 hours of supervised practice, post qualification (SWRB, 2007a). In regard to the maintenance of a registered social worker's practising certificate, the Board's criteria for annual practising certificates (SWRB, 2008) requires a statement from a supervisor or manager attesting that the registered social worker has had regular supervision, whereas for the purposes of maintaining a certificate of competence, the supervision expectations for registered social workers policy statement (SWRB, 2007b), require practitioners to access appropriate supervision at least monthly. In addition to these policy statements, the *Code of Conduct* (SWRB, 2005) and *Code of Conduct Guidelines* (2006) reinforce supervision's importance and the connection with competent practice, to the extent that *Code of Conduct Guidelines* (2006, p.8) state that:

Supervision is so fundamental to providing competent professional social work services that all employers must provide supervision, even if it requires them to look outside of their own organisation for supervisors.

The Board's position is clearly that life-long interminable supervision is fundamental to competent professional social work practice.

The themes and issues present in the Aotearoa New Zealand social work supervision literature show that this literature has drawn from and mirrored the international literature whilst also clearly reflecting the Aotearoa New Zealand context. From this review of the literature, the following features appear to be characteristic of the Aotearoa New Zealand supervision model: 1) the recognition and acceptance of plurality and diversity in the practice of supervision; 2) the development and use of culturally based approaches by Maori and Pasifika practitioners; 3) the concept and practice of cultural supervision; and 4) supervision's role as fundamental to competent professional social work practice throughout the practitioner's career.

Conclusion

In this chapter, the evolution and development of social work supervision as described in the international and local Aotearoa New Zealand literature has been discussed. Tables 2.1 and 2.2 below summarise the discussion in relation to each setting, with regard to the periods, focus of supervision, issues and developments. From these tables it is apparent that internationally and within Aotearoa New Zealand the key challenges for supervision in the 21st Century concern:

- 1) Constructing social work supervision in terms that reflect its practice and purpose;
- 2) The identification of what contributes cultural development, safety and competence within supervision;
- 3) Finding a balance between the general and specific in supervision practice in order to achieve the best outcomes for clients;
- 4) The issue of on-going supervision through a practitioners' life-span and the nature of this; and
- 5) What is effective best practice in supervision and how to achieve that?

Table 2.1 A summary of the international supervision literature

Period	Focus	Issue(s)	Developments
Origins of Social Work supervision 1850-1920s.	Administration and job management.	Staff management, training and support.	Apprenticeship model
Emergence of social casework supervision 1920s-1936.	Learning to practice social casework.	Education of social caseworkers. A fragmentary conceptualisation of social casework supervision. Therapy and supervision.	Practicum supervision. Robinson's (1936) definition of supervision as an educational process involving administration, teaching and helping components. Theory of learning and practitioner development linked to supervision.
Consolidation of social casework supervision 1937-1950s.	Administration, teaching, and helping.	Supervision mirrors casework.	Job descriptions and performance standards. An understanding of the role of anxiety in learning.
Challenges to social casework supervision 1956-1970s.	Professional development and identity. Theory base.	Interminable supervision or autonomous practice. New psychological and social science theories.	Group and peer models. Consultation. Incorporation of new theories and models from practice. Theoretical pluralism.
Empirical research and supervision specific theory and models 1965-1990s.	Gaining knowledge and understanding of supervision practice, and supervision. Development of supervision theory and models.	Previous literature comprised of self reports, literature reviews and theoretical expositions. Models and theories derived from casework and agency.	Foundational research base. Empirical definition, theory and model development.
Managerialism, organisational and professional change late 1980s-2000.	Accountability, managing cost efficiency and professional identity.	Dominance of the management supervision. Potential loss of educative supervision. Interminable supervision.	Separation of administration and education functions. Emphasis upon clinical supervision as a process that aids professional practice and upon clinical in supervision. Links made with interdisciplinary clinical supervision field. Supervised practice linked to attaining registration and licensing.
Response to oppression and marginalisation 1980s-2000.	Sensitivity to difference and power relations and politics of exclusion.	Lack of recognition and response to personal, cultural and structural difference in supervision.	Feminist models/ approaches. Anti-discriminatory and anti-oppressive perspectives. Renewed understanding of power and authority in supervisory relationships.
21 st Century.	Professional /Clinical Accountability. Cultural competence. Evidence-based practice.	Diverse forms of supervision. Supervision/Consultation. Culturally competent supervision. A balance between general and specific to achieve best possible outcomes for clients.	Pluralism in supervision practices across the profession. Development of culturally specific models and cultural competence. Increasing number of studies and reference to research within supervision literature.

Table 2.2 Development of social work supervision in Aotearoa New Zealand

Periods	Focus	Issue(s)	Developments
Pre-settlement and the Treaty of Waitangi (1840).	Whanau, hapu and iwi.	Tribal welfare.	Tribal systems of care and supervisory roles.
Development of social services until 1949.	The establishment of social services.	Staffing, training and service delivery.	Apprenticeship model of supervision.
Development of social work 1949 to 1965.	Education for practice.	Professional recognition.	Fieldwork supervision model.
Development of supervision 1965 to 1989.	Education of supervisors.	Knowledge base and training for supervisors.	Casework supervision Models of supervision. Supervisory training. Supervision resource package.
Managerial take-over 1989 to 1997.	Accountability and administrative supervision.	Maintenance of professional and ethical standards in practice. Maintaining the educative and professional development features of supervision.	Separation of Administrative and professional functions Increase in peer, clinical, external, and cultural supervision.
Professional supervision 1997 to 2008.	Competent professional social work.	Cultural safety and competence. Quality of supervisors, supervision and supervision training. Supervision's role in state registration. Supervision as a discipline or as an interdisciplinary speciality.	Pluralism in supervision forms, modes and kinds across fields of practice and populations. Conferences, research and literature in supervision. Supervision policies, qualifications and courses. Supervisor competency standards. Maori and Pasifika models. Supervision as part of attaining and maintaining social work registration. Cross and interdisciplinary supervision.

Evidently, supervision has in some respects developed differently within Aotearoa New Zealand despite the influence of the international literature and being shaped by the same forces of social service organisations and management, social work theory and practice, and professionalisation. From the literature reviewed the characteristics of supervision were reflective of the context rather than differences in the nature of supervision, particularly since they concerned:

- a) the recognition and acceptance of plurality and diversity in the practice of supervision in terms of forms, modes and kinds;
- b) the development and use of culturally based approaches by Maori and Pasifika practitioners;
- c) the concept and practice of cultural supervision; and

- d) supervision being linked to the registration and regulation of social workers through their practising certificates and competency assessments.

The conclusions drawn from this review of the evolution and development of social work supervision demonstrate the importance of examining supervision within the Aotearoa New Zealand context and uncovering the influence of this context on the construction of supervision.

CHAPTER 3

CONSTRUCTIONIST THEORY AND SOCIAL WORK

SUPERVISION

The constructionist conceptual framework used in this research is discussed in this chapter. The discussion consists of three sections; the first presents an outline of constructionist theory, whilst the second section reviews constructionism within social work; and the third section explores constructionism within social work supervision.

Constructionist theory

The constructionist conceptual framework used within this study draws from a combination of social constructionism and constructivism. Franklin (1995) notes that social constructionism and constructivism are distinct metatheories that have been referred to interchangeably as well as being subject to attempts to both delineate and integrate them. The decision to combine social constructionism and constructivism into a conceptual framework was a response to the need to have an epistemology that could attend to both the participants' voices and the narratives within which they were immersed. In addition, the constructionist framework offered a way to explore how social work supervision was produced and to question the traditional functional assumptions derived from Kadushin (1976, 1985, 1992b and Kadushin and Harkness, 2002) that have dominated the supervision discourse for over 30 years (Field, 2008; Hair and O'Donoghue, 2009). In other words, as an alternative theory, constructionism provided a way to identify and analyse the influence of social and personal discourses in the production of social work supervision (Shannon and Young, 2004). The final reason why a constructionist framework was used was because it aligned with the primary

objective of this study, namely to describe and explain the construction of social work supervision within Aotearoa New Zealand from the perspectives of social work practitioners and supervisors, and the three major research questions:

- How is social work supervision constructed in Aotearoa New Zealand?
- What influence does the Aotearoa New Zealand context have on the participants' construction of social work supervision practice?
- Where and how can social work supervision practice in Aotearoa New Zealand be most effectively improved?

In short, the constructionist lens provided a frame for analysing social work supervision in Aotearoa New Zealand and the supervisees and supervisor perspectives from both a collective and individual standpoint. In other words, it enables supervision to be considered as a social narrative and from personal perspectives. In this section, social constructionism will be explained first, followed by constructivism.

Social constructionism

Social constructionism is a description for a range of ideas in an area of thought that can be divided into sociological and social psychological sources (Payne, 1999). The sociological sources of social constructionism are derived from the ideas of Berger and Luckmann (1971), whose work concerned the explanation of the social processes that generate and legitimate knowledge within society. For Berger and Luckmann (1971) the social construction process is an interactive one in which individuals create social meaning through their shared understandings, with these understandings being embedded in a social context and formalised by the establishment and maintenance of social institutions and conventions. The fundamental concept that underpins this approach to social constructionism is that human beings construct the social world. This world consists of norms, roles, responsibilities, expectations and conventions that are created through people's shared understandings, with objectivity being attributed to

socially shared perceptions that have been internalised and legitimated as an accepted reality (Franklin, 1995). Payne (1999, p. 27) asserts that this approach to social constructionism sees: “individuals in dialectical relationships with the legitimated social structure of reality in the society that surrounds them.”

The other, sociological sources of social constructionism include the use of social constructionist ideas in understanding the process by which social problems are created; the connections between social construction, phenomenological sociology and postmodernism; and the social construction of human categories (Payne, 1999). In general, all the sociological sources of social constructionism share the premise that “knowledge of social matters is formed by social processes which legitimate shared ideas about the world” (Payne, 1999, p. 34). That said, the social construction of human categories provides a link to the social psychological source of social constructionist thought, because it partly shares the notion that social relationships and experiences shape the personal and internal characteristics of individuals (Payne, 1999).

The social psychological view of social constructionism is concerned with locating psychological concepts such as identity, personality and perception in external and constantly changing discourses or narratives and it examines the processes that occur between these narratives and the perceived understanding people hold (Burr, 1995, 2003; Freedman and Combs, 1996; Gergen and Gergen, 2003). It helps conceptualise how social narratives are authored, shaped and propagated, whilst remaining open to how meanings and shared understandings are produced.

A social constructionist operates from the basis that narratives like the human beings that author them, are a product of their culture, which in turn is shaped by the prevailing social and economic arrangements, and the history in which they are immersed. Furthermore, because the perceived reality is socially constructed within this

set of arrangements, it tends to reflect the interests of the predominant groups within that society. One example of the use of the social constructionist lens with regard to social work supervision is found in Hair and O'Donoghue's (2009) argument that the lack of cultural relevancy in relation to indigenous and minority cultural groups within leading social work supervision texts reflected the time, place, and dominant social and cultural perspectives in which these text were emerged, namely a middle class, positivist, academic, white North American one.

Generally, despite the various positions taken within social constructionist thought and its sociological and social psychological perspectives, the hallmarks of social constructionist approach are identified by Burr (1995, p. 3-4) as:

- A critical stance towards assumed knowledge;
- Historical and cultural specificity;
- Knowledge is sustained by social processes; and
- Knowledge and social action go together.

Constructivism

Constructivism differs from social constructionism through its location of knowledge. It locates knowledge within the individual, whereas social constructionism locates it in the social realm through shared social understandings. The origins of constructivism come from personal construct theory, which was developed by Kelly (1955). The base premise of personal construct theory is constructive alternativism; namely, that people create their own versions of reality and that there are no ultimate objective 'facts' in life, apart from individuals' ongoing interpretation of their experiences (Butt and Burr, 2004; Solas, 1994). For Kelly (1955) personal constructs are a means by which a person makes sense of, shapes and controls their world. They are the pattern or template through which individuals view the world and come to understand it and themselves. They are not static systems because they change and develop through the person's

experiences and interactions with others, the community and the world. A person's system of personal constructs provides them with the set of lenses through which they uniquely frame, view, interpret, define, perceive and understand the world, their experiences and any activity they are involved in. In other words, personal constructs influence and shape the way that a person perceives their life and their living out of that perception. In essence, constructivism explains how the same event and activity can result in different perceptions, stories and behaviour from different people (Butt and Burr, 2004; Solas, 1994). Drawing from constructivism one can examine and consider the influence that individuals' constructions have on their experience and participation in supervision. For example, Solas (1994) found that the supervisee and supervisor, in his pilot study, constructed supervision from different perspectives with the supervisee being focused on their content and issues and the supervisor being focused on the process and interaction between them, which meant that the supervisee wanted the focus to be on problem solving whereas the supervisor's approach was to endeavour to facilitate a process of reflection and exploration. Kaiser (1997) also illustrates the influence that individual's constructions have upon them in supervision. She discusses how differences between supervisees and supervisors with regard to their beliefs about clients, often derived from their theoretical orientation and practice experiences, can pose challenges in terms of developing shared understandings and meanings in the process of supervision, which in turn can impact on the supervisory relationship.

Constructionism within social work

The discussion in this section will consider the use of social constructionism and constructivism within social work, and the critique of constructionist theory within social work.

Social constructionism and social work

Social constructionism has been used in social work as a theory to explain how social work and social work practice theory is created and organised, and as the basis for particular practice approaches, namely, narrative therapy and strengths-based practice (Franklin, 1995; Nash, et al., 2005; Parton and O'Byrne, 2000). It has also been used in social work as an epistemology informing social work research.

According to Payne (1997, 2005, 2006) social work is socially constructed by the social worker, client, and context, with the forces that create clients and form and influence social work as a profession, subsequently constructing social work and the context within which it is practised. As a phenomenon social work includes distinct patterns of behaviour, a certain range of expectations and specific cultural norms derived from the social context. Sheppard (2006) elaborates on this when he claims that social work is socially constructed to focus on social problems, particularly individual instances of these problems, with its concern spanning the mainstream and marginalised, and the public and private realms. For Sheppard (2006), the practice of social work is interactional, involving a role set and a performed role, a meeting between people, with its work occurring between the individual or group and their social system.

Using a similar argument, Payne, (2005) asserts that social work practice theory is socially constructed within social work from the interaction of theories with practice, with theories developing, changing, and adapting from the interaction with the practice setting and the social context. Moreover, social work practice theory is an agreed construct accepted by social workers as a representation of the terrain it covers as well as a construct that is formalised and legitimised through the development of practice theory texts (Nash, et al., 2005; Payne, 2005; Turner, 1996).

Social constructionism is also present in social work through what have been called the social constructionist practice approaches, namely, constructive social work, narrative therapy, and strengths-based practice (Parton and O'Byrne, 2000; Payne, 2005, Saleebey, 2001). These practice approaches focus on the influence of language and narrative on the construction of the client's situation, and promote collaboration, partnership, service user agency and active participation in the process of social work practice. In addition, these approaches view clients as having expertise on their problem and life; see the clients' strengths and exceptions to the problem as key to changing their situation; and recognise that clients and their community contain within them the resources to solve the problem (Munford and Sanders, 2005; O'Donoghue, 2003).

Another way, in which social constructionism has contributed to social work, has been as a research epistemology. Here, social constructionism has mainly been used from a contextual approach, with researchers focusing upon the process by which claims are made or the social constructions of those involved with the topic under study (Franklin, 1995). According to Franklin (1995), contextual constructionist researchers generally make assumptions about reality and the social conditions, as well as being interested in locating the problem within its social context, and exploring and evaluating, the claims made using various sources of evidence. In short, social constructionist research seeks to place the topic within its context, identify both the foreground and background to it and thereby to generate a new understanding, insight and alternative explanations. One example of the application of a social constructionist perspective within social work research is that of D'Cruz, (2004) who used a social constructionist perspective to explore how medical knowledge was perceived as a taken for granted and objective truth in child maltreatment cases to the exclusion of alternative explanations such as poverty, paternal stress and multiple family problems.

From her analysis of this situation D’Cruz (2004) found that there was the need for social work practitioners to disrupt this perception by maintaining a dialogue with the family concerning alternative explanations when assessing and intervening in child maltreatment cases. Other examples of the use of a social constructionist lens include Joyce’s (2005) case study of social workers’ constructions of mothers of sexually abused children and Stanley (2005) who explored the construction of risk amongst child protection social workers in New Zealand.

Constructivism and social work

Within social work, constructivism has also been used in practice and to inform research with the few studies located being concerned with practitioners’ construction of personal models of practice, professional identity, and use of self (Gardner, 2001; Gould, 1989, 1991; King and Ross, 2003; O’Connor and Dalgleish, 1986). Apart from its use in research, there are two other applications of constructivism within social work. The first and most common is the solution focused brief therapy practice model (de Shazer and Berg, 1997; Franklin, 1995). The second is constructivist psychology, a branch of cognitive therapy, the use of which in social work practice has mostly been through the application of Kelly’s (1955) personal construct theory (Butt and Parton, 2005; Cooper, 2001). These practice applications of constructivism focus on identifying what is important for clients in terms of how they construct meaning and where their meaning-making framework is affecting their functioning. Constructivist practitioners will work with clients to assist them to reframe their perspective on situations. In the case of solution focused practice this involves drawing attention to the exceptions to client’s problems, their successes and possibilities (Butt and Parton, 2005; de Shazer and Berg, 1997; Parton and O’Byrne, 2000).

Critique of constructionist theory within social work

In addition, to their contributions to social work discussed above both social constructionism and constructivism have also been critiqued because of perceptions held about each theory's position with regard to the existence of an external reality and absolutism.

The criticisms made concerning external reality assert that constructionist theories do not accept an external objective reality, but rather see reality as nothing more than a social consensus in the case of social constructionism and for the constructivist, a construction within an individual's mind (Beckett, 2006; Franklin, 1995; Sheppard, 2006; Speed, 1991). This perceived lack of acceptance of an objective reality is deemed to be problematic, by realist and critical realist social work theorists, who take the line that social work has an accepted value position that takes into account the 'reality' of the client's world. In other words, poverty, abuse, oppression, mental ill-health, crime, violence cannot be accepted by social work and social workers as solely shared understandings or perceptions based in mental constructs (Beckett, 2006, Houston, 2001, Sheppard, 2006). Franklin (1995) provides a rebuttal of this, by arguing that those claiming social constructionists and constructivists do not believe in an objective physical or social reality are mistaken. According to Franklin (1995, p. 396), most constructionists accept that there is an external or social reality, but believe that, "The operation of human cognitive structures and processes of language, in particular, make it impossible for us to know an objective reality completely." In short, Franklin's rebuttal is that constructionist theory is concerned with knowing and understanding reality rather than whether the reality exists or not.

Payne (1999, p. 37) however, takes a different approach when he argues against the use of a strict interpretation of social constructionism that "interprets all knowledge

as formed and therefore only accepts the process of knowledge formation as a legitimate object of study and analysis.” For Payne (1999, 2005), a strict interpretation of social constructionism leads to an invalidation of oppressive experiences by describing them as linguistic constructs, which is contrary to the social work tenet of starting with an acceptance of the client’s social reality and incompatible with the foundational social work principles of human rights, social justice, empowerment and anti-oppression (Atherton and Bolland, 2002; O’Brien, 2005, 2009; O’Donoghue, 2003; Payne, 2006; Sheppard, 2006). Payne (1999; 2005) therefore, takes a pragmatic approach to the problems posed by the strict interpretation of social constructionism by proposing a “contextual or soft social construction”. For Payne (1999, p. 37) this contextual interpretation, “accepts the existence of the social context within which knowledge is formed and reality of legitimated knowledge as continuing and consistent elements of the social world being studied.” This stance is more congruent with social work thinking because it accepts reality (Sheppard, 2006). Furthermore, it recognises that social work practice not only involves explaining and accounting for social constructions, but also mandates engagement and intervention within the context of social constructions (Payne, 1999, 2005, 2006; Sheppard, 2006). In other words, social workers engage, assess, and intervene in an accepted or taken for granted reality, with this reality being the society within which social workers and their clients are located.

From a constructivist perspective, Cooper (2001, p. 724) argues that constructivism aligns with social work because it starts from an acceptance of the client’s reality, “in any hypothesis, assessment or engagement for action planning.” In addition Cooper (2001, p. 726) notes that a “constructivist approach accepts that although there may be a reality ‘out there’”, knowledge of this reality is accessed through our constructions of it, which have formed through our experiences and

interactions with the world. Like Franklin (1995), Cooper asserts that constructivism is a theory by which one comes to know and conceptualise reality rather than a theory by which the existence of reality is proved.

Another significant critique of social constructionism and constructivism concerns the anti-absolutist stance. This stance is present in social constructionism through an anti-essentialism, which denies any essential truths or essences in people or society on the basis that the social world is a product of social processes (Burr, 1995, 2003). In constructivism, this anti-absolutist stance is present in the idea that there is not an absolute essential truth, but many truths and that each person's perspective, no matter how differing, is valid because it is true for them. In other words, differing accounts of reality have equal validity (Cooper, 2001). This anti-absolutist stance has been interpreted as promoting relativism, which is problematic for social work as a "practical and moral activity" because it holds several universal principles in its value and ethics base, particularly those concerned with human rights and social justice (Parton and O'Byrne, 2000, p. 30). In addition, social work claims as a profession to be informed by specific values, knowledge and skills (Payne, 2006).

The challenges posed by the anti-absolutist critique of social constructionism and constructivism have been responded to by the adoption of a pragmatic perspective that is informed by the nature, principles and ethics of social work. This pragmatic perspective recognises that within social work some truths are more true than others, (whilst remaining critical of the construction of both reality and truths, seeing both as tentative) and the criteria for privileging particular knowledge as being based upon the provision of the best possible explanation and use in practice with clients (Hugman, 2001; Sheppard, 2006; Thomas, 2004). In other words, social work is seen as a practice based profession, which operates from a specific value, knowledge and skill base that

assumes that: a) there is a real world and people have real problems; b) human actions are voluntary, except where some situations indicate there has been some external influence; and c) that social change occurs through the relationship between individuals and groups in their social environment within a prevailing social order or consensus (Payne, 2006; Sheppard, 2006). Together these assumptions frame the use of social constructionism and constructivism, within social work and by social workers, so that it focuses upon improving the well-being of people and their social environments (Dean and Henderson, 1992; Franklin, 1995; Gray and Fook, 2004; Nash et al., 2005; O'Donoghue, 2003).

Constructionist theory and social work supervision

The application of constructionist theory within the social work supervision literature has been in two main areas. The first has been the use of constructionist practice approaches within supervision, whereas the second has been the use of constructionist theory to critique and review the production of social work supervision as a professional practice within social work in an attempt to move the development of its theory and practice beyond the predominant traditional functionalist model (Noble and Irwin, 2009).

Regarding the use of constructionist practice approaches within supervision practice, generally, this involves a translation of the knowledge, skills and principles from the direct practice approaches, (e.g. narrative therapy, strength-based, and solution focused brief therapy) into a supervision model (Cohen, 1999; Hair, 2005; McKenzie, 2005; Thomas and Davis, 2005). Other applications of constructionist ideas to a supervision approach include Ungar (2006), who applied constructionist and narrative therapy ideas and concepts, to the roles supervisors undertook as well as discussed how these ideas could inform a postmodern approach to supervision, and Solas (1994) who

applied personal construct theory by way of a repertory grid analysis in a pilot study that explored a supervisee and supervisor's personal models of practice within supervision.

Turning to the use of constructionist theory as a means by which to critique and review the production of supervision, Noble and Irwin (2009) argue that such a critique is needed with regard to the interests served by supervision and the various ways the prevailing social, economic and political environment shape its structure, practices, and relational dynamics, particularly in terms of the use of power and authority and the politics pertaining to culture, class and gender. They also argue that the traditional functional model of supervision, derived from the work of Kadushin (1976, 1985, 1992b) and Kadushin and Harkness (2002), is inadequate for the current practice landscape because it situates supervision as an organisational rather than a professional practice. Overall, Noble and Irwin (2009) emphasise the need for supervision theory to move beyond the traditional organisational constructs described above towards approaches that recognise and respond to the influence that the rapidly changing environment has upon supervision as a professional practice. Hair's (2008) argument parallels that of Noble and Irwin (2009), when she asserts that the construction of social work supervision has developed under the influence of the modernist concept of empiricism that privileges the expertise and superior knowledge of the supervisor, within a discourse derived from organisational monitoring and accountability. Critical of the "founding fathers of supervision" (namely, Kadushin, Munson and Shulman) Hair (2008, p.71) claims that the traditional model developed from their research and publications has formed the basis of a paradigm for social work supervision which has largely remained unchallenged over the past 30 years.

In terms of moving the theoretical development of social work supervision beyond this traditional paradigm, Noble and Irwin (2009, p. 354) suggest that the constructionist approach developed by O'Donoghue (2003) offers a way of both exploring the influence of the social environment upon both the relationship and processes of supervision.

In this approach social work supervision is a socially and personally constructed activity created by the social, cultural and historical stories within which supervision is embedded and the personal stories of those connected to the activity of supervision (O'Donoghue, 2003). These stories include the social story, the supervision story, the supervisor's, and the supervisee's story as well as those of a range of other contributors such as clients, managers and other colleagues. Each story includes "the values, ideology, and discourses" present in society, cultures and institutional structures, and interest groups (O'Donoghue, 2003, p.39), with the degree of influence each story has being dependent upon the power of its voice (see Appendix B). In this approach the personal and social constructions are reflexive and interact with the setting. In other words the social story contributes to the personal story and vice versa.

Given, the points made above concerning the need for a critical examination of the construction of social work supervision there is a clear justification for the research objective and questions of this study, and the exploration of the construction of supervision from social workers' and supervisors' perspectives within the Aotearoa New Zealand setting.

Conclusion

The aim of this chapter was to provide an overview of the constructionist theory used to inform this research. This overview has been presented in three sections. The first

section provided an outline of constructionist theory and discussed social constructionism and constructivism, as well as the differences between them.

In the second section, the use of constructionist theory within social work was discussed. This included the critique of constructionist theory with regard to its alleged lack of an objective reality, anti-absolutism and relativism which have been considered to be antithetical to social work. The response to this critique was: 1) that constructionist theory is an epistemological theory that seeks to know how reality is constructed and therefore assumes reality; and 2) that when constructionist theory is used in social work its use is framed by the nature of social work as a practical and moral activity (conducted in a real world) with core professional values, ethics and rules.

The third section explored constructionist theory and social work supervision firstly, in terms of its presence in the literature through supervision models that have been developed from constructionist practice approaches and through the application of constructionist theories to personal models of supervision. The second use of constructionist theory was as a framework by which to critique and review the concept of social work supervision as a professional practice. From this discussion it was argued that constructionist theory provides a means by which to explore the construct of social work supervision in a way that moves it beyond the dominant paradigm established over the past thirty years and that this warrants the research objectives and questions of this study, regarding the investigation of the construction of social work supervision from the perspectives of social workers and supervisors within Aotearoa New Zealand.

In conclusion, this chapter has shown that as the conceptual framework, for this study a constructionist approach facilitates the exploration of the characteristics of

social work supervision, the processes and influences that shape supervision and how it is understood and practised by groups and individual supervisees and supervisors. Moreover, it informs the framing of the research questions and the lines of enquiry to be followed in the study's methodology.

CHAPTER 4

METHODOLOGY

This chapter discusses the research methodology utilised in this study. A pragmatic worldview will be outlined, together with the relationship between this worldview, the conceptual framework (discussed in Chapter 3) and the mixed methods research methodology used. The research methodology will also be discussed in terms of: the rationale for its choice; the research design, which includes the ethical considerations; the data collection processes; the procedures by which the data were organised and analysed; and the limitations of the methodology.

Pragmatic worldview

The term ‘worldview’ is used in preference to the term ‘paradigm’, due to the various definitions that exist for the latter term (Creswell and Plano Clark, 2007; Morgan, 2007). ‘Worldview’, in this research, means the view of the world that informs the study and consists of the basic guiding set of beliefs or assumptions (Guba and Lincoln, 2005). The key features of pragmatism will be discussed in terms of their contribution and the connection they have with the constructionist conceptual framework as well as with the research methodology.

Pragmatism

Pragmatism is a philosophical tradition, which originated in the United States of America in the 19th Century and was developed through the work of Dewey, James, Pierce, Mead and Bentley (Maxcy, 2003). The central tenet of pragmatism is that the value and worth of ideas and concepts is derived from their usefulness and the results

they produce. This preference for what works, includes valuing plurality, avoiding dualistic notions and dichotomies, particularly those concerning objectivism and subjectivism, and realism and anti-realism (Johnson and Onwuegbuzie, 2004). Cherryholmes (1992, p.13) outlines this well when she states: “For pragmatists, values and visions of human action and interaction precede a search for descriptions, theories, explanations, and narratives.” Pragmatists also recognise that knowledge and people are socially, culturally, and historically situated and take a value-orientated stance. Summarising the pragmatist position, Cherryholmes (1992, p. 16) states that pragmatists are:

...anti-representationalists, anti-essentialists, anti-foundationalists, fallibilists, they look to the consequences, are pluralists, are democrats, are cultural critics, draw no hard distinction between text and context, and value community.

That said, within pragmatist thought there is a range of emphasis. Johnson, Onwuegbuzie and Turner (2007) describe this range on a continuum that extends across what is called pragmatism of the right, left, and middle. According to Johnson et al. (2007, p.125) pragmatism of the right consists of a “moderately strong form of realism and a weak form of pluralism,” whereas pragmatism of the left involves “antirealism and strong pluralism.” Middle pragmatism, which leans towards neither realism nor pluralism but accepts both, was chosen for this study because it aligned with and integrated best with the constructionist framework outlined in Chapter 3. Table 4.1 below, adapted from Johnson and Onwuegbuzie (2004, p.18), outlines the characteristics of middle pragmatism, which is the form that contributes to the worldview informing this study. Johnson and Onwuegbuzie (2004) also encourage researchers who draw from a pragmatist philosophy to consider the shortcomings of pragmatism. Two shortcomings relevant to this study concern: 1) the speed with which change occurs, with Johnson and Onwuegbuzie (2004, p.19) asserting that “pragmatism

may promote incremental change rather than more fundamental, structural or revolutionary change”; and 2) pragmatic researchers can sometimes fail to provide an acceptable answer to questions concerning whose interests are served by a pragmatic approach and the outcomes achieved.

Table 4.1 Characteristics of Middle Pragmatism

<ul style="list-style-type: none"> • The aim of pragmatism is to find a middle ground between dogmatism and skepticism and to find a workable solution to many longstanding dualisms. • Rejects traditional versions of philosophical dualisms and generally prefers more moderate and commonsense versions based on how well they work in solving problems. • Recognises the existence and importance of the natural or physical world as well as the emergent social and psychological world that includes language, culture, human institutions, and subjective thoughts. • Places high regard on the reality and influence of the inner world of human experience in action. • Knowledge is viewed as being both constructed and based on the reality of the world we experience and live in. • Replaces the epistemic distinction between subject and object with the naturalistic and process oriented organism-environment transaction. • Endorses fallibilism (i.e. current beliefs and research conclusions are rarely, if ever, viewed as perfect, certain or absolute). • Justification comes in the form of what Dewey called “warranted assertability.” 	<ul style="list-style-type: none"> • Theories are viewed instrumentally. • Endorses eclecticism and pluralism. • Human inquiry (i.e. what we do in our day-to-day lives as we interact with our environments) is viewed as being analogous to experimental and scientific inquiry. • Endorses a strong and practical empiricism as the path to determine what works. • Views current truth, meaning and knowledge as tentative and as changing over time. • Instrumental truths are a matter of degree (i.e. some estimates are more true than others). • Prefers action to philosophising. • Takes an explicitly value-oriented approach to research. • Endorses practical theory (i.e. theory that informs effective practice; praxis). • Organisms are constantly adapting to new situations and environments. • Generally rejects reductionism. • Offers the “pragmatic method” for solving traditional philosophical dualisms as well as for making methodological choices.
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Source: Adapted from Johnson and Onwuegbuzie (2004, p.18)

With regard to the first shortcoming, in this thesis any theories and worldviews employed are utilised within a framework consisting of the values, ethics and principles of social work. One of these values concerns an imperative to strive for social justice.

Payne (2006, pp.13-14) describes this as the “transformational” discourse, whereby social workers seek a transformational change within society towards greater equality and social justice for all, but particularly for those who are the most disenfranchised. This transformational discourse is tempered by two other discourses; namely, a “social order” discourse and a “therapeutic” discourse (Payne, 2006, p.12-13), which in turn contribute to and shape what Sheppard (2006, p.56) describes as social work’s “consensus and order assumptions.” These assumptions mean that social work is “not in the business of challenging fundamental economic and social structures, but of ensuring, within those structures and through group processes, that people can gain greater control of their lives” (Sheppard, 2006, p. 54). In short, social work promotes pragmatic incremental change.

With regard to the second shortcoming - concerning whose interests are addressed by a pragmatic approach - it is acknowledged that in this thesis the use of a pragmatic approach clearly serves the interests of the researcher. Pragmatism informed the decision to use a mixed methods approach combining a quantitative survey and in-depth qualitative interviews as the best methods for addressing the research questions. It also informed decisions such as: selecting a one-third sample of full-members of the ANZASW, rather than surveying the whole Association; plus the selection of interview participants in easily accessible locations across New Zealand; and the decision to end the data collection phase once data saturation had been achieved. In summary, middle pragmatism assisted the researcher to undertake a practical real-world approach to the process of investigating the construction of social work supervision within Aotearoa New Zealand.

Pragmatism and the constructionist conceptual framework

In this study, middle pragmatism has been integrated with the constructionist conceptual

framework (see Chapter 3) in a dialectical stance (Greene and Caracelli, 2003), whereby the philosophical and methodological use of middle pragmatism allows the presence of core social work values, principles and ethics as key social conventions which frame the theory and methodology used and the recognition of the realities of conducting research into the construction of supervision within the social work profession in Aotearoa New Zealand. Moreover, middle pragmatism also aligns with the constructionist conceptual framework used in this study in that it accepts that knowledge is constructed and partial, and that individuals may or will construe their reality from differing viewpoints. In using this dialectical stance the researcher acknowledges these theories as influential in shaping this study, and recognises that they offer partial yet valuable perspectives and enable a richer understanding of social work supervision.

Mixed methods research methodology

Johnson et al. (2007) argue that mixed methods research is increasingly being viewed as the third major research approach, alongside quantitative and qualitative research. They note it has been defined in a variety of ways and from a content analysis of 19 definitions, proposed that (Johnson et al., 2007, p.123):

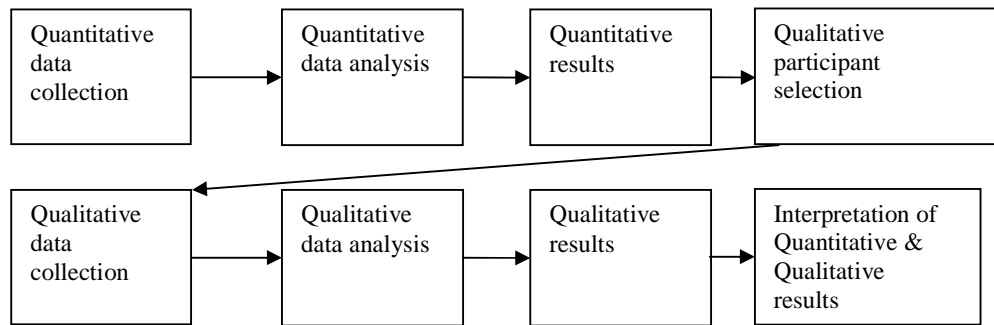
Mixed methods research is the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches (e.g., use of qualitative and quantitative viewpoints, data collection, analysis, inference techniques) for the broad purposes of breadth and depth of understanding and corroboration.

According to Johnson et al. (2007), there is a continuum of mixed methods research with qualitative dominant at one end, quantitative dominant at the other, and pure mixed methods research in the centre. Creswell and Plano Clark (2007, p.59) also classify mixed methods research and identify four major types - namely, the “Triangulation”, “Embedded”, “Explanatory” and “Exploratory” designs.

The type of mixed methods research undertaken in this study has a qualitative

emphasis, and corresponds with what Creswell and Plano Clark (2007) describe as a participant selection design. In this type of design, qualitative data helps to explain or builds upon the initial quantitative data, with the quantitative phase also being used to recruit and purposefully select participants for the qualitative phase. Figure 4.1 illustrates in diagrammatic form the stages of this design.

Figure 4.1 Participant selection design



Source: Adapted from Creswell and Plano Clark (2007, p.73)

Creswell and Plano Clark (2007) identify the strength of this design as being its ease of use, due to having two methods in separate phases and the collection of one set of data at a time, which means that data can be written up in two phases with a clear differentiation and progression for readers. The challenges, however, concern the amount of time required to undertake the two phases (with the qualitative phase taking the most time) and the need to have clear selection criteria when selecting participants for the qualitative phase (Creswell and Plano Clark, 2007).

Rationale for choice of design

As described in Chapter 1, one aim of this study was to describe and explain the construction of social work supervision in Aotearoa New Zealand. The participant selection design, combining survey research with qualitative individual interviews, was chosen because survey research was the best way of gathering descriptive data on a

national basis³, whilst qualitative interviews are recognised as a valuable method for enabling individual research participants to explain their perspectives, experiences and ideas about social work supervision.⁴ In short, the mixed methods approach chosen enabled the research questions to be examined from both national and individual viewpoints.

The nature of social work supervision also influenced the methodological choice. It is a “delicate and difficult task” (Tsui, 1997b, p.40) to elicit information about social work supervision, because it spans the managerial, organisational, professional and practice systems, and consists of multiple authority and power relationships which have a considerable degree of influence with regard to access to participants and their supervision. The location of supervision practice within these systems, therefore, also contributed to the decision to use a participant selection approach whereby an initial postal survey would be used to recruit and select participants for in-depth qualitative interviews. Another factor in the decision was that the social work supervision research reviewed⁵ revealed a predominance of quantitative studies, minimal use of in-depth qualitative designs and only one reference to a mixed methods study. The latter study by Drake and Washeck (1998) used focus groups to identify indicators of supervisory competence amongst supervisors and from the focus group findings then developed and tested a survey instrument. This literature also emphasised the need for future studies to be comprehensive, to contribute to theory building, and to be conducted in specific societal and cultural settings.

³ Previous national studies on supervision undertaken in the United States of America and Canada have used survey research (Kadushin, 1974, 1992a, 1992c; Munson, 1975, 1979a, 1979b; Shulman, 1993).

⁴ O’Donoghue (1999), Schmidt (2008) and Tsui (2005) comment on the value of qualitative interviews in terms of researching supervisee and/or supervisor perspectives about their social work supervision.

⁵ See, Bogo and McKnight (2005) and Tsui (1997, 2004, 2005) for an overview of social work supervision research studies.

Research design

The research design involved the development of a questionnaire for the postal survey, a pre-interview reflection task, a semi-structured interview guide for individual in-depth interviews, and a structured journal for participants to record their reflections over five supervision sessions. It also included the procedures related to sampling, participant recruitment and selection. In this section the design of each of the instruments used is outlined, and the ethics of the study as they relate to the design are also canvassed. The matters pertaining to sampling, participant recruitment and selection will be discussed within the data collection section.

Survey design

The design of the survey questionnaire was informed by the literature review, which included a review of survey questionnaires previously used in research on supervision (e.g. Bernard and Goodyear, 2004; Cooper and Anglem, 2003; Munson, 2002). Although useful as sources of ideas, it was decided that none of the previously developed questionnaires available fitted the purpose of mapping the construction of supervision within Aotearoa New Zealand, and that a specifically designed questionnaire was required.

The design process involved identifying variables concerning the respondents' characteristics, backgrounds, supervision experience and practice, and the development of appropriate questions (including decisions concerning forced choice questions, open-ended questions and scales). Two key concerns in the design of the survey questionnaire were: a) to ensure the questionnaire was comprehensive, yet short enough to engage respondents' interest; and b) to engage prospective respondents to the degree that they expressed an interest in being contacted for an individual interview.

Drafts of the questionnaire were refined via discussion with my research

supervisors and via testing. The questionnaire consisted of 21 questions - 18 closed, 2 open questions and the final question concerning the respondent's interest in participating in an individual interview (see Appendix C). Eight of the 18 closed questions used 5-point semantic differential scales. The internal reliability of these scales was tested using Cronbach's Alpha Coefficient, with seven of the eight scales (see Table 4.2) showing scores that indicated an adequate level of internal consistency (i.e. >0.5) with five of these achieving a level greater than 0.7 which is generally accepted as a good indication of internal reliability (Helms, Henze, Sass and Mifsud, 2006).

Table 4.2 Reliability of scales

Question	Cronbach's Alpha Coefficient
8	0.558*
9	0.654*
13	0.765*
14	0.904*
15	0.852*
16	0.881*
17	0.889*
20	0.469

* Indicates internal reliability

The scale for question 20 did not achieve the 0.5 level due to the low number of items (viz. 2). In addition, these items were unidimensional in that the respondents were asked to provide an overall evaluative rating of their supervision as either a supervisee or supervisor. Accordingly, the low internal reliability score does not have any implications with regard to use of the data collected for this question, because it arguably corresponds to Schmitt's (1996, p.352) criteria of a measure that "has other desirable properties, such as meaningful content coverage ... and reasonable unidimensionality."

The closed questions gathered data on 107 variables concerned with: the forms

of supervision participated in; overall emphasis; agreements or contracts; the frequency of contact; length of sessions; types of contact; the climate; focus; methods and process; ideas used from specific approaches to or models of supervision; the phases and content of sessions; and the respondent's overall evaluation of their supervision. The two open questions, on the other hand, sought information concerning: the best things about the respondent's supervision; and the areas where a respondent would like their supervision to be improved. Overall, the content of the questionnaire had face validity (Babbie, 1990, 1995; De Vaus, 2002; Sheppard, 2004), reflecting the concept of social work supervision and its constitutive elements as described in the literature.

Individual in-depth interview design

The design for the individual interviews included a pre-interview preparation task as well as a semi-structured interview guide. The pre-interview preparation task (see Appendix D) was designed as a prompt for respondents to enhance their participation in the interview. It consisted of a guided, self-administered reflection upon a recent supervision contact that was concerned with what happened and the respondent's reactions, reflections and understanding of their practice as either a supervisee or supervisor.

The design of the semi-structured interview guide (Appendix E) was also informed by the literature review and focused upon (with the exception of the preparation task and participant's background) the main research questions of this study as described in Chapter 1. The interview guide design (Patton, 2002) was chosen because it enabled the research questions to remain at the forefront as key topic areas, whilst also providing room to explore particular areas with participants that may have arisen from the postal survey. The interview design was piloted and tested via a mock interview.

A third element in the research design was a structured reflective journal, which participants completed over five separate supervision contacts or sessions (Appendix F). Structured diaries have been used as a qualitative research tool in the study of relationships by DeLongis and Lehman (1989) and were found to be a useful supplementary adjunct to surveys and observations, particularly since they provided access to participants' reactions, reflections and perceptions of specific events and over time. Diaries have been previously used within supervision research, with Melichercik (1984) reporting their use to collect information on the daily activities of supervisors over a period of one week. The structured journal used in this study involved the participants completing written responses to prompts about their perceptions and actions before, during and after each of the five sessions.

A focus group option was included in the initial design, with the intention of using focus groups to check out themes and issues present in the data after analysis had been completed. It was decided, however, to forgo this option, because of the low level of interest expressed by potential participants and because of the low response rate for the structured journal. It was also decided that data saturation had been achieved from the survey and interview data, and that the time involved in collecting, analysing and writing up data from focus groups could jeopardise completion of this study within the time available.

Ethical approval

Following completion of the research design, an application was made to the Massey University Human Ethics Committee in February 2004 (see Appendix G). The project was approved by the Committee and was recorded as PN Protocol 04/14 (see copy of approval letter in Appendix H). The Human Ethics Committee approval process was helpful in terms of refining the official information sheets for participants as well as

clarifying the process of postal survey recruitment with the ANZASW. The latter involved the incorporation of a letter from the Association's President, attached to the Postal Survey Information Sheet, which detailed the recruitment process (see Appendix I).

In relation to other ethical matters, all participants were advised of the details of the study, their involvement and rights by way of information sheets (see Appendix J). Participant consent for both the postal survey and structured journals was implied by the return of the completed questionnaire or journal to the researcher, whilst for the individual in-depth interview a Consent Form (Appendix K) was completed by all participants prior to the interview commencing. Another ethical issue of which the researcher was mindful was his potential conflict of interest as a lecturer, provider of external clinical supervision and as a member of the ANZASW. These potential conflicts of interest were managed by: 1) making it clear that the researcher was undertaking a PhD project; 2) not selecting as research participants for interview any students enrolled in courses controlled or coordinated by the researcher; 3) not selecting as research participants his current supervisor(s) or supervisees; and 4) by stating to participants that the researcher was not acting in anyway on behalf of the ANZASW.

The final ethical concern related to protection of the participants' identities. This concern was managed via two measures: first, the use of pseudonyms for the interview participants (see Appendix L); and second, the alteration or generalisation of any potentially identifying personal information.

Data collection

Data collection was accomplished in three distinct phases: namely, the postal survey, individual interviews and completion of the structured journals.

Postal survey

The survey population for this study consisted of full members of the ANZASW. Full-members were chosen because they had passed a competency assessment which included assessment against the expectations outlined in the ANZASW (1998) *Policy Statement on Supervision* concerning: adherence to the Code of Ethics and Bicultural Code of Practice; commitment to an explicit supervision contract; and regular participation in supervision relative to their level of experience. The ANZASW Executive Officer drew a one in three sample systematically selected from the database of 1,254 full-members (Hape and Hunt, 2004, p. 15). This sample was sent to the researcher in the form of a list together with name and address adhesive labels for envelopes. After checking the list (and removing the researcher's name), the sample used for posting was 417 members.

The questionnaire was sent out in two postings: the first, in May 2004, yielded an initial return of 138 questionnaires (i.e. a response rate of 33%); while the second posting, in June 2004, gained a further 71 responses. Overall, a total of 209 completed questionnaires were returned, yielding a response rate of 50.1%. This response rate was considered adequate because it was representative of the Association's membership at that time.⁶ Factors that may have positively influenced the response rate were the relevance of the study and its endorsement by the ANZASW. In contrast, a factor that may have militated against a higher response rate was the time involved in completion of the questionnaire for busy social workers and supervisors. The limitation of non-response bias pertained to the non-response rate to question 8 (aside from the clinical supervision item) and question 15, both of which attained N values of less than 190

⁶ The respondents' characteristics (see Chapter 5) indicated that they were a reasonably representative sample of the wider ANZASW membership in terms of gender, age and ethnicity, as well as representative of a highly professionalised and well qualified sector of the social work profession engaged in social work supervision in Aotearoa New Zealand.

respondents. Question 8 concerned the forms of supervision participated in within the last 12 months; and question 15 related to the ideas used from selected supervision models and approaches. One explanation for the low response rates to these questions could be the respondents' limited awareness of both the different forms of supervision and different supervision models and approaches. In the case of question 15, this possibility appears to be supported by the 17 respondents who made a notation indicating that they did not know any of the supervision approaches and models listed.

Participant selection and interviews

Eighty-nine survey participants expressed an interest in being contacted for an individual interview. These expressions of interest were separated upon receipt and stored separately from the questionnaires. Of the 89 prospective interviewees, 52 offered to be interviewed as supervisees and 37 offered to be interviewed as supervisors. It was decided to select 40 participants (20 supervisees and 20 supervisors) for interview to provide an opportunity to achieve data saturation as well as to ensure that there would be an adequate number of participants should any withdraw or suddenly become unavailable. These participants were sent the Information Sheet, Pre-interview Task, Interview Guide and Consent Form, and were contacted concerning the scheduling of the interview. Those not selected were advised of this by letter and thanked for offering to be interviewed.

Selection of interviewees from the pool available was made according to their location, field of practice and type of supervision (all signalled by the prospective participants in their consent to be contacted). The location criterion was employed to ensure that interviews were undertaken nationally, and within the budgeted travel and accommodation costs secured from a Massey University Research Fund grant. Field of practice was used to ensure that the interviewees reflected a broad range of the fields of

social work practice. Likewise, selection on the basis of the type of supervision was intended to ensure that participants would reflect a cross-section of types with a mix of internal, external, managerial, clinical and cultural supervision as well as a range of delivery types.

Thirty-four interviews were conducted between 29 October 2004 and 15 February 2005; 16 with supervisees and 18 with supervisors. Six prospective interviewees from the 40 originally selected (4 supervisees and 2 supervisors) advised that they were not available to be interviewed. Four advised this when they were contacted to arrange an interview time, whereas the other two became unavailable on the day scheduled for their interview and it was not possible to reschedule the interview. Due to the range of differing locations and the availability of the participants, it was not possible to interview all of the supervisees prior to interviewing all of the supervisors. That said, most of the supervisee interviews were conducted by early December 2004, whilst the majority of the supervisor interviews were conducted between December 2004 and February 2005. All participants completed a Consent Form prior to their interview and chose a pseudonym from a list provided by the researcher (see Appendix L). The interviews ranged from 1¼ hours to 2½ hours in length, with the supervisors' interviews generally being longer in duration.

In terms of the interviews themselves, three things stood out: first the range of responses to the pre-interview reflection task; second, the reflections and conclusions some participants reached about their supervision through being interviewed; and third, the extent to which some of the interviews were reflective of a supervision conversation. With regard to the pre-interview task, there was a mixed response from participants with 20 out of 34 (11 supervisees and 9 supervisors) reporting that they had completed it. The main reasons given by those who did not complete the task were either that they did

not have time, they did not realise they had the task or they forgot about it. Among those who completed the task, most found it interesting and commented that it made them think and reflect upon the session concerned and their supervision in general.

Joan's (supervisee) and Elton's (supervisor) comments were typical of these responses.

I ... found that really interesting because it made ...me reflect on did I get out of supervision what I went for and I could answer very honestly 'Oh heck yes.' It made me look more deeply really...and I enjoyed it ... It was a good reflective process (Joan).

I found it interesting because I enjoyed the opportunity to reflect ... on one particular session, and one particular person... Specifically ... it was reflective at a level that I may not do too much otherwise... I think it told me or showed me that I vary my supervision practice. I vary the approaches for different supervisees ... for different needs. (Elton).

In relation to the second point, concerning the affect that reflecting on their supervision had on their perceptions of their supervision, some participants reported that the interview had raised their awareness, focused their thoughts or enabled them to evaluate their supervision. In a few cases this had been the catalyst for them to make decisions about their supervision. The following comments by Felicity (supervisee) and Sam (supervisor) illustrate this point:

It's ... been really quite helpful ... in thinking some more ... on supervision and what's happening for me and the processes that support it... I think that ... there's some things that I can change and have some further discussions about. Bite the bullet and say 'Look this isn't necessarily working well for me for these reasons. It's nothing to do with our friendship, but these are the things that support it and these are the things that don't.' And I have been thinking a little bit about doing some external supervision again (Felicity).

It's [the interview] been good because ... it's given me an awareness of ... what I'm doing and why I'm doing it, and how I'm doing it. And to actually have time to reflect on that and to sort of tidy up on ... contracts and things like that and documentation (Sam).

Finally, a few participants drew parallels between the nature of the interview conversation and supervision conversations. For example, Carolyn (supervisee) stated that the interview was "good [and] ...a bit like going to my supervisor" because it set off "light bulbs," while Ted (supervisor) commented that because the interview had

“quite a lot of ... reflection...questioning, opening up possibilities”, it was at times quite similar to a supervision conversation. Overall, the interviews engaged the participants in reflective conversations upon their experiences and perceptions, which they seemed to appreciate as an opportunity to talk about their supervision.

Structured journal

The interview participants were asked if they would be interested in completing a structured journal and 22 (12 supervisees, 10 supervisors) expressed an interest in doing so. The journals, however, were not sent out to these participants until all of the interviews had been transcribed and the participants had an opportunity to review their transcripts. On 30 August 2005, the structured journal (in paper and electronic form), together with the Information Sheet and return pre-paid envelope, was sent out to the 22 participants with a request that they complete the journal between 5 September 2005 and 28 February 2006. At the end of that period only 6 completed journals were returned (a response rate of 27%). Given the low response rate and the limited data gathered, it was decided that the journals would not meaningfully contribute to the thesis and hence the journal data is not reported or discussed in this study. The participants involved were advised of this by a letter, which also asked for their agreement to use their journal in an academic article to be drafted immediately after the examination of this thesis.

Data analysis

This section outlines the procedures used in the organisation and analysis of the data. It is in two parts, the first of which concerns the survey data, whilst the second concerns the in-depth semi-structured interviews.

Survey data

The survey data was of two kinds, quantitative from the closed questions and qualitative from the two open-ended questions. These two data sets were analysed using different procedures.

Closed question analysis procedure

Data from the closed questions was analysed using SPSS 13 (Statistical Package for the Social Sciences) (<http://www.spss.com/>). The first step in this analysis involved setting up the codebook, naming the variables and values, and data entry. A total of 107 variables were recorded and their respective numerical values labelled. Data from the 209 completed questionnaires was then directly entered into SPSS. Upon the completion of data entry, a crosscheck was undertaken to ensure accuracy.

The second step involved conducting a descriptive analysis of the data for each question. For nominal and ordinal variables, this analysis involved frequencies and percentages, whereas for scale data it involved the production of means and standard deviations. This was followed by cross-tabulations for the independent variables of role, gender and ethnic identity with the dependent variables. This preliminary descriptive analysis was then written up and published (O'Donoghue, Munford and Trlin, 2005).

A statistical analysis followed the descriptive analysis and included the use of Chi-squared, T-test, F-test and Tamhane T2 post-hoc test. The Chi-squared test was used in a univariate analysis of the null-hypothesis. T-tests, F-tests and Tamhane T2 post-hoc tests were used as part of a bivariate analysis to test whether or not the differences between means for the independent variables of role, gender and ethnic identity were significant or not. T-tests were used in relation to the role and gender mean comparisons due to each of these independent variables having two categories (supervisee and dual role [i.e. both supervisor and supervisee] for role, and female and

male for gender). F-tests were used for the ethnic identity mean comparisons because this independent variable had more than three categories (De Vaus, 2002). Tamhane T2 post-hoc tests were used to measure the differences between means when the variances were unequal and the samples differed, which was the case with ethnic identity, and to identify which pairs of groups had differences that were statistically significant (Bryman and Cramer, 2005).

Open-ended question analysis procedure

Responses to each open-ended question were typed directly from the questionnaires into a Microsoft Word file and grouped by the roles the respondents identified they undertook. A content and thematic analysis process was then undertaken (Ezzy, 2002; Patton, 2002). Overall, this process involved two steps, the first of which concerned the identification of broad categories through highlighting key words and phrases in each response. The broad categories that emerged from this process became category files and the responses were cut and pasted into their relevant category file for each question. For the question concerned with the best things about supervision, four categories (practice, environment, relationship and supervisor specific) were identified, whereas three categories (practice, personally specific and environment) were identified for the question concerned with desired supervision improvements. The second step involved reviewing each category file and further analysing the responses according to key words and themes within that category, and then creating sub-categories. From this development of categories and sub-categories, the reporting framework used in Chapter 5 was developed.

Interview data

In-depth analysis of data collected in the individual interviews was the final stage of a

three stage process, which included the preparation and finalising of the transcripts for analysis and coding.

Transcription and preparation of transcripts

All of the interviews were recorded on audiotape and transcribed by a typist who had signed a deed of confidentiality (see Appendix M). Once transcribed, the transcripts were checked and edited.

The checking process involved examining the transcripts for accuracy and included the researcher listening to the tapes, whilst reading the transcripts. Editing involved removing the name(s) of any person(s) mentioned by participants (such as past supervisors) and changing other identifying details (e.g. location, and their organisation's name when it was likely that this would increase the risk of a participant being identified). Throughout the transcription process all participants were identified by their pseudonyms and care was taken to avoid breaching what Tolich (2004, p.101) calls "internal confidentiality", which occurs within particular dyad relationships such as the supervision relationship. This form of confidentiality applies in particular to the other party in the relationship (e.g. the supervisor or supervisee) being able to identify the research participant or this other party being identified by a person outside the dyad which could in turn lead to the identification of the research participant.

After the transcripts had been checked and edited they were sent to the participants for review. Each participant was encouraged to look over their transcript and to consider altering or deleting anything that could identify them. Several participants made minor changes by way of alterations and deletions in the returned transcripts. Subsequently, all the transcripts were finalised with a total of 1,253 pages being prepared for the coding and analysis phases.

Coding

The coding process involved the use of NVivo, a qualitative research software programme (see <http://www.qsrinternational.com/>). The first step in this process was the importation of the transcripts as source documents and the setting up of a node tree framework, which reflected the sections of the interview guide but included separate nodes for the supervisees and supervisors. The nodes covered the following areas: background information, the preparation task, the construction of supervision, the Aotearoa New Zealand context, improvements and general comments.

The next step was the coding of individual transcripts and the development of sub-node branches. In undertaking this procedure it was decided to code the supervisee transcripts first and, in accord with Gibbs (2002), to start with the most detailed ones. These were then coded with the sub-nodes added to the previously established node tree framework. These sub-nodes were representative of themes, patterns and exceptions present in the data. The node tree framework was developed further during the rest of the coding of the supervisees' transcripts as themes, patterns and exceptions emerged and were represented by 2nd and 3rd tier sub-node branches (see Appendix N). Once coding of the supervisees' transcripts was completed, the same procedure was used for the supervisors' transcripts.

In-depth analysis

Once the coding was completed, an in-depth analysis of the nodes and sub-nodes was undertaken. This analysis involved a close reading of each node and sub-node in relation to its particular theme, pattern and exceptions, and the review of the material coded at the node or sub-node. Theme specific memos that summarised the textual comments made by each participant and across themes and sub-themes were written next. The sub-theme memos were then reviewed and subsequently incorporated within

six major memos, which corresponded with the initial node tree framework described previously. In these memos, the themes, sub-themes, patterns and exceptions were again reviewed through a close reading, and checked by searches using NVivo's search tool. The final step in the analysis involved exporting the memos into Microsoft Word and then combining them into four writing framework files, which formed the basis for Chapters 6, 7, 8 and 9. These writing frameworks were printed, reviewed and discussed with the research supervisors, together with the process of developing them.⁷

The writing up of the data involved a further process of interpretation with each of the four chapters presenting the participants' perspectives. Patton (2002, p.480) describes the interpretation process well when he states that:

Interpretation, by definition, involves going beyond the descriptive data. Interpretation means attaching significance to what was found, making sense of findings, offering explanations, drawing conclusions, extrapolating lessons, making inferences, considering meanings, and otherwise imposing order on an unruly but patterned world. The rigors of interpretation and bringing the data to bear on explanations include dealing with rival explanations, accounting for disconfirming cases, and accounting for data irregularities as part of testing the viability of an interpretation.

In this case, interpretation involved moving beyond the descriptive NVivo analysis towards a more analytical one within each of the chapters, in which the descriptive data was compared, contrasted and explained in terms of how it related to the literature as well as what this meant regarding the participants' perspectives and in relation to social work supervision. A further level of interpretation occurred in the integrative chapter (Chapter 10), through the findings from both the survey and the interviews being brought together to address the three major research questions with the overall results then being analysed with regard to their contribution to the field.

⁷ Appendix O, illustrates the progression through the data analysis steps using an example sub-node.

Limitations of the methodology

The overall mixed methods design used for this study has two limitations. The first limitation concerned the scope of the initial design, which required adjustment in terms of relinquishing the focus group option and the exclusion of the structured journal data (due to a low response rate). In hindsight the focus group option was too ambitious, particularly in terms of the time and logistical issues involved in bringing participants together and then interacting in the group, especially when they had already completed a survey and an individual interview. Regarding the journal, it may have been possible to avoid a decline in participant interest, and to gain a higher response and return rate, had the participants been asked to complete and return their journal immediately following their individual interview or perhaps concurrently with or prior to their interviews rather than waiting until their transcript was finalised.

Second the study was subject to epistemological limitations in that: a) the findings were reported perspectives; and b) the practice of social work supervision was not directly observed. These epistemological limitations, whilst recognised, were arguably mitigated by what Patton (2002, p. 248) describes as the methodological triangulation that occurs through the mixing of quantitative and qualitative data methods, and the integrative interpretation of the overall results.

Conclusion

In this chapter, the research methodology utilised in this mixed methods study has been canvassed. A rationale was provided for the use of a pragmatic approach together with the relationship between this worldview, the constructionist conceptual framework and the mixed methods research methodology used. The mixed methods research approach was also discussed in terms of: the rationale for its choice; the research design; ethical considerations; and data collection processes. The procedures by which the data was

organised, analysed and interpreted, as well the limitations of the methodology, were discussed. Overall, it is argued that the strengths of the methodology are that: a) it is the best approach for examining the research questions from macro and micro viewpoints; b) it is an original approach to the delicate and difficult task of gathering information about social work supervision and accessing research participants; and c) it is the first mixed-methods study conducted on social work supervision within a specific societal and cultural setting using a national population.

CHAPTER 5

MAPPING THE TERRITORY: SOCIAL WORK SUPERVISION IN AOTEAROA NEW ZEALAND

This chapter reports the results from the postal survey and maps the territory of social work supervision practice within Aotearoa New Zealand. The results are reported in two parts: the first part reports the results from the closed questions concerning the respondents' characteristics and their supervision practices; and the second part reports the results from the two open-ended questions and discusses the respondents' views concerning what was best and how they would like their supervision to be improved.

Results from the closed questions

Respondents' characteristics

The respondents were asked to provide information about: the roles they undertook in supervision; the areas of social work in which they practised; their gender, age, ethnic origin, and highest qualification; and the most significant or useful supervision training they had completed.

The roles undertaken in supervision were supervisee, supervisor or both supervisee and a supervisor. Only 28.2% (59) identified their role as supervisees alone, while 3.2% (8) were solely supervisors and slightly more than two-thirds (142 or 67.9%) reported that they undertook both roles.

The respondents were involved in a wide range of areas within social work, including: mental health 22 % (46), community and non-government organisations (NGOs) 21.5% (45), health social work 14.4% (30), education and training 8.1% (17),

the Department of Child Youth and Family (the statutory child welfare service) 7.7% (16) and private practice 6.2% (13). Twenty-seven participants (13%) who reported having two or more areas of practice in their work portfolio were found in the group that undertook the roles of both supervisee and supervisor. Also of note was that within this dual role group (N=140), 19% (27) were involved in private practice. The gender distribution was 80% female and 20% male, which is comparable to the 75% female and 25% male composition for the social work occupation at the time of the 2001 New Zealand Census (Career Services, 2004).

Respondents were asked to indicate their age within a ten year range, and it was found that 22.5% were under 40 years, 36.4% were 40-49 years of age, and 41.1% were 50 years and over. When the age distribution was related to the supervision role, it was found that 39% of the supervisees were under 40 years and that 52.5% were between 40 years and 59 years as compared with 15.2% and 71.8%, respectively, for those who undertook both roles. Clearly age (seniority) is related to the supervisor role.

In terms of ethnic origin, 11.2% self-identified as Maori, 72.2% as New Zealand European/Pakeha, 1.4% as Pacific peoples, and 12% as being of other ethnic origins. Only 2.4% identified themselves as having a mixed Maori and New Zealand European/Pakeha ethnic origin. These percentages are comparable to those found in the ANZASW membership at the time the sample was drawn (Hape and Hunt, 2004).

When asked to indicate their highest qualification, 77.4% of the respondents reported that they held a recognised social work qualification at undergraduate diploma level or higher. This percentage is much higher than that (47%) of the whole ANZASW membership (Baskerville-Davies, 2004). It is interesting to note also that for 58.3% of the respondents their highest qualification was at bachelor's degree level or higher. Overall, 42.6% completed their highest qualification in the 1990s and 21.5% thereafter,

which appears to reflect the increasing professionalisation of social work in Aotearoa New Zealand over the past two decades (O'Donoghue, 2003).

For their most significant or useful supervision training, the participants generated twenty-one different combinations from the eight options listed in the questionnaire. When the combined responses were added to eight options that were solely rated, it was found that the following were identified as the most significant and useful sources of supervision training: short courses (81 respondents); on the job/in service training (65); a certificate in supervision (43); supervision itself (40); fieldwork placements (30); and a diploma in supervision (8). Completion of this training by half of the respondents between 1990 and 2004, also appears to reflect the relatively recent development of the profession and supervision training in Aotearoa New Zealand.

Overall, in terms of the characteristics outlined above, the respondents were representative of a highly professionalised and well qualified sector of the social work profession engaged in social work supervision. They also appeared to be a reasonably representative sample of the wider ANZASW membership in terms of gender, age and ethnicity.

Supervision practice

The results reported here include: the forms of supervision⁸ engaged in; the overall emphasis of the supervision; the structures involved; the types of supervision contact; the respondents' views concerning the climate, focus, methods and processes used in supervision; the use of ideas from supervision approaches/models; the features and content of their supervision sessions; and an overall evaluation of their supervision as

⁸ See Appendix P for definitions of the forms of supervision used for this survey.

either supervisees or supervisors. Chi-squared tests were applied to all of the above with the results being statistically significant ($p < 0.01$) for all variables except for Karakia (see Appendix Q).

Forms of supervision

The participants were asked to rate on a 5-point scale (where 1 = “none” and 5 = “high”) their level of participation in each of twelve forms of supervision over the last 12 months. Table 5.1 details the number of responses, the mean, standard deviation, the percentage of respondents who reported participating in the supervision form as well as those who reported “high” participation. The highest participation levels reported (across all role, gender and ethnic groups) were for individual supervision and clinical/professional supervision. Conversely, cross-disciplinary supervision was consistently the form least participated in overall and across all role, gender and ethnic groups.

Table 5.1 Participation* in forms of supervision

Supervision Form	N	Mean	Std. Dev	% of those responding who indicated they participated (i.e. 2-5)	% of those responding who indicated high participation (i.e. 5)
Individual	185	4.32	1.06	94.6	60.5
Clinical/Professional	195	4.08	1.16	94.9	49.7
Supportive	169	3.68	1.24	91.7	31.4
External	170	3.62	1.49	83.5	41.2
Internal	173	3.55	1.56	81.5	44.5
Managerial	164	3.09	1.52	72.6	23.2
Group	157	2.61	1.47	65.0	14.6
Student	164	2.57	1.55	58.5	16.5
Team	156	2.53	1.41	66.0	12.2
Cultural	148	2.31	1.37	63.5	13.5
Cross-disciplinary	153	2.22	1.42	51.6	11.8
Other	47	2.13	1.61	36.2	17.0

*Level of participation ranged from 1 (“none”) to 5 (“high”).

As expected, there were interesting differences when the data was analysed according to the supervision role of the respondents. The forms of supervision that supervisees participated in the most were individual, clinical, internal, supportive and external supervision (mean range: 4.08-3.48), while the specific forms they participated in the least were team, group, managerial, cultural, student and cross-disciplinary supervision (mean range: 2.61-1.86). For respondents who were both supervisors and supervisees, the supervision forms participated in the most were individual, clinical, supportive, external, internal and managerial (mean range: 4.44-3.29), whereas the specific forms that they participated in the least were student, group, team, cross-disciplinary and cultural supervision (mean range: 2.68-2.30). The only statistically significant difference between the means ($t(156)=-3.456$, $p<0.001$) concerned managerial supervision, with the supervisees reporting a lower mean (2.35) participation than the dual role group (3.29). Looking at participation by gender revealed that the highest levels for both females and males were in the individual and clinical/professional forms of supervision. The means for student, cultural and cross-disciplinary supervision were virtually the same for both gender groups. There was a notable gender difference (though not statistically significant) for internal supervision (means of 2.8 and 3.7 for males and females, respectively). This finding seems to reflect the over-representation of males in both the dual role group (78% cf 65% for females) and private practice (17% cf 11% for females).

With regard to the ethnic groups, all had participated to some extent in the various forms of supervision listed. The most significant differences in means concerned cultural supervision and were statistically significant when subjected to a post hoc Tamhane T2 test, which measures the differences between means when the variances are unequal and the samples differ (Bryman and Cramer, 2005). Maori had a

mean of 3.86 for cultural supervision (the fourth most common form that they participated in) as compared with a mean of 2.0 ($T_2=1.864$, $p<0.05$) for the New Zealand European/Pakeha group and “Other” ethnic origins ($T_2=1.801$, $p<0.05$) for whom it was the least common form of supervision experienced. This finding parallels the cultural supervision literature in Aotearoa New Zealand, which is primarily authored by Maori and hints at the critique found in this literature – namely, that supervision for Pakeha tends to be monocultural (Bradley, Jacobs and Bradley, 1999; Cooper and Anglem, 2003; Walsh-Tapiata and Webster, 2004; Webber-Dreadon, 1999).

Overall emphasis of supervision

The participants were asked to rate on a 5-point scale (where 1 = “not at all” and 5 = “almost always”), the extent to which their overall supervision involved: a) the management of work; b) the process of working with clients; c) the well-being and development of the worker; and (d) the workplace environment or another aspect which they were to specify. Their responses (Table 5.2) show that the process of working with clients, the well-being and development of the worker, and the management of work had higher means than the workplace environment. Moreover, when the responses between 3 and 5 on the scale were analysed an 11% difference was found between the top three items – i.e. the process of working with clients (92.3%), the well-being and development of the worker (93.7%) and the management of work (88.5%) – and that of the workplace environment (77.4%). These results were consistent across all role, gender and ethnic groups. The “Other” category responses, when specified, included a number of items that could arguably be defined as aspects of the other four categories. Those that did not seem to fit within those categories were concerned with the environment or world beyond the workplace and were: participation in social change work; cultural challenges in working with others; and the political environment.

Table 5.2 Extent of supervision emphasis*on selected topics

Selected Supervision Topics	N	Mean	Std. Dev
Process of working with clients	208	4.12	1.03
The well-being and development of the worker	207	4.01	.94
Management of work	206	3.95	1.08
The environment of the workplace	203	3.49	1.15
Other	38	3.24	1.68

*Emphasis ranged from 1 (“not at all”) to 5 (“almost always”)

Overall, these findings would appear to confirm the three main functions of social work supervision; namely, education, support and administration (Kadushin and Harkness, 2002). The finding in relation to the workplace environment also appears to suggest the presence of a fourth function - that of mediating between the worker and the workplace system (Shulman, 1993). The predominance of these functions, particularly when considered alongside the “Other” category responses, appears to reflect the dominant agency casework emphasis, which gave little consideration to wider contextual concerns present within supervision practice, such as issues of social justice.

Structures

Three questions focused upon the structures involved in the participant’s supervision; that is, the use of supervision contracts and agreements, the frequency of supervision contact and the length of supervision sessions.

The use of supervision contracts or agreements is widely described and advocated in the literature (Brown and Bourne, 1996; Kadushin and Harkness, 2002; O’Donoghue, 2003; Tsui, 2005), and the respondents were accordingly asked to indicate the type of agreement or contract they currently had in place. Nearly all reported they had a supervision contract or agreement, with only 1.4% stating they had “none”. Those who offered more than one response also made comments (when instructed, “if other, please specify”) such as: management cost agreement regarding supervision; and new job, setting up a written contract in next two weeks.

Amongst the supervisees a higher percentage reported not having a supervision agreement or contract (3.4%) than those in the dual role group (0.7%). A higher percentage of supervisees also had oral agreements (13.6%) compared to those with dual roles (10.5%). The only notable gender difference in the results was that a higher percentage of females (76%) had written supervision agreements or contracts than males (68.3%). Finally, the only notable finding among the ethnic groups was that those participants who reported having no supervision agreement or contract were of New Zealand European/Pakeha origin.

For the overall average frequency of supervision contact, six participants who undertook both roles (supervisee and supervisor) responded by ticking more than one frequency and making a note that this was the average frequency in each role. This point aside, fortnightly contact was the most common frequency reported (38.8%), followed by monthly (25.4%) and weekly contact (24.4%). Sixteen participants reported “other” contact frequencies – namely, three weekly (10) and six weekly (4), with the remainder involved in open door, ad hoc or as needed contact. Fortnightly contact was the most common in relation to supervision role (42.4% of the supervisees and 37.3% of the dual role participants), but the next most common contact frequency was weekly for supervisees (25.4 %) and monthly (26.8%) for the dual role group. Overall, 96.1% of all participants reported at least monthly supervision contact. There were no notable differences among the gender and ethnic groups.

With regard to the average length of their supervision contacts, 92.8% reported sessions of between 30 and 90 minutes (with the majority stating 60-90 minutes). Two respondents, both involved in critical stress incident management, reported supervision contacts involving 3-hour team meetings/training sessions and a 180 minute peer group session. The results in relation to role and gender reflected the overall results, whereas

those for ethnic groups revealed that 66.7% of Maori and Pasifika participants had supervision sessions/meetings of 60-90 minutes, a duration reported by only 48.3% and 48% of the New Zealand European/Pakeha and “Other” ethnic groups, respectively. This variation in duration appears to reflect differing cultural protocols and uses of time between the groups concerned.

Types of supervision contact

Respondents were asked to indicate on a 5-point scale (where 1 = “not at all” and 5 = almost always”) their experience of a range of supervision contact types. Individual sessions, case consultations, checking-in concerning work plans and activity, and reviews/debriefings of specific work or situations were the contact types most frequently experienced (Table 5.3).

Table 5.3 Types of supervision contact: frequency of experience*

Type of Contact	N	Mean	Std. Dev
Individual meetings or sessions	193	3.90	1.28
Case consultation	202	3.89	1.14
Checking-in concerning work plans and activity	195	3.69	1.28
Reviews /debriefing of specific work or situations	199	3.57	1.24
Formal team meetings or sessions	187	2.55	1.07
Co-working	188	2.48	1.16
Formal group meetings or sessions	183	2.39	1.37
Other	26	2.38	1.74
Observation	181	1.90	1.39

*Frequency ranged from 1 (“not at all”) to 5 (“almost always”)

On the other hand, formal group meetings or sessions, co-working, formal team meetings or sessions and especially observation were the contact types less frequently experienced. Both the supervisee and dual role groups echoed the overall findings in relation to the types experienced most and less frequently. With regard to ethnic groups a significant difference in means for co-working (T2=1.007, p<0.05) was found

between the Maori and New Zealand European/Pakeha categories (means of 3.33 and 2.33 respectively).

Views concerning climate, focus, methods and processes

The respondents were asked to consider twenty statements and to indicate their level of agreement or disagreement in each case using a 5-point scale (where 1 = “strongly disagree” and 5 = “strongly agree”). The first nine statements and the twentieth statement were concerned with the climate within which their supervision took place, whereas statements ten to fourteen were related to the focus of their supervision, and statements fifteen to nineteen addressed the methods and processes that occurred in their supervision meetings (see Appendix C, question 14).

Responses to the supervision climate statements indicated that, on average, supervision was viewed as being positive, constructive and safe. More specifically, the means and standard deviations (Table 5.4) indicate that most participants trusted their supervisor/supervisees and that supervision meetings were viewed as a safe place for discussion of ethical issues, and characterised by a constructive relationship, openness and honesty, anti-oppression and well managed power dynamics to ventilate emotions. However, the mean scores for the three statements concerning choice of supervisor and the relative expertise of the supervisor, in both supervision and practice, indicate mixed views.

In general, results for the supervisee and dual role groups reflected the overall results. The only statistically significant difference between the means of these two role groups ($t(197)=2.702$, $p<0.007$) concerned the statement that the respondents’ supervisor had more expertise in supervision (supervisees’ mean of 4.32, compared with the dual role group’s mean of 3.83). For the gender and ethnic groups there were some variations, but these were small and not of importance. The most notable difference

concerned those participants (16) who identified their area of social work practice as occurring within the Department of Child, Youth and Family (the statutory child welfare service) with their means ranging from 3.88 (standard deviation 1.02) for constructive supervision relationship to 2.44 (standard deviation 1.59) for choice of supervisor. Obviously, the supervision climate for this group was less satisfactory than that of other groups.

Table 5.4 Supervision climate statements: level of agreement*

Statement	N	Mean	Std. Dev
I can safely discuss ethical issues in supervision	208	4.56	0.81
I trust my supervisor/supervisees	208	4.49	0.81
The supervision relationship(s) I have are constructive	207	4.46	0.77
My supervision is always open and honest	207	4.43	0.81
Our supervision is anti-oppressive	195	4.33	0.90
The power dynamics in my supervision are well managed	206	4.32	0.92
I can safely ventilate my emotions in supervision	205	4.28	0.98
I have a choice of supervisor	206	4.03	1.40
My supervisor has more expertise in supervision than me	204	3.94	1.20
My supervisor has more expertise in practice than me	204	3.80	1.24

*Level of agreement ranged from 1 (“strongly disagree”) to 5 (“strongly agree”)

Turning to the focus of supervision (Table 5.5), it is evident that the primary focus was safe and ethical practice (mean of 4.49, standard deviation 0.81) and that the area focused on the least was the employing agency’s requirements (mean of 3.5, standard deviation 1.1). Generally, the results for the role, gender and ethnic groups reflected the overall response pattern with the only statistically significant difference in means ($t(194)=-2.896$, $p<0.004$) being between the supervisee (mean of 3.67) and dual role group (mean=4.11) in respect of the statement concerned with focusing on the supervisee’s learning and development.

Table 5.5 Focus of supervision: level of agreement*

Statement We focus on....	N	Mean	Std Dev
..safe and ethical practice	207	4.49	0.81
..the supervisee's learning and development	204	3.98	0.98
..the supervisee's story	202	3.86	0.96
..the client's issues	205	3.76	1.06
..the agency's requirements	204	3.50	1.10

*Level of agreement measured as for Table 5.4 above.

Moving on to the methods and processes occurring in supervision (Table 5.6), there was (on average) agreement with each of the five statements concerned. When analysed by role and gender, the results were similar to the overall result, but there were some differences between the role and gender groups. The supervisees' means ranged from 3.83 for reflecting upon client and worker interactions to 3.24 for linking theory and practice, whereas the dual role group's means ranged from 4.03 for reflecting upon client and worker interactions to 3.68 for supervision being goal and outcome focused. It appears, as expected, that the dual role group had a better view of supervision methods and processes than the supervisee group. The gender analysis was also consistent with the overall results; the only small differences in the means (not statistically significant) were for the linking of theory and practice (higher for males than females), and that supervision is goal and outcome focused (which females rated higher than males).

Finally, in relation to ethnicity, the New Zealand European/Pakeha respondents had a lower mean for every item than the Maori and "Other" groups. That said there was a measure of agreement between the three ethnic groups: a) in their higher rating for the statements that their supervision reflected on client and worker interaction, and strength-based supervision; and b) on their lower rating for statements asserting that their supervision was goal and outcome focused, and linked theory and practice.

Table 5.6 Supervision methods and processes: level of agreement*

Statement	N	Mean	Std. Dev
In supervision we reflect on the client-worker interactions	204	3.97	1.00
Our supervision is strength-based	202	3.93	1.01
Our supervision uses a problem solving process	205	3.84	0.98
Our supervision is goal and outcome focused	200	3.70	1.01
In supervision we link theory and practice	206	3.54	1.22

*Level of agreement measured as for Table 5.4 above.

Use of ideas from supervision approaches and models

The participants were asked to rate on a 5-point scale (where 1 = “not at all” and 5 = “almost always”) their use of aspects or ideas from a range of seventeen supervision models/approaches (see Appendix C, question 15 and Appendix R), and to specify any other model/approach they used. From the results obtained (Table 5.7) it is clear that while the respondents were eclectic in their use of ideas, those most commonly used were from strength-based and task-centered supervision models/approaches both of which were developed from practice models rather than specific supervision models (Cohen, 1999; Payne, 1994). The only specific supervision models identified amongst those in the “Other” category were the spiral model, Allyson Davys’ reflective model and Daphne Hewson’s template of supervision. Another finding was that the use of ideas from Aotearoa New Zealand supervision models/approaches (Restorying, Kaupapa Maori, Awhiowhio and the Pacific Islands model) was less than the use of those from overseas. The reason for this result probably relates to the strong influence American and British supervision sources and models in the Aotearoa New Zealand supervision literature (see Chapter 2, p. 36) and/or simply to a lack of respondent awareness of these approaches (the Restorying approach, for example, was only recently published at the time of the survey; see O’Donoghue, 2003). However, a probable lack of awareness was not confined to new and/or ethnic specific approaches;

8.1% of the respondents (9 supervisees and 8 dual role respondents) commented that they did not know any of the supervision approaches/models listed, and the overall average non-response (or missing data) for each of the 17 approaches and models was 36.7% (see: Chapter 4, p.72).

Table 5.7 Use* of aspects/ideas from supervision approaches and models

Approaches/ Models	N	% of those responding who used approach		Mean	Std. Dev
		To some extent	Almost always		
Strength-based Supervision	183	94.5	33.9	3.87	1.14
Task-Centered Supervision	165	92.1	20.0	3.52	1.15
Adult Learning	152	85.5	16.4	3.26	1.28
Integrated Model	149	78.5	11.4	3.06	1.31
Developmental Model	155	78.7	10.3	2.96	1.31
Other	38	47.4	39.5	2.76	1.95
Feminist Partnership	150	68.0	12.7	2.54	1.39
Tony Morrison's Adult Learning Model	144	59.0	7.6	2.53	1.45
Hawkins and Shohet (Process Model)	138	58.7	9.4	2.49	1.46
Brigid Proctor (Formative, Normative, Restorative)	148	62.8	4.1	2.39	1.27
Restorying (Contextual Constructionist)	141	56.7	7.1	2.33	1.39
Brown and Bourne's Systems Model	143	59.4	3.5	2.33	1.29
Interactional Model (Shulman)	140	53.6	5.7	2.24	1.35
Tapes	143	44.1	9.1	2.06	1.40
Kaupapa Maori (Paraire Huata)	146	37.0	7.5	1.88	1.34
Michael Carroll's Social Role Model	133	43.6	0.8	1.77	1.02
Awhiowhio (Webber-Dreadon)	139	25.9	2.9	1.52	1.02
Pacific Islands (Mary Autagavaia)	135	14.1	0.7	1.26	.72

*Use ranged from 1 ("not at all") to 5 ("almost always")

In terms of group differences, the means (i.e. average frequency of use) for the specific models/approaches were somewhat higher for the dual role group than for

supervisees, with the mean differences being statistically significant for Awhiowhio ($t(114.961)=-3.002$, $p<0.003$), adult learning ($t(51.035)=-2.813$, $p<0.007$) and Brigid Proctor ($t(62.931)=-3.095$, $p<0.003$). In relation to gender, all of the female means were higher than the males means except for the Restorying and Tapes models. Not surprisingly, there was a significant difference between females and males ($t(62.189)=5.150$, $p<0.0005$) for the use of ideas from the feminist partnership model. There were also four other unexpected significant mean score differences between the two gender groups, and these were for: the developmental model ($t(152)=3.587$, $p<0.0005$), Hawkins and Shohet's process model ($t(135)=3.190$, $p<0.0005$), the Task-centered ($t(162)=3.686$, $p<0.0005$) and the Strength-based ($t(180)=3.443$, $p<0.001$) approaches or models. Finally, as expected, there was a clear difference between Maori and non-Maori participants in the use of ideas from Kaupapa Maori (significant at $p<0.05$) and Awhiowhio models with higher means for Maori.

Features and content of supervision sessions

Using a 5-point scale (where 1= "not at all" and 5= "almost always"), the respondents indicated the extent to which a range of features (Table 5.8) occurred in their supervision sessions. Overall, decisions and discussion were identified as the most commonly occurring aspects, followed by checking comfort, closure, preparation, planning, agenda setting and summarisation. On the other hand, evaluation and karakia/thought/reflection/centering were the least common aspects reported.

Mean scores for the supervisee and dual role groups revealed both differences and similarities. In particular, the supervisees had consistently lower mean scores, indicating perhaps a greater emphasis on content than process in supervision sessions (Solas, 1994). Apart from this, both groups identified discussion and decisions as two of the top three features, and consistently identified prioritisation, evaluation and karakia/

thought/reflection/centering as the least frequently occurring features. That said, significant differences in mean scores between the two groups, were identified for comfort ($t(194)=-3.385$, $p<0.001$), prioritising ($t(194)=-3.358$, $p<0.001$), discussion ($t(191)=-4.280$, $p<0.0005$), and closure ($t(191)=-2.640$, $p<0.009$).

Table 5.8 Occurrence* of features in supervision sessions: overall and by role and gender

Feature	Overall	Supervisees	Dual Role	Female	Male
Preparation					
N	205	58	139	165	39
Mean	3.82	3.72	3.91	3.85	3.72
Karakia					
N	197	55	135	159	37
Mean	2.80	2.55	2.80	2.78	2.79
Comfort					
N	204	57	137	163	40
Mean	3.85	3.42	4.01	3.91	3.58
Agenda					
N	203	57	139	162	40
Mean	3.74	3.37	3.88	3.78	3.60
Prioritising					
N	204	56	140	163	40
Mean	3.61	3.14	3.80	3.67	3.35
Discussion					
N	201	57	136	162	38
Mean	4.14	3.67	4.33	4.17	4.03
Decisions					
N	204	57	139	163	40
Mean	4.20	4.00	4.29	4.27	3.92
Planning					
N	204	58	138	164	39
Mean	3.76	3.59	3.82	3.87	3.31
Summarising					
N	204	58	139	164	39
Mean	3.74	3.45	3.87	3.80	3.49
Evaluation					
N	202	57	138	162	39
Mean	3.37	3.11	3.51	3.40	3.23
Closure					
N	201	56	137	161	39
Mean	3.84	3.54	4.01	3.88	3.67

*Occurrence (frequency) ranged from 1 (“not at all”) to 5 (“almost always”)

Similarities and differences in mean scores were also evident with respect to gender and ethnicity. With respect to gender, females had higher mean scores than males; however, the only significant mean score difference between them was for the planning feature ($t(201)=2.970$, $p<0.003$). For ethnic groups there were significant

differences between Maori and New Zealand European/Pakeha, with Maori reporting more frequent occurrence of certain features; namely, karakia ($T_2=1.457$, $p<0.05$; means of 4.0 and 2.52, respectively) and evaluation ($T_2=0.940$, $p<0.05$; means of 4.14 and 3.2, respectively).

When respondents indicated on a 5-point scale (where 1 = “not at all” and 5 = “almost always”) how frequently discussed a range of items were in the content of their supervision sessions, it was found that the item discussed most often (overall and across role, gender and ethnic groups) was that of complex or challenging cases. The second and third items discussed most frequently (overall and for role, gender and New Zealand European/Pakeha and “Other” ethnic groups) were the supervisee’s concerns or matters and ethical issues. For Maori, however, the second and third most common items were ethical issues and cultural matters. Significant differences in mean scores were noted between Maori and New Zealand European/Pakeha in relation to cultural matters ($T_2=1.029$, $p<0.05$) and supervision relationship ($T_2=0.941$, $p<0.05$). In both cases the mean score for Maori (4.13 and 3.45, respectively) was higher than that of the New Zealand European/Pakeha group (3.10 and 2.51, respectively).

Overall evaluation of supervision

The respondents were also asked to indicate (on a 5-point scale where 1 = “poor” and 5 = “excellent”) their overall evaluation of the supervision they participated in as either a supervisee or supervisor (Table 5.9). The means (overall and across the role, gender and ethnic groups), suggest that on average the respondents felt that their supervision was very good. Only a small percentage of the respondents evaluated their supervision as poor or close to poor (see Table 5.9). This group consisted of 10 respondents, 9 who evaluated it as supervisees and 1 who evaluated it as a supervisor. Among this group,

there were no obvious distinguishing features that indicated why their supervision was less than satisfactory.

Table 5.9 The respondents' overall evaluation of supervision: as a supervisee or supervisor

Overall Evaluation	N	% of those who rated their supervision as:		Mean	Std. Deviation
		Poor and close to poor (i.e. a rating of 1 and 2)	Excellent and close to excellent (i.e. a rating of 4 and 5)		
As a supervisee	201	4.5	74.6	4.065	.8563
As a supervisor	130	0.8	79.2	3.942	.6152

Summary and Discussion of Results from Closed Questions

Overall, the respondents reported participation in a range of supervision forms over the twelve months prior to the survey with individual and clinical/professional supervision being the most common and cross-disciplinary supervision the least common. Results concerning the emphasis, focus, types of contact, features and content of supervision sessions revealed that on average supervision involved fortnightly contact and primarily entailed supervision of their social work practice and themselves as professional social workers, with managerial and agency requirements and compliance coming third. The supervision experienced, as described by the respondents, matches the descriptions of clinical supervision found in the literature (Bernard and Goodyear, 1998; Munson, 2002; Rich, 1993) – a feature that sheds light on the question concerning the current position of supervision in relation to three scenarios (Beddoe and Davys, 1994; Payne, 1994). These scenarios, as summarised by O'Donoghue (1998, p. 91), are:

- The separation of the professional and the managerial aspects as the result of a professional revival;
- A reconciliation of the professional and managerial aspects through the vehicle of quality assurance; or

- A complete rejection of the professional aspects of supervision resulting in social work supervision being reduced to managerial supervision.

From this perspective, the results suggest that a professional revival has occurred in which the professional or clinical aspects of supervision are emphasised. That said, the results do not indicate the extent to which the respondents' participation in clinical supervision is separate from their participation in managerial supervision.

For the roles undertaken in supervision and the areas of practice, the survey revealed that 19% of those involved in the supervisor role were engaged in some form of private practice. This finding suggests that supervision occurs in a marketplace wherein an increasing number of self-employed practitioners provide a service in a contracted external form, in response to a demand generated by social workers and their agencies (Kane, 2001; O'Donoghue, 2002).

As the respondents were full members of the ANZASW, two questions arise. First what do the results tell us concerning the supervision of ANZASW members? Second, how aligned with the ANZASW policy is the supervision that these members participated in? The results indicate that on average the supervision of the respondents is regular, promotes safe and competent professional practice, is aligned to the ANZASW (1998) policy statement on supervision, and is viewed as being of a very good standard. When these results are considered alongside those concerning the focus on safe and ethical practice and ethical issues being commonly discussed in supervision, a satisfactory picture of supervision's place in terms of the respondents' professional accountability emerges. Accordingly, it is important to note the Association's efforts to improve the standard of supervision. These efforts include: the establishment of the Supervisors' Interest Group; the development of practice standards for supervisors; a register of members offering external supervision; and approval of an amendment to the

Code of Ethics entitled “Responsibility in Supervisory Relationships” (ANZASW, 2004a:14-15; ANZASW, 2004b).

In general, results concerning the use of ideas from supervision models and approaches showed that: a) the ideas that were most commonly used were from strength-based and task-centred supervision; b) the respondents appeared to be eclectic in their use of ideas; and c) that ideas from overseas models were more commonly used than those from locally developed models and approaches. Three important points arise from these results and warrant careful consideration.

The first point is that the use of casework or practice ideas in supervision is more common than those from specific supervision models, and that there is a mirroring between supervision practice and direct social work practice. Tsui (2005) notes that practice theories are adopted into supervision for a variety of reasons, including: a) deficiencies in supervision theory in terms of its accessibility, abstraction and complexity; b) the relative theoretical coherence, familiarity, accessibility and practicality of practice models; and c) that practice models enable practitioners and supervisors to build upon what they already know. According to Tsui (2005) while such reasons are perfectly understandable they may possibly have the longer-term effect of inhibiting the building of specific supervision theories, which in turn may have implications for the development of social work supervision as a discipline and practice speciality.

The second point concerns the degree of eclecticism in the respondents’ use of ideas from a range of models and approaches. This raises a question concerning the extent to which supervisors and supervisees construct and use their own personal practice models and approaches (Solas, 1994). The key question here is the degree to which the eclecticism, and use of personal practice models is informed by critical

reflective practice grounded in both sound evidence and context (O'Donoghue and Tsui, 2005; Ife, 2005).

The third point concerns the more common use of ideas from overseas rather than local models, which raises a question concerning the expressed bicultural nature of both our social work and supervision practice. In regard to this question, the survey results are mixed. On one hand, they suggest that the supervision Maori participated in was: a) safe for the discussion of ethical issues (a mean score of 4.8), with high trust (mean 4.6); and b) that their constructive supervision relationships (mean 4.7) were characterised by openness and honesty (mean 4.6), anti-oppression (mean 4.4), well managed power dynamics (mean 4.5), and safety to ventilate emotions (a mean score of 4.3). Overall, Maori evaluated their supervision as very good (a mean score of 4.2 as supervisees and 4.0 as supervisors). What these results do not tell us, however, is whether their supervision was with others from their culture or whether it was cross-cultural. This aspect, unanticipated in the design of the postal survey, along with the extent to which participation in cultural supervision contributes to a positive overall evaluation, is a question for further research.

On the other hand, the finding that Maori had significantly higher mean scores than non-Maori concerning cultural supervision, co-working, the use of ideas from a kaupapa Maori model, the use of karakia and evaluation, plus the discussion of cultural matters and the supervision relationship in sessions, highlights the extent to which supervision for these ethnic groups is different. It therefore seems reasonable to conclude that these findings provide support for: a) Cooper and Anglem (2003), who argued that supervision tends to reflect the dominant New Zealand European/Pakeha group's cultural worldview; and b) O'Donoghue (2003, p. 58), who stated that "there are still significant challenges in moving towards 'post-colonising' supervision". In

effect, the face-to-face supervision relationships and experiences reported by Maori respondents seem to differ from the picture portrayed by the overall findings. Questions are thereby raised about: a) the influence and significance of cultural supervision for Maori social workers in terms of their overall evaluation of supervision; and b) how well the New Zealand European/Pakeha and “Other” ethnic groups practise biculturalism in their social work supervision.

Results from the open-ended questions

In this section, the results from the two open-ended survey questions are reported and discussed. These questions asked the respondents to identify: a) the two best things about their supervision; and b) three areas where they would most like their supervision to improve.

The best things

Two hundred and four respondents recorded an answer to the open-ended question, which read: “What are the two best things about your supervision?” Overall, these respondents provided 399 (97%) out of a possible total of 408 statements. Sixty-nine percent of these respondents had the dual roles of both a supervisor and a supervisee, whilst 28% were supervisees, with the remaining 3% coming from those who identified solely as supervisors. Following content and thematic analysis, the four category areas of practice, environment, relationship and supervisor specific were identified from the statements provided. Table 5.10 presents the number and percentage of statements across all four categories and associated themes.

Practice

The definition of practice used for this category included those aspects within the process of supervision that facilitated the meeting of supervisees’ needs in the areas of

their work, emotional support, communication and development, as well as the assistance provided to supervisees with their social work practice problems. Four themes were identified within this category, each of which is discussed below (see Table 5.10).

Table 5.10 The best things about supervision: categories and themes

Categories and themes	N	%
Practice	168	42
Progressive learning and development	67	17
Human responsiveness	42	10
Interactional process	32	8
Accountability and safety	27	7
Environment	107	27
The situation	37	9
Time	35	9
Comfortableness	18	5
Opportunity	17	4
Relationship	70	18
Supportive	24	6
Trust	18	5
Honesty	18	5
Openness	10	2
Supervisor specific	54	13
Qualities and attributes	31	8
Expertise, knowledge and experience	23	5
Total	399	100

Progressive learning and development

Within this theme emphasis was placed on making progress with problem solving, being able to reflect upon practice, being challenged and extended, and learning and developing professionally in supervision. Making progress with problems included such things as: feeling “*clear about tasks to move forward*”, “*working out ways and methods to cope with work issues*”, “*problem solving around casework*” and “*positive outcomes, particularly an agreement to a way forward*”. For reflection upon practice the areas included: behaviour, “*case management stuff*”, issues presented and casework. Being challenged and extended occurred through the discovery of the “*wider perspective*”, the examination of “*transference/countertransference*” dynamics, the viewing of “*practice*

with different eyes” and supervision providing an opportunity to extend and deepen thinking. The learning theme was specifically identified as it related to “*ideas*”, “*about other agencies and areas of social work*”, “*through the parallel process dynamic*”, and in relation “*to use of self*”. Finally, professional development included the general growth and development that occurs in supervision, as well as abilities in specific practice models and approaches such as kaupapa Maori theory and “*cross-ethnic*” learning.

Human responsiveness

The main features of this theme were support, empowerment, responding to needs and an expressive forum. Support was referred to in general ways such as receiving support and being supported in supervision. The notion of being empowered or energised was characterised by statements such as: “*the refreshment I experience to re-enter the work place*” and a “*positive, healthy, empowering process*”. The responsive to needs feature focused on general comments about the supervisee’s needs being met as well as more specific comments concerning such needs as: “*being listened to*”, “*cared for*”, having one’s “*spirituality incorporated into supervision*”, and “*having issues addressed*”. Supervision as an expressive forum was expressed via references to “*validation from ventilation*” and “*share, vent and debrief*”.

Interactional process

The interactional process theme included statements pertaining to discussion, being challenged, feedback, the approach taken and direction given. It highlighted the ability to discuss issues and concerns, such as caseloads and ethics, in an open professional manner together with the process of challenge and being challenged. Comments were also made concerning interactional processes (e.g. “*being listened to*”, “*working with the whole person*”, providing “*perspective, guidance and clarification*”), receiving feedback and a strengths-based process.

Accountability and safety

Statements on this theme included three distinct features: the accountability supervision provides; the safety afforded by supervision; and the contribution that supervision makes to accountable and safe social work practice. Almost half of the statements referred to accountability in relation to practice, clients, quality of work, monitoring of standards, and professional ethics and conduct. Supervision was also depicted as an accountability forum within which there were “*expectations of preparation*”, a “*focus on [the] issues supervisee[s] bring to sessions and also what they don’t bring*” as well as “*shared responsibility for decisions*”. Safety was concerned with: the respondent’s safety, client and supervisee safety, enabling “*safe practice*” and the provision of a “*safety net for the worker*”. The remaining statements included in this theme pertained to supervision’s contribution to accountable and safe practice via: the review of practice; affirmation of the social work role and values; maintenance of confidence and competence in professional work (by ensuring “*things are kept up to date with nothing left lingering*”, “*improving effectiveness*”, “*facilitating best practice*”); and by affirming good practice.

It is worth noting at this point that the four practice themes described above are reflective of the supervision literature. Harkness (1995; 1997) found that problem solving and empathy within supervision practice contributed to supervisee satisfaction and improved client outcomes, whilst Kadushin and Harkness (2002), Brown and Bourne (1996), and Middleman and Rhodes (1985) emphasised the developmental, educational and learning aspects of social work supervision. Similarly, Munson (1993; 2002) and Shulman (1993) affirmed the importance of the interactional process within supervision practice, while Morrison (2001), O’Donoghue (1999; 2003) and Hughes

and Pengelly (1997) have highlighted supervision's role in providing professional process accountability and safety.

Environment

The environment category concerned the setting within which supervision was conducted and embraced four themes, namely: the situation; the time made available or provided; comfortableness; and the opportunity of supervision itself.

The situation (space, place, location)

The situation theme was concerned with the location where supervision occurred, its availability, the type of space provided and the place that supervision was for them. In essence, an external location (i.e. outside of the agency), ready availability, a relaxed atmosphere, and a space for offloading, discussion and reflection were key features of the situational setting. The respondents described supervision as the place where they: connected with their supervisor, profession, peer and group; shared their frustrations and successes; could be challenged; and could learn and develop.

Time

Time was referred to in two ways: first, as a commodity and second, in terms of the frequency and regularity of supervision. Statements which referred to time as a commodity identified the time that supervision provided for reflection, claimed that supervision was the respondent's personal or professional time (e.g. "*time for me*" and "*time devoted to me as a social worker*") and were concerned with the use of time (e.g. "*catch up on things missed*" and "*to connect with the supervisor*"). The remaining statements were concerned with timing and made reference to having regular supervision or the frequency of supervision.

Comfortableness

This theme covers statements referring to the supervision environment as being safe, great or positive. A safe environment was a non-threatening one where issues could be aired and raised, that was trusting and safe for reflection and within which there was “*cultural safety*”, “*confidentiality*” and a “*safe space to explore any issue*”. A few statements mentioned a “*great environment*” for development and debriefing, a “*positive environment*” where practice could be discussed and reviewed, and an environment within which “*proactive, productive learning*” could occur.

Opportunity

This theme encompasses statements referring to the opportunity to: discuss issues in difficult and complex cases in-depth and confidentially; talk about practice and agency issues without prejudice; process practice events (i.e. trauma, emotional situations) and the impact of the work; improve skills, practice and expertise; and to reflect on practice, get feedback, get ideas and clarification from colleagues.

Taken as a whole, the four themes comprising the environment category are somewhat novel as the environment concept has (until recently) received scarce attention within the social work supervision literature. O’Donoghue (2003) asserted that there was little consideration of it prior to the brief ecology of supervision outlined by Kadushin (1992b) and the claim made by Tsui and Ho (1997) that culture was the major context within which supervision occurs. That said, Tsui (2005, p.49) has recently emphasised the importance of the physical context, describing the “venue, seating arrangement, and the atmosphere of the place where supervision is held” as central to positive supervision experiences. In relation to the location or venue, it was interesting to note that 35.1% (13) of the statements within the ‘situation’ theme identified a location external to the agency as one of the best things and that internal or agency supervision was not mentioned. This result raises questions concerning where

supervision is best located. This is particularly true when viewed alongside Davys' (2002) description of good external supervision, and O'Donoghue's (1999) finding that probation officers who reported the best experiences of professional supervision had participated in external supervision (9 of his 15 respondents also expressed a preference for external supervision). There is clearly a need for further research on the influence the location has upon supervision practice.

Relationship

This set of responses concerned particular features of the supervision relationship; namely, a supportive relationship with trust, honesty and openness. A supportive relationship was one where support was linked with affirmation, collaboration, connection, positivity, shared responsibility and equality. Trust was referred to as enabling frank discussion, a trusting relationship or trusting the supervisor or one another, and in terms of the need for an atmosphere of trust within supervision. Honesty was linked with comfort, trust and openness, whilst openness was associated with transparency, honesty, trust and ease in the relationship as well as the ability to discuss anything personal or relevant to work.

The features of support, trust, honesty, and openness identified by the respondents directly reflect the literature which espouses relationships characterised by these concepts as foundational to good and effective supervision practice (Davys, 2002; Harkness, 1995, 1997; Kaiser, 1997; Shulman, 1993; Tsui, 2005). That said, none of the respondents mentioned having a contracted relationship as one of their best things, in stark contrast to the literature which characterises good supervision relationships as having their expectations negotiated, agreed and contracted (Davys, 2002; Kaiser, 1997; Morrison, 2001; O'Donoghue, 2003; Tsui, 2005). One possible explanation for this unexpected finding is that support, trust, honesty and openness are what make human

relationships meaningful, secure and valued, and are therefore seen as the best things, whereas contracts and agreements are essentially tools that establish the nature, purpose and scope of a relationship, thereby facilitating the aforementioned relational characteristics. Obviously, this unexpected finding signals the need for further research concerning the role and effects of contracts and agreements upon the supervision relationship.

Supervisor specific

The fourth category that emerged concerned features personally specific to the respondent's supervisor or the respondent as a supervisor; namely, the supervisor's qualities and attributes, expertise, knowledge and experience.

Qualities and attributes

Statements concerned with relational qualities and attributes, which made up the majority of statements in this category, included being: professional, available, challenging, open and honest, collaborative, reliable, safe, affirming, supportive, understanding, impartial, maintaining confidentiality and having a sense of humour. Other more general statements spoke of the supervisor helping and sharing (thoughts, views and suggestions), being "*interviewed and selected by the team*", being of "*high calibre*", "*valued and respected*". The remaining statements were made by dual role respondents and were concerned with their supervisory role (e.g. being "*strength-based*", being "*challenging and supportive with supervisees*", "*looking forward to seeing supervision clients*", and "*seeing supervisees learn and grow*").

Expertise, knowledge and experience

A small number of statements identified the supervisor's expertise and knowledge as a best thing about supervision. Those concerned with expertise referred to: the "*level of skill*", "*challenging and extending practice*", using "*perceptive questioning*", holding

“the whole/macro of the supervisee and career path”, “ethics and safety”, and the field of practice. Statements referring to the supervisor’s knowledge spoke of combining theory with practice and knowledge of theory, ethics, strength-based and feminist practice. The remaining statements identified experience, which in all but one case (where the respondent’s own experience of various supervision styles was identified as a best thing) related to the experience of the supervisor.

Overall, the supervisor specific features were clearly related to the key strengths identified by Kadushin (1992a, p.18) concerning the supervisor’s “ability to develop positive, supportive relationships with supervisees”, and “knowledge, skills and experience” in relation to the work supervised.

Inter-group differences

Marked differences were observed between the dual role and supervisee groups in the nature and distribution of responses for and within the practice and supervisor specific categories (see Table 5.11). Within the two categories these differences were predominately concerned with two themes, namely: progressive learning and development (dual role 19%, supervisee 11%); and the qualities and attributes of the supervisor (dual role 6%, supervisee 14%).

Table 5.11 The best things about supervision: key inter-group differences

Categories and themes	Dual role group		Supervisees only group		Overall *	
	N	%	N	%	N	%
Practice	121	44	38	34	168	42
Progressive learning and development	53	19	12	11	67	17
Human responsiveness	30	11	10	9	42	10
Interactional process	23	8	7	6	32	8
Accountability and safety	15	5	9	8	27	7
Supervisor specific	32	12	22	20	54	13
Qualities and attributes	16	6	15	14	31	8
Expertise, knowledge and experience	16	6	7	6	23	5

* Includes solely supervisor group.

A reasonable explanation for these variations may be found in the developmental differences between these two groups. Those with more experience in supervision (i.e. the dual role group) are usually more interested in addressing the process and supervisee development, than those with less experience (i.e. the supervisee group). The latter group in turn are usually more reliant on concrete advice, practical direction, reassurance and role modelling from both supervision and their supervisors, and are therefore more likely to be attentive to their supervisors' qualities and attributes (Brown and Bourne, 1996; Kadushin and Harkness, 2002).

A composite thematic portrait

The above categories and themes reveal that the best things about the respondents' supervision ranged across the full terrain of their practice, environment, relationships and the qualities and attributes of their supervisors (or themselves as supervisors). From this range, a composite thematic portrait emerges. The best things about supervision depicted in this portrait are a conducive supervision environment, in which progressive, effective, interactive and safe practice occurs within a supportive, trusting, honest and open relationship with a supervisor who demonstrates well-developed professional qualities and attributes and shares practice expertise, knowledge and experience.

Improvements

The second open-ended question was: "What are the three areas where you would most like your supervision to improve?" Overall, 181 respondents recorded 417 (77%) out of a possible 543 statements. Sixty-eight percent of these respondents were from the dual role category, whilst 28% were supervisees, and the remaining 4% were those who identified themselves solely as supervisors. When compared with the previous open-ended question, the lower percentage of responses appeared to suggest either a hesitancy to critique and suggest improvements or that the respondents could not easily

identify areas of improvement. The latter supposition seems to be supported by their responses to a close-ended question where they evaluated their overall supervision as either a supervisee or supervisor as being on average very good.

The content and thematic analysis undertaken identified three broad categories as areas for supervision improvement, namely: practice, personally specific and environment. Table 5.12 presents the number and percentage of statements across the categories and associated themes.

Table 5.12 Improvements to supervision: categories and themes

Categories and themes	N	%
Practice	202	48
Supervision sessions	100	24
Theory and practice	45	11
Development and reflection	45	11
Challenge	12	2
Personally specific	113	27
Practices	45	11
Knowledge and skills	27	7
Professional development and training	23	5
Relationship and personal support	18	4
Environment	102	25
Time	40	10
Agency/organisation	31	7
Choice/accessibility/availability	23	6
Cultural responsiveness	8	2
Total	417	100

Practice

Forty-eight percent (202) of the statements were concerned with improvements to the practice of supervision. Within this category, four themes were identified each of which is discussed below.

Supervision sessions

Half of the statements within the practice category were concerned with improvements to the structure, focus, process and content of the respondents' supervision sessions. A number of comments highlighted the need for sessions to be better organised in terms of

structure and process, with a more deliberate and definite or ritualised opening and closing (which in some cases included prayer/karakia/reflection, evaluation and closure phases), a focus on agenda and priorities, and keeping to time. In contrast to this was a minority view whereby a more holistic, less structured, and less paperwork-based approach were perceived to be improvements.

Statements which identified the content of the discussion as an area for improvement highlighted two sub-themes. The first was in relation to practice with clients, whereas the second concerned topics relevant to the supervisee. Those concerning practice with clients included more in-depth discussion of cases, ethical matters (including being able to safely “*talk about the too hard ethical issues*”), planning and client management, practice evaluation, success stories and having a social work focus. On the other hand, statements on topics relevant to the supervisee were concerned with workload management, questions about other areas of work, stress levels, the impact of the work and things beyond the respondent’s control, understanding biculturalism, and an exploration of spirituality in relation to practice. The presence of management or administrative aspects within supervision sessions was another sub-theme mentioned, with some respondents suggesting that less management and more discussion of cases would improve supervision, while others suggested that more (not less) management content in their supervision would be an improvement. A few statements named internal management supervision as an area for improvement, whilst others referred to performance management, change management, the general managerial climate or wanted clarification of the division between issues that are professional and those that were administrative.

The processes and techniques used within supervision sessions were referred to in a number of statements. Those concerned with process referred to the need for more

exploration, better preparation, a longer checking-in process before discussing cases, and the use of a review process. Conversely, a few statements asserted that supervision could “*loosen up a bit*” and that “*the process of doing it perfectly in terms of reviewing ...the current session at the end [was] not always necessary.*” Improvements concerning the use of particular techniques referred to: containment, creativity in the form of story telling, visual activities, and co-working discussions. Particular types of supervision contact were also mentioned, with some statements proposing that observation of client work and practice would improve their supervision, whereas others identified the use of a narrative “*discussing team*”, coaching, more clinical supervision and peer supervision as areas of improvement.

Some respondents made statements concerning the cultural aspects of supervision, for example, consideration of cultural issues and matters, cultural critique of practice and cultural supervision, as areas wherein their supervision could be improved. Finally, a number of statements within this theme identified the dynamic aspects of supervision sessions as areas for improvement (e.g. greater transparency, systems knowledge, power relations, and the supervisees’ expectations).

Theory and Practice

Improvements in theory and practice concerned the linking of theory and practice, more theory, and the use of a specific theoretical approach. Supervision models were also referred to, with statements suggesting things like the “*exploration of their supervision model*”, and that “*adherence to specific supervision models*” would improve supervision.

Development and reflection

Statements within this theme were concerned with developing the supervisee and with promoting reflection within supervision. Of these statements, four-fifths were concerned with practice being more developmentally focused with a greater emphasis on

professional development. Some of the suggestions made concerned things like: skills training, developing specific therapeutic approaches, and formal education in terms of teaching, direction and learning, including the review of taped sessions. The other areas of development identified were related to personal and career development. Finally, the statements that identified reflection as an area of practice improvement mentioned the need for more reflection to occur.

Challenge

The fourth theme within the practice improvement category concerned the role of challenging and included statements made by both supervisors and supervisees. The supervisors made comments about being more challenging within supervision and about the practice presented in supervision, whereas the supervisees were concerned with being challenged more often.

Overall, the four practice themes described above reflect the supervision literature. Improvements to the structure, focus, process and content of supervision sessions clearly relate to the stages of supervision sessions outlined by Shulman (1993) in his interactional approach, whilst improvements concerned with the use of theory, theoretical models and the linking of theory and practice are evident in the work of Kadushin and Harkness (2002), Munson (2002) and Tsui (2005). The third theme, improvements with regard to the development of the supervisee and reflection within supervision, has clear links to the work of Kadushin (1976; 1985; 1992b) and Kadushin and Harkness (2002) concerning the implementation of the educative function in supervision. Finally, the fourth theme aligns with the hesitancy and inability to challenge reported by both supervisors and supervisees in Kadushin's (1992a) study.

Personally specific

Twenty-seven percent of the statements were categorised as being personally specific to the respondent as either a supervisor or supervisee or were concerned with their supervision relationship or supervisor (see Table 5.11). Four themes were also identified within this category and are discussed below.

Practices

The improvement of a supervisor's own practices, together with improvements in the respondent's supervisor's practices - in the areas of self-management, attending and interpersonal communication, reflective practice and administration- were the dominant sub-themes within this category.

Slightly over half of the statements within this theme concerned areas identified by supervisors about their own practices in supervision sessions. To improve their self-management, they suggested things such as better preparation, time keeping, time management, and bringing more energy and fun to supervision meetings. For attending and interpersonal communication, the improvements noted were: being more focused, less rushed, attending to process more than content, challenging, giving feedback and hearing what was being said. Statements concerned with improving their reflective practice included strategies or suggestions such as making more time for reflection, being more reflective, and engaging in reflection on the process with supervisees. Some supervisors also commented about improving their administrative practices through the keeping of better records, having written contracts, and improving accountability.

The areas wherein the respondents thought their supervisors could make improvements were similar to those identified above; namely, personal management, preparation, agenda setting, and follow-up on agreed tasks. Other statements referred to improvements in attending and interpersonal communication, such as establishing

where the supervisee was coming from, modelling summarising skills, being more proactive, focused, probing and challenging. Some respondents, however, made comments about things they wanted their supervisor to stop or refrain from doing; that is, talking about themselves and their own issues and complaining about other staff. In contrast, only one supervisee made a statement that supervision would be improved if she planned “*better for it*”, admitting that she had given such planning a low priority.

Knowledge and skills

Statements which identified knowledge and skills as an area of improvement concerned the respondent’s supervisor’s knowledge and skills, as well as improvements identified by supervisors about their own knowledge and skills.

Those in the former category made up the majority of statements for this theme, and mainly identified increased knowledge in the field of practice or work area, social work in general, supervision, and knowledge of cultural issues and Maori models. Statements about self-improvement as a supervisor were mostly concerned with knowledge in the areas of supervision models, Maori models, and about alcohol and drug addiction issues. Only a few respondents specifically identified improvements desired in their supervisory skills and made statements referring to their clinical skills, and the development of ways to build on social workers’ stories. Only one supervisee made a statement concerning the improvement of their knowledge and understanding, and the development of new skills to enhance participation in supervision.

Professional development and training

This theme primarily concerned the training and development that supervisors identified as pertaining to their role. Most of the statements made focused upon personal professional development, and included comments like: “*practice more consciously models learned*”, “[*be*] *less anxious about supervisees’ clients and more focused on supervisee experiences*” and “*grow in ability to facilitate [a] supervisee’s own*

knowledge base.” With regard to undertaking training, the statements referred to specific supervision training, qualifications and training in fieldwork supervision.

It was also noted that a few respondents made general comments indicating that the completion of training and professional development by their supervisors would improve their supervision, whilst a couple of supervisees made comments about developing themselves in the supervisee role through self-examination of their responses and professional reading.

Relationship and personal support

Only 4% of the respondents identified their supervision relationship (about 2%) or personal support (about 2%) as areas of improvement. With regard to the supervision relationship, they identified in particular the level of dependency and professional closeness, the rapport and relationship with their supervisor, the power dynamics experienced, as well as a lack of clear boundaries and confidentiality within the relationship as aspects for improvement. For personal support as an area of improvement, they were mainly concerned with supervisor availability and attention to supervisees and their needs.

Overall, the personally specific features noted by the respondents appear to be related to the shortcomings reported by supervisees and supervisors within Kadushin’s (1992a) study. That said, the improvements suggested with regard to supervisory development and training seemed to reflect a desire among respondents to move from being self-conscious, anxious and insecure, to an integrated form of practice where they were comfortable, secure and competent (Bernard and Goodyear, 2004; Heid, 1997). Those statements concerning supervision training and qualifications, however, related to issues concerned with availability and access to supervisor and supervision training as

described by Kadushin and Harkness (2002, p. 475) when they stated that “relatively few supervisors have had an extended systematic education in supervision.”

Environment

The remaining 25% of the statements made were categorised as being concerned with the environment within which supervision was practised, and entailed improvements to aspects of the supervision setting or context (see Table 5.12). The four themes identified are discussed below.

Time

Time was the most prevalent theme within this category and was referred to in terms of having more time for supervision, having supervision more often, and having time to follow-up on ideas, thoughts and actions arising out of supervision.

Agency or organisation

Just over a third of the statements concerning this theme remarked that agency recognition and support of external supervision through paying for it, increasing the amount of it, and by separating line management from casework or practice supervision would improve supervision. Also included among these statements were comments that the “*supervisor has too many hats*” and that there were issues of confidentiality when line management and practice supervision were combined.

Another group of statements identified a need for increased agency or organisational support of supervision in terms of management support, notably by allowing work time for it, the provision of specialist supervision for senior practitioners, and by taking notice of external supervisors’ feedback. In addition, a few statements identified the location or space provided for supervision as areas for improvement, particularly in terms of the provision of locations away from the agency’s building, or outside of the agency, as well as the need for an appropriate room or space. The

remaining statements included comments about: clarifying the accountability to agencies and tightening the relationship between the supervisee, external supervisor and agency; the provision of peer and other forms of supervision; and a safe environment for the expression of the supervisee's emotions.

Choice, accessibility and availability

The third theme concerned choice, accessibility and availability of supervisors and supervision. Statements that mentioned choice suggested that having a choice or more choice of supervisor (in general and within their field of practice) would improve supervision. Several statements referred to improving the accessibility of supervision in terms of not having to travel, whilst others wanted more accessible external supervision by making it less expensive, so that individual social workers and agencies could afford it. The remaining statements referred to the availability of certain types of supervision (clinical, team and cross-disciplinary) as areas of improvement or commented about the limited availability of qualified supervisors in specialist fields of practice.

Cultural responsiveness

A culturally responsive environment, via an increased availability of cultural supervision, Maori supervisors and access to a cultural setting (such as a wharenuī⁹), was the fourth theme mentioned in just eight statements.

Overall, the four themes comprising the environment category also reflect the wider supervision literature. Improvements concerning time clearly echo those reported by Kadushin (1992a, p.18), who noted that both supervisees and supervisors in his study perceived the “lack of sufficient uninterrupted time allocated to supervision as a serious shortcoming.” The theme of improving supervision through agency or organisational

⁹ A Maori meeting house.

support by the provision of external supervision appears to be related to the findings of Erera and Lazar (1994b) and Itzhaky (2001). Erera and Lazar (1994b) found indications of incompatibility between administrative and educational functions in supervisors who undertook both functions, which they attributed to the role conflict that these supervisors experienced. Itzhaky (2001) on the other hand, recommended that social service agencies consider the use of external supervisors, because the external supervisors in her study, provided more constructive criticism and confrontation and greater expertise and authority, than the internal supervisors. The third theme, improvements through greater choice, availability and accessibility of supervisors and supervision, is apparent in the literature with Davys (2002) commenting on the importance of choice of supervisor in her study, and Kadushin (1992a) noting that supervisory availability and accessibility were key to effective supervision. Finally, the theme of a culturally responsive environment reflects the views of Bradley, Jacob and Bradley (1999), Tsui and Ho (1997), Walsh-Tapiata and Webster (2004) and Webber-Dreadon (1999) all of whom emphasise the importance of meeting cultural needs.

Inter-group differences

Differences were observed between the dual role and supervisee groups in the nature and distribution of responses for and within the practice and personally specific categories (see Table 5.13). Clearly, the supervisee group reported a higher percentage of desired improvements with regard to the practice category than the dual role group, whereas the reverse was true for the personally specific improvements category. Within the two categories these differences were predominately concerned with four particular themes, namely: supervision sessions (dual role 23%, supervisee 27%); theory and practice (dual role 10%, supervisee 13%); development and reflectivity (dual role 10%, supervisee 13%); and personally specific practices (dual role 12%, supervisee 7%). A

possible explanation is found in the number of personally specific statements (slightly over half) which were concerned with improvements that supervisors within the dual role group would like to have made to their supervisory practice.

Table 5.13 Improvements to supervision: key inter-group differences

Categories and Themes	Dual role group		Supervisees only group		Overall *	
	N	%	N	%	N	%
Practice	132	47	64	56	202	48
Supervision sessions	66	23	31	27	100	24
Theory and practice	29	10	15	13	45	11
Development and Reflectivity	29	10	15	13	45	11
Challenge	8	3	4	3	12	2
Personally Specific	79	27	26	22	113	27
Practices	34	12	8	7	45	11
Knowledge and skills	20	7	6	5	27	7
Professional development and training	16	6	3	3	23	5
Relationship and personal support	9	3	9	7	18	4

* Includes solely supervisor group.

Conclusion

This chapter has presented the results from a survey of a national sample of ANZASW members – the first of its kind with respect to their perspectives and experience of supervision. As such, it has identified some key reference points and provided a basis for further in-depth research and investigation.

Results from the closed-ended questions suggest that the supervision of ANZASW members: 1) is primarily of a clinical/professional nature; 2) is on average of a very good standard; 3) has experienced a revival, which reflects the emerging professionalisation of social work within Aotearoa New Zealand; and 4) that further research and development is needed in relation to local supervision models and bicultural supervision practice in accord with the Treaty of Waitangi and the ANZASW *Code of Ethics* (ANZASW, 2004a). In addition, the analysis of the survey responses by role, gender and ethnic group revealed both similarities and differences in terms of supervision practices and experiences, with the most significant differences in regard to

supervision practice being between Maori and New Zealand European/Pakeha. Clearly, the construction of social work supervision in Aotearoa New Zealand needs to recognise both the areas of convergence (e.g. the focus and the overall emphasis of supervision) and the areas of divergence (such as the features of supervision sessions and the use of ideas from different supervision approaches and models).

Results from one open-ended question, revealed that the ‘best things’ about supervision were a conducive supervision environment, in which progressive, effective, interactive and safe practice occurs within a supportive, trusting, honest and open relationship with a supervisor who demonstrates well developed professional qualities and attributes and shares practice expertise, knowledge and experience. In contrast, responses to another open-ended question revealed three areas of ‘desired improvements’, namely: a) the practice of supervision within sessions; b) supervisory knowledge, skills, development and training, and professionalism; and c) a more conducive supervision environment for supervisors and supervisees. Both the best things about supervision and the desired improvements ranged across the supervisory system, with the best things seemingly reflecting the potential outcomes of the desired improvements. Clearly, these findings suggest that the task of improving social work supervision requires a systemic approach across the profession to address the practice of supervision, supervisory education and development, and the environmental setting.

Overall, this chapter aimed to map the supervision territory by providing an overview of supervision practice within Aotearoa New Zealand, as well as insights into the supervisees’ and supervisors’ experiences and views within this terrain. With this overview and insight in mind, attention now turns to the supervisees’ and supervisors’ experiences, perspectives and constructions of social work supervision.

CHAPTER 6

CONSTRUCTING SOCIAL WORK SUPERVISION: THE SUPERVISEES' PERSPECTIVES

This chapter is the first of two that reports the findings from the sixteen supervisee interviews. The chapter itself is in three parts. In the first part, the supervisees' personal backgrounds and experiences are presented. This is followed by an exploration of their constructions of supervision in terms of how they defined, arranged and described their supervision. The third part, explores the influence that contextual and personal factors had upon their perspectives.

Supervisees' backgrounds and experiences

The supervisees' personal features and backgrounds are described below in terms of their gender, age, cultural identity, and professional backgrounds which includes their social work practice and supervision experiences.

Personal features

As a group, the supervisees were predominately female, aged between 40 and 69, and non-Maori (see Table 6.1). Compared with the postal survey, the interview participants were over-represented in the 40-59 (68.8% compared with 52.5%) and 60-69 age groups (18.75% compared with 6.8%) respectively, and under-represented in the lower age range of 30-39 years (12.5% compared with 23.7%). Maori were clearly under-represented (6.3%), particularly when compared with the survey (11.2%). Overall, the personal demographics of the supervisees interviewed showed that they were similar to the survey respondents with regard to gender, but were older in age and more

representative of Pakeha or New Zealand European cultural identity, than the survey respondents.

Table 6.1 Supervisees’ personal features

Feature	%	N
Gender		
Female	87.5	14
Male	12.5	2
Age		
Between 30 and 39	12.5	2
Between 40 and 59	68.8	11
Between 60 and 69	18.7	3
Cultural Identity		
Pakeha or NZ European	75	12
Maori	6.3	1
Not Stated	18.7	3

Professional backgrounds and supervision experiences

Table 6.2 presents an overview of the participants’ professional backgrounds ordered according to their fields of practice, which were mainly in the areas of health, NGOs and child welfare. Overall, the majority reported that they had eleven or more years of social work experience (68.7%), a recognised social work qualification (62.5%), a qualification or training in supervision (62.5%) and some experience as a supervisor (68.7%).

Table 6.3, wherein the supervisees are listed by pseudonym in alphabetical order shows that they had past experience of two or more of four different types of supervision (i.e. student placement, internal, external and peer supervision).

Table 6.2 The supervisees' professional backgrounds

Participant	Field of practice	Years of social work experience	Recognised social work qualification	Supervision training or qualification	Been a supervisor
Abbey	Health	11-15	Yes	Certificate	Yes
	Health	11-15	Yes	Workshop/ short course	No
Hannah	Health	Not Stated	Yes	Certificate	Yes
Harvey	Health	16-20	Yes	Certificate	Yes
Rima	Health	16-20	No	Certificate	Yes
Tamara	Health	21-25	Yes	Certificate	Yes
Barney	NGO	1-5	Yes	None	No
Joan	NGO	11-15	No	None	No
Keisha	NGO	21-25	Yes	Not stated	Yes
Mandy	NGO	6-10	No	Workshop/ short course	Yes
	NGO	16-20	No	Workshop/ short course	Yes
Sally	NGO	16-20	No	Workshop/ short course	Yes
Belinda	Child Welfare	1-5	Yes	None	No
Cara	Child Welfare	Not Stated	Yes	Certificate	Yes
	Child Welfare	11-15	No	Workshop/ short course	Yes
Keri	Child Welfare	11-15	No	Workshop/ short course	Yes
Odette	Child Welfare	> 25	Not Stated	Not stated	No
Carolyn	Government agency	>25	Yes	None	Yes

Table 6.3 The supervisees' past experiences of supervision types

Participant	Student placement	Internal (management and practice)	Peer	External
Abbey	✓	✓	✓	✓
Barney	✓	✓	✓	-
Belinda	✓	✓	-	✓
Cara	✓	✓	-	-
Carolyn	✓	✓	✓	✓
Felicity	✓	✓	✓	✓
Hannah	✓	✓	✓	✓
Harvey	✓	✓	✓	✓
Joan	✓	✓	✓	✓
Keisha	✓	✓	✓	✓
Keri	✓	✓	-	-
Mandy	-	✓	✓	✓
Odette	-	✓	✓	✓
Rima	-	✓	✓	✓
Sally	-	✓	✓	-
Tamara	✓	✓	✓	✓

Student placement supervision experiences

As a group, the supervisees' experiences of student placement supervision involved being inducted into the supervision process, having come to it with a limited practical understanding and being unsure about it. They were also socialised into supervision to the extent that they construed their experiences as being those of supervision and were able to evaluate it accordingly. From their placement experiences, they learned what supervision was, its purpose and function, and how to make use of it. For most, supervision was where they: reflected on practice; developed skills and knowledge; and integrated theory and practice within a professional accountability and safety forum, in which they had permission to express, explore, gain understanding and learn. Joan illustrated this when she said that her placement supervision was:

About me as a person in my work practice... [and] was a very safe place to take issues...a place where I could grow as a professional...could be challenged on ...some of my work practices. I could be challenged ... and motivated enough to go out and bloody well put that [the practices] right.

Internal, peer and external supervision experiences

Those whose initial experiences were internal workplace supervision indicated that this provided them with instruction, support and guidance as they learned to become social workers and supervisees. The success of their supervision by and large relied on the supervisor's leadership and facilitation of the supervision process. This theme was also apparent among the supervisees who had placement supervision experiences prior to internal supervision. According to this group, their experiences were mainly concerned with casework practice and being socialised into the organisation. Barney typified the casework focus when he described how he would take the files of cases where he was not sure what to do next and he and his supervisor would then discuss these and work on solutions, while Felicity illustrated how she was socialised into the organisation

when she said her supervision met her needs in terms of “*learning about the organisation*” and being “*clear about...the expectations ...and [her] job description.*”

However, the supervisees’ ongoing experiences of internal supervision were mixed, with the participants’ perspectives reflecting their views about the level of support and assistance they received from their supervisors. For example, Joan described how she was lucky to have been given a supervisor who helped her learn and develop, who supported her whilst also challenging her practice and perceptions, which resulted in Joan developing the ability and motivation to challenge herself and develop professionally. In contrast, Mandy felt that “*the quality of the guidance...around practical stuff*” she received from one supervisor was unhelpful and provided her with little support, to the extent that she had “*a huge reaction to the supervisor... [and was] grumpy about those aspects...*”

The supervisees who had experience of peer supervision also reported variable experiences which again appeared to be linked to the degree of support and assistance their supervisors provided. In addition, their experiences ranged from those that were clinically focused (e.g. Harvey who described how he was helped to reflect upon his “*personal style, personality... patterns of interaction and [to] make links between the clinical and person... and the tasks*”), to those that were concerned with personal support. Among the latter, Barney noted how his supervision at a particular time was focused on personal survival strategies within a difficult environment, and stated that:

We didn't tend to look at clients so much. He [the supervisor] sort of pretty much agreed that I knew what I was doing... [We] talked more about things like ...the service divisions that had arisen ... I was [also] getting harassed a lot [by the nursing staff] ...And I had to work the stress leave and all that, and they transferred me to [another area]... a lot of the time in that supervision, all I'd do is strategies or ways of getting through.

All of the supervisees who had experience of external supervision referred to it positively. They described it as being focused on their development as a practitioner, and that they felt freer to communicate openly because there were no collegial and line-management accountability relationships present. Abbey illustrated these aspects when noting that she had a greater ability to look at herself in terms of what she was doing in both practice and her workplace relationships because external supervision allowed her *“to explore relationship dynamics more, knowing that colleagues aren’t seeing the same person or the problem isn’t with the manager.”* Abbey’s experience, like that of other participants appeared to resonate with Itzhaky’s (2001) finding of a preference amongst supervisees for external supervision because their supervisors: a) provided more constructive criticism; and b) exhibited greater authority (derived from professional expertise rather than from their role in the organisational hierarchy).

Overall, the participants’ backgrounds and supervision experiences show that, as a group, they were not only representative of supervisees with an extensive social work supervision background, but also credible participants with wide-ranging experience upon which to base their perspectives on social work supervision.

Supervisees’ constructions of supervision

In this part of the chapter, the supervisees’ constructions of supervision are discussed in three sections; first, their definitions; second, their current arrangements; and third, the stages, content and process of their supervision sessions.

Definitions

The supervisees’ definitions, although differing in individual emphasis, constructed supervision in terms of objectives, features and distinctions.

Objectives

Three objectives were identified: a) safe, accountable and better practice; b) ongoing learning and development; and c) the monitoring and maintenance of practitioner well-being.

Safe, accountable and better practice

Most supervisees identified this objective and indicated that supervision contributed to safe practice (with clients, for themselves and in some cases within their organisations), by providing accountability as well as inspiring them to better their social work practice. Barney and Sally, for example, described safety in general terms. Barney reported that supervision was to “*make sure you’re safe*” by raising your awareness of “*what you’re doing*” in practice as well as checking and maintaining your competence as a practitioner, while Sally simply described supervision as “*ensuring that ...practice is safe*”. In comparison, Felicity linked safety with accountability when she said that she used supervision:

To look at aspects of my social work practice in terms of my accountability and safety to the client and myself, [and]...making sure that I’m not off track or unsafe in my practice ...

For Belinda, maintaining safety within her field of practice through supervision was an absolute necessity:

In statutory social work, child protection social work, [there] absolutely... has to be that case management ... and ... safety ... running through and making the bigger decisions... and ... there needs to be an element of a directive process through there. Just for your own personal safety and[the] kids’ safety.

Rima also mentioned that supervision was a vehicle that assured safety for both her professional practice and her organisation: “*Supervision ... is providing me with a vehicle whereby the families I work for, myself and the organisation I work for, can have safety around my professional practice.*”

Odette too emphasised the organisational accountability aspect, but balanced this with the need to provide “*the best possible deal for clients*”, whereas Tamara commented on the professional accountability and monitoring aspects of supervision in relation to oneself and one’s work. Both Odette and Tamara considered accountability and the monitoring of practice to be part of their professional safety.

Ongoing learning and development

This objective was concerned with the supervisees’ practice, professional and personal learning and development in an ongoing and progressive way. As Cara put it:

Supervision for me is a development, it’s development of practice both professionally and personally. It’s my understanding of how social work functions, [and how] a social worker functions in whatever setting with a client base. It’s coming in from an education point of view, a practice development point of view, a management point of view. It’s incorporating all of those and at the same time it looks after the person.

Sally, Carolyn and Joan expressed a similar view. For example, Sally said:

Supervision to me is a growing thing... ensuring that I’m developing my practice all the time, which is my professional development... I think the whole thing about supervision is there’s a development.

Rima, however, illustrated the ongoing and progressive nature of the learning and development objective when she said that supervision:

Extends me, resources me, enables my ongoing learning. People ... talk about the formal learning, well yes there’s these bits of paper, and [then] there’s all the learning that I have from all the families I work with... but there’s still more learning, still more resourcing. Different ways of looking at things.

In essence, Rima’s point was that the learning and development that occurred throughout her professional life through supervision was cumulative and unending.

Monitoring and maintaining practitioner well-being

It was notable that this third objective was not mentioned as frequently as the two previous objectives, and when it was raised the supervisees added that it was only one

part of supervision. Abbey gave the fullest explanation of this objective when she referred to her understanding of the restorative task within Brigid Proctor's counselling supervision model (see Inskipp and Proctor, 1988 and 1995):

I think there's a bit about supervision which is about ... am I okay, that kind of restorative function... I don't think it's only that, but I do think that's an important piece... and ... I've had some really good help from supervision over the years around workload management and time management, just dealing with painful things that might be happening to me that are starting to affect my work, or things in my work that are really affecting me... that are hard to manage. That have an impact.

Supervision, in other words, helped Abbey monitor and maintain her well-being as a practitioner through checking that she was able to manage herself in regard to work volume, time pressure, and the emotional pressures that affected her at different times. Felicity also described supervision as supporting her well-being through “*monitoring [her] personal needs... to some degree in terms of stress levels and workload*”, whilst Tamara emphasised the role which supervision had in dealing with the practitioner's emotions when she said that part of supervision was “*basically [a] debriefing time, a place to unwind and dump and to check myself, [and] to de-stress.*”

Overall, the supervisee's objectives aligned with the “competency, accountable practice, continuing professional development and education and personal support” objectives named within the ANZASW Supervision Policy's (1998, p.1) definition. This alignment is not surprising, given that all of the supervisees were ANZASW members and that Shepherd (2003) noted a high level of awareness of the ANZASW policy amongst her respondents, most of whom were also members of the Association. That said, the alignment appears to be indicative of the prevalence of a professional practice construction of social work supervision amongst the supervisees. Such a construction was evidenced by the focus of the supervisees' objectives on their practice with clients, their learning, development and well-being as practitioners, rather than the requirements

of their organisations with regard to work management and compliance with policies and procedures. Only Rima and Odette mentioned organisational accountability and linked it to safety in practice and for their organisation, rather than as an obligation to account to their employer for the work.

Features

Five interrelated features of supervision were identified within the participants' definitions. These were: supervision was an activity, a place, a process, was reflective and involved a relationship. The most prevalent features were supervision as an activity and place, whereas the view that supervision was a process that engaged in reflection and involved a relationship was not widely reported.

Activity

The construction of supervision as an activity (in which they did things or things occurred) was apparent in most of the supervisees' definitions, through the inclusion of verbs such as “*to discuss*”, “*make decisions*”, “*be challenged*”, “*reflect*” and “*review*”.

Abbey clearly enunciated that supervision was an activity when she said:

It's a focused activity... allowing me to reflect on my practice and that might be about my practice with clients. So what do I do and how do I do it and what's motivating me to do this and not something else? ... It might be the nuts and bolts. Otherwise I think it's looking very critically at what do we do in the workplace and then using some of that critical analysis to think about 'Is this safe ethical practice'.

Belinda, on the other hand, while not specifically naming activity as a feature, exemplified supervision as an activity through the use of verbs in her definition when she said that supervision was:

Where you discuss issues that are impacting on your work ... helping you to make safe decisions and enhancing your practice by ... creating an environment where you are reflective, and can be challenged in a constructive safe way.

Other examples of expressions indicating that supervisees' perceived activity as a feature of their supervision included: Felicity's reference to "*working*" and "*looking to explore*"; and Keisha mentioning that you "*bring [things]... to someone else who can help you look at that in a helpfully critical way.*"

Place

Place was described as both a physical and psychological space, designated and set apart for supervision and in which the activities pertaining to supervision occurred. Keisha, Tamara, Joan and Carolyn illustrated this feature when they referred to supervision as a place to bring and take things. For Keisha, supervision was "*a place where you can bring*" learning, problems, concerns and discuss them. Tamara described supervision as "*a place to unwind and dump and check myself, [and] to de-stress,*" while Joan asserted that supervision was "*a very safe place to take issues*" as well as a "*place where [she] could grow as a professional.*" Carolyn also perceived supervision to be "*a place to grow and develop [as well as] to be supported and to be challenged.*"

Process, reflection and relationship

Process was identified as a feature within three participants' definitions. Two of these, Mandy and Odette, stressed that supervision was a "*two way*" process in which the supervisor and supervisee worked together, whereas Belinda linked process to direction, and noted the need for the supervisor to direct the process within the child protection field in which she practiced. Reflection was also identified within three definitions, with the participants (Abbey, Barney and Belinda) emphasising that supervision facilitated a process of reflection as well as providing the opportunity and environment for such reflection to occur. Relationship was the least identified feature and only mentioned in general terms within two supervisees' definitions.

Taken as a whole, the features of supervision identified within the supervisees' definitions appeared (with the exception of place) to correspond with the descriptions of Kadushin and Harkness (2002), Kaiser (1997), Munson (2002), O'Donoghue (2003), Shulman (1993, 1995) and Tsui, (2005) regarding supervision being an interactive process that occurred within a professional relationship. With regard to place as a feature of supervision, Kadushin and Harkness (2002, p. 146) emphasise the importance of having a "separate place" for supervisory conferences and identify "place" as part of the structure of supervision together with "time...roles, limits, expectations, obligations and objectives" (Kadushin and Harkness, 2002, p.179). The prominence given to both activity and place within the supervisees' definitions suggests that for them supervision was something they did in a certain location or space as part of their social work role.

Distinctions

There were two distinctions made within the supervisees' definitions. These concerned how supervision was different from counselling and consultation.

The difference between counselling and supervision was clearly expressed by Abbey and Sally. For Abbey, supervision was "*work focused*" and when it was concerned with her well-being, it was concerned about it in the present, whereas counselling was personal and more concerned with the effects of the past. She added that: "*supervision might throw out an issue that I might then take to counselling if I needed it.*" Sally expressed a similar perspective when she commented that supervision could provide guidance, help and advice when personal issues were "*impacting on ...practice,*" but when the issues were purely "*personal I would expect to be channelled to deal with those outside of work.*"

Tamara and Mandy gave examples of the distinction between supervision and consultation. In doing so, they highlighted the difference between the two in terms of

formality and focus. According to Tamara, supervision was “*a more formal type of arrangement*” than consultation and involved a specific relationship with a supervisor, whereas consultation involved using “*people on a one-off basis to consult with about certain issues*”. Mandy described consultation as being concerned with obtaining advice and ideas about specific pieces of work, whereas supervision was:

...more [of] a two way process, and much more an exploration of how things come to be issues ...what impact you might have as an individual upon one of those issues and whether they're even issues at all.

The construction of distinctions between supervision and other helping activities (such as counselling, therapy and consultation) is acknowledged in the supervision literature, with the difference between counselling and therapy and supervision being clearly recognised and acknowledged both within social work and across the other helping professions (e.g. counselling, psychology and psychotherapy) (see: Bernard and Goodyear, 2004; Kadushin and Harkness, 2002; Munson, 2002; Tsui, 2005). Differences between supervision and consultation have been identified as pertaining to the construction of the relationship, authority and accountability with supervision involving a formal ongoing relationship in which authority is vested in the supervisor, who in turn is held accountable for the supervisees' practice. Consultation, on the other hand, is constructed as an informal, ad hoc relationship with authority vested in the consultee with regard to decision-making and action, while the consultant is only accountable for their consultation and not the consultee's practice (Barretta-Herman, 2001; Bogo and McKnight, 2005; Kadushin, 1977; Munson, 2002).

Overall, supervision was defined as an activity and place in which objectives concerned with the supervisees' practice, development and well-being were explored, reflected upon and processed within a relationship which some construed as clearly distinct from counselling and consultation in terms of its work focus, formal

relationship, authority and accountability. Not surprisingly, across the supervisees' definitions there was an alignment with the definition found in the *ANZASW Policy Statement on Supervision* (ANZASW, 1998) and the supervisees' viewpoints reflected a professional rather than an organisational standpoint.

Arrangements at time of interview

The arrangements the supervisees were involved in at the time of their interview revealed a variety of types of supervision, with different types of supervisors and differing degrees of frequency for meetings or sessions.

Types of supervision

Four types of supervision arrangements- internal, external, mixed and distance- were apparent. Internal supervision arrangements were the most common and reported by 14 supervisees, seven of whom had only this type of arrangement. Amongst these seven, there were two differing forms of internal supervision. The first of these, reported by Barney, Belinda, Cara and Sally, was the traditional arrangement in which the management and clinical functions were combined. Keri, on placement when interviewed, reported that her student supervision (whilst having a focus on her learning) was also delivered within this traditional arrangement. Felicity and Harvey, both of whom worked in the health field, reported the other kind of internal arrangement. Described as involving a split between the management and clinical functions, their management supervision was provided by a team leader (not necessarily a social worker) and the clinical supervision took place with a social work colleague.

External supervision arrangements were the next most common type. Reported by nine supervisees, such arrangements were described as involving a supervisor who was not an employee of the supervisee's agency and worked on contract to provide

supervision as a service. In most cases the supervisees reported that external supervision involved them physically going out of their agency to another location, usually their supervisor's office. Of the nine supervisees concerned, only two (Hannah and Joan) reported external supervision as their only type of supervision. In Hannah's case, supervision occurred through two different arrangements; one that was field of practice specific (provided without charge), and the other (paid for by her agency) that was clinical and interactionally focused with a private practitioner in a nearby town. Joan, on the other hand, reported a sole external arrangement, which was paid for by her agency.

A mixed arrangement involving both internal and external supervision was the third type. For Carolyn, Keisha and Mandy, this involved management supervision that was provided internally with clinical or professional supervision provided externally.

Distance supervision, the fourth type of arrangement, was identified by Abbey, Hannah, Keri and Odette. These participants construed distance supervision as a different arrangement, because of the consequences, being at a distance from their supervisor had on their access to supervision and them personally (e.g. hours travelling to and from supervision). This was despite their supervision being a form of either external or internal supervision. For Abbey and Hannah, distance supervision meant that they had to travel to see their external supervisors who lived in other locations. In Abbey's case this involved a number of hours of travel for a two hour monthly session.

According to Abbey, the long drive was beneficial:

Because I'm driving a long way, I'm getting well warmed up and well focussed into whatever I'm doing. I'm not distracted because I come from work. Well I often have come from work, but I mean there's been a good gap between work and supervision, so I've got myself cleared and relaxed and dealt to my needs and then gone and done what I need to do.

For Keri and Odette the distance arrangement was one of internal supervision due to their supervisor being based in another city. According to Keri, the effect of the distance

was that supervision meetings could be organised alongside other trips provided they had “*enough time...*” Despite working in the same organisation, however, Odette reported a completely different arrangement, which involved a mix of telephone and face to face meetings:

My supervisor lives in another city... [and she] comes up once a month for three days, so we have a face to face supervision with her and then weekly phone contact.

Overall, the supervision types and configurations reported revealed that the arrangements for supervision were not uniform, and that even within internal supervision, the most common arrangement, there was a difference between the traditional and split function forms. Notably, for most of the supervisees their management and clinical professional supervision sessions took place separately and had different supervisors. These results clearly align with the theme of a move away from the traditional line-management supervision model towards a more mixed delivery through the use of peer and external supervision identified from the Aotearoa New Zealand literature (see Chapter 2), and also reflect the diversity of supervision arrangements identified across fields of practice within Aotearoa New Zealand (Bell and Thorpe, 2004; Cooper, 2006; Field, 2008; Hirst, 2001; O’Donoghue, 1999). In addition, the results align with the survey finding that the supervisees participated in a range of supervision forms.

Kinds of supervisors

Three different kinds of supervisors were identified; namely, line managers, peers and specialists. Sally, for example, said: “*I’m supervised ... by my manager who does a combination of my practice supervision and management supervision.*” Carolyn also had a line manager supervisor, but in her case this person provided internal administrative supervision only. Peer supervisors were either colleagues employed

within the same agency, or peers who were external supervisors. Harvey described his peer supervisor as a colleague who worked in “*the field or a similar team [and was] also a social worker,*” while Joan depicted her external supervisor as simply a peer who provided “*peer supervision*”. The third kind of supervisor, illustrated by Abbey and Tamara, was an external clinical specialist who furthered their development as practitioners. In Abbey’s case the supervisor was “*a psychodramatist*” who helped develop her “*role work*”, whereas for Tamara the specialist “*was a counsellor*” who helped “*build [up her] clinical skills.*” To sum up, the three kinds of supervisors identified reinforced the picture of diverse supervision arrangements and reflected the types of supervision discussed in the previous section.

Frequency

All of the supervisees reported having formal supervision arrangements that involved prearranged sessions and meetings, the frequency of which varied on a continuum ranging from when required, through regular meetings at short intervals to beyond monthly sessions. Sally provided an example of the “*when required*” frequency which she related to her need to consult concerning issues that arose. For Sally this arrangement occurred within the context of an “*open door policy*” in her agency which she used when:

It’s something that I’ve got to do before the scheduled supervision session, and it has implications for the welfare of the child or the organisation, or our relationship with [the funding agency]...

Turning to specific contact frequencies, a third of the participants had weekly internal supervision sessions ranging from 1 to 1.5 hours in duration. Some had fortnightly meetings for their internal supervision and/or external clinical supervision. Only Harvey reported a three-weekly frequency, which was for his peer clinical supervision, whereas about half of the participants had a monthly frequency for external

supervision, and a couple reported a session frequency of either five or six weeks. The various contact frequencies reported by the supervisees roughly mirror those reported by the postal survey respondents (Chapter 5). Overall, the frequency of internal supervision was greater than that of external supervision, and the arrangements reported revealed a plurality of types, kinds of supervisors and frequency of meetings. It was generally a formal arrangement, supplemented at times with open door case consultations.

Descriptions of supervision sessions

The supervisees' supervision sessions are described in this section and include: a) the stages and phases; and b) the content and process of supervision sessions.

Stages and phases

During their interview, each participant was asked to discuss and review a recent supervision session. From this discussion, five specific stages were identified which concerned: a) the preparation; b) the start; c) the planning; d) working; and e) the end of sessions. Table 6.4 provides a summary of these stages and their associated phases.

Table 6.4 The stages and phases of the supervisees' sessions

Stage	Phase
Preparation	Continual consideration Session preparation
Start	Social engagement Orientation
Planning	Agenda setting Prioritisation
Working	Telling the story or presenting an item Interactively processing
Ending	Summary and review The practicalities of the next session

Preparation for supervision

Generally, before the session, the supervisees were mainly concerned with what they would be taking to the session. For some of them this was a continual consideration that was refined as part of the immediate preparation for a session, whereas others indicated that their preparation was influenced by the event and timing of a session.

Continual consideration

Some participants considered their supervision preparation on an ongoing basis. Joan, for example, often thought about what she wanted to take to a meeting and put her agenda together “*over the week [or] month*” beforehand. Others made notes between sessions of the things that they were considering taking. For Abbey, this involved making notes in her diary, a process she described as follows:

While I'm working away over the month, I might just stick a client's initials by the supervision time, and hope that I can remember what it is and I ... figure that if I can't remember what it was, then the issue's gone away... [or] I've managed to deal with it and if I can [remember it], it might well be something that would be good to take.

Cara used a similar process:

As the week's going on and something springs to mind and I think 'I'm not quite sure about that' ...I'll just flick over [the diary] to the day of supervision and write it in there. So by the time I ... get to the day, I've actually got a small agenda of my own.

Sally also kept “*a running record*” of things that arose between sessions in her diary, commenting that she weighed each matter to determine whether or not she needed to consult her supervisor before the session (i.e. open door) or whether it could wait.

Session preparation

Most supervisees prepared for their supervision sessions. The types of preparation included the development of a list or an agenda, making notes, reflecting upon self and or situations, or (on the way to supervision) sorting out what they would present.

Some participants took the time to develop either a list of items for discussion or an agenda. In Abbey, Cara and Sally's cases, their lists were developed from the notes made in their diaries between sessions. Abbey provided a detailed explanation of the process she used to refine her list:

A few days beforehand I start getting a bit more refined about [diary notes such as] 'I definitely want to be taking this client' or 'I've got this issue bubbling away with a colleague or that seems to be affecting my work. It's personal but I really do think I need to be looking at [it] and [it] is important.' So to a degree it depends on the acuity [of the issue]. If it's something that's really big in acuity it'll get taken there. No matter what it is. But I try and think about what's the balance here as well. So it wouldn't be unusual for me to take maybe a situation with a client and a situation with a supervisee.

Barney decided what he took by weighing up whether it was appropriate and/or fair, and by checking that he was “being ...impartial” and considerate of what was happening in “the organisation, his role and ... [his] workers' role.” Odette, however, included on her list “any cases that are contentious or [which she] need[ed] to check with the person higher up.” She explained that the list was “for [her] protection...to give information and ...covering [herself] and the organisation.” A few participants prepared by making and taking notes concerning matters they wished to discuss in order to keep themselves focused and to remember what they wanted to discuss in the session. Two supervisees, Belinda and Mandy, spoke about their respective processes of reflective preparation. In Belinda's case, this involved having a break before a supervision meeting in which she reviewed what was on her mind and her goals for the session, a process she likened to “going with an argument [and] pleading [her] case.” Finally, Mandy's preparation involved asking herself “what's on top?” She then assessed her stress level with the answer to the previous question and this determined what she took to supervision.

Amongst the three supervisees (Keisha, Carolyn and Felicity) who prepared on their way to supervision, there was a theme of feeling time pressured, as well as a

dilemma to be resolved between the demands of their client work and the importance of supervision. The result, as Felicity put it, was a “*hit or miss*” preparation process, due to the need to rush to supervision and formulate one’s thoughts on the way.

The start of the session

Social engagement and orientation phases were apparent at the start of the sessions. Some participants also commented on the time taken to transition from one phase into the next, as well as challenges they experienced with regard to keeping their sessions on track.

Social engagement phase

Most supervisees started a session with a brief conversation, in which they exchanged greetings and caught up with their supervisors. For Carolyn this involved a “*hongi*”¹⁰ followed by a “*little bit of a catch up*”. Among the other participants there was a brief catch up concerning what had been happening for them since the previous session and a settling in process which involved attending to their basic hospitality needs. Joan illustrated this phase when she described how she and her supervisor settled into supervision:

He makes me a cup of coffee. I have a smoke. We usually sit on the doorstep and have a smoke first. Luckily he’s a smoker so he smokes with me. And then he’ll say ‘Jug’s brewed.’ And we’ll go into his office and I usually ... sit there for a bit. Sometimes there’s silence for a while, which is fine.

The amount of time taken at the start of the session to engage and get orientated ranged from a few minutes to “*the first 15-20 minutes*” in Belinda’s case. Some participants commented about the transition from this social conversation to the next phase where

¹⁰ A Maori greeting involving the pressing of noses together and exchange of breath.

they became orientated and focused. This transition mainly occurred as a seamless process, whereby a decision was made that there had been enough of a catch up and it was time to focus on supervision.

Orientation phase

The orientation phase involved checking-in and focusing. The check-in involved the supervisee being asked “*How are you?*” or alternatively, they reported on their situation to the supervisor. Rima described this process as:

Acknowledging ... somebody's tired or stressed or looking sick or things like that. So it will be an acknowledgement of 'I don't feel I'm all here today'. But ... we're still okay about doing it anyway ... There will certainly be that knowledge of interaction between us, and whether it's full on or masked or something.

The extent to which Sally engaged in checking-in varied, depending upon her willingness to be honest or not. She elaborated on this as follows:

Sometimes it's very easy to say 'I'm fine' when you know that you're not fine. Sometimes that's because the issues are not actually relevant to the supervisor. They may be things that are happening around my family ... which aren't actually relevant and I don't think are impacting on my social work practice... Other times... it's because what is bugging me has great relevance to what we are going to be discussing and I'll say 'Well you'll soon find out when we talk about such and such ...'

Sally added that regardless of her response, there was a discussion concerning it, which then led into the specific supervision discussion:

We have a discussion around whatever my response has been and well she [the supervisor] knows what sort of mood I'm in by my response... sometimes you'll sort of bridge that gap between 'How are you?' and how I'm feeling her response is, with some extraneous agency stuff if you like, which often unites us, and then we move onto supervision.

The other supervisees indicated that the check-in discussion also led them toward focusing on what they had taken to supervision. Generally, the focusing phase began with either the supervisor asking the supervisee “*What have you got*” or “*What is on top*” or the supervisee declaring what they had for discussion and in some cases

presenting an overview of the items on their list. This was then followed by a conversation about what they might focus on in the session.

In contrast to the above, Cara and Felicity described the challenges they experienced trying to bring their supervision into focus. These challenges were related to boundary blurring by their supervisors who talked about their own concerns. Cara described a proverbial tug of war in which her supervisor would:

Just go off on this little tangent and ... I'll keep on trying to bring it back on track to what my agenda is, to what my items are. I might get a bit of an answer and then she'll just go off on another little tangent... and sometimes ... this can go on for an hour and a half. Sometimes I won't even get through what I've brought ... and that's why I say 'Hang on, who's the supervisee.' Because ... my supervisor brings out her own issues and what's going on for her.

Felicity reported a similar situation, but one complicated by friendship with her supervisor:

It's difficult when you are in the position where you've got peer supervision and those boundaries probably aren't there because... they should be... Often I'm being supportive to my supervisor, which is fine at one level, but... and she'll come back and say 'Oh this is about your time. I'll put that out now.' But, it does ... take away from my ability to ... destress a little bit to get into a position where I can actually gain something.

Both Cara and Felicity indicated that to some extent they were disorientated rather than orientated towards their supervision, with their plans seemingly frustrated. That said, this was in contrast to most supervisees who reported that they would move on to the next phase and plan what they would do.

Planning

The planning phase involved establishing the agenda and then setting the order of priority. The establishment of the agenda involved the identification of items or areas of discussion with both parties sharing their respective lists of items. Keri provided a clear description of the process:

I say what I want to cover in the supervision session and she [the supervisor] may have some things that she wants to discuss as well, and then there's some discussion about the most important things.

Setting an order of priority was described as being either a decision or choice made by the supervisee or a joint process with the supervisor. A number of considerations were reported among the supervisees regarding this task and included identifying: the most important item(s); the worst or most difficult items; what the supervisee wants; what is most significant to them; what is routine; and what the supervisor wants to check out from the previous session. Abbey's priorities, for example, were the most important and the worst or most difficult items, because she did not want to leave supervision feeling vulnerable or with unfinished business:

I would tend to choose the one that I thought was most important to get through and sometimes I might choose it on the basis of I don't want the worst or most difficult thing to come last. Because I've had one or two times where I've left something till the end and I haven't been conscious of it, that's been really difficult, and walked to the car thinking 'Oh God, I made a mess of that.' I mean I don't want to be walking out the door feeling like that. So I've tried to get a bit conscious in terms of ... if I'm bringing something, trying to get the difficult stuff done earlier rather than later ... Difficult meaning [items] that might make me feel a bit vulnerable...I want to walk out the door feeling ready to go, like I know that I'm a reasonable practitioner.

Mandy explained how her wishes and her determination of what was most significant set the order of priority. According to Mandy, her supervisor would “ask ... where I want to start and what felt the most significant and we'd start with that normally.” Indeed, for most of the supervisees the content of their items and their perceptions were the main considerations in the prioritisation process, with the supervisors agreeing with their supervisees' priorities. In contrast, Sally and Odette described how, having outlined their list, they just worked through it.

Working

There were two parts to this phase, wherein the participants worked through the items on their agenda: the first part involved telling the story or presenting the item; and the second part involved the interactive processing between the supervisee and their supervisor.

Telling the story or presenting the item

Most participants reported that they would begin by outlining the issue or item. For example, Keisha would:

Start talking about the situation that they're [the client family is] in with that issue and ...relating it to that particular child in terms of the information gathered about their particular situation...

Rima also began by outlining basic information and:

... started with the practicalities of ... this is the family, this is the genogram, this is the medical model, this is the needs in the community, these are the issues. This is where we've put the boundaries in as workers so that I can work ethically here, and some of my colleagues that I'm working with, and so we're looking at absolute layers and stratas.

Mandy, on the other hand, described how she would get the issue out, whilst being mindful that her supervisor was trying to understand it:

Because I'm really familiar with the counselling relationship, I'm pretty good about being able to monitor myself. So I can start to tell a story and know that he's going to want to interject at some point or ask a question... But generally he doesn't say a whole lot until I feel I've got the story [out] and it often feels like the story is quite complex and complicated, so he probably gets the sense that I will just get it out.

Among the other participants, Abbey told the story in order to “get it more refined,” while Sally provided “information ... with a view to further discussion around what our next step might be [and] whether we've covered everything we needed to cover.” On the whole, the above examples were representative of the supervisees' experiences and show that in telling the story most of them would give a report on the selected item

(either casework or a specific issue) with a view to exploring it and their supervisor obtaining an understanding of it.

Interactive processing

In most cases, interactive processing occurred through discussions in which the supervisors helped supervisees to organise and make sense of an issue, explore it, think about alternatives, and make decisions. For example, Carolyn described how her supervisor helped her to organise and make sense of the item she presented by bringing things together and putting them back to her: “*sometimes, visually... like putting little packages...in my head...in the right containers.*” For Mandy, the processing of her story normally involved:

... an affirming response ...[such as] this is a sensible issue to report, or this is ... real in the first instance and he [the supervisor] may also ... ask some questions about me personally in it ... in terms of my response or feelings about it. Depends on the issue, and he will normally attempt to get me to make a plan about what I'm going to do.

The questioning of the supervisee's presented situation sometimes involved the supervisee being challenged with regard to their reactions or thinking and having to defend their viewpoint. In addition, some supervisees would also elicit feedback and ideas from their supervisor. On the whole, most indicated that the process was one of exploring the item they presented from different angles and then working through to an agreed understanding and action plan.

In contrast to the discursive interactive process described above, Abbey used enactment and mapping and spoke about the use of an empty chair technique to help her express feelings and develop a new form of response. She described this as:

Much more [of an] internal process, rather than the thinking ...and ... some of what I might be doing is just expressing some of my frustration or stuckness or trying ... to get at what's going on and then get another alternative response going. So I'm probably less consciously aware of it, but ... unconsciously more things are emerging.

Abbey added that empty chair role enactments provided a degree of “*catharsis*” as well as facilitating the emergence of a new role and another way of relating to the client. The mapping example Abbey outlined involved drawing “*a map out of [the] work system, or a client’s social system*” and then exploring her (Abbey’s) perceptions about the placement of people within the system, such as whether they are on the inside or outside. According to Abbey, mapping involved a lot more strategising in terms of the tactics she would use when working with either a client or work-based system, whereas the role enactments were more concerned with changing her internal experience, feelings and interaction with the client.

All of the supervisees indicated that once they had processed an issue or item that they would move on to the next item, and that the end of the interactive processing phase would be reached either when it was close to finishing time or they had worked through all items on the agenda.

End of session

The end of the session consisted of two parts: the first involved summarising and reviewing what had occurred during the session; while the second concerned sorting out the practicalities related to future sessions.

For most participants, the process of summarising and reviewing the session was a sign that the session was winding up. This generally involved reflecting upon what had transpired in the session and identifying what had been achieved. For example, Carolyn said this occurred when her supervisor would help her “*bring all the balls down out of the air*” by summarising and commenting on what they had covered and achieved. For Harvey, it was when his supervisor “*clarified [and] summarised any problems*”, checked that he had “*what [he] needed*” and asked him for feedback, whilst for Mandy it included a review of any action plans.

The sessions concluded with the setting of a time for the next session. Carolyn illustrated this, and the subsequent transition out of the session, as follows:

We talk about next time and when do I want to come again. What do I need in the meantime? Then what I often do is slip into a like 'How's your grandchild?' kind of conversation... that kind of breaking away.

In contrast to the other supervisees, Belinda described how her sessions came to a sudden stop, with no winding down or obvious signs of finishing apart from a switch to a question like: “*What are you doing for the weekend or what have you got on tomorrow.*” Belinda suggested that this sudden stop made her feel that she “*need[ed] some time to collect*” herself and, depending upon when the session finished, she would either go “*to the mall and [have] lunch with a friend or...[if] in the afternoon ...go home afterwards.*”

To conclude, the supervisees’ supervision sessions were constructed according to specific stages, each stage of which consisted of particular phases. These stages and phases showed an alignment with those identified by the postal survey respondents as well as reflecting those reported within the supervision literature (see Kadushin and Harkness, 2002; O’Donoghue, 1999, 2003; Rich, 1993; Shulman, 1993; Tsui, 2005).

Content and process of sessions

The content of the participants’ sessions consisted of client work, workplace matters, the supervisees’ issues and the supervision they provided to others, whereas the process involved discussion and problem solving.

Content

The supervisees’ work with clients was the most frequently identified content topic. Client work concerned client issues, client safety and risk, and case management, casework and complex cases.

Workplace matters, the second most frequent type of content identified, included: issues and relationships with colleagues and management; team issues, such as workload allocations; organisational culture; risk management; and policy and procedural matters, including annual leave and performance appraisals. Notably, matters such as team issues, risk management and policy procedural matters were present within internal line management supervision, whereas issues and relationships with colleagues and management as well as those pertaining to organisational culture were found in either external or peer supervision.

Issues personal to the supervisees, the third most common type of content reported, included: professional development; personal issues affecting their work; support needs, such as ventilating moans and stresses; debriefing; and time and self-management matters. This personal content was mainly present in the supervisees' peer or external supervision. For the four supervisees who were also supervisors, the content of their sessions included the supervision they provided to others and covered issues they had with their supervisees, advocacy on behalf of their team, and their practice as a supervisor.

Generally, the content of the participants' sessions, over time and at any given time, consisted of more than one of the above types. Abbey, for example, stated that in the "*supervision session that I've described I took three things ... a supervisee, a client, and a personal issue that was starting to affect my work.*" In addition, particular types of content appeared to be specific to certain types of supervision. Operational matters, for example, were reserved for management supervision, whereas relational and personal matters, particularly those concerned with a supervisee's feelings and perceptions, were discussed in peer and external supervision. Mandy, who participated in four types of supervision, illustrated the association of particular content with specific

types of supervision when she said that: “*individual clients... and the families that I worked with ... would go to internal supervision*”, as well as “*how things are in the team, ... case load for example, or general agency issues, or workload allocations.*” She described the content of her monthly external supervision, to which she would only “*very occasionally take client [matters]*”, as concerning:

Agency issues... relationship[s] within the agency, in terms of my relationship with other workers and primarily with management and it's about ... what I can do to affect change within the agency. It's about my personal stuff that might impact on my professional role.

The other two types of supervision she participated in, concerned her group work and family therapy practice. Group work supervision occurred on a monthly basis, and involved Mandy and her co-facilitator meeting with an external supervisor and reviewing what occurred in the group together with their practice as group workers. Family therapy supervision also occurred on a monthly basis and involved a meeting of the group of people who did family therapy work within her agency with some of them presenting a family they were working with in order to problem solve and gain ideas about how to practice more effectively. Despite the content of group work and family therapy supervision being specific to each form of practice, the timing of sessions also influenced which type of content Mandy took to her various sessions:

I think that if an issue had come up in group for example, if you had a really difficult group, and I happened to have individual supervision the next day, then I would probably take it [there]. Whereas, if I hadn't had [that], and I had group supervision, it would have gone there. And if I had a difficult family session, and I happened to have family therapy supervision the next day, likewise it would go there.

Generally, the content of the supervisees' sessions, despite sometimes being located in various types of sessions, aligned with that reported in the postal survey. It was also reflective of the content areas identified by Kadushin and Harkness (2002, p.136); namely, that of “people, place, process, personnel and problem.”

Process

Discussion and problem solving were the main processes that occurred within the supervision sessions. Most participants described the discussion process as an interactive one that was conversational, enquiring and exploratory. Rima, for example, likened the discussion process to a dance:

... that would be woven and ... it would interchange..., sometimes the one asking the questions would lead, and sometimes the response would lead... I ...see it as a changing dance but of equal input...

Hannah described how the discussion process differed between her two supervisors, with one of these processes being structured, formal and professional, and the other being chatty and informal. Odette, Sally and Tamara also illustrated the variation in the type of discussions; Odette describing hers as “*very business like*”, whilst Sally’s was “*strength-based*” and Tamara’s was “*clinical*” in terms of its focus on her practice and use of a counselling style.

The problem solving process engaged in was also interactive and included: exploration, reflection, understanding and action planning that was facilitated by the supervisor listening, questioning, challenging and summarising. Carolyn depicted a sorting, synthesising, making sense process, whereby the matters raised were worked through to the point where they were put into “*packages in [her] head*” then brought together with her supervisor helping by “*tighten[ing] it all up*” through listening, challenging and summarising. Harvey described a clarifying process in which he talked through issues in an “*exploratory kind of reflecting ...wondering way through to the point of recognising the pattern and dealing with it.*”

Only Sally and Abbey named a particular theoretical perspective as guiding their process. Sally used a realistic strength-based perspective “*with a huge reality check [whereby] we don’t ever forget the weaknesses and not acknowledge that they exist.*”

And Abbey used a psychodrama perspective in which situations were brought into the present through role enactments and social mapping.

The identification by the participants of discussion and problem solving as the two main processes that occurred, reflects the social work supervision literature, which describes supervision sessions as mirroring the social work interviewing process (see: Kadushin and Harkness, 2002; O'Donoghue, 1999, 2003; Shulman, 1993, 2005; Tsui, 2005). In addition, the supervisees' construction of the session process as one consisting of interactive discussion and problem solving also aligns with their construction of activity as a main feature in their definitions of supervision, wherein they actively processed or worked on the things they had brought to supervision.

Contextual and personal factors

This part of the chapter explores how the participants' experiences of contextual and personal factors influenced their perceptions of their supervision. The contextual factors of the social services climate and organisational structures are discussed, as well as the supervisees' views concerning their personal supervision relationships and identity.

Social services climate

A number of supervisees commented about the social services climate and the affect on their supervision of factors such as budgetary constraints, the ability to choose one's supervisor, time pressure and the nature of social work practice.

Felicity provided an example of the affect of budgetary constraints which she identified as the reason why her organisation decided to have supervision provided internally, rather than fund external provision. According to Felicity, this decision resulted in difficulties, in terms of choice of supervisor and the management of boundaries, to the extent that her supervision was "*not working that well.*"

Other supervisees identified the ability to choose one's supervisor as a factor affecting their supervision. Among those who were able to choose there was a greater sense of ownership, commitment and optimism. Carolyn, for example, described the ability to choose her supervisor as being “*empowering*”, whilst Rima said that it “*means everything*.” She elaborated, saying that:

Because I've chosen my supervisor, I won't be held to only in-house supervision. I'm creative about that. I've chosen my supervisor, to extend and challenge me the way I believe I'm ready for now.

Abbey also commented on the significance of choosing her supervisor:

I have had to really fight to get this ...supervisor. Because I wanted... supervision... that was more likely to be considering thinking, feeling, action, aspects of a person's experience, of their social system, [and] of my own experience of working. And it's pretty important to me... [and to] my self-development.

In contrast to the above, however, those participants who did not have a choice tended to construe the provision of supervision in a rather negative and critical fashion. Belinda, Cara and Odette, who all worked for the statutory child welfare service, reported feeling stuck with supervisors who were line managers, described difficulties and expressed their frustrations. Belinda said that social workers within this service:

Are just landed with somebody, and it feels like there's a lot of responsibility... on the supervisee and not so much on the supervisor...which is reflective of the whole place really.

Cara expressed a similar view. Having no choice was:

Really difficult. Because ... you automatically report to a supervisor. You're in a team and that's your supervisor, and there's no question about it. And there's no ... three month review, that this supervisor is not meeting our needs, or we've outlived our time together, or it's time to find somebody else. That doesn't happen.

Odette also indicated that the lack of choice did not work for her:

In our outfit, you've got no choice about your supervisor, and they're everything. They deal with your annual leave, your client [work], performance appraisal, so-called support and if you get someone who's good, and thinks like you do, it could be fine...but, it doesn't [work] with ... the person I have.

The views expressed by these three supervisees are not surprising given the results from the postal survey which showed that participants from the statutory child welfare service had lower mean ratings than other groups across the climate statements (particularly with regard to having a choice of supervisor). Needless to say, all of the supervisees interviewed who did not have a choice asserted that supervisees should have the right to choose their supervisor.

Time pressure was another factor identified in terms of its affect. Keri described how casework and deadline pressures were such that there was not enough time to reflect upon oneself. *“What tends to happen is that you’re talking about all the issues and there’s not enough time left for you as a person”* (Keri). She added that reflective supervision conversations did not occur *“because there is this agency ... culture ... around getting through the work, and it’s kind of like people are the last resource.”*

The nature of social work practice was yet another influential factor identified. Sally noted that a need for guidance, support or advice did not always coincide with scheduled supervision and spoke of the value of open door supervision arrangements in conjunction with formal sessions:

When you’re facing something... I mean if the decision’s got to be made on Monday and your supervision isn’t till Friday, it [an open door consultation] gives you a clarification of your thoughts and often I come to the right decision myself or the only logical thing to do. But it’s that chance to voice it to somebody who also has the chance to help you with it in different ways... It’s giving you the ability or the chance to actually clarify your thoughts and often you come to your right decision.

Overall, the supervisees’ comments concerning budgetary constraints, choice of supervisor, time pressure and the unpredictable nature of social work practice, resonated with the climate factors reported by O’Donoghue (1999) and Young (1994) in their respective studies of supervision within two different statutory, New Zealand social work services. In addition, with the exception of choice of supervisor, the supervisees’

comments reflected issues raised internationally in the supervision of public child welfare social workers, concerning a lack of space for reflection due to work demands (Jones and Gallop, 2003); the impact of the work environment (Gibbs, 2001); and the influence of organisational culture on supervision (Strand and Badger, 2007). Regarding choice, the supervisees' views aligned with Davys' (2002, p. 142) finding that when supervisees have exercised their choice regarding supervision and a supervisor they show a greater sense of ownership, commitment and responsibility to meet their needs within supervision.

Structures

Two structures, the agency supervision policy and the supervision contract, were identified as influencing the participants' supervision. Most participants indicated that their organisation had a supervision policy which provided guidelines and direction concerning: the purpose, nature and types of supervision; and the roles, responsibilities and duties of those involved. These policies were usually described in terms of the types of supervision permitted. For example, Mandy said:

The agency has a policy that all clinicians will receive individual supervision. That all groups will receive group supervision, and that people are eligible for external supervision once they have been here twelve months...

Other matters raised about supervision policies included: Joan noting that her agency's policy specified: "... supervisors must be qualified and be of a specific ilk"; and Odette's description of a comprehensive agency policy which delineated the supervisor's role and responsibilities, and required written contracts (as well as records of supervision sessions) to be kept.

In most cases, the supervision contracts were derived from a standardised format. According to Sally: "[The contract was] discussed point by point ... [and]

while there's a set contract ... there are points within it that can be negotiated." She also made specific comments about the content of her contract:

It basically ... says ... we need to go to the supervision sessions ... prepared with an agenda... attend at the set time or I will renegotiate. ... We record essential things but we don't record all details. Mainly the things that are recorded are things that one or other of us has to do... It's a very simple contract.

In Mandy's case, the contract was concerned with her external supervision, and included matters such as the frequency of sessions, expectations, the cost, the clinical responsibility for clients, as well as the supervisor's reporting arrangement to the agency with regard to any concerns about her practice.

In essence, the agency policy and supervision contract provided supervisees with a framework for the construction of supervision within their agency context, particularly with regard to the formats and processes they specified. These findings were not surprising given the adoption of supervision policies and the use of contracts within social service agencies, and their promotion by the ANZASW (1998, 2004a). In addition both supervision policies and contracts have been widely advocated within the supervision literature over the past twenty years; initially as a professional response that protected social work supervision from being reduced to performance and casework management, when it was subject to the challenges of managerialism and economic rationalism; and secondly as a professionalisation strategy for social work supervision (Austin and Hopkins, 2004; Brown and Bourne, 1996; Clare, 1988, 2001; Meddin, 2004; Morrell, 2001, 2008; Morrison, 1993, 2001; O'Donoghue, 2003; Osborn and Davis, 1996; Pritchard, 1995; Tsui, 2005).

Relationships

The next two sections of this chapter focus on the supervisees' personal constructs and are concerned with how they perceived their supervision relationships and identity.

Relationships were described in terms of their quality and variability. The quality of the match between the participant and supervisor was described as either good or poor.

Joan, for example, described the key features of a good match as:

Respect for each other professionally...safety in that you can take any ...issue [and there is] ... non-judgement of the worker, encouraging, motivating, challenging, [within] the rapport between yourself and your supervisor.

According to Joan, a similarity in regard to “*practice philosophies...and ...values ... [was] vital.*” Barney and Belinda, on the other hand, described the key aspects of a poor match as being: a lack of connection and the supervisor not attempting to get to know the supervisee; a conflict between the participants’ values, practice philosophy and cultural perspectives; and a dominating and controlling relationship. The supervisees who described a poor match also had little choice or say with regard to the selection of their supervisor. Keisha, for example, said she had:

...good supervision when I have respected and trusted the person who I’m having supervision with, and have a choice over who that might be. When you don’t have a choice, and it’s not someone you...respect... [it’s] quite difficult.

The variability of supervision relationships was the other aspect mentioned. Keri illustrated this when she contrasted the three types of supervision relationships she was involved in - namely, her work supervision, those whom she supervised at work and her placement supervision. In her work supervision as a supervisee, Keri did not discuss her “*family or what was going on for them*” because she did not feel it was safe to do so; she did not trust her supervisor who wouldn't know if there were “*big issues going on for [her]*”. Yet, when Keri was supervising other staff, she said she knew “*what [was] going on for people in their own lives*”. Elaborating on this, she stated that two people she supervised “*had marriage break ups when [she] was supervising them*” and she supported them. In contrast to her work supervision, Keri’s placement supervision relationship had a “*different atmosphere*” due to: more time being available; her

fieldwork supervisor having a “*different personality*”; and this supervisor also being willing to exchange personal information and show an interest in Keri's personal situation.

The variability of supervision relationships is well documented in the supervision literature, particularly through the case examples or vignettes used by Kaiser (1997). Likewise, the features of respect, rapport, safety, support, being non-judgemental, and values and practice philosophy alignment are also noted within the literature as key features of successful supervision relationships (Brown and Bourne, 1996; Kadushin and Harkness, 2002; Kaiser, 1997; Shulman, 1993).

With regard to the supervisees’ construction of good or poor matches (i.e. the quality of relationships), this construct has previously been applied within the social work supervision literature, to student placement supervision in New Zealand, to describe positive and difficult supervision relationships and their influence on student learning (Cooper, 1998; Maidment, 2000). A search of the staff supervision literature, however, indicates that the construction of good or poor matches has not been used. A possible explanation for this is because the emphasis in the staff supervision literature tends to be on the supervisor’s practice with supervision being located within an organisational line-management hierarchy. Within this setting, any matters related to the supervision relationship appear to be framed in terms of the use of and response to supervisory power and authority, rather than understood in terms of relational fit or compatibility (Kadushin and Harkness, 2002; Kaiser, 1997; Tsui, 2005).

Identity

Two identities were described: first, as a practitioner; and second, as a client. With the exception of one participant (Joan), the supervisees who identified as practitioners construed this identity within the internal line management supervision setting. The

practitioner identity was described as one in which the supervisee used his/her practice knowledge and skills, or was accountable for his/her practice. For example, Belinda stated that as a practitioner in supervision she felt “*very accountable*” with her supervision focusing upon her practice and clients. In addition, she used her practice abilities, particularly when “*negotiating ...through a difficult situation.*” Joan also identified her practice with clients, but added that there were other reasons, such as her professional development, responsibilities and rights, when she said that she saw herself as a practitioner.

Keri and Sally, both supervisors of a team of social workers within their respective organisations, identified as practitioners through being advocates when in the supervisee role. According to Keri, this involved “*representing the whole team and bringing everybody’s [issues to the attention of management]*” and then “*returning back to [the team] and filling them in ...about...the ideas that have come from supervision.*” Keri said she practised as a social worker when she advocated and that this occurred about “*three quarters*” of the time. The rest of the time, she identified as a manager “*because at certain times of the year, there [was] more pressure ...to do management [such as] the finances, budgets and that kind of thing.*” Similarly, Sally’s supervision concerned how she functioned as a supervisor and her responsibility to represent her team. This meant that she had “*to be very careful, given that the person ... doing [her] supervision also knows these people,*” that she did not misrepresent their issues due to any “*personality clashes*”, as well as being careful not to “*colour [her supervisor’s] opinion of other [staff]*”.

The client identity, on the other hand, was best described by Tamara, who was willing to exercise her power as a client to get the external supervision service she needed:

I look at myself as the client ... I want to get my needs met. You know, if I'm not getting my needs met by a supervisor, I'm going to get one that is going to do it the way that I believe it should be done. So I'm not going to waste my time... I'm the client.

The two identities described above suggest that the supervisees positioned themselves in relation to their supervision. While the practitioner identity was a position taken mainly by supervisees engaged in internal line supervision, those engaged in external supervision identified themselves as clients with the ability to choose another service provider. A search of the supervision literature indicates that the construction of supervisee identities within supervision has not been discussed. That said, the supervisees' identity constructions raise questions concerning their exercise of power and authority within the relationship; particularly in terms of whether naming and positioning themselves as practitioners or clients was a response to their perceptions of supervisory authority. The only literature found that addresses the supervisee's positioning within the supervision relationship concerned the games that supervisees' play in supervision, with the games that redefine that relationship and reduce the power disparity possibly being the most relevant (Kadushin, 1968). Arguably, the examples above indicate that positioning oneself as a practitioner was in some cases a decision that the supervisee made in order to exercise a greater degree of agency and advocacy within the relationship, whilst positioning oneself as a client enabled the supervisee to take charge with the ability to hire and fire the supervisor.

Conclusion

This chapter has outlined the supervisees' backgrounds and experiences and explored their constructions of social work supervision in terms of how they defined, arranged and described supervision. It has also identified and discussed contextual and personal factors that affected their construction.

As a group, the supervisees had an extensive social work supervision background and wide-ranging experience upon which to base their perspectives of supervision. Their definitions revealed supervision to be an activity and place in which objectives concerned with their practice, development and well-being were explored, reflected upon and processed within a relationship which some construed as clearly distinct from counselling and consultation. The objectives identified aligned with the ANZASW (1998) policy and reflected a professional practice perspective rather than an organisational one. How their supervision was arranged was covered by a plurality of constructions in terms of supervision types, kinds of supervisors, and the frequency of sessions, whilst simultaneously showing a consistent arrangement of formal sessions supplemented in some cases by informal consultations. Supervision sessions were constructed according to the specific stages of preparation, starting, planning, working and ending. The content of these stages included client work, workplace matters, the supervisees' issues and the supervision provided to others. It was noted that content of an organisational or work-related nature tended to go to internal supervision, whilst personal and relational content was dealt with in external supervision. The process of the supervisees' sessions involved interactive discussion and problem solving.

In general, the supervisees' construction of supervision corresponded with the clinical construction of social work supervision identified in both the literature and postal survey, and reflected a professional rather than an organisational discourse. That said, the supervisees' reports differed to a degree from the supervision literature with regard to the contextual, institutional and personal arrangements. This was most evident in relation to the plurality of their arrangements; in particular, the four types of supervision (internal, external, mixed and distance), the three kinds of supervisors (line

management, peer and clinical specialist), and the identification of place as an important feature of their supervision.

Discussion of the contextual and personal factors revealed that the social services climate (i.e. funding constraints, limited choices and options, time pressure and the unpredictability of social work practice), together with the organisational structures of agency policy and contracts, provided the framework for supervision arrangements. Personal factors (namely the match and quality of their supervision relationships, and the positioning they took within that relationship) were identified as factors that influenced the supervisees' personal construction and response to supervision.

To sum up, the findings presented in this chapter indicate that, for the participants involved, supervision consisted of a set of professional objectives, features, arrangements and events that were shaped by the social services climate, organisational structures and personal perspectives. With these findings in mind, the next chapter explores the supervisees' perspectives regarding supervision practice within the Aotearoa New Zealand cultural context.

CHAPTER 7

SUPERVISION PRACTICE WITHIN AOTEAROA NEW ZEALAND: THE SUPERVISEES' PERSPECTIVES

The aim of this chapter is to explore the supervisees' perspectives concerning supervision practice within Aotearoa New Zealand. There are two parts to this chapter: the first part discusses the influence of three aspects of the Aotearoa New Zealand context, namely biculturalism, multiculturalism and other differences; while the second part considers how supervision practice might be improved.

The Aotearoa New Zealand context

Biculturalism, multiculturalism and other differences are identified within the social work and supervision literature as key features of the Aotearoa New Zealand setting (see Chapters 1, 2 and 5). Fundamental within this context is the Treaty of Waitangi, which, as a narrative, constructs the multicultural and diverse population of Aotearoa New Zealand as taking place within a bicultural relationship between Maori and non-Maori (Chile, Munford and Shannon, 2006). The prevalence of the Treaty of Waitangi as an influential narrative within the social services and social work (particularly, since the mid-1980s, see Chapter 1) has seen the articles and principles of the Treaty applied to social work practice and supervision (Chile, Munford and Shannon, 2006; Nash, Munford and O'Donoghue, 2005; O'Donoghue, 2003). One poignant example of this is that the participants in this study, as members of the ANZASW, had been assessed as competent against standards concerned with practicing in accordance with the Treaty of Waitangi and the ANZASW bicultural code of practice, as well as responding appropriately to other differences (ANZASW, 2009c).

Biculturalism

According to the ANZASW *Code of Ethics* (ANZASW, 2004a, p.23) biculturalism in social work practice involves social workers demonstrating that they:

Understand and recognise the Tangata Whenua status of the indigenous Maori people ... [Have] an appreciation of te taha Maori, aspects of Maori culture and protocol and an awareness of racism at personal and institutional levels in Aotearoa New Zealand.

In this section, the participants' views concerning the extent to which their supervision was bicultural or not are discussed first. This is followed by an exploration of their experiences, understandings and views, pertaining to cross-cultural supervision, cultural supervision, and cultural consultation involving Maori.

Biculturalism within the participants' supervision

A range of views were reported by the supervisees concerning the extent to which their supervision was bicultural or not. These views were on a continuum ranging from biculturalism not being there, through to it being integrated within their supervision. Between these two points were views that described attempts at biculturalism to be tokenistic, an effort or a challenge.

Not there

Three participants (Cara, Keisha and Odette) indicated that biculturalism was not present in their supervision. Cara stated that her supervision was not bicultural despite the fact that the agency she worked for was “*very bicultural and very understanding of cultural needs and [doing] whatever [it] can to address [the] cultural needs of the staff and the client base.*” In Keisha's case, bicultural practice was described as being “*in its infancy,*” while Odette had “*thought a lot*” about it and “*found it hard*” because “*all social workers should be aware of culture...what's distinctive about New Zealand... [and] ... of the Treaty.*” However, she did not “*know how much influence*

[biculturalism] has”, despite her supervision occurring with a Maori supervisor, because “*our system is very Pakeha [white or non-Maori New Zealander] ... [in] the way you apply the processes.*”

Tokenistic

Belinda and Felicity suggested that their respective organisations’ attempts at biculturalism were tokenistic. Belinda felt “*frustrated and offended*” when she took her work with Maori families to supervision. She elaborated on this feeling by describing a consultation arrangement she had with the “*only Maori supervisor*” in her office, which arose from the supervisor’s invitation to consult with her concerning a “*couple of families.*” Belinda illustrated the nature of this consultation by outlining an example that involved “*being culturally sensitive [in] how to approach the family*”, whilst respecting the protocols of tangihanga (grieving period prior to a burial). Apart from this informal consultation with the Maori supervisor, Belinda’s supervision did not recognise cultural differences very well. She thought that among Pakeha social workers in her agency “*there's a ... token element to [biculturalism] rather than actually taking it as an authentic way of working with Maori families.*” Felicity described a similar situation, commenting that biculturalism “*wasn't given a high sense of priority or importance.*” According to Felicity, it was her personally approaching a Maori cultural advisor for supervision and advice in respect of working with Maori clients, rather than any organisational policy or procedure, which made the difference. Felicity felt that biculturalism was:

Just ...face value, [and] just paying lip service...Yes, we're working within the Treaty of Waitangi principles and practices ... and on paper it might look good...but the evidence doesn't necessarily bear that out.

An effort

Six supervisees mentioned how they made an effort to respond to bicultural matters within their supervision, and three of these (Abbey, Harvey and Mandy) illustrated the kinds of efforts they made. According to Abbey, biculturalism was shown through respect “*for Maori as Tangata Whenua,*” evident in her supervisor's knowledge of cultural issues and the discussions they had concerning “*clients’ experience[s] of being Maori and seeing a Pakeha counsellor... [and Abbey and her supervisor’s] efforts to make sure that culture is attended to.*” Harvey’s efforts included consulting the Maori cultural advisors in his workplace when the need arose. Nevertheless, he felt that his supervision was predominately monocultural and he was concerned that there were “*still miles to go*” to achieve a more bicultural social work practice. He added:

It's so challenging to deal with bicultural issues and the Treaty issues...and it's so complicated and difficult ...there's many rewards, but it's also incredibly frustrating,... [to the extent that] some of the stuff just gets too hard, so you just push it into the background. It's much easier to get on [and] deal with what we know and what we can talk about.

Finally, Mandy initially observed that:

Two Pakeha workers having supervision ... doesn't seem like a great place for the Treaty. Having said that, we certainly work with Maori clients...and that aspect of the work has to come into supervision.

She described the efforts she made when discussing Maori clients within supervision which included recognising: “*the impact of Pakeha working with them ...and what I need to do and how I might need to conceptualise that,*” and collaborating with “*[Maori] workers who specifically work with Maori clients, and ... general issues with Maori clients in supervision.*” According to Mandy, “*the way in which [these Maori] workers ...work[ed] differently and what that's like for the service ...and how [she could] fit as a Pakeha*” had also been part of her discussions with her supervisor. Mandy added that while her agency was “*unusual ...in that [it] does have a commitment to Maori working with Maori*” and “*strong relationships with local iwi [and] runanga...*”

[with] far more discussion ... about cultural issues than ...in lots of other places,” it was still “primarily white.”

A challenge

Three supervisees (Keri, Sally and Tamara) referred to the challenges of being bicultural. The challenges they identified concerned: a limited ability to provide culturally appropriate options for Maori who chose a mainstream service; and the systemic and structural factors that constructed supervision.

Keri described how her supervision involved *“thinking about the way we work and making sure we’re [doing] things about the Treaty [and] giving people choices.”* However, when Maori clients were discussed in supervision, Keri said that the focus tended to be on *“the choices that we aren’t able to provide for them and whether we are the most appropriate agency,”* because there were no Maori social workers. She noted, however, that they were in an area where *“an active runanga ...have picked up a lot of the support role ...within the community,”* which created other challenges.

Sally commented that her *“agency ... [was] seen [as monocultural because] a lot of Iwi [tribal] services in the area tend to get the majority of ...Maori [clients].”*

Despite this, her agency did:

...have Maori children in placement and they [were] often placed culturally inappropriately because we haven’t got the Maori families ...and ultimately care and protection needs ... [to] have priority.

Sally also discussed the challenge posed by Maori families who chose the service offered by her agency and described how she and other staff were often faced by:

A [statutory] social worker or a Maori service provider ... saying ‘Why are you working with this family?’ It’s very difficult to answer when you have [responded to a request] from the parent [who said] ‘We want to work with you because we do not want to work with the people of our own culture’.

She felt that such challenges arose because a mainstream agency working with Maori clients was “*going against what is politically correct.*” Bicultural issues were to the fore in her supervision because:

If we place a Maori child in foster care ...one of the first things ...is [the question] 'How are you going to meet their cultural needs...?' When we get a referral, one of the first things we're looking at [is] can we do it culturally appropriately? If not, what's the closest [solution]?

Sally also said she would “*challenge the agency through [her] supervisor on its biculturalism*”, which she described as “*appalling.*”

Cultural issues were sometimes discussed in Tamara’s supervision “*at society level sometimes ...the bigger issues that impact on the people we work with, [such as] the socio-economic [matters] that [are] happening in their community [and] some of those really oppressive systems.*” She elaborated, stating that as “*a mainstream organisation we have a response to the Treaty ... [as well as] proposals to address ...inequality, [and] by working collaboratively with other [services].*” Tamara intimated that issues related to bicultural practice were “*in our face all the time,*” in the sense that “*the work ... [and] community is very bicultural.*” Reflecting on this comment, Tamara noted that while biculturalism was present in her supervision, there was room for more consideration to be given to it. She also wondered whether “*supervision itself is a white man's game and ...they [Maori] may find another way of doing it that meets their needs.*”

Integrated within supervision

Three other supervisees (Carolyn, Hannah and Joan) indicated that they had integrated biculturalism into their supervision. Carolyn was the only one of these three who was Maori, though Joan stated that she had Maori children.

A bicultural approach was integrated into Carolyn’s supervision to the extent that she chose her external supervisor because of her connection with Maori, and there

was a shared “*excitement about diversity*” in her supervision with cultural issues pertaining to Maori being a “*thread running right through*” it. Her supervisor was so well tuned into those features of being Maori “*that you don't even know you're doing [it] till you're doing it*”, and she noted that “*we'll often consult with her [Maori] partner if we need to.*” According to Carolyn, “*fairness*” and “*equity*” issues related to the Maori were acknowledged in supervision and her supervisor was “*thoughtful in her day to day interactions, [to the extent] that [Carolyn took] for granted what she [did] ...which was to always greet properly [and] to always ask in terms of people's whanau [family].*”

Hannah claimed that thinking in a bicultural way was usual for her. Explaining this, Hannah described how throughout her life and social work career she had internalised knowledge gained from Treaty of Waitangi training, marae visits and a kaumatua (elder). She also described situations in which she had worked in a culturally appropriate way with Maori clients. Examples included: offering referrals to a Maori social work agency; always taking her shoes off when visiting; never touching on the head; and supporting clients when they were “*whakama [ashamed]*” about going to places like the hospital by either finding someone appropriate to go with them or going herself. Hannah also mentioned her efforts to learn about maoritanga (Maori culture) and te reo Maori (Maori language) by completing papers at University. Finally, having explained herself, Hannah described how she took cultural issues to her supervisor in a nearby town, particularly those concerned with “*whakama [shame]*,” and outlined her use of Maori models such as “*Te whare tapa wha¹¹ and Te wheke¹².*”

¹¹ Te whare tapa wha is a holistic model of Maori health which is based upon the four walls of a meeting house. These walls are: taha wairua (spiritual dimension), taha whanau (extended family), taha hinengaro (mental well-being) and taha tinana (physical well-being). For further information, see Durie (1994).

Joan described herself as immersed in the Maori world through having “*Maori children,*” and stated that the “*amazing word ‘whanau’...is...integral to our supervision sessions.*” The bicultural aspects were “*just there*” in her supervision, and the interview for this thesis had made her think about “*how is it there? Or how I know it’s there.*” Joan added that her supervision was “*led toward a Maori model of being, and it [was] about feet firmly on the ground, taking the strength if you like from the feet up.*”

The range of views expressed by the supervisees indicates that the extent to which their supervision was bicultural depended upon the degree to which their organisational context supported and facilitated bicultural practice as well as their personal commitment to and connection with Maori culture. Since most of the supervisees were non-Maori, these findings also provide a response to the question raised by the postal survey findings concerning the extent to which New Zealand European/Pakeha and “Other” ethnic groups practice biculturalism in supervision. Finally, the results add to the description of supervision in Aotearoa New Zealand as being predominately monocultural and reflective of the majority New Zealand European/Pakeha culture found within the literature (see: Bradley, Jacob and Bradley, 1999; Cooper and Anglem, 2003; Webber-Dreadon, 1999). The results presented here do this by identifying the challenges social workers and organisations face and the efforts they make in working towards biculturalism within supervision, as well as providing examples of how biculturalism might be integrated within supervision.

¹² Te wheke, is a model of Maori well-being based upon the symbol of the octopus, in which there are eight tentacles which represent aspects of well-being and include the four aspects from Te whare tapa wha referred to above, plus four others, namely: mana (status), mauri (life-force), nga taonga tuki iho and whatumanawa (emotional life). For further information, see Pere. (1991).

Cross-cultural supervision, cultural supervision and consultation concerning Maori

In this section the participants' experiences and views concerning cross-cultural supervision, cultural supervision and consultation involving Maori are presented and discussed.

Cross-cultural supervision

The term cross-cultural supervision pertains to that which occurs when the client, (the subject of the supervision content), or the supervisee or the supervisor is from a different cultural background to any of the other parties involved (Bradley et al., 1999; Brown and Landrum Brown, 1995; Cooper and Anglem, 2003; Kaiser, 1997; Tsui, 2005). Four supervisees (Barney, Joan, Odette and Carolyn) had experienced cross-cultural supervision. Three of these participants were Pakeha who had Maori supervisors, while the fourth was a Maori supervised by a Pakeha whose partner was Maori.

Of the three Pakeha, two (Barney and Joan) indicated their cross-cultural supervision was a positive experience which enhanced their cultural appreciation and development when working with Maori clients, as well as providing them with an enhanced sense of cultural safety. Barney described it as "*quite empowering*" and Joan said that it was excellent. In contrast to these positive experiences, Odette questioned whether her supervision was actually cross-cultural and claimed that her supervisor's "*lifestyle [was] Pakeha.*" She indicated that difficulties and challenges experienced in this relationship were due to her supervisor's personality and practice philosophy, and not attributable to any cultural difference. Finally, Carolyn (the Maori participant) reported positive cross-cultural supervision with a Pakeha supervisor who responded in a culturally appropriate way (perhaps reflecting the influence of this supervisor's Maori

partner), to the extent that Maori processes were integrated seamlessly within Carolyn's supervision.

The above examples indicate that cross-cultural supervision was not commonly experienced among the participants and one explanation for this may be found in Henrickson's (2005, p.1) claim that:

...in most public and tauwiwi [non-Maori] agencies now...there are designated Maori teams or 'cultural workers' who are tasked with the (often exclusive) responsibility of working with tangata whenua whaiora [Maori clients].

The obvious inference of this claim is that the supervision of Maori workers also occurs with other Maori workers, which therefore explains why cross-cultural supervision is not common.

The above examples also show that the dynamics of cross-cultural supervision are complex and diverse. To a certain extent this complexity is recognised within the literature. For example, Cooper and Anglem (2003) and Bradley et al. (1999) discuss the various cultural combinations within supervisory relationships involving Maori. Similarly, Kaiser (1997) highlights the complexity in terms of the challenges of interpersonal communication and shared meaning within supervision relationships from a multicultural perspective in a North American context, particularly when she discusses the challenge of engaging in cross-cultural relationships as a cultural outsider. In such relationships, Kaiser (1997, p.123) suggests, an "authentic dialogue and mutual education process...whereby staff members shared their own cultural history and experience with one another," would assist in developing shared meaning and trust within the supervision relationship.

Cultural supervision

Within the Aotearoa New Zealand literature, cultural supervision is described as a specific form of supervision that focuses on the cultural safety of the practitioner or

clients and is provided by a supervisor who holds the appropriate cultural knowledge (Beddoe and Egan, 2009; Davys, 2005; Su'a-Hawkins and Mafile'o, 2004). Only two supervisees (Felicity and Joan) claimed that they experienced cultural supervision and in both cases the experiences reported concerned working with Maori clients and their cultural issues. Felicity had specific separate cultural supervision, whereas for Joan the cultural features were included in her external supervision. Felicity's experience of specific cultural supervision was focused on "*cultural issues in terms of [her] awareness of working in partnership and in a culturally sensitive way,*" and involved consulting with a Maori cultural advisor in her workplace. Joan, on the other hand, commented that cultural supervision was "*a state of being*" within her "*holistic*" supervision experience with her supervisor who was Maori.

The low level of experience of cultural supervision reported above parallels the result from the postal survey (see Chapter 5) in which cultural supervision was found to be one of the least common forms of supervision experienced, especially among non-Maori respondents. In addition, it highlights the variability of cultural supervision as a constructed concept, one participant experiencing it as a separate event whereas for the other it was integrated within her external supervision with a Maori supervisor. These results mirror the finding from Cooper and Anglem (2003) regarding a very low level experience of cultural supervision among the professionals (including social workers) surveyed within a particular mental health service.

Some of the supervisees, including those who had not experienced cultural supervision, also thought that cultural supervision was a practice that only concerned Maori. Belinda and Cara illustrated this, with Belinda indicating that the message in her agency was "*that cultural supervision is only for...Maori seeking it from kaumatua,*" while Cara described it as a "*Maori to Maori*" thing.

Varying views were also expressed about the need of Pakeha for and their response to cultural supervision, and its value for Maori. Abbey and Keisha, for example, expressed divergent views. Abbey thought that cultural supervision for Pakeha could be further developed by organisations making people available to assist them when working with cultural issues. Such people need not be Maori, according to Abbey, but could be “*other Pakeha ... versed in bicultural practice.*” In contrast, Keisha thought that cultural supervision could be “*a bit scary if you were a European...because it's your lack of knowledge that scares the hell out of you.*” According to Keisha, it was the limited contact that some Europeans had with Maori that contributed to their lack of knowledge. For her, a social worker’s level of engagement in cultural matters and cultural supervision depended upon their “*professional maturity, experience ...and [degree of involvement] in that community,*” as well as their personal engagement with that culture - for example, if “*they have a Maori partner [or] ...belong to a whanau.*”

Cara and Carolyn illustrated the divergent views expressed about the value of cultural supervision for Maori. Cara commented that one of her Maori colleagues, who attended external cultural supervision, found it to be “*really good*”. Carolyn, on the other hand, was quite critical of “*so called cultural supervision.*” In her opinion, it usually meant “*a cup of tea,*” arguing that, “*we run a real risk of people choosing a supervisor because of some difference - ethnic, gender, etc - ... not ... for value, and [consequently] misusing supervision.*” Carolyn added that she had heard statements such as you cannot “*supervise a Maori social worker unless you've been a Maori social worker*”, and believed that “*we need to be really careful about ...some of that stuff.*” Her point seemed to be that if culture or other differences are the primary determinant of choices about supervision and/or supervisor, then the overall quality of supervision could be compromised.

Cultural consultation

Cultural consultation within social work involves practitioners who work with clients from different ethnic groups, consulting with cultural experts in regard to particular issues or instances where advice and support is needed or required (SWRB, 2007c). Among the supervisees, Abbey, Hannah, Belinda and Rima commented about their experiences or understandings of cultural consultation. Abbey and Hannah stated that they usually consulted either “*Maori workers*” or other relevant people within their communities when they needed cultural advice and support. In Belinda’s case, consultations she had with a Maori supervisor (referred to previously) concerning working with Maori families were her experience of cultural consultation. Rima, however, preferred not to use the word ‘consultation’ and described it “*as colleagues ...resourcing each other*”. By way of example, she referred to a case wherein she worked alongside a Maori worker in relation to a whanau, which had lost a child, in order to support them in a culturally appropriate way.

These experiences and understandings of cultural consultation are clearly reflective of the participants’ backgrounds, which (as noted in Chapter 6) were over-representative of New Zealand European/Pakeha and under-representative of Maori, and lacked any representation of Pacific peoples and other ethnic groups. That said the participants’ experience and understandings align with the SWRB (2007c) description of cultural consultation as a resource that supports culturally competent practice and agree with conclusions drawn by Cooper and Anglem (2003); namely, that cultural consultation is concerned with seeking advice, guidance and clarification in regard to practice with Maori clients and seems to be more common than cultural supervision.

Multiculturalism

Multiculturalism was only recognised by a few participants. First, in the content that was discussed within supervision and second within a few participants' thoughts about cultural supervision.

Regarding multicultural differences being present in the content of supervision, Sally, for example, observed that social difference usually featured in the content of supervision because the clients were from “*just about every background*” and “*we're always looking at what is best practice.*” The region she lived in was “*changing and evolving culturally*” with a “*huge ethnic mix which can be volatile*”, and there were other social difference issues such as “*gang warfare*”. In essence, Sally highlighted that the content of supervision reflected the community within which the practice occurred. She elaborated on this aspect, emphasising the importance of being location sensitive and aware of the dynamics of population change. She did not “*think you can lump [a] region all together*” with descriptions such as “*mainly Pacific Islanders*”, because:

...within parts of [an] area it might be mainly Tongan...Samoan...Chinese... Somali...[and] areas which were lower socio-economic...[are] now up market and Pacific Islanders have all moved ...so you've got demographic changes.

The second way in which multiculturalism was mentioned was from a few participants' views that cultural supervision existed for practitioners from minority cultures and/or concerned the supervision of clients from cultures different to that of the practitioner. Mandy illustrated the view that cultural supervision was for practitioners from minority cultures when she described it in terms of:

Pacific Island workers going out to receive supervision from someone of the same cultural group as them[selves], where they can address or talk about the issues, particularly [those] pertaining to the cultural impact of their work.

Similarly, Keisha said that cultural supervision included “*Fijian, Indian, Chinese...Asian [and] a whole group of different European people.*” For her it meant:

Knowing, going to, talking to someone about issues in terms of how different cultures would approach a particular situation ...[and] finding out more about ...different cultural approaches to ...issues [and] knowing where your limits are, and giving people options.

Clearly, as indicated previously, the participants' background (i.e. predominately New Zealand European/Pakeha) may account in some part for their limited recognition of multiculturalism. The latter in turn suggests that among the participants as a group, their level of multicultural awareness and competency was not as well developed as that pertaining to biculturalism, which aligns with the findings of Nash and Trlin (2004) and their recommendation that there was a need for a greater focus on multiculturalism within social work and supervision in Aotearoa New Zealand. A possible explanation for this under-developed degree of multicultural awareness and competency may be found in Henrickson's (2005) argument that the emphasis upon the Treaty of Waitangi and biculturalism as the basis for culturally competent practice has inhibited the development of a pluralistic understanding of cultural difference and a cultural learner or ethnographic approach to cross-cultural practice within Aotearoa New Zealand social work.

Other social differences

Two other forms of social differences, namely, sexual orientation and rural locations, were acknowledged and discussed by some participants. Belinda and Cara, for example, commented from differing perspectives about social differences concerned with sexual orientation. In both cases, while recognised, these differences appeared to be in the background rather than openly discussed. Belinda identified the differences between herself and her supervisor as those of sexual orientation, age and life stage. She described her supervisor as a "lesbian" grandmother whose children had grown up and left home, whereas she identified herself as a heterosexual mother of children of

primary school age. According to Belinda, these differences, while not discussed, were apparent in two areas: first, her perception that sometimes her supervisor was “*quite paternalistic ... [and made those] sort of ‘older’ and ‘wiser’*” inferences; and second, their “*different viewpoints*” in supervision concerning mothers. Her supervisor was “*harder...on mothers*” and very tough on women in violent relationships, whereas Belinda, who had worked and studied within the domestic violence field, felt that she had a “*good grasp on those dynamics*” and was more empathetic towards women in violent relationships. The result of these differing views was that they would “*argue about mothers.*”

For Cara, culture and social difference were always present in supervision, and it was “*not just the colour ...or ethnicity of the person.*” Cara described the different “*cultures*” that she and her supervisor lived in; Cara lived “*within the gay culture*”, which was a “*very non-spoken*” culture, whereas her supervisor was of a mainstream “*very there, very open culture.*” Whilst Cara could negotiate her way through social differences with her clients, and felt “*very comfortable working in other cultures*” (her partner was Maori and she had lived among her Maori partner’s Iwi for some time and learned the language), she was unsure whether she could find her way through the social differences between herself and her supervisor. Cara explained that despite cultural differences within her team (its members coming from diverse ethnic backgrounds) cultural matters were not for discussion and were brought up in the team only “*in a very jovial sort of way.*” The implications of this were difficult for Cara, because her “*culture [was] invisible and ...just not discussed.*” One example concerned “*numerous kids coming through [as part of the team’s workload] that have sexual identity problems. It doesn’t occur to them [her supervisor and colleagues] to ask me to work with them.*” She contrasted this with the situation where, “*a Maori client... [will]... get a Maori*

social worker ...[who] understand[s] the needs and the culture.” Cara also claimed there were examples of social differences within her office that were “*just not spoken of,*” and described an instance where disability issues were not considered.

Discussion of the influence of sexual orientation differences between the parties within the supervision relationship does not appear to feature within the literature searched, apart from general directions to be sensitive to and not to discriminate on the basis of such differences (Brown and Bourne, 1996; Kadushin and Harkness, 2002; Tsui, 2005). Obviously, these general directions do not capture the issues raised by Cara. From the literature searched, it appears that only Newman, Bogo and Daley (2008) go some way toward addressing these issues, when they identify the factors affecting the disclosure of sexual orientation within student placement supervision.

Participants from rural areas claimed that their rural location was a social difference. Abbey, for example, pointed out that the unique features that appeared in her supervision content included “*clients know[ing] each other...and often [it’s] about quite complex systems and they’re all connected up [e.g.] this client knows this clientwhereas that doesn’t happen with the clients in town.*” In addition, she described “*the culture of living in a small rural community*” wherein she “*come[s] across people who are [her] clients*” when she does her shopping on a Saturday or “*a client occasionally turned up at home at 7 o’clock at night*”. According to Abbey, a practitioner’s visibility, exposure and isolation were challenges within a rural community.

Regarding supervision, Abbey stated that it is “*quite hard*” to find “*a supervisor that’s willing to relate...to the relative isolation of the client group...[as] we don’t have access to all the resources that a city might.*” That said, she indicated that her current supervisor recognised both the nature of her rural setting and the effort she made to

travel two hours each way to the city for supervision. Keri also noted that the rural setting influenced her supervision and commented on:

The time it takes to get to ...see people ...and [the] difficulties in actually travelling to different areas ... the lack of other agencies... [and a] different way of working than in other centres.

The reason why they worked differently in rural areas, according to Keri, was because:

We actually have to be seen to be doing our work ...and they say 'Well why haven't you done anything with this family? ...We're concerned about them'. [So], we ...have to try and meet the needs of our community as best we can, because if they've got no faith in us then we're not going to get the [referrals].

Generally the above comments align with those of Green (2003) who outlined similar issues pertaining to anonymity, visibility within the community, professional isolation, and the complexity of rural practice in Australia. Green (2003) also highlighted the importance of supervision for support and debriefing as well as the need for supervisors to understand the nature of rural practice.

Overall, the Aotearoa New Zealand context influenced the supervisees' supervision through their responses to biculturalism, and their recognition of multiculturalism and awareness of other social differences. The extent to which these factors were recognised, acknowledged and responded to within each supervisee's supervision was related to both the individual and their organisation's response. The supervisees' responses were also reflective of the communities in which they were located and their personal social positioning. Clearly biculturalism had the most influence upon supervision, despite it being perceived by most of the participants as constituting effort and a challenge. This degree of influence was, arguably, reflective of the predominance of a bicultural ethos within the ANZASW (ANZASW, 2009a; Beddoe and Randal, 1994; Nash, 2001). That said, when the participants were asked about how and where supervision could be improved (see below), it was notable that

only two participants (Tamara and Joan) thought there was a need to improve the responsiveness within supervision to the Treaty of Waitangi. Given the views espoused in relation to biculturalism (discussed earlier in this chapter) it was surprising that this theme was not more prevalent amongst the supervisees. One explanation for this finding could be that most participants' attitudes to biculturalism were reflective of those held in wider society by Pakeha, in that they agreed with biculturalism in principle (Sibley and Lui, 2004). In other words they supported biculturalism, but only to the extent that they are not personally disadvantaged or placed at risk of losing something, such as, their job or the prospect of being appointed to a position of status (e.g. management or to the Social Workers Registration Board). Arguably, this explanation accounts for the lack of suggested improvements as well as the sense of biculturalism being a considerable effort and challenge amongst most of the supervisees.

Regarding the low level of recognition of multiculturalism, this aligns to some degree with the findings of Nash and Trlin (2004) regarding the need to develop multicultural competencies within social work supervision as well as DeSouza's (2007) concern about the lack of attention to multicultural relationships within the local supervision literature. On this basis, there is clearly a need for a local response to multiculturalism within supervision that complements efforts made within the social work profession towards biculturalism and the recognition of a Treaty of Waitangi-based society.

Amongst the participants, the only area where there appeared to be a degree of convergence between a bicultural and multicultural perspective was in the three points of view expressed concerning cultural supervision, namely: a) that it was for Maori; b) that it involved being supervised from within the same culture; and c) that it was supervision of clients from a different culture to that of the practitioner. These three

views echo the debate as to whether cultural supervision is solely for practitioners from indigenous and minority cultures, or whether it should be available to all practitioners to assist them to work in a culturally safe and competent fashion with clients and supervisees from different cultural backgrounds (Autagavaia, 2001; Hair and O'Donoghue, 2009; Nash and Trlin, 2004; Nash, Wong and Trlin, 2006; Su'a-Hawkins and Mafile'o, 2004; Walsh- Tapiata and Webster, 2004). However, they also appear to provide a means by which to consider a broader cultural framework for supervision, through specifically identifying the differences pertaining to the supervision of those who are cultural insiders and have emic status and those who are outsiders and have etic status (Kwong, 2009).

Improvements to supervision

In this section the participants' views about improving supervision are discussed with reference to: their own supervision; their organisation's supervision; supervision amongst ANZASW members and registered social workers; and to supervision practice in general.

Participants' supervision

Improvements required by the participants concerned the frequency and ownership, of their supervision, their supervisor's practice, and obtaining an external supervisor.

Four supervisees (Carolyn, Harvey, Joan and Tamara) indicated that their supervision could be more frequent and better organised in terms of having a set time. Taking ownership of their supervision was an area of improvement desired by nearly half of the participants. Belinda and Cara, for example, illustrated this with regard to the issue of the supervision not meeting their needs. For Belinda, this involved taking *“some responsibility for myself and...[the need to] stop worrying about hurting people's*

feelings”, whereas Cara saw it as “*being a bit more upfront about my supervision requirements*” and working through the issues with her supervisor. Similarly, Felicity described how she needed to “*bite the bullet, and say [to her supervisor] ... this isn't working well for me for these reasons,*” while Mandy suggested that improvement would be achieved by clarifying the relationship with her supervisor and establishing “*some clear distinction between... what is supervision and what is ...talk about more general team issues*”. Only Felicity spoke of her supervision being improved by knowing more, in terms of developing “*a better framework... [a] model of narrative supervision [and an] understand[ing] [of] other models of supervision,*” which could be achieved by completing a qualification in supervision.

Six supervisees identified the need to improve their supervisor’s practice and in all six cases it concerned their internal supervisor. These improvements included focusing on the supervisee, structuring sessions, having a contract, listening, and a more reflective approach appropriate to the supervisee’s stage of development. For example, Barney stated that his supervision would be improved by:

Having someone who’s prepared to talk about what I want to talk about. That doesn’t talk so much. Have it more formalised, like a set block each week... [with] a structure, some sort of contract... someone that I respect...and... can have a good relationship with. Someone I can laugh with when it’s appropriate, and then be dead serious when you need to be... who comments less and [is] more reflective.

As well as commenting about supervisory practices, Cara and Odette believed their supervision could only be improved by a change in supervisor. Cara needed “*a ...more qualified [and] experienced ...supervisor*” with “*a stronger personality*”, because when challenged by Cara this supervisor would “*cry ... [and be] very upset.*” Odette, on the other hand, needed a supervisor who had “*the same kind of work worldview or attitude to the job.*” Odette was also one of three participants (the others being Barney and Felicity) who commented that their supervision would be improved through having

more choice concerning their supervisor and “*an outside*” or external supervisor.

Generally, the improvements described above corresponded with those identified by the postal survey respondents (Chapter 5). The only notable difference was that the interviewed participants expressed more ownership with regard to what they could do to improve their supervision than the survey respondents as a whole. One reason for this could be the different questions that were asked of each group; the survey respondents were probably constrained by being asked to identify just three areas of improvement, whereas those interviewed were simply asked how and where their supervision might be improved. Another possible reason could be that the interviewees may have had their awareness raised by the postal survey question and taken time to reflect on the matter before their individual interviews.

Organisations

The participants’ views regarding improvements within their organisations appeared to fall within two categories: a) where supervision occurred with an internal line manager; and b) where they had choices concerning their supervision.

In the first category it was suggested that improvements could be made by providing them with more options (regarding supervision and supervisors), including better support for supervisors in terms of training and supervision for them as well. Belinda, for example, believed that, “*it would be great if they would just let us have some external supervision. Even if it was only once a month or every six weeks.*” She added that “*cultural supervision or somebody to culturally consult with....would be excellent.*” That is, supervision that was specific, designated and accessible, rather than the informal process of “*going up to somebody who's really busy with their own team and bugging them.*”

Odette reflected views within the first category about improving supervision through a greater choice of supervisor and by “*having different people dealing with different parts of your supervision.*” For her, this involved having one person do the performance appraisal, and another doing the practice and support aspects. Keri also suggested a change in supervision arrangements within her organisation:

If they're not going to look at having...external supervision then [they need] to make some other...arrangement where people can have casework supervision from one person, and do some personal stuff with somebody else.

Elaborating on her view, she thought that people “*struggle with this clinical supervision role and the admin management...stuff that we have to contend with...it's not an easy juggling act.*” Going a step further, Keri asserted the merits of the health model where practitioners “*have their supervision with somebody that they pick that works within the...field...but the performance appraisal is done by the manager of the team, and that make[s] more sense than what we do.*”

Cara thought that her organisation could make improvements by training and upskilling supervisors in “*how they provide supervision and [in] their own understanding of supervision.*” She also saw supervision for supervisors as an area for improvement, noting that:

My supervisor was complaining that she hadn't had supervision for weeks... because somebody's always busy, and there's always that agreement that if either one of you can't make the session you reschedule it.

According to Cara, this situation resulted in a “*trickle down effect.*” Because her supervisor was not having adequate supervision, the team members in turn were similarly deprived.

With regard to the second category, the suggested improvements were concerned with quality issues such as the auditing and evaluation of supervision, the specific knowledge required by supervisors, and the importance of basics such as

confidentiality and undisturbed space. For example, Harvey suggested that auditing and evaluation might improve supervision, and that an audit might involve assessing records concerned with frequency, notes kept, compliance with and the review of supervision agreements. According to Harvey:

It [would] be nice to [be] able to say here is some good evidence for how beneficial supervision is [in terms of it's] made [a] measureable difference to these clients or output or staff retention [and] also client safety.

Joan commented that her organisation's supervision would be improved if "*all supervisors [had] very clear ideas about care and protection.*" She believed that a care and protection focus was missing and that such issues concerning children were not being adequately addressed. Elaborating on this, Joan cited the example of a colleague who had identified care and protection issues and where the colleague's supervisor had said that: "*it was not their role...to do ...anything about it.*" For Joan, "*the bottom line [was] that you have a responsibility to the children and ...family [and] ...even your supervisor must notify [Child, Youth and Family Services].*" Finally, Mandy thought that supervision within her agency could be improved via a clear understanding of confidentiality, the importance of being on time, having "*undisturbed space and all those basics, [which] sometimes ...get lost.*"

A few other participants claimed that the implementation of particular policies and practices would improve supervision within their organisations. Barney, for example, asserted that a reduction in the workload carried by supervisors and supervisees would increase the frequency of supervision and enable the parties to be "*more comfortable.*" Similarly, Hannah outlined two areas with a potential for improvement: first, given her "*concerns about some of the people who are practising*" the establishment of criteria and standards concerning who can be a supervisor; and second, that the feedback by external supervisors (where given to agencies) should

include their perceptions of the agency's practices and procedures, particularly when supervising a number of workers from the same agency. Hannah claimed, in relation to the second area, that external supervisors picked up a lot of information of a developmental nature about the agency and its practitioners, yet the only information they were invited or required to provide in feedback was if they had concerns about the practice of a particular worker.

The improvements referred to above also correspond with those suggested in the postal survey for social service organisations (see Chapter 5). This similarity was strongest with regard to supervision practice in terms of knowledge, the skills and training of supervisors, and the supervision environment (particularly in the areas of choice, time and space, external supervision and policies and practices about workload and feedback).

Improvements within the ANZASW

Many of the participants suggested that the ANZASW could improve supervision among members through its competency programme, and/or by increasing its professional presence and activity for members and/or through branch level initiatives. Interestingly, the postal survey respondents did not suggest any improvements within the ANZASW. A possible reason for this could be that their personal experiences of supervision and the influence their organisation has, is more obvious than that of the Association in their day to day practice. In other words, the Association's influence and presence may only come to the fore when members need professional advocacy or they need to refer to the ANZASW supervision policy statement (ANZASW, 1998) or their five yearly competency assessment is due.

Comments about improvements through enhancements to the competency programme concerned the development of a supervisors' competency programme as a

way of tightening up things, raising standards and ensuring that social workers were receiving good supervision. One participant (Harvey) also suggested that “*a short presentation on a supervision session, how you’d use it and the issue you covered,*” could be included within the competency assessment for supervisees.

A majority of the sixteen participants suggested that the ANZASW could improve supervision through a greater professional presence and more activity in support of its members. Cara, for example, stated that there needed to be “*more of a presence*” among members within her organisation, particularly for those who received inadequate supervision. Similarly, Keri thought that the Association needed to provide “*more information...about the process and what's expected of supervisees*”, as well as being more proactive by informing agencies and members of its supervision policy, standards and the rights of members.

Among the participants who commented that the Association could make improvements by more actively supporting members, there were a number of differing ideas. These included: Felicity’s idea about having supervision conversations that went beyond “*this is the policy*” and this is “*the list of supervisors*”; Cara’s idea that the Association needed to increase its oversight and monitoring of members’ supervision; Odette’s idea that the Association ought to be “*advocating for members to be supervised by members*”; and Rima’s ideas regarding the need to train members in supervision and to establish a supervisees’ interest group akin to the supervisors’ interest group. Tamara, on the other hand, emphasised the Association’s professional development role, suggesting that articles on and discussions of “*supervision models*” should be included in the Association’s journal.

Some participants also commented on how supervision could be improved by initiatives at branch level, such as by providing forums, peer supervision groups, and

supporting members through advocacy or mediation when they run into trouble.. Belinda, for example, indicated that “*peer support*”, by someone from the local branch could have helped with “*some advice*” on how to address the difficulties she experienced in supervision, as well as providing her with “*some advocacy*” and “*mediation*” in relation to the management of her organisation.

Only three supervisees, Belinda, Keisha and Tamara, commented on how the registration of social workers might improve supervision. Belinda and Keisha thought that it could do this via competency assessments for supervisors, whereas Tamara suggested that the SWRB could make supervision “*more professional*” by setting requirements with regard to the supervision of registered social workers.

General improvements to supervision

The suggested general improvements were in the areas of education and training, and interdisciplinary developments.

Education and training

Most participants identified education and training as a means by which supervision could be improved and of these most commented on the education and training of supervisees. Abbey, for example, asserted that it was a “*legitimate area of training*” that should be made available to practitioners, while Barney mentioned how he had benefited from such training when working in a previous organisation. Mandy suggested that it was needed so that supervisees knew what to take to and how to present in supervision; in effect they would “*know what they want to talk about [and have some understanding of] ... what supervision is about, models of supervision, [and] stages of supervision.*” Tamara, who supported this view, stated that supervisees needed

to be taught what supervision involved to the extent that “*they would go out and make sure that they're getting their needs met.*”

Some supervisees wanted an improvement in the education and training given by social work schools in foundation courses. For example, Belinda noted that supervision was not thoroughly covered when she completed her professional qualification, a situation that would have been improved by doing “*role play...exercises and situations*” so that she was aware of the difference between good and bad supervision. Felicity also suggested that social work training courses needed to provide students with a “*greater understanding and education*” about supervision to ensure that they had the necessary foundational knowledge and skills. Interestingly, Keri, the only participant undertaking a student placement, thought that her course needed to include material about being a supervisee and that students should be given “*more knowledge about the process [of supervision]...what to bring...and what to discuss.*”

Overall, the above comments correspond with a developing theme within the supervision literature regarding the education of supervisees about their role in supervision (see: Carroll and Gilbert, 2006; Davys, 2007; Knapman and Morrison, 1998; Morrell, 2005). In addition, the participants’ comments provide support for this development with regard to both student placement and staff supervision.

Interdisciplinary development

Three participants (Abbey, Felicity and Rima) believed that the increasing interdisciplinary focus within supervision would be a source of improvement. According to Abbey, an interdisciplinary perspective would lead to a “*valuing [of] supervision as a practice*”, and recognition that while it was “*attached to a person's profession*” there was “*a separate [set] of skills, practices [and] beliefs*” that transcended particular professions. Similarly, Felicity and Rima observed that its uptake

by other disciplines had improved supervision within social work through support for developments such as professional education and funding for external supervision. Within the social work supervision literature (as highlighted in Chapter 2) the interdisciplinary development of supervision was identified as a theme that was linked to the professionalisation of supervision (Busse, 2009, Rains, 2007).

Conclusion

This chapter aimed to present the supervisees' understanding of the influence of the Aotearoa New Zealand context on supervision practice, and how supervision practice might be improved.

Overall, the Aotearoa New Zealand context influenced the supervisees' supervision through their responses to biculturalism, their recognition of multiculturalism and awareness of other differences. The extent to which these factors were recognised, acknowledged and responded to within each supervisee's supervision was related to both the individual and their organisation's response. The supervisees' responses also reflected the communities in which they were located and their personal social positioning. Clearly biculturalism had the greatest influence upon supervision, arguably reflecting the predominance of a bicultural ethos within the ANZASW (ANZASW, 2009a; Beddoe and Randal, 1994; Nash, 2001). Surprisingly, only a few participants identified a need for improvement in relation to the application of the Treaty of Waitangi within supervision. An explanation for this maybe that the participants' attitude to biculturalism was reflective of that held in wider society by New Zealand European/Pakeha, and that they agreed with biculturalism in principle rather than being committed to it to the extent that they would be personally disadvantaged or risk losing something (Sibley and Lui, 2004).

Multiculturalism was acknowledged to a much lesser extent than biculturalism. This finding aligned to some degree with that of Nash and Trlin (2004) concerning the need to develop multicultural competencies within social work supervision, and DeSouza's (2007) concern about the lack of attention to multicultural relationships within the local supervision literature. These results suggest a need to develop a local response to multiculturalism that complements efforts made within the social work profession towards biculturalism and recognition of a Treaty of Waitangi based society. The only area where there appeared to be a degree of convergence between a bicultural and multicultural perspective was in the three points of view expressed concerning cultural supervision, namely: a) that it for was Maori; b) that it involved being supervised from within the same culture; and c) that it was supervision of clients from a different culture to that of the practitioner. This finding echoes the debates within the supervision literature concerning whether cultural supervision is solely for practitioners from indigenous and minority cultures or whether it should be available to all practitioners to assist them to work in a culturally safe and competent fashion (see: Autagavaia, 2001; Hair and O'Donoghue, 2009; Nash and Trlin, 2004; Nash, Wong, and Trlin, 2006; Su'a-Hawkins and Mafile'o, 2004; Walsh-Tapiata and Webster, 2004). It may also provide a starting point from which to consider a broader cultural framework for supervision.

The participants thought that supervision could be improved. Generally, the improvements suggested corresponded with those identified in the postal survey (i.e. improvements regarding the practice of supervision, their supervisors and the supervision environment), with the only differences being suggestions made with regard to: a) the ANZASW's competency programme, and support and advocacy for its members; and b) education and training in supervision.

In conclusion, the general tenor of the supervisees' perspectives was that they attempted, where possible, to recognise and respond to the Aotearoa New Zealand context within their supervision. They were aware of how supervision could be improved, and were willing to address areas related to their personal situation. At the same time, they appeared realistic and practical about the challenges and complexities of their social work practice, supervision relationships within their respective organisations, and the differences present in their supervision arrangements which were influenced by or the product of their different community settings.

CHAPTER 8

CONSTRUCTING SOCIAL WORK SUPERVISION: THE SUPERVISORS' PERSPECTIVES

This chapter is the first of two that reports findings from the eighteen supervisors' interviews. The chapter itself is in three parts. In the first part, the supervisors' personal features, backgrounds and experiences are presented. This is followed by an exploration of their constructions of supervision (i.e. how they defined and described their supervision), and the third part explores the influence of contextual and personal factors upon their perspectives.

Supervisors' backgrounds and experiences

The supervisors' personal features and backgrounds are described below in terms of their gender, age, cultural identity, and professional backgrounds which include their social work practice, supervision experiences and arrangements.

Personal features

The supervisors were predominately female, aged between 30 and 49, and mostly Pakeha/New Zealand European (see Table 8.1). Comparing these features with those of respondents in the postal survey it was found that the supervisors interviewed were similar to the survey respondents with regard to gender, but younger in age, less representative of the Pakeha or New Zealand European cultural identity, and slightly over-representative of Maori and Indian identities.

Table 8.1 Supervisors' personal features

Feature	%	N
Gender		
Female	77.8	14
Male	22.2	4
Age		
Between 30 and 49	77.8	14
Between 50 and 69	22.2	4
Cultural identity		
Pakeha or NZ European	50	9
Maori	16.7	3
Indian	11.1	2
Not stated	22.2	4

Professional backgrounds and supervision experiences

Table 8.2 presents an overview of the participants' professional backgrounds ordered according to their fields of practice. It is evident that the supervisors had a variety of social work backgrounds in terms of their field(s) of practice, years of experience, professional qualifications and supervision qualifications or training. Most worked in either the Health or NGO fields of practice, and five were engaged in private practice whilst also working in another field of practice. Their social work experience ranged from 1-5 to more than 25 years, with the majority in the 11-15 years category. All but three held recognised social work qualifications and all but four had either supervision qualifications or training. They also had experience of a range of supervision types, with 16 out of 18 having provided more than one of the five types of supervision identified (see Table 8.3).

Table 8.2 The supervisors' professional backgrounds

Participant	Field(s) of practice	Years of social work Experience	Recognised social work qualification	Supervision training or qualification
Ben	Health	Not Stated	Yes	Certificate
Elton	Health	>25	Yes	Certificate
Iris	Health/ Private Practice	16-20	Yes	Certificate
Kiri	Health/ Private Practice	16-20	Yes	Workshop/ Course
Sam	Health	11-15	Yes	Certificate
Vicky	Health	6-10	Yes	Certificate
Zara	Health	11-15	Yes	Workshop/ Course
Becky	NGO/ Private Practice	11-15	Yes	Diploma
Faye	NGO	21-25	Yes	Workshop/ Course
Ivy	NGO	11-15	Yes	Workshop/ Course
Narmada	NGO	11-15	Yes	None
Ripeka	NGO	11-15	No	None
Shakti	NGO	11-15	Yes	Workshop/ Course
Ted	NGO	Not Stated	No	Certificate
Fred	Education / Private Practice	21-25	Yes	None
Halle	Education/ Private Practice	1-5	No	None
Pearl	Education	11-15	Yes	Diploma
Laura	Child Welfare	Not Stated	Yes	Diploma

Table 8.3 Types of supervision that the supervisors had provided

Participant	Student placement	Internal Line management	Internal Peer	External	Cultural
Becky	✓	✓	-	✓	-
Ben	✓	-	✓	-	-
Elton	✓	-	✓	-	-
Faye	-	✓	-	-	-
Fred	✓	✓	-	✓	✓
Halle	-	-	-	✓	✓
Iris	✓	✓	✓	✓	-
Ivy	✓	✓	✓	-	-
Kiri	-	-	✓	✓	-
Laura	✓	✓	-	✓	-
Narmada	✓	✓	-	-	-
Pearl	✓	✓	-	✓	✓
Ripeka	✓	✓	✓	✓	-
Sam	✓	-	✓	-	-
Shakti	✓	✓	-	✓	-
Ted	-	✓	✓	✓	-
Vicky	-	-	✓	-	-
Zara	✓	-	✓	-	-

Student placement supervisory experiences

Among the thirteen supervisors with experience of providing supervision to students on placement there were two groups. The first group comprised those for whom this was their first supervisory experience, and of these participants most indicated that student supervision was a means by which they progressed into staff supervision. Ivy illustrated this:

I became a supervisor ... once I'd done enough training to be a field work teacher. I'd done enough post ... qualification work, so I went back to University and did my ... induction training, and immediately became a supervisor, a field work teacher/supervisor... And then I took on more of a... role of mentoring and bringing [new social workers] up to speed ...and [did] lots of peer supervision, then I really got more full on into supervising of several staff.

The second group comprised those who had experience of supervising staff, or had moved out of a line management supervisory role and returned to front-line practice. For most of this group, student supervision contributed to their supervisory development by helping them to refine their process, particularly around linking theory and practice and the use of contracts. Shakti, for example, said that as a result of supervising students she was:

More considered ... consciously relating theory to practice, going through the curriculum with them, and therefore having to do all the written contracting and recognising the value of that.

Two supervisors (Laura and Pearl), who had returned to front-line roles after a challenging time supervising staff in a line management capacity, indicated that the positive feedback they received from supervising students helped them regain their confidence within the supervisory role. This encouraged both supervisors to start providing external supervision.

Internal line-management supervision

Eleven of the eighteen participants had experience of being a line-management supervisor within an organisation. It was by appointment to this position that the

majority became supervisors, whereas for others their appointment to this position came after they had provided either student placement or external supervision. Most of those appointed into the line-management supervisor role described how this generally occurred after they had a number of years (usually more than five years) of post-qualifying experience as a social worker. In addition, they described how they based their initial supervisory practice on their experiences as supervisees and indicated that they learnt to supervise through a process of trial and error involving both positive and not so positive supervisory experiences.

Ted and Becky were two examples of supervisors who after having provided only external supervision, became line-management supervisors. Both were challenged with regard to the authority, responsibility and power that was part of this role. For Becky, it involved being “*the meat in the sandwich*” between the practitioners and agency management, when she tried to balance a focus on practice with one of agency compliance. Ted noted that in “*management supervision...there’s a bigger difference in power*” and, unlike external supervision, the supervisees “*don’t have any choice*” which meant that the only negotiation that would occur concerned how they would work together within that relationship. Both Ted and Becky indicated that internal line-management supervision had given them a broader understanding of the supervisory role from the perspective of their respective agency and the pressures that arise, particularly with regard to the monitoring staff performance and practice.

Internal peer-supervision, external and cultural supervision

The 10 participants with experience as an internal peer-supervisor mostly gained their experience in the health field, becoming supervisors as a result of their seniority as practitioners or through a process of peer-selection and agency approval. Like the line-management supervisors, all but one of the peer supervisors based their supervisory

practice on their experience of supervision as supervisees. The exception was Elton, who was inducted into the role through a combination of mentoring from experienced supervisors and supervisory training courses. Generally, the peer supervisors provided clinical or practice focused supervision in addition to their social work practitioner role, rather than as a change of role which was the case for the line-management supervisors.

Most of the ten participants with experience of providing external supervision, did so as part of a private practice an adjunct to their work in another field of practice, having already established themselves as either a line management or peer supervisor. Becky and Ted were the exceptions here, because they started supervising practitioners as part of their respective private practices and both had completed supervision training prior to offering a supervision service.

Only three supervisors had provided cultural supervision. Of these Halle provided this form of supervision mainly to Maori practitioners, focusing on their cultural development and safety, while Pearl provided supervision based on Maori cultural practices for Maori social workers. Fred, on the other hand, had provided cultural supervision that was primarily concerned with how to work effectively with Pakeha (Non-Maori) New Zealanders to a Chinese social worker.

Arrangements

The supervision arrangements the participants were involved in at the time of their interview included a variety of settings, with differing numbers of supervisees, as well as a range of frequencies and venues.

Settings

Two types of settings were described: agency-based and external. The agency-based settings included non-government organisations (NGOs), District Health Boards

(DHBs) and a statutory child welfare service, while the external setting was a private practice one.

Agency-based settings

Among the seven participants who provided internal supervision within an NGO, six provided administrative supervision alone. Only Ivy provided “*a mixture of clinical and administrative supervision.*” All seven participants supervised a team of people with the numbers ranging from four volunteers (supervised by Faye) to nine staff (Ivy, Shakti and Ted). In addition to supervising social workers, five participants also supervised staff from other professions. For example, Ivy stated that her team consisted of “*early childhood educators, social workers, counsellors, drug and alcohol workers, outdoor adventure-based therapists, [and] people with teaching backgrounds,*” whereas Shakti’s supervisees were from a range of disciplines and included “*sometimes a social work student ... a psych[ology] student, ... clin[ical] psych[ologist]s, a Maori mental health worker, a Samoan specialist clinician and social workers.*”

The seven participants who worked within a District Health Board setting provided internal supervision, mostly clinical supervision to colleagues. The number of supervisees varied markedly: Ben, Iris, Kiri and Vicky had three supervisees each, Sam six, Zara seven and Elton fourteen. Elton had more supervisees than usual “*because of [the] exigencies of the moment*” and his need to cover the supervision provided by a colleague who had left and had not been replaced. Most of these supervisors said that their supervisees came from a similar work setting to themselves.

The only other participant who provided supervision within an agency setting was Laura, who, as a senior practitioner in a statutory social work service, only served in an acting or substitute capacity when her team’s supervisor was away. On those

occasions, she supervised a team of four supervisees both administratively and clinically.

External setting

Among the seven participants who provided supervision in an external setting, the number of supervisees ranged from four to ten. Four (Becky, Iris, Kiri and Ted) provided external supervision as part of a private practice separate from the internal supervision they offered within their employing organisations, whereas the other three (Fred, Halle and Pearl) provided it as a consultancy that was an adjunct to their role as social work educators.

Frequency and venue of sessions

The frequency and venue of sessions varied according to the needs and wishes of the supervisees, and the convenience of both the supervisor and supervisee.

Frequency

For most supervisors, the frequency of sessions varied according to the supervisee's experience, need and part-time or full-time employment status. Elton provided an example of how his supervision frequency varied according to the supervisee's experience:

Weekly for ... a new graduate through to fortnightly for people who sort of have a year in the place, through to between three and four weekly (definitely once a month) for the other experienced practitioners.

Sam similarly described a graduated session frequency based on experience when she said:

... [supervisees] new to the organisation and new to social work ...get weekly supervision... Then after probably six months, I try and move people to ... two weekly, and then after probably a year, they would get moved to ...three weekly, and then someone who's been here five plus years would usually choose monthly [supervision].

Sam also varied the frequency of supervision according to a supervisee's needs at particular points in time: "*Like somebody who's [normally] monthly, I'm actually seeing weekly at the moment.*" Ivy provided an example of supervision frequency varying due to the supervisee being employed part- or full-time; supervision for full-time staff being fortnightly, while part-time staff were seen "*monthly with...any debriefing...[occurring] in between [those] times.*" Four supervisors provided internal supervision on a fixed frequency; Narmada and Shakti saw supervisees fortnightly, while Ripeka and Faye reported a monthly frequency. Only two supervisors described the frequency as being "*fluid*", i.e. dependant upon their supervisee's wishes. Not surprisingly, participants providing internal supervision saw their supervisees more frequently than those providing external supervision.

Generally, apart from the two "*fluid*" frequency cases, the other frequency rates reported were aligned with expectations outlined in the ANZASW (1998) policy statement; namely, a graduated rate based on experience with fixed weekly, fortnightly and monthly frequencies based upon experience with a variation permitted for part-time workers. In addition, the frequency findings roughly aligned with those reported by the postal survey respondents (Chapter 5) and by the supervisees (Chapter 6).

The prevalence of supervision within the participants' duties was indicated by the average number of sessions they reported. This typically ranged from two or three sessions of internal supervision per week as reported by Ripeka and Narmada, to Becky's five or six sessions per week for both internal and external supervision. Elton, with fourteen supervisees, reported twenty-five to thirty-five supervision sessions per month (i.e. between one and two supervision sessions per day). The duration of sessions, was one hour for all but one of the participants, the exception being Pearl who said that the length of her sessions was "*probably two and a half hours.*"

Venue

For most supervisors the venue for their sessions was their office, which was identified as the most convenient and comfortable site for meetings. For example, with regard to convenience, Sam's supervisees usually came to her office because she did not "*have the travel time to get to them*" due to other work commitments, whereas Narmada's supervisees decided to have their sessions in her office because unlike most staff offices (apart from two designated interview rooms) it was the only one not shared. Narmada was mindful of the need for a private space.

The comfortableness reason was well illustrated by Fred, an external supervisor who thought there were "*huge advantages*" for supervisees in having a space away from their work for supervision and that coming to his office helped them "*to separate it out physically and emotionally [from their workplace].*" Supervisee comfort was also the reason Shakti gave for supervision occurring in her office. Staff had requested that supervision occur in a space separate from where they saw clients, and because Shakti did not see clients in her office it was designated as the supervision space. Finally, Ivy and Ripeka mentioned that while most of the supervision they provided occurred in their offices, they would sometimes go to a café with a supervisee and have coffee. For Ivy, this depended upon the supervisee or the particular circumstances, and tended to occur when she was supporting and debriefing a supervisee. Ripeka, however, took a supervisee to a café when she sensed that they did not want to be in the office.

Overall, the arrangements described by the supervisors, reflect those described in the social work supervision literature (see: Berger and Mizrahi, 2001; Kadushin and Harkness, 2002; Tsui, 2005). Viewed as a whole, the participants' backgrounds, supervision experience and arrangements indicate that they are representative of

supervisors with a social work supervision background and had sufficient experience upon which to base their perspectives concerning supervision.

Supervisors' constructions of supervision

In this part, the supervisors' constructions of supervision are discussed in two sections: the first explores their definitions; while the second overviews the stages, content and process of their supervision sessions.

Definitions

The supervisors' definitions (whilst differing individually in emphasis) reveal that they constructed supervision in terms of its objectives, features and functions. Distinctions were also made concerning the kinds of supervision, the supervisee population and about how supervision was distinct from other related activities.

Objectives

Five objectives were identified: developing supervisees; enhancing their practice; assuring safety; providing support; and adherence to organisational and professional requirements. The objective of developing supervisees was particularly evident in descriptions of supervision as being: for "*growth and development*" (Becky); to "*develop the individual*" (Fred); "*a place to develop [supervisees] further*" (Sam); for "*developing people's practice*" (Laura); and as a "*developmental...process*" (Iris). The second objective, enhancing the supervisee's practice, was most apparent in Becky's, Faye's and Kiri's definitions. Becky noted that supervision was the place where one checks "*that practice is the best...it can be*" and contemplates how it could have been done differently. Faye expressed a similar view when she said that "*supervision is about helping you to do the job that you do better.*" For Kiri, however, the purpose of supervision was based upon the fact that the supervisee was "*working with a client base*

or people... seeking a service”, and in order to deliver that service effectively the supervisee seeks assistance from a supervisor. Assuring safety, the third objective was also concerned with the supervisee’s practice; namely, with helping the supervisee to recognise and work through ethical issues and dangerous situations. Laura emphasised this objective, saying that supervision in her field of child protection was “*very orientated towards a child being kept safe.*”

Providing support, the fourth objective, involved the provision of an environment that facilitated supportive reflection. This included refraining from any “*negative putting down*” (Elton), so that the supervisee could unload and be “*able to cope with what’s happening*” in their work (Vicky). According to Sam, this objective was most apparent when supervision met the professional and personal needs of supervisees, so that they “*come away ... feeling supported, uplifted*” and listened to. The final objective, adherence to organisational and professional requirements, included the responsibility to “*preserve the organisation*” (Zara) through respecting “*line management ...and all the policing*” (Shakti) within organisations, as well as observing “*ANZASW guidelines... [namely] the code of ethics and standards of practice*” (Iris).

The five objectives aligned with the “competency, accountable practice, continuing professional development and education and personal support” objectives named within the ANZASW Supervision Policy’s (ANZASW, 1998, p.1) definition, and those of Morrison (1993, 2001) from which the ANZASW definition was derived. They also correspond with those of the supervisees, with the only clear point of difference being the supervisors’ objective of adherence to organisational and professional requirements, which was not referred to by the supervisees. A probable explanation for this difference is that supervisors have a greater sense of their responsibility and obligation to maintain and monitor compliance with organisational

and professional standards (see: Kadushin and Harkness, 2002; Morrison, 1993, 2001; Tsui, 2005). As noted previously, this alignment is not surprising given that all of the supervisors were ANZASW members and that Shepherd (2003) noted a high level of awareness of the ANZASW policy amongst her respondents, most of whom were Association members.

Features and functions

Only two features of supervision were identified. First, as illustrated by Ted, Shakti and Ripeka, that it was a reflective process. Ted described supervision as “*a process of reflection or reflection in action around someone's engagement as a social worker,*” which was “*much wider than...client interactions [and included]...the worker and their professional identities and ...performances.*” Shakti emphasised that it was “*a process of reflecting on practice*” and making sense of “*the what, how [and] why*” of the supervisee's actions and decisions. Finally, Ripeka said that supervision involved “*Reflecting on processes and ... how that influences ... practice.*”

The second feature of supervision, a partnership between the supervisor and supervisee who worked together, was illustrated by Elton and Iris. For Elton, this working together was needed “*to provide a supportive, safe and secure environment*” within which practice with clients could be explored. For Iris, however, the partnership was evident in the “*two-way*” nature of the supervision relationship, process and interaction; that is the sharing and communication that occurred between the supervisor and supervisee.

The functions of supervision were referred to by only a few participants. Iris and Laura, for example, identified the administrative, educative and supportive functions. Iris specifically commented on how these functions stemmed from “*Kadushin's Model*” and had subsequently been developed by others through the addition of a “*mediation*”

function. Supervision functions were also identified in Ben's definition. However, for him there were only two functions: the clinical function, which involved matters such as "*a specific case...clinical issue...[or an] ethical issue*"; and the administrative function, which was concerned with workload and time management issues.

The features and functions as identified above, reflected the social work supervision literature. In terms of the features, the reflective aspect is connected to the reflective practice and adult learning streams within social work supervision that have been developed from the work of Kolb (1984) and Schon, (1991), respectively, and are particularly evident in reflective learning supervision approaches (see: Gardiner, 1989; Morrison, 1993, 2001; Van Kessel and Haan, 1993; Zorga, 1997, 2002). The partnership feature is aligned with the literature concerning the interactive and relational nature of the supervision process, which is also described as the "working alliance" between the supervisor and supervisee (see: Harkness, 1995; Kaiser, 1997, Munson, 2002; Shulman, 1993, 2005). Turning to the functions identified, these also corresponded with those found within the supervision literature (Erera and Lazar, 1994a; Kadushin and Harkness, 2002; Rich, 1993; Shulman, 1993; Tsui, 2005).

Distinctions

Distinctions were made in the participants' definitions with regard to: different kinds of supervision; the supervisee population; and between supervision and other related activities such as therapy, direct practice and consultation.

Types of supervision

With regard to the types of supervision, distinctions were made between: internal and external supervision; and student placement and workplace supervision.

Internal and external supervision

Seven of the eighteen participants made a distinction between internal and external supervision. Internal supervision was distinguished by its case management and task focus as well as its location within the employing organisation. Ted described the case management focus when he said that the process involved having:

A print out of their clients and ... there'll be four or five clients that are talked about ...[in] some depth. There will also ... be some clear direction... I might actually say 'Well it sounds like that's coming to an end. You need to bring that family to closure. How are you going to do that, or how do you see that?' ... or [at] other times I might say 'Oh look, I notice we haven't talked about the so and so family for a couple of weeks. What's happening with them?' So one of the questions I'm [also] asking myself is what's not being talked about?

In addition to case management, Ted also commented upon the organisational and role dynamics of the internal supervisor role, noting that because he was the person who would conduct performance appraisals he had “*an enormous amount of power [and] authority.*” His authority included seeing that “*the agency policy and procedures [were] being appropriately applied,*” as well as responsibility for the agency's caseload and “*bringing cases to closure.*”

Ivy, Kiri and Iris pointed out the benefits and challenges of supervising internally. According to Ivy, the advantages were: “*better relationships with the staff [and] more of a handle on what's going on, on a day to day basis.... I'm clearer about the issues they're dealing with with their clients.*” Having this knowledge, Ivy thought she could “*be a stronger advocate within the service to [the] director, and also to our board when necessary.*” Similarly, one of the benefits for Kiri of supervising internally was the knowledge she developed of the agency staff and of the agency itself:

You get a lot more intimacy with the agency...and how the people...you're supervising...interact with colleagues... and [the] issues that they experience. You also have a...close relationship with managers and other people who have a stake in the supervision relationship and social work practice.

This level of intimacy contributed to Kiri's "*multiplicity of relationships*" and the need to be "*clear with your boundaries...and the limits of your role.*" Iris too commented on the advantage of having more knowledge of the supervisee because you work "*in the same room or...area [and] you experience the person's work and observe it.*" However, for Iris, internal supervision also meant dealing with organisational constraints such as having limited time to prepare, the challenges of finding a room, and the pressure from managers to fix, sort out or take responsibility for a supervisee's behaviour.

In contrast to internal supervision, external supervision was described as a supervisee-focused process which occurred with agency approval, and was a business transaction between supervisor and supervisee with feedback to the agency relying on agreements made by the parties. Moreover, the contact between supervisor and supervisee was episodic and the supervisor had less responsibility for the supervisee's work. Becky provided a clear description of external supervision as a supervisee-focused process when she said that she supervised "*the person...as a whole, and the practice...because they come ready to look at those issues and [she didn't] have those accountabilities of ...saying have they done... [a particular thing and] ticking off ... that something has been done.*" Ted reinforced the view that the process was supervisee driven, stating that: "*the ... supervisee...would often bring an issue and ...the whole supervision time will be engaging around that.*"

Ripeka and Iris, on the other hand, commented on the process taking place outside of the agency and the effect this had upon both the supervisee and supervisor. According to Ripeka, external supervision was "*more relaxed because...the worker [is] outside their ...work environment, so they can spill the beans a bit more about what's happening for them.*" However, Iris viewed being outside the agency as a possible disadvantage, because "*unless you make arrangements... there's no chance to do*

observation. So the only thing that you are looking at in [external] supervision is what they bring ... How do you know what they don't bring?"

Along with Ivy and Kiri, Iris also raised issues concerning the relationship or feedback arrangements between an external supervisor and the supervisee's agency. Kiri elaborated on this issue, arguing that you have "*different challenges where you don't have any relationship with [the] agency... [or] how this [supervisee] operates [because] it's self-reportage.*"

The only other distinction made concerning external supervision was that it was a business transaction. Iris provided an example when she stated that she was "*paid more ...per hour*" for external supervision and felt a greater obligation to give the "*agency value for money.*" Ted reinforced this point, describing external supervision as a "*free market transaction.*"

Student placement and workplace supervision

According to Elton in student placement supervision more time was given to learning to "*integrate and think about things*", whereas workplace supervision was more concerned with the completion and results of the work. Pearl provided another perspective. In placement supervision students "*are eager to learn... [and] its quite reciprocal,*" whereas workplace supervision, (concerned with "*I's dotted [and] T's crossed*") was investigatory (like the agency's practice with clients) in terms of checking, testing and evaluating the supervisee's practice in terms of risk assessment and management.

Supervisee populations

Some participants described the influence of different populations upon their construction of supervision. Among these participants, one set of comments concerned the differences between supervising social workers and non-social workers, while

another set was related to supervising social workers from a different field of practice or cultural background.

Becky made a distinction between social workers and other professionals with regard to the “*frameworks and knowledge base*” utilised within supervision. Non-social workers created a “*fascinating cultural difference*” and “*strong dynamic*” where, as a social work supervisor, she was essentially “*speaking a different language*” in which “*the concepts are all different.*” This difference was also evident in what occurred within supervision. Becky described how the counsellors she supervised would not provide any information about their clients on privacy and confidentiality grounds; they would say, “*what’s said in the room is not shared in anyway or form with anybody else.*” This difference was also referred to by Narmada, who reported that counsellors did not provide as much detail or information about their clients as the social workers she supervised.

Another distinction made was between supervising paid workers and volunteers. According to Faye, volunteers, unlike paid social workers, “*don’t understand the benefits of supervision or what should happen in supervision.*” They thought that they were “*just going to have a chat.*” This meant that she had to provide “*quite a bit of education around what supervision [is],*” as well as help for the volunteer to become accustomed to it until they started to internalise the ritual of supervision.

Regarding the supervision of particular groups within social work, there were differences between different fields of practice and dealing with supervisees from a different cultural background. Iris, for example, differentiated between supervising people from “*similar work areas*” or fields of practice and those from other areas that she “*didn’t know enough about.*” This difference concerned the knowledge that she was able to use, and whilst she knew “*that supervision is about process and...relationship*”

she thought that there were “*better outcome[s] from the supervision... [where I have] knowledge about the area they are working in. I feel I do a better job as a supervisor.*”

Clearly, the point of difference was that for supervision within a field that she had knowledge of, Iris could engage with both the content and the process in a confident and competent way. For supervision in fields of practice she had no knowledge of, however, she was less confident in engaging with the content and more likely to focus on the process.

Halle, a Maori supervisor, commented about supervising people from a different culture and constructed these differences as being between supervising Maori and non-Maori. According to Halle, Maori supervisees had “*an ability to relate to each other [within the context] of a Maori worldview and... [had] the humour, and ...[were] able to engage in all the different emotions...as Maori in our understanding of the situations.*” In other words, they “*have a sense of what it means and a commonality of understanding around being...Maori.*” But with non-Maori supervisees, “*quite extensive discussions [were needed]...at the beginning of [the] relationship around that cultural difference*” and from those discussions they “*wanted to ...have another framework...to ...explor[e]...their...worldview.*” In other words, cross-cultural supervision relationships differed from those that occurred within her own culture because of the need to discuss the differences between herself and the non-Maori supervisees, and the need to educate them with regard to Maori cultural perspectives.

Distinct from other related activities

The third distinction concerned how supervision was different from other related activities (i.e. therapy, direct practice and consultation).

Among those who distinguished supervision from therapy, Ben, for example, asserted that supervision was “*in a sense a therapeutic process...because it’s a*

clarifying and enabling process, but it's not...a psychotherapy." In supervision one worked up to the point of "*recognition*" of the supervisee's personal issues, the resolution of which occurred outside of supervision with someone else. The other supervisors who differentiated supervision from therapy agreed with this distinction. According to Ben: "*that distinction ... [is] important ...otherwise you'd end up as a therapist for supervisees and I don't believe that's my role.*"

Shakti described the distinction between supervision and direct practice as being concerned with the purpose and nature of the relationship involved. She noted that the supervisor had a greater familiarity with supervisees from the workplace and professional contact as well as a collegial relationship. In direct practice, however, social workers have less familiarity with their clients and the relationship is focused on service delivery.

Supervision was also described as being distinct from consultation. In Becky's view supervision was "*a sacred space,*" while "*consultation...conversation, checking and peer stuff [did not] have the same sacredness.*" Likewise, Ben thought that supervision had boundaries and structure, whereas consultation was unplanned, unstructured and occurred when there was a particular need. For Sam, however, the difference between supervision and consultation was one of scope, with consultation only being about the "*issue that's explored,*" while supervision was concerned with a wider range of things such as professional development and support for the worker.

The participants' construction of distinctions between specific types of supervision, internal and external, student placement and workplace, whilst indicated in the Association's policy statement (ANZASW, 1998) were not widespread within the literature. In fact, they were found in only a few places with the American Board of Examiners in Clinical Social Work (2004), Itzhaky (2001) and Jones (2004),

commenting upon and identifying a distinction between internal and external supervision. Jones (2004, p.16) noted that the development of external sites of supervision indicated that supervision was changing from the traditional organisational model towards one which acknowledged the changing organisational and professional context with regard to both accountability and learning within social work. Regarding the differences between student placement and workplace staff supervision, Bogo and McKnight (2005) and Tsui (2005) asserted that despite the obvious similarities in the one to one model used, there are clear distinctions between the supervision of students on practicum and staff supervision, particularly with regard to the purpose of each form (namely, learning for practice for students, versus job performance and safe practice for staff).

From the literature searched, the distinctions between the supervision of social workers versus non-social workers, and social workers from different practice areas did not appear to be addressed, apart from: O'Donoghue's (2004) guidelines for social work supervisors engaging in cross-disciplinary supervision; and Simmons, Moroney, Mace and Shepherd's (2007) exploration of the challenges involved in cross-disciplinary supervision. The distinction between the supervision of different cultural and ethnic groups has been made in the New Zealand literature with regard to supervising Maori and Pacific peoples (see: Bradley et al., 1999; Eruera, 2005; Su'a-Hawkins and Mafile'o, 2004; Walsh-Tapiata and Webster, 2004; Webber-Dreadon, 1999). Turning to the international supervision literature, constructing differences in relation to the supervision of particular population groups has included research studies concerned with: culturally sensitive supervision between Israeli supervisors and Ethiopian student supervisees (Arkin, 1999); a comparison between Native American and Caucasian supervisors in Indian and State child welfare agencies (MacEachron, 1994); ethnic

sensitive supervision in relation to Hispanic populations (Ramirez, 2001); and culturally sensitive supervision for Chinese social workers in Hong Kong (Tsui, 2001). Finally, the distinctions made by participants between supervision and consultation, therapy and direct practice, clearly reflect and align with distinctions made in the supervision literature by Barretta-Herman (2001), Bernard and Goodyear (2004), Bogo and McKnight (2005), Kadushin and Harkness (2002), Munson (2002), and Tsui (2005).

Taken as a whole, the supervisors' showed that their definitions in terms of objectives, features and functions aligned with the ANZASW (1998) policy statement and supervision literature, while the distinctions they made indicated that they were engaged with the developments and issues present within supervision as indicated by the research literature in New Zealand and abroad.

Descriptions of supervision sessions

The supervisors were asked to discuss and review a recent supervision session during their interviews. This exercise revealed that their supervision sessions involved stages, and phases and were marked by variations in both the content and the problem solving process, and by differences in the recordkeeping practices.

Stages and phases of sessions

From their review five specific stages were identified, namely, preparation, beginning, planning, working and ending, and within each stage there were two or more particular phases. Table 8.4 provides a summary of these stages and phases.

Table 8.4. The stages and phases of the supervisors' sessions

Stage	Phase
Preparation	Reviewing records Thinking about the forthcoming session
Beginning	Starting Checking-in
Planning	Agenda setting Prioritising items
Working	Clarifying and exploring the story or issue Decision making and task setting
Ending	Reviewing what was covered Finishing up the session Finishing the notes

Preparation for supervision

Preparation involved two phases: reviewing the records, and thinking about the forthcoming session. The amount of time given to preparation was also mentioned.

Reviewing records

Most supervisors prepared by reviewing their records of the previous session with a particular supervisee. For example, Becky said that she would:

Get out my supervision book for that person...have a skim of what we talked about last time. I'll check and see if there was anything that was highlighted as an action and if there's anything that's highlighted for me and for them...[as well as] if there was anything we noted to talk about next time. So, I note that down as an agenda item.

Generally, most of these participants used notes to jog their memory and to identify actions agreed upon in previous sessions and any items they had previously scheduled for the session's agenda.

Thinking about the session

Fred's comment that he would "*recall and review and think through the issues...discussed in the last session,*" before the supervisee arrived, was typical of those made by the participants who engaged in thinking about the previous session prior to the

next session. Kiri and Faye, for example, both indicated that after reviewing what was discussed in the last session they thought about how this discussion might be followed up. For Kiri, this involved considering “*what am I going to bring up and what happened with this particular issue.*” Similarly, Faye wondered how the supervisee “*might have got on with some of those things [we spoke about last time, and] would there be any extra supports they might need? Perhaps, what may have gone well.*” If there was a “*specific problem*” which she had dealt with in the past, Faye would search out information for use in the next session (e.g. the “*wheel for dealing with violence for [a] women's group*”). Vicky, on the other hand, considered what was discussed previously in terms of the “*tasks that need to be completed, either by myself or the supervisee,*” as well as what the supervisee “*might ... be talking about today.*”

Like Vicky, some of the other supervisors also thought about what the supervisee would be bringing to the session and indicated that they would try to mentally plan accordingly. Iris, for example, tried to imagine what might happen by thinking about the issues the supervisee was going to bring, as well as how she would work with these issues and manage any “*apprehension*” she might be feeling.

Other supervisors thought about the supervisee personally. For Elton, this involved thinking about who the supervisee was: “*in some ways shaping my approach to the person,*” and whether “*anything specific in the way of information*” was needed for a particular supervisee. Laura tried to focus by imagining what it would be like to be in the supervisee’s role, and Zara also used her imagination in relation to forthcoming sessions. Among the “*things running through my head all the time*”, said Zara, were thoughts about each supervisee in terms of “*how things are for them?*” Or, “*how much stress they are under?*”

Paying some attention to the setting in which supervision occurred was the only other kind of preparation reported. Such preparation involved: first, minimising interruptions, as illustrated by Narmada who would “*Let the staff know ... to leave her alone;*” and second, providing hospitality for the supervisee (e.g. by preparing a drink).

Time spent

The time used to prepare for sessions ranged from hardly any time through to about half an hour before the session. Ivy was at the hardly any time end of the continuum, because she did not have the time to spend in reflection or preparation. Instead, she would “*be doing [other work] and ... waiting for [the supervisee] to come in.*” The pressure of work also affected Zara and Ben. Zara would “*fly from one thing to the other with little preparation,*” while Ben said that if he was rushed there was “*no time*” for preparation, whereas at other times it could be “*ten minutes, [or a] quarter of an hour.*”

A set period of preparation was reported by Narmada, Becky and Shakti. Narmada and Becky would start preparing five minutes before the session, while Shakti began ten minutes beforehand when she made “*a cup of tea*” and asked if the supervisee wanted one. In contrast to the other participants, Fred claimed he had become “*reasonably disciplined,*” leaving himself half an hour for preparation.

Beginning

The beginning stage consisted of two phases: starting ; and a checking-in.

Starting

The starting phase commenced with the arrival of the supervisee and appeared to reflect each supervisor’s particular style and/or their supervisee’s preferences. For example, rather than engage in a social catch up (because he regularly saw his supervisees outside

of supervision sessions), Ben started by asking: “*What do you want to bring to this session?*” Elton described the transition that occurred “*from hello and nice day to supervision*” as a process of “*securing the environment*”, wherein they found a room, closed the door and turned off their phones, before he said: “*Okay shall we start now?*” Sam’s sessions usually started with a “*sigh of relief*” that she and her supervisee had arrived at supervision because they had both been rushing. They then settled in by getting a drink and returning to the room to start the session. Three other participants (Becky, Shakti and Iris) spoke about how some of their supervisees had chosen to start their sessions with a prayer, *karakia* (Maori prayer) or a moment of silence. Overall, the commonalities and diversity in starting sessions were perhaps best captured by Ripeka who said:

Some of the workers will go ‘Whew this is what’s happening to me. I’ve got this big case ...and ...I don’t know what I am doing here,’ so we go with that. [Yet at other times] I’ll ask where they’d like to start, and nine times out of ten it’s case load. ... Or we might start with ... ‘How’s things going for you’.

Checking-in

Eight supervisors described a checking-in phase which involved inquiring about the supervisee’s emotional state, general well-being, comfort and activities. For example, Halle described how she would “*check-in around well-being...where [the supervisee is] at and...[identify] some of the key areas that the [supervisee] is wanting to discuss*”. Similarly, Faye’s check-in included questions related to the supervisee’s comfort (e.g. “*Is this comfortable for you? Do you want a drink? Where do you want to sit?*”). After the supervisee had responded to such questions, Faye would ask about their emotional state and well-being (e.g. “*How are you today?*”), and then “*check out how they’re feeling and ... gradually work into the session.*” Iris and Vicky asked similar questions to obtain an understanding of how the supervisee was and what was going on for them.

Most participants also commented upon the length of time taken in checking-in. This ranged from Fred's minimal check-in, that "*wouldn't take more than 3-5 minutes*", to Zara's maximum of a "*quarter of an hour.*" Despite not specifying the length of their check-in phases, Narmada and Becky provided two contrasting perspectives that reflected each end of the above range. Because the agency was paying for the supervisees' to have external supervision, Narmada made "*the transition [into supervision] very quickly, because there [was] an enormous amount of casework that need[ed] to be talked about.*" Becky, on the other hand, commented that a supervisee's behaviour during the checking-in phase determined how long it continued and what was covered:

When you're ... doing this chit chat thing about how are they today... I think their body language is one of the biggest indicators... [for example] I've had people start and the tears come and the box of tissues [comes] out and we just stay with that. So it is very much the behaviour that drives the decision about what is the most appropriate thing on this occasion.

Planning

A planning stage followed the beginning stage. The phases of this stage were the setting of an agenda and the prioritisation of items on the agenda.

Setting an agenda

Agenda setting involved the development of a list of items for discussion, a process described as either a joint one or one that was supervisee led. Most participants reported a joint process. Elton, for example, said the "*agenda is set jointly*" following his enquiry about what the supervisee had on their list and they had negotiated the length of the session so that it did not "*rush up on us and catch us unawares.*" For Elton, the process was "*mostly guided by the supervisee's agenda*" and "*the weighting of it [was] 70% what they're bringing and 30% what I'm bringing.*" Laura too identified agenda setting

as a joint process, describing it as one of the unique things about supervision within her setting:

... one of the things that ... makes this quite a unique supervision environment is that the supervisor will quite often have an agenda. You know, in a way that is not my experience in other organisations where [as a supervisee]... I would go and I would fully dictate the agenda... Whatever I had, and if I had one case and I wanted to discuss one case for the hour, my supervisor would not have a problem with me... It was 100% driven by the practitioner. In here it is not like that, and it never will be and it can't be. And that's okay. So ... it's an open agenda that you're both adding to... You're saying 'Well I've got some stuff that I need to talk about. You've got some stuff you need to talk about. This is the pie. How are we going to divide it? What's the most important stuff? What can we leave if we don't get to it?'

Supervisee or practitioner led agenda setting, on the other hand, was a process identified only by a few of the participants. Among these, Ivy best described the process when she said that “*most of the time ... I'd ask them a question around what is it that they have brought today. What is it that they'd like to discuss today? Usually we write down the things.*” Having listed the items, Ivy said that they then “*look[ed] at what's the priority.*”

Prioritising items

Most supervisors took an active role in prioritising agenda items, exploring and discussing matters such as the supervisee's wishes, the urgency of an item in terms of timeframe or safety, and which items were easiest or quickest to deal with. Becky, for example, said that if the list was large she would “*prioritise the urgent things,*” while considering “*what's on top for [the] supervisee*” or the things that needed to be followed up because they were “*critical [in terms of]... timeframe or safety.*” Laura, on the other hand, said that in her supervision sessions the important things that were prioritised were “*work and child safety*”:

... That's because I want to be able to go to sleep at night and touch wood, we've never had a child death. Don't want one. ...I understand from the death reports

and reviews that supervision is what's going to stop kids from dying. So I'm really interested in safety. So that's safety around how a person's feeling in themselves. So that might be 'How do you feel you're managing work? Is there any [thing] that's nagging you, that's worrying you?' You know, so an enquiry of that nature and ... it's kind of like a safety barometer really.

For Narmada, prioritising the list was a process which varied to the extent that “*each person [set] the tone for their supervision.*” In her experience, this variation could include giving priority to “*the little ones, the easier ones...or...the pressing issues.*” In contrast to most participants, who identified a specific defined phase during which they would prioritise the agenda, Sam would prioritise by identifying the “*most important thing first*” and then start on that. When they had finished that item, they would prioritise and plan again and this sequence would occur throughout the session until Sam said: “*Look we've only got 15 minutes left. You had two other things you wanted to talk about, which one do you want to talk about in the [last] 15 minutes.*”

Finally, a few participants indicated that the supervisee would decide the order in which agenda items were discussed. Ben and Faye both described the process by which this occurred. Ben stated that the supervisee decided what was “*most important to talk about... because it's their time,*” and if they were stuck or there were many complex matters, they would “*spend quite a bit of time trying to sift through that to help...identify where... [they] want to start.*” According to Ben, this involved putting the decision “*back to... the supervisee... [by pointing out] this links with that and that also. What would be logically the best point to start from?*” In other words, he used “*fairly leading statements*” to help the supervisee focus. Faye's experience, however, was that supervisees had “*their order...and usually want to [start] with things that are not going to take long to deal with and build confidence*”, then move on to the more substantive items.

Working

After the items on the agenda were prioritised, the supervisors reported that they would work through them in two phases: first, clarifying and exploring the story or issue; and second, working towards decisions and tasks.

Clarifying and exploring the story or issue

This phase, present in most of the participants' descriptions, involved the supervisor in seeking to clarify what was presented, as well as exploring it with the supervisee. Elton, Narmada and Ripeka illustrated this process. Elton asked clarifying questions and would *"reflect back, paraphrase ...and get them to develop the issue."* Narmada used a similar process when she did a *"holistic assessment"*, asking questions that helped her put *"the jigsaw together."* Likewise, Ripeka listened out for key words and kept *"asking questions to make sure [she had] got the picture of what they're saying."*

As well as clarifying the story or issue being presented, some supervisors sought to understand the supervisee's needs in relation to the issue and why they were raising it. Becky, for example, described this as *"teasing [out] where are they in relation to this story they're telling...and their reason for it being on the agenda today."* Similarly, Shakti asked the supervisee questions like: *"Why are you bringing this to supervision?...What are you trying to get from it?...What are you trying to make sense of?"*

Following clarification, the supervisors would explore the issue with the supervisee using questioning as well as other strategies. Halle, Iris and Faye illustrated this exploration process. Halle reported that she helped *"by providing... different voices"* for the supervisee to consider in a process of unpacking and repackaging the particular situation. According to Halle, the exploration was to help the supervisee:

To do all the work [by] talking about it and ... to provide some other eyes, because I like that terminology of looking at what is happening in those events and looking at the feelings that are being expressed ... and getting a sense of that understanding... [as well as encouraging the supervisee] to be thinking differently and also to be challenging some of her responses.

For Iris, the exploration process involved using techniques such as the whiteboard, diagrams and theory as well as “asking questions”, and providing “analogies or hypothetical cases...sometimes exaggerating [to] help tease out [the issue].” One example of using the whiteboard as an aid was having the supervisee put “up a genogram” and then discuss the systems involved. According to Iris:

Using the whiteboard ...externalises [the issue and]... we can talk about that instead of what's going on internally... I find that very useful. I think it's much less threatening and much easier ... discovering we've got two systems here.

She also often used theory as an aid, particularly Transactional Analysis (TA) to explore challenging interpersonal issues or situations. Finally, Faye would start by looking at “the positives ... [and]... negatives”, then “do some reframing.” She elaborated upon this approach, noting that for “quite a lot of the people...everything's awful, black [and] dreadful” so she worked on “reframing...those awfulisers” to help them look at the good things, the options and the alternatives.

Decisions and tasks

When the issues had been thoroughly explored, attention would be shifted toward decision-making and task setting. Fred, for example, noted that this usually began at “the point when the [supervisee is]...having those ‘ah hah’ experiences and indicating that they are now ...clear about what they need to do to advance whatever.” During this phase he worked with the supervisee to name the decision and commit to some action. Similarly, once the issues were developed, Elton would shift the focus towards outcomes, strategies and the supervisee’s learning by asking questions like: “What

would you like to come out of this? Would you like to look at some strategies now, or ... do you see any pattern in here? Do you see any learning in here?"

The task setting aspect was illustrated by Faye and Vicky. Faye developed “*task-centered*” plans, while Vicky referred to tasks being allocated following a discussion of each item.

Ending

The ending stage consisted of three phases: first, reviewing what had been covered; second finishing off the session; and third, completing the session notes after the supervisee had left.

The reviewing phase, involved summarising the discussion and reviewing the session. Becky, Fred and Faye presented three contrasting approaches to this phase. Becky described it as a “*stock take*” in which she checked that they had covered everything and that the supervisees were “*clear about where they want to go with things from here.*” Fred would give feedback to the supervisee “*about what’s been useful in the supervision*” then summarise what they had covered. In contrast, Faye asked the supervisee for feedback, reviewed the session and then drew it to a close.

There were differences in the way people finished a session, and addressed practicalities such as making a time for the next session. Becky, for example, outlined differences in how her sessions finished:

People like to end differently. I’ve some who want to end with just a moment of silence before we get up and bustle on. Others that want to get up and bustle on straight away... out the door. Others that want to end in prayer. So they kind of just ... use [the] process that works for them to finish.

Sam, Fred and Shakti, however, spoke about a natural ending to the session that occurred after they had completed their work. For example, Fred illustrated this when he said that the session “*comes to a natural end whereby the agenda has been*

completed and there is that sense that we've done a bit of work here." Zara illustrated the practicalities involved in finishing the session when she described how, following the review phase, they would make an appointment for another supervision meeting "*in either a week or a fortnight.*" Finally, four supervisors commented that after the supervisee left they would complete their supervision notes and file them. For Elton, Faye, Narmada and Zara this was the last phase and a way for them to exit the supervision session.

To conclude, the supervision stages and phases described by the participants were aligned with those identified by the postal survey respondents and mirrored those of the supervisees (see Chapter 6). They also corresponded with those referred to within the supervision literature (see: Kadushin and Harkness, 2002; O'Donoghue, 1999, 2003; Rich, 1993; Shulman, 1993; Tsui, 2005). The participants' descriptions also indicated that there is a ritualised format to social work supervision sessions, which parallels that used in interviews within direct social work practice (see: Bogo, 2006; Kadushin and Kadushin, 1997; Shulman, 2005).

Content, process and recordkeeping

The participants also commented about the content and process of supervision sessions, and their recordkeeping. In doing so, they revealed differences between the content of internal and external supervision sessions, a problem-solving process that varied according to the participants' needs, and differences in recordkeeping practices between internal and external supervisors.

Content

The content of the supervisors' sessions was concerned with the problems or issues (which were personal, client, workplace and management or organisationally-related)

that supervisees' brought to the meetings. There was a difference between the content of internal and external supervision, with the former being client and work related, whereas the latter was apparently concerned with the supervisee's experience of organisational and management issues and the affect of these on the practitioner and their practice. Shakti, for example, described the content of her internal supervision as being concerned with "*issues of accountability, safety and ...in-house technical knowledge,*" while Ivy's internal supervision involved "*staff asking for her perspective...or help to make a decision or ... [for her] permission.*" For Zara, the internal supervision content included a small proportion of personal matters, with the majority being "*clinical or process or work-related.*"

Fred illustrated how the content of external supervision differed when he said that the content of his sessions concerned "*dealing with organisational and management issues*" affecting the supervisee.

In contrast to the other supervisors, Kiri commented that in her experience (both of internal and external supervision) the presenting issue for the supervisee was "*not always the same*" as the presenting issue in supervision. Rather, the presenting issue in supervision included a reflection on the supervisee's "*experience...feelings and what they're experiencing...as well as...the presenting issue.*" In short, Kiri's point was that the content of supervision was not just what was presented; it also included how it was presented and the person presenting it.

Process

A session process that seemed to mirror the social work interview was used by all the participants. This process involved problem solving or solution finding and varied according to the type of supervision, the people involved and the dynamics of the process. For example, Fred's description of "*a problem clarification, problem solving*

process... [whereby] the goal ... is about empowering ... or giving ... the person strategies to deal with the situation,” was typical. Variations in the process were illustrated by Shakti when she commented on working with different supervisees:

Definitely a continuum of an average supervision session... and that's determined by gender, age and my relationship with them, their professional background, how long they've been in the agency.... You know, I don't supervise my Samoan Chief who is twenty years older than me in exactly the same way as I supervise a psych intern who is 25 and female.

Similarly, Pearl, who dealt only with Maori supervisees, described how her approach to the process was grounded in Maori protocol, and explained this when she discussed the significance of “*karakia and inoi (prayer and incantation)*” in her supervision:

..what the karakia from my perspective does, [is] it brings you to the place of stillness and ... for me it's a time when I can chuck out the rubbish... and concentrate on the stuff that's to come. And I think that's a real important part for us as Maori ... and so I see it ..., bringing about in your supervisees a balance whereby they can just put that stuff over there.

The participants also indicated that they used various techniques to aid them in the process. These techniques, referred to in the working stage section of their sessions, included asking questions, giving feedback, diagramming on a whiteboard and role-play.

Recordkeeping

Differences were evident in the attitudes and practices concerning recordkeeping between supervisors who provided internal and external supervision. The internal supervisors recorded matters such as agenda items, tasks and actions that were agreed, and occasionally how a supervisee presented and appeared to be within the session.

Becky, for example, stated:

Internally I record essentially the agenda items and maybe whatever actions needed to happen. From time to time I've also recorded how a person might be that day if it seemed important.

These supervisors also advised that the process whereby they took notes during the session, and kept those notes, had been agreed upon with their supervisees. As Faye put it:

We have an agreement that I will take some bullet point notes and then when we meet the next time, I've already read those notes through...

Only Laura mentioned that recordkeeping was required by her organisation: “*We have a policy ... that the supervision will be recorded, and that it will be co-signed.*” For Laura, recording was part of the “*safety and trust*” within the supervision relationship as well as an aspect of the supervision contract. It was therefore important that the record was something that both parties felt okay about, particularly since it was “*... put in a folder and ... kept forever.*” Nonetheless, Laura also indicated that (in a practical sense) recording was at times an ongoing chore and challenge: “*It's really tempting to...diminish it, by just trying to meet the requirements of the bureaucracy and forget about the heart and the relationship.*”

Among the external supervisors there was some ambivalence about recordkeeping. According to Becky:

In external supervision, I don't record anything. I have a supervision journal which I fill in just for my own reflection, ... unless there's a requirement...[For example] I've got one person I'm working with that I have been asked to write a report [on] at the end of the period that I'm doing supervision with them, so I'm keeping an idea of what we've talked about there as well. But, no I don't. I don't see it [as] my place to take notes, which is very interesting because I guess that there could be some really interesting ethical dilemmas with that. But I see the listening and the conversation as more important than the recording.

Fred was also ambivalent about note taking and recordkeeping. On the one hand, he thought that “*it's the supervisee's responsibility*” to keep a record of their supervision, because “*it's their time [and] their work,*” adding that when he attended supervision as a supervisee it was his responsibility to write notes. On the other hand, he noted that from “*a professional and ...accountability*” point of view, it was useful to keep a minimal

record of the issues discussed. He wondered, if one of his supervisees had a serious issue that went to court, whether he would be viewed as unprofessional if he did not have good records. Reflecting on this, Fred concluded that note taking and recordkeeping was “*an aspect of [his] practice that ... I could develop more.*”

The findings presented above concerning the content and process of supervision generally aligned with the postal survey findings and supervision literature (see: Kadushin and Harkness, 2002; O’Donoghue, 1999, 2003; Rich, 1993; Shulman, 1993). However, on the basis of the literature reviewed, it appears that differences identified above between the content of internal and external supervision (with internal being concerned with the work and external being centred on the worker’s reflection on their experiences) indicate that the difference between these two types is perhaps more than the separation of specific functions or tasks of supervision (e.g. administrative and education or management and case consultation) (see: Erera and Lazar, 1994b; Itzhaky, 2001). Moreover, it also signals a delineation emerging within supervision between organisational accountability and a practitioner’s professional development and support (see: Garrett and Barretta-Herman, 1995; Jones, 2004; Noble and Irwin, 2009). The difference between the attitudes and practices of internal and external supervisors regarding their recordkeeping reinforces this delineation. In the recording of internal supervision there was clearly an organisational accountability ethos present, whereas for external supervision, the ambivalence (particularly present in Fred’s comments) seems to assume that the supervision is for the supervisees’ professional learning and development and therefore their responsibility to record. Finally, the recordkeeping findings appear to answer questions raised by Gillanders (2005), concerning the nature and practice of recordkeeping with regard to different types of supervision.

Contextual and personal factors

This part will explore how contextual and personal factors influenced the supervisors perception of their supervision. The contextual factors of organisational setting and structures will be discussed first, and followed by the supervisors' personal views about their supervision relationships and role.

Organisational settings

Most of the participants suggested that their organisational setting affected their supervision. In this section, the influence of health and NGO organisational settings is discussed first. These two settings were selected because in each case several of the participants were involved, among whom particular themes were present (unlike the other settings). The discussion of the influence of organisational settings upon external supervision is also considered.

Health

The seven participants who practiced within a health setting all described a separation between administrative and clinical supervision, with the former type provided by a manager or team leader and the latter type provided by a social work colleague who may or may not have work experience in the same area. These participants also referred to the influence of other disciplines upon the supervision of social workers. Ben and Elton, for example, illustrated this from different perspectives, with Ben commenting that:

If you have knowledge of how to supervise then you can ...probably provide quite effective supervision for a range of social workers from different settings... [because] supervision has components that probably go across the board and to an extent probably go across disciplines.

According to Elton the “Health Practitioners Competency Assurance Act”¹³ affected supervision within the service he worked for to the extent that there had been “*more dialogue...between other professions like occupational therapy, physio, psychology [and] social work.*” He believed that social work had a lot to offer to this conversation, due to its emphasis on reflective practice and focus on the needs of the supervisee. Regarding this, he mentioned how his service was working toward establishing a supervision policy and had referred back “*to the good old ANZASW...1998 policy statement on supervision.*” He added that the ANZASW policy had helped social workers to successfully challenge managers who wanted to reduce the frequency of supervision to monthly sessions, thereby retaining weekly supervision for new social workers.

The increased level of professional scrutiny within the health sector was another factor identified. Sam, for example, spoke about the effect of inquiries conducted by the Health and Disability Commissioner and professional disciplinary bodies, particularly those inquiries which emphasised the “*importance of supervision,*” mainly in regard to “*record keeping [and] documentation about sessions.*” For Sam, this meant “*you have to be careful in what you say and do and how you follow up*” in supervision, and as a consequence supervision had become “*more valued*” within the health sector. Despite this, however, there was still limited training, preparation and support for supervisors within her organisation; indeed, supervision was not built into their work and “*they have to find an hour here and an hour there, sometimes doing it in their own time.*”

¹³ This Act is concerned with the regulation of practitioners within the Health Professions. It does not include Social Workers, but has implications for the practice of professional supervision within this setting, see: O’Donoghue, K. (2004).

Zara identified the provision of supervision in rural settings as another influential organisational factor. According to Zara, the supervisor was often not a local and travelled to the rural team to provide supervision. She described how being an outsider made supervision “*much more difficult at a community level*” due to particular interpersonal dynamics and service delivery gaps. From Zara’s perspective, this rural-city divide was accentuated by the provision of video-conference supervision sessions which usually involved a city-based specialist supervisor and rural generalist practitioners as supervisees.

The issues raised by the participants within the health setting (concerning the multidisciplinary environment, managerial interventions, professional scrutiny and accountability) are also raised in the research literature. For example, Berger and Mizrahi (2001) note in their North American study that there has been an increase in social workers having their administrative supervision with a non-social worker and of clinical supervision being provided by peers or in-groups. According to Berger and Mizrahi (2001) this situation is due to restructuring within the health sector, the consequent reduction of social work management positions and the creation of larger departments consisting of multi-disciplinary teams managed by a generic service manager. Clearly there is an alignment between the findings of Berger and Mizrahi (2001) and those of this study. From New Zealand research into clinical supervision in a mental health setting, Cooper and Anglem (2003) also noted how organisational change within the health setting had affected clinical supervision. They concluded that there was a need for stronger links between clinical supervision and clinical governance as a means of dealing with the professional differences and politics concerning supervision in a multidisciplinary environment and to manage the risks involved in practice. The participants’ comments above indicate a need for such a link remains in regard to the

governance of supervision by professions and in relation to issues of professional scrutiny and accountability. Finally, the points made by Sam, with regard to protection of oneself through being careful and recording, indicate an element of what Hawkins and Shohet, (2006, p.198) call a “watch your back” culture, wherein a focus of supervision becomes the protection of oneself.

The NGO setting

A common point reported by the seven supervisors who worked in NGOs was that they provided case-management supervision to teams. In most cases, these teams consisted of social workers and other professionals. The supervisors described how their supervisees also had external supervision with someone else and this was usually concerned with their well-being, development and their experience of being an employee. As well as doing the case-management supervision and having authority over the practice of their supervisees, the participants also had authority over them as employees and had to manage the associated tensions. For example, Ivy said:

I'm responsible for the day to day operations of the Service... There's a range of sort of things that I have as a responsibility in my role... So ...an example would be ... when one of the supervisees came to me and said 'I want to run this past you and ...I need to talk to you about that'. Did that. And I said, 'This needs to be addressed, and we need to look at the ways in which this can be addressed'. So I have this practice manager hat on that says this is what... has to be addressed and we can't leave it. I had this other hat on that says that what happened as a result of that was this person did not want to follow through in a way that I guess could be deemed appropriate. They had felt ... they had come to me and shared something, but they didn't necessarily want anything done about it, whereas I was very clear that something did need to be done with this because it was impacting on the whole team.

Ivy likened her role to that of a social work practitioner working with clients:

I see it ... as a continuation of the work that I've done with clients...and ...whether it's making a notification around child protection issues, even if the client doesn't agree, I'm still going to make the notification, but I will always endeavour to let them know that...So I have just carried that through, I think, and that's been really important in relationship building.

Notably, the NGO supervisors all indicated that the cultures within their respective organisations were characterised by a high level of trust and good faith. As Narmada put it:

There's a huge amount of trust that's generated within the culture of this office ... that people are fair, that ... the management is going to be fair... you need to spend a day here to know how... people respond to this set up. So it's about helping debates... it's about respect for each other and honesty.

Similarly, Ted gave an example of an open and professional culture in his comments about the negotiations and practices he engaged in within the case-management supervision he provided:

There was one staff member who was quite unhappy about my appointment as manager. She expressed some concerns about it and we had been together in five different agencies in the past and ... that required considerable negotiation about what it would mean ... Where we came to was that she felt that she was prepared to give me a good go and we'd see how it went over, you know, six months or so... We also negotiated who she might be able to talk to ... other people of authority in the service ...

Generally the supervisors' comments show that the NGO setting influenced the construction of supervision through the provision of internal case-management supervision and external supervision for staff well-being and development. In addition, the high trust and good faith organisational cultures described by the participants corresponded with the learning and development culture discussed by Austin and Hopkins (2004) and Hawkins and Shohet (2006) as being optimal for supervision. That said, the question of how external supervision contributes to this culture has not been determined, and is clearly an area for further research.

External supervision

Although the participants who provided external supervision held their sessions in a home or private practice office, they were still affected by the organisations within which their supervisees worked. Fred, for example, noted that there were challenges

regarding a “*lack of feedback [and] accountability to the organisation*” that paid for the supervision, a situation which he perceived to be based upon “*the counsellor’s position...that anything that happens in supervision is confidential... [There is] no discussion with ...[the organisation paying for] the supervision.*” Fred thought it was important that there were “*points of joint consultation and feedback*” with all parties involved, and stated that “*if the organisation’s paying for it, there should be a contract with the organisation.*”

Iris also commented about the links between the supervisee, agency and external supervisor and said that “*trying to keep within the loop when you’re external*” can be difficult. She described her experience supervising social workers who were “*employed ...in isolation in [NGOs] where whoever...employed them [was] not clear about the social work role.*” This situation was further complicated by the tendency of some organisations “*to employ fairly new graduates or ...people who are not social workers, but take on a social work role [and] are not clear about what they should be doing.*”

Iris described this situation as one in which:

The agency doesn't know what the person's doing. The person doesn't really know what they're doing, and because you're an external supervisor it's very hard to pull all that together.

In response to this situation, Iris used supervision to socialise her supervisees into the role of a social worker, to “*help them...see what they’re meant to do.*” Another issue Iris identified was that because she had very limited knowledge about the supervisees’ work and workplace, she had to rely on “*what they bring*” to supervision, not knowing “*what they don’t bring*”.

Taken together, the supervisors’ comments highlight that the supervisees’ organisational settings influenced external supervision in at least two ways, first, in terms of the nature of the triadic relationship between the supervisor, supervisee and the

latter's organisation with regard to roles, responsibilities and relationships; and second through the supervisee's content (i.e. what they bring and don't bring) and how the supervisor responds to this. From the literature searched there is a degree of alignment between the participants' comments and Busse's (2009, p. 162), critique concerning external supervision in Germany. He asserts that there has been a distinct shift from external supervision being an exercise of professional autonomy, support and emancipation conducted by an independent consultant to it becoming an agent and tool of management through the contracted supervisor's dependency on the employer for their livelihood, and the advent of the three-way (supervisor, supervisee and organisation) contract. In regard to the situation in Aotearoa New Zealand, there would appear to be a substantial level of agreement amongst most of the external supervisors with Morrell's (2001) proposal that a balance be struck between two-way confidentiality and three-way accountability in the contracting process for external supervision. Apart from the above points, there was nothing else found in the literature searched that specifically addressed the challenges reported concerning the feedback loop or the challenges that arise regarding information sharing and confidentiality within external supervision.

Structures

The supervisors referred to two structures; namely, the agency supervision policy and supervision contracts.

Agency policies

Only half of the supervisors, as compared with most of the supervisees (see Chapter 6) reported that their agency had a supervision policy. On the whole, these policies shaped the supervision provided by specifying the types of supervision, processes for the

approval of an external supervisor, the feedback required and the frequency and duration of supervision sessions. In Ted's case, for example, the policy specified that workers will have "*case management supervision with the manager and external supervision,*" and that the latter had to occur with a supervisor from the agency's approved list and use the standard supervision contract. No provision was made for cultural supervision. Unfortunately the specifications were sometimes problematic, as Laura explained. She described her agency's policy as a "*seven page document*" which, despite being "*a really solid policy,... [was]...very difficult for supervisors and practitioners to meet the requirements [of],*" because it required that social workers have "*an hour and a half*" session each week. The difficulty, according to Laura, was that social workers are "*so appallingly poor at carving out that time*" due to the demands of front-line work. She added that the policy also required that supervision would be "*recorded, and ... co-signed.*"

A surprising feature was the low prevalence of agency policies reported by the supervisors, particularly when compared with the supervisees, despite such policies being advocated within the supervision literature (see: Meddin, 2004; Morrison, 1993, 2001; O'Donoghue, 2003). Notable, among those who did not report an agency supervision policy were the three participants working within the social work education field, who provided supervision externally as part of a private practice.

Supervision contracts

Two types of contracts were used by the supervisors, the written and the verbal. The written type was the most common, with only a few participants using the verbal type or a combination of the written and verbal forms.

Written contracts

Written contracts, developed through a process of discussion early in the supervision relationship, consisted of items such as: the purpose of the supervision; the frequency and location of meetings; the parties' expectations; the limits of the supervision; and included statements concerning disclosure processes, conflict and unsafe practices. Becky, for example, reported that she had written contracts for both the internal and external supervision she provided, and both contained "*the nuts and bolts of when, where...and how often [as well as] the expectations of both parties and the parameters*" of the supervision. According to Becky:

...the contracts also have an aspect that says what are the agencies' expectations, and that's the same both externally and internally as well. So it's about being kind of really clear about ...what are the agency expectations, or what is the role this agency plays in this?

Becky also described how her internal contracts differed from external contracts:

the internal ones have...the purpose of supervision...more clearly laid out and [linked] back to the job description and ...the expectation of the agency that [a supervisor] will ensure [the workers are] completing the requirements of the job.

Among the participants there were two contrasting perspectives with regard to contracting for external supervision, which were illustrated by Ted and Ripeka. Ted described the contract as a private one developed between him and the supervisee from a conversation about "*safety, process and the theme of the supervision.*" Ripeka, on the other hand, said that her organisation's contracts with external supervisors had "*three parties (herself, the external supervisor and the supervisee)*" and were concerned with "*the duration, if things go wrong, the hours of supervision monthly, and the cost.*" These two perspectives (i.e. two party confidentiality and three way accountability) were discussed previously in relation to the influence of the organisational setting upon

external supervision. In that discussion, some external supervisors reported experiencing challenges in maintaining the three way contact with the agency. The contrasting perspectives described above reiterate the variability of these arrangements.

As well as providing a framework for supervision (in terms of clarifying the frequency, scope and parties involved), the written contracting process also illustrated the degree of choice the supervisors had in respect of their role and in terms of providing supervision to supervisees. For example, Ivy indicated that she had very little choice concerning the supervision of staff in her agency because it was a key part of her role as a practice manager. She added that because the staff had to have supervision with her, she would have a discussion concerning “*confidentiality and safety*” and what it meant for a supervisee and herself to have supervision together. For Ivy, such a discussion was important because she might have to switch from being a supervisor to being a practice manager if she identified something that she had to address. In recognition of Ivy’s managerial role and the possibility of role conflict, all of her contracts contained a clause indicating that “*at any time the worker can go to the director.*”

Verbal contracts

Verbal contracts, among the few supervisors who used them, were described as including: the frequency and nature of their meetings; the process and notice for cancellations; the expectation that the supervisee would come prepared and bring something; and the expectation that the supervisor would keep records of the sessions. The preference for a verbal agreement was explained by Faye and Narmada from differing perspectives. Faye stated that because her supervision was with volunteers it was more appropriate to have verbal rather than written agreements. Narmada, on the other hand, suggested that because her agency had a high trust culture (based on

respectful and trusting relationships) written contracts were “*not something that we have felt the need for...*”

Two other supervisors (Ted and Kiri) used a mix of written and verbal contracts. In the previous section, it was noted that Ted used a written contract with his private external supervisees. However, when discussing his internal case management supervision, Ted advised that the contract was a “*verbal negotiation*”. Reflecting on this he said:

No, there isn't any formal written contract... in some ways [internal case-management supervision is]... more formal, [and] much more open to abuse ... In [external supervision] ...if people don't like me, if I'm behaving abusively or something, they'll just vote with their feet... and ... they can take it to my professional association...There's... much greater power differentials in [internal supervision and]...no protection...[in] terms of a clear agreement.

Upon realising this discrepancy in his contracting, Ted added that he thought his internal case management supervision “*could be improved by ... having a clear ... written contract.*”

Kiri's use of both forms of contracting had evolved over the years in response to her supervisees' preferences. She explained that:

Some of it's been verbal and I've got these notes. Often it's through a written contract and it's reviewed, because you need some focus and centrality on ...the issues...Sometimes if you're supervising someone who's in a training programme, they require a contract. Others don't, but they want to know verbally someone's seeing them, so you need a transparent conversation about that with the person.

Kiri also commented about the ANZASW (2004a) Code of Ethics amendment which specified that supervisors were to negotiate a written contract. Her view was that:

Contracts don't necessarily prevent... things going awry... I think that what's most important is that there is a lot of clarity, and how that clarity is met. For example, many Maori and Pasifika, and Pakehas might not want to sign a contract, and you're going to have to look at other ways that [are] still going to meet the needs of ...the parties concerned, particularly if the partner in supervision is coming from the agency you're not just accountable for the process. There's a number of accountability issues and how you feedback to the organisation whether there are concerns, or in fact this person is doing a brilliant job... How all these issues [are managed] in a transparent manner...I think [is]

important, and ...I ...meet the agency and have a face...some of them know me anyway and some of them have never met me. But, I think it's really important that there's more of a relationship built up.

Kiri's view when considered alongside the findings from the postal survey (i.e. a) regarding the use of oral contracts or agreements; and b) that none of the respondents from the postal survey identified having a contracted relationship as one of the best things about their supervision) (see Chapter 5), raises questions not only about the level of compliance with the written contract requirement in the Code of Ethics, but also reinforces the need for further research concerning the role and effects of contracts and agreements upon the supervision relationship.

Generally, the combination of an agency policy and supervision contracts provided the majority of these supervisors with an operational framework for the construction of supervision within their respective organisational settings, particularly with regard to the formats and processes that each specified. As noted previously, this is not surprising given that the adoption of such structures is advocated within the literature (see: Austin and Hopkins, 2004; Brown and Bourne, 1996; Clare, 1988, 2001; Meddin, 2004; Morrell, 2001, 2008; Morrison, 1993, 2001; O'Donoghue, 2003; Osborn and Davis, 1996; Pritchard, 1995; Tsui, 2005).

Relationship and supervisors' role

The next two sections focus on the supervisors' personal constructs and are concerned with how they constructed their supervision relationships and supervisory roles.

Relationship

Supervision was a relational activity for the participants and they commented on the importance, nature and diversity of their supervision relationships. Vicky, Kiri and Ivy in particular commented upon the importance of the supervision relationship. Vicky emphasised the importance of having a "*rapport*" with supervisees:

If someone doesn't feel comfortable with you, then they won't be as open as they might be. So in terms of trying to ensure that they get the supervision that they want or need, it's how I respond really. I guess, that's going to make the difference to how they interact with me.

Kiri reinforced this point arguing that “*it's the relational underpinning of what happens between us that is the most critical issue*”. Similarly, Ivy suggested that the degree of match or relational fit in supervision was the determining factor in terms of “*whether it's going to work or not.*”

Elton, Halle and Zara illustrated three different viewpoints on the nature of this relationship. Elton described it as a personally limited mutual exploration within professional boundaries:

For some reason I've always been conscious ...that you can share a certain amount, but you don't need to spill your guts to your supervisee. They don't need to know some things ... I've had my challenges over time, especially like seven years ago with a marriage break up. That affected me at the time very much, but I had to be aware that I was still employed in a professional job and ... although people were sympathetic, empathetic, whatever... I didn't want that to become a focus. It was defensive I guess. To me that's just the best way to be. Rather not be fully known so everyone knows everything about me...Maybe to me that's the personal/professional thing. Boundaries, I keep them. I don't go and have cups of tea at people's homes [or] my supervisees having me around for dinner... it's not supportive friendship...it's professional. It really is to do with your work.

For Halle, it was a particular relationship that developed over time and was based upon “*our understandings of what supervision is...how that looks and how we engage[d] in it.*” From this foundation, Halle said, one then gains “*a sense of whether we're aligned in our thinking, values, [and] sense of what [this supervision] relationship should look like.*” Zara provided another view, asserting that in the initial phases of the relationship:

...there's always the...I've got something in common with this person beyond work.' But... as you get to know people over time...their character comes out and there's honourable bits and there's bits that you don't like or... [are]... concerned about.

According to Zara, these things, together with value clashes, can impact on the supervision relationship. She noted also how it was difficult to discuss what is

happening in the supervision relationship safely “*when people get guarded.*” Taken together, these three participants’ comments indicate that a constructive supervision relationship is a professional relationship in which there is a shared understanding about the relationship (in terms of its purpose, process and focus), as well as a degree of personal alignment, connection, trust and understanding between the parties.

In addition to the importance and nature of the supervision relationship, most participants commented on the diversity of their supervision relationships. Kiri was typical of these participants:

Every relationship is...absolutely different... and they will influence me in terms of how they experience me in the relationship as much as I will experience them.

Similarly, Ivy described a range of relationships from some of which she experienced “*really good connections,*” while there were others where “*at a relational level ... ‘a line [was] drawn’ and supervision consist[ed] of checking-in.*”

Supervisor's role

Almost half of the participants were conscious of being a role model for their supervisees and most of them commented on the responsibility that this involved. Sam, for example, suggested that the implications of being a role model were “*a bit daunting*” because “*you have to be on your toes all the time... [and be] very careful about [your use of] language.*” For Elton, the implications were similar:

I've learned not to just say the first thing that comes into my head... But seriously to consider things, like in forums where people are looking to me as the [supervisor], and in supervision as well, that feeling... that (although to me supervision's a partnership) the provision of good supervision is still a responsibility of the supervisor.

Zara, Ted and Vicky provided another perspective when they spoke about their awareness of modelling professionalism to their teams, colleagues and others. For Zara, this entailed “*being ...squeaky clean yourself, but also being able ...to let your guard*

down a bit [to] get on with the team.” According to Zara, modelling and maintaining respectful relationships was a key part of the supervisory role, so much so that it extended to staff “*watching [her] do assessments and treatments ...modelling the respect of patients [and] showing respect for families.”* Ted admitted that he was “*mindful, even ...if we’re having a social function, ...[of] the role I am carrying...and conscious of the trust...staff are vesting in me.”* Vicky provided a slightly different slant on the matter when she commented on the challenges she experienced:

It’s difficult because... where I’m working, or interacting with other colleagues outside supervision ... I behave quite differently... Like ... there’s more of me in it. Whereas as a supervisor, you know, there is that expectation that you are the expert or you’re the person that they’re coming to for a particular intervention. Whereas out there, I’m me. You know, with colleagues. Then again different with clients, because the expectation is that you’ll behave in a different way. So you’ve sort of got these different personalities.

Vicky described her supervisory personality as one “*where you’ve got to be quite serious and professional...and you’ve got to be listening to what it is they’re saying.”*

This personality, according to Vicky, included that:

...older and wise...head... [and you are putting on] the mantle... [because] it’s a serious thing in terms of expectations...responsibility...professionalism.

Ivy and Ted also discussed their identities as supervisors, with each constructing different role identities. Ivy described her dual role in supervision and how she had a “*practice manager hat*” as well as a supervisor hat, which this raised a question as to whether she was a practice manager who supervised or a supervisor who was a practice manager. There was then the issue of the interchange between these two identities in her supervision. Differences in Ted’s supervisory identity, however, were between being an external and an internal supervisor. He described his external supervisor identity as being that of a “*senior practitioner in the field*” or consultant, whereas, as an internal supervisor his identity was that of “*a manager...holding the responsibility and authority for effective client work...and services.”* Ted noted that his internal supervisor identity

was less episodic than the external supervisor identity because “*we may discuss something in supervision and ...catch ...up later in the day [and was an] ongoing supervision role.*” Elaborating on this, Ted emphasised that he arrived early, made sure he was available to staff during their first hour, throughout the day and when they came back from visits. Moreover, his internal supervisor identity was such that in situations such as lunch or a Christmas party with staff he was “*never, not the supervisor.*”

Overall, the participants indicated that their personal constructions of supervision relationships, and their understanding of, and identification in the role, influenced how they construed and practiced supervision. The findings presented above with regard to the influence of the supervision relationship are not surprising and reflect those reported within the supervision literature concerning the importance of the relationship, and its dynamic, interactional and diverse nature (see: Kadushin and Harkness, 2002; Kaiser, 1997; Munson, 2002; Shulman, 1993; Tsui, 2005). On the other hand, the supervisors’ understanding and identification within the role adds to the literature by providing first person accounts of how supervisors are influenced by their perceptions of being a role model, and their construction of managerial, internal and external supervisory roles and identities.

Conclusion

This chapter has outlined the supervisors’ backgrounds and experiences, and explored their constructions of social work supervision in terms of how they defined and described supervision. It has also identified and discussed the contextual and personal factors that affected their constructions.

As a group, the participants had a social work supervision background and wide-ranging experience, across a variety of settings and supervision types, upon which to base their perspectives. Their definitions revealed their construction of supervision as

being a reflective process and a partnership between supervisors and supervisees which had the objectives of: developing supervisees; enhancing their practice; assuring safety within their practice, whilst providing them with support; and checking that they adhered to their organisation's and profession's requirements. The functions of supervision were identified as being administrative, educative (also described as professional or clinical), supportive and mediative. Distinctions were also made concerning the types of supervision, supervisee populations, and the difference between supervision and other helping activities.

Generally, the objectives, features and functions identified within the supervisors' definitions aligned with those in the ANZASW (1998) policy statement and reflected the scope and content of definitions within the supervision literature (see, Kadushin, 1976, 1985, 1992b; Kadushin and Harkness, 2002; Morrison, 1993, 2001; Shulman, 1993, 1995). The distinctions the participants made indicated that they were engaged with the developments and issues present within the field of supervision.

From the participants' descriptions, it was found that their supervision sessions consisted of five specific stages, preparation, beginning, planning, working and ending, and within each stage particular phases were also identified. These stages and phases aligned with findings from the postal survey, mirrored those reported by the supervisees (see Chapter 6) as well as reflecting the descriptions reported in the supervision literature (see: Kadushin and Harkness, 2002; Rich, 1993; Shulman, 1993; Tsui, 2005). The identification of stages and phases also suggests that there is a ritualised format to social work supervision sessions, a format which parallels that used in interviews within direct social work practice (see: Bogo, 2006; Kadushin and Kadushin, 1997; Shulman, 2005).

An examination of the content of supervision sessions (as described by the participants) revealed that while the content concerned the problems or issues that supervisees brought to the meetings (i.e. personal, client, workplace and managerial or organisational), there were differences between the content of internal and external supervision sessions. Internal supervision was client and work-related, whereas external supervision was primarily concerned with issues that affected the supervisee as an employee. On the basis of the literature reviewed, it appears that the differences between the content of internal and external supervision identified and discussed in this chapter add to our understanding of these types of supervision by showing that the difference between these two types is more than the separation of specific functions or tasks of supervision (e.g. administrative and education or management and case consultation) (see Erera and Lazar, 1994b; Itzhaky, 2001) and involves a delineation between organisational accountability and a practitioner's professional development and support within supervision (Garrett and Barretta- Herman, 1995; Jones, 2004; Noble and Irwin, 2009).

Turning to the participants' descriptions of the process used in sessions and their recordkeeping, it was found that the process was a problem-solving one that mirrored the social work interview with variations occurring because of the type of supervision, the people involved and the dynamics of each session. With regard to recordkeeping, a difference was found between the attitudes of and practices undertaken by internal and external supervisors. While internal supervisors recorded the agenda, agreed actions and other relevant matters (with their recording being agreed to by their supervisees and in one case sanctioned by an organisational policy), the external supervisors were generally ambivalent toward and reluctant to engage in recordkeeping. This difference regarding recordkeeping reinforces the organisational accountability ethos found to be

present with regard to internal supervision, whereas the ambivalence present with regard to external supervision indicated that it was perceived to be for the supervisee's professional learning and development with the responsibility for recordkeeping being attributed to the supervisee. These recordkeeping findings also add to the literature by providing insights into the nature and practice of recordkeeping with regard to different types of supervision.

Finally, contextual and personal factors were found to influence the supervisors' perspectives. The contextual factors consisted of the organisational setting, within which agency policies and supervision contracts affected the participants' perceptions of the prevailing supervision climate and culture, while personal factors (pertaining to the participants' personal constructions of their supervision relationships, their understanding of and identification within the supervisory role) influenced how they construed their individual supervision relationships and behaved in the role. Generally, the contextual and personal factors identified corresponded with individual factors of influence discussed within the literature, such as the influence of organisational settings and cultures on supervision and systems that support, promote and regulate supervision (e.g. agency policies and contracts), the supervision relationship and supervisory role. What the findings from the participants clearly add to the literature is that both contextual and personal factors influenced their constructions of social work supervision.

To sum up, the findings from this chapter indicate that supervision consisted of a set of professional objectives, features and functions that were shaped by the participants' experiences within their organisational settings, and by personal perspectives concerning their relationships and identity.

CHAPTER 9

SUPERVISION PRACTICE WITHIN AOTEAROA NEW ZEALAND: THE SUPERVISORS' PERSPECTIVES

The aim of this chapter is to present the supervisors' perspectives concerning supervision practice within Aotearoa New Zealand. There are two parts to this chapter: the first discusses the influence of the Aotearoa New Zealand context; and the second part considers how supervision practice might be improved.

Aotearoa New Zealand context

The key influential features of the Aotearoa New Zealand context that were identified by the supervisors were biculturalism and multiculturalism. As noted previously (see Chapters 1, 2, 5 and 7), these features were important within the supervision field. They were also emphasised by the ANZASW supervisors' competency standards, particularly those concerned with practicing in accordance with the Treaty of Waitangi, the bicultural code of practice, and with responding professionally to client diversity (ANZASW, 2004c).

Biculturalism

As outlined earlier with respect to the supervisees' perspectives (Chapter 7), biculturalism within social work practice according to the *ANZASW Code of Ethics* (ANZASW, 2004a, p.23) involves being able to:

Understand and recognise the Tangata Whenua status of the indigenous Maori people of Aotearoa New Zealand... [Have] an appreciation of te taha Maori, aspects of Maori culture and protocol and an awareness of racism at personal and institutional levels in Aotearoa New Zealand.

Among the supervisors, biculturalism was discussed with regard to its presence within their organisational setting, the recognition they gave to the Treaty of Waitangi and the bicultural code of practice, and in comments about their experiences, views and supervision practices with Maori, as well as their understanding and engagement with culturally specific forms of consultation and supervision.

The organisational setting

In this section the views of Maori and non-Maori supervisors about the setting within which they practiced supervision are presented. The views of Maori supervisors are presented first, followed by those of non-Maori.

Mostly, the Maori supervisors were critical of the setting, primarily because of the dominance of Pakeha culture. Vicky, in particular, illustrated this point when she said:

I hate that word biculturalism. ...It explains nothing really. I always feel that when I talk about Maori, because that's supposed to be what biculturalism is about. [It] always becomes something people feel either obliged to do or they're told to do or made to do. It's not something that's instinctual to people. And I guess I'm talking about Pakeha in general because...they don't have to learn how to interface or interact in a particular way because they're the majority. Whereas ...Maori...have to adapt to society the way it is. And I think supervision is really just another ... variation on that theme.

Elaborating on this statement, Vicky made the point that whether or not supervision was bicultural was “*dependant on the organisation*” and, while many organisations had a “*bicultural policy*”, her experience was that “*it's just lip service.*” Similarly, Halle commented on the influence of social, structural and institutional factors when she stated that “*privileged worldviews are oppressive of worldviews that aren't privileged,*” and posed the following questions:

How do you manage that process of cultural difference and cultural oppression when you are the one who is the oppressor and ...privileged? How do you own the power base that you naturally assume and utilise in your relationships with others? And then there's cultural impositions within institutions and agencies.

She added that in her view government policies were mainly derived “*from the dominant culture ...and [such]...policies provide a worldview that can be quite oppressive [with] the practice to implement those policies [being] privileged.*” This means that Maori social workers working with Maori families do so within an oppressive environment. For Halle, the environment was one in which:

Institutional racism ... is left unchecked because there's no one who cares or bothers about doing anything,...so the role of the supervisor is difficult because you are working with social workers who are disadvantaged in the workplace...,because there's no power [or] authority on their side wanting to make changes.

Halle also mentioned the discrepancy between the over-representation of Maori as clients of mainstream social work agencies and their under-representation as employees of such agencies¹⁴. The effect of this within supervision, Halle said, was that “*we have non-Maori working with Maori and... not receiving cultural supervision.*” According to Halle, while the ANZASW bicultural code and competence standard were “*really honourable*”, she did not consider that the structures or support systems to ensure that these were met were sufficient:

Because...the privileged dominant culture don't see it as an issue for them. They [Pakeha] see it as an issue for somebody else and one of the strategies the dominant culture uses in the workplace is to put the onus of cultural safety onto Maori and [Pakeha] don't wear their responsibility...and there's no one there to check them or put in place actions to make those changes.

The non-Maori supervisors also raised issues concerning the affect of their setting. One particular area of concern, for which Elton, Ted, Faye and Narmada provided contrasting perspectives, was the responsiveness of their mainstream organisations to Maori clients and supervisees. Elton discussed the challenge of

¹⁴ For example, the 2006 annual report of the Department of Child, Youth and Family (2006, p.26) stated that Maori made up “46% of ...care and protection clients and 52% of ...youth justice clients”, while Harrington and Crothers (2005, p.9) report that in the 2001 Census, 24.22% of social workers were Maori.

providing bicultural supervision within a “*mainstream...health social work service,*” stating that at times some of the practices of Maori social workers, such as spending time supporting clients’ whanau, were interrogated with comments such as “*you didn’t have time for that did you?*” According to Elton, issues of this kind came to the fore in his supervision sessions when he and the supervisee were “*trying to ... marry up the tangata whenua approach to health care, and the good old doctors’ approach.*”

Ted, disappointed that the “*dominant culture becomes ...the norm,*” also commented on the challenges he experienced. Of the latter, one of the most significant was the deliberate choice of a line management structure for the agency rather than “*a collective structure.*” He elaborated on this:

They chose ... for a variety of reasons, [to] have a symbol of power and authority ... in the sense that the buck stops with me, and so in terms of ... what arrangements we make at our agency ... particularly around practice and reflection on practice, our relationships with one another, and the arrangements with how culture actually fits in, [the manager’s role has] an enormous influence on the structures that can get established...

Ted believed that his role within the agency was to carry the consciousness of biculturalism into supervision and to uphold it within the agency, as well as “*being clear about what [biculturalism] doesn’t pertain to.*” He illustrated his perspective when commenting on the practice of one of the Maori social workers for whom supervision involved:

Often going to ... trusted elders within her whanau and that’s actually her context for supervision, because often she’ll say ‘I talked to so and so about that, or I talked to so and so about that and this is where they come to.’ So in a sense there’s an unpaid [supervision which we have] talked about...

In Faye’s agency they had only just started working towards becoming bicultural. Faye outlined progress when she said that:

It has concerned us that ...30% of the population of this community are Maori. We sure as heck haven’t got 30% percent of our members as Maori... We are not a bicultural organisation... But we want to move on the journey, and we started last

year. We had a Maori community support worker that we hired, but we only got funding for one year. We could not get any further funding...We now have a Maori person on our trust board. We have another person who has put their hand up to come on our next trust board when we have our AGM. We've got a full trust board at the moment, but we've got a member who's standing down. So we know that we're going to have two [Maori members]. We need two so they can support each other.

She also referred to practical things such as a list of Maori words and hymns in their offices and meeting rooms. Faye explained that the questions they were grappling with were about responding to Maori needs in terms of “*knowing what the Treaty says [and] ...what that means for us as a community.*” For Faye, bicultural responsiveness within supervision was influenced by the organisation’s culture and wider community culture.

Narmada, however, said that her agency provided an “*a-cultural service,*” whereby:

The Maori clients are informed from day one of other services that might be more appropriate, because sometimes they don't even know about them...So ... the first things we do ...is let them know from day one, what are the other services ... that they could access... And often we would facilitate that, because sometimes they are reluctant to access it themselves.

Narmada explained that when Maori clients “*consciously choose to stay away from Maori services... we then don't feel that we have that huge responsibility of ensuring that we are providing [a] service that is Maori.*” According to Narmada, this was because “*they have [chosen] to stay with us,*” and have been advised of the professional social work services provided. She added that her role in supervision was:

...to constantly remind...the social worker [with regard to these clients] about the need for ...hooking in with a particular service,... [or] look at getting bicultural or rather cultural supervision for working with Maori families.

Both the Maori and non-Maori supervisors’ comments, concerning the presence of biculturalism within their respective settings, indicated that the context in which their social work supervision occurred reflected the dominant Pakeha culture. That said, there were different perspectives expressed and experiences reported. Maori supervisors

reported that their cultural worldview was excluded and marginalised, whereas non-Maori supervisors perceived and experienced biculturalism as a challenge, with some incorporating it into their practice and a few accommodating it as part of the context. Overall, the above findings reflect the critiques made within the social work practice and supervision literature of monocultural settings and suggest, despite the bicultural ideals espoused by the ANZASW, the participants' experiences are of monocultural dominance within their respective social service organisations (see: Beddoe and Randal, 1994; Bradley et al., 1999; Eruera, 2007; Hibbs, 2005; Walsh-Tapiata and Webster, 2004; Webber-Dreadon, 1999).

The Treaty of Waitangi and ANZASW bicultural code of practice

The supervisors were asked about how they recognised the Treaty of Waitangi and adhered to the ANZASW bicultural code of practice. From their responses, three groups could be discerned among the non-Maori supervisors: the first group consisted of supervisors who showed a general awareness and knowledge of the Treaty of Waitangi and the bicultural code; supervisors in the second group acknowledged both the Treaty and code as part of their supervisory practice; and the third group, made up of a few supervisors, found honouring both the Treaty and the code to be difficult and challenging.

In the first group, Faye, Becky and Zara demonstrated a general awareness and knowledge. Faye stated: "*it's really important...for the people I supervise, to understand the Treaty*" and its implications, which were "*moving aside and giving Maori people their space.*" Becky described her awareness and knowledge of the ANZASW's bicultural competency standard as being "*theoretical*", and was cognisant of the fact that the Treaty was foundational because it allowed non-Maori the right to settle in New Zealand. She also recognised "*that Maori are the indigenous people of*

New Zealand and ... [had an] understanding around their worldview, which probably helps ... when we are talking about Maori service users.” Finally, Zara showed a similar level of awareness when she indicated that she recognised the bicultural code of practice “*when there’s another culture*”, whilst recognising that “*Maori culture [was]... the most important.*”

Elton, Iris and Sam were typical of those in the second group who indicated that the Treaty of Waitangi and the bicultural code were part of their supervision practice. Elton declared that he always negotiated with Maori supervisees about “*how the supervision's going to be?*” This process involved exploring where cultural issues would be dealt with, and included letting the supervisee know that he was comfortable with cultural issues being dealt with by those with cultural knowledge. For Elton, supervision was “*a partnership*” which acknowledged that Maori social workers may need “*to go to ...a kuia or kuamatua for [guidance on] some aspect or information.*” Iris, for her part, described how, when forming the supervision contract, she would say that she belonged to the ANZASW, “*which has got a bicultural code of practice and ...a commitment to the Treaty.*” In the exploratory discussions that followed, she would scope out the boundaries of the supervision relationship, particularly with regard to where and how bicultural issues and processes would be dealt with. This meant that:

...some Maori people have cultural supervision [needs] outside the scope of [my] supervision so they might have a cultural supervisor, so that’s not my task, so that’s how we attend to that, [whereas others] might want to have a karakia before and after [supervision].

Finally, Sam indicated that she implemented the ANZASW bicultural code by being alert to it, and she gave the following examples of questions she asked supervisees when Maori clients were discussed: “*How do you practice with them in a cultural sense? How do you acknowledge their culture?*” For Sam, implementing the bicultural code of practice was often “*about a supervisee talking about a relationship*”, and the supervisor

questioning them about their knowledge and experience of Maori culture and of working with Maori, as well as asking the supervisee: “*What have you learnt from them about their culture?*” Often the answers to the latter question were “*Nothing*”, “*I don't know*” or “*We don't talk about that.*” Sam’s response to such answers was “*How can you work with them if you don't know where they're coming from?*”

The third group, who found recognising and honouring the Treaty of Waitangi and the ANZASW bicultural code of practice both difficult and challenging, was illustrated by Ben and Fred. Ben found biculturalism “*a very difficult area*” because supervision was “*essentially...still monocultural,*” despite “*things [having] moved on from 20 years ago...and...an effort to be sensitive to [Maori] needs ...and ...aspirations.*” He agreed with the preference within the bicultural code concerning the right of Maori clients and supervisees to a Maori worker, and stated that he “*would prefer not to work with Maori because I think Maori [should be] with Maori...but it's not quite the way it is. So you do the best job you can.*” Fred, on the other hand, was critical of his own response, describing it as one that was “*not explicit*” and not upfront. Despite being mindful of the Treaty and the bicultural code, he was unsure “*whether there's this softness, [whereby] it sits there, even though it's not being actively promoted.*” Fred believed that were it not for an organisational emphasis upon bicultural practice, the Treaty and the bicultural code “*would be sitting right at the background rather than in the forefront as an issue.*”

The three different types of attitudes and responses to biculturalism outlined above are not specifically discussed in the local supervision literature, which generally critiques supervision as being either monocultural or encourages and promotes bicultural practice (see: Bradley et al., 1999; Eruera, 2007; O'Donoghue, 2003; Thomas and Davis, 2005; Webber-Dreadon, 1999). That said, there is a degree of

correspondence, between the attitudes and responses displayed by the first and second groups and Ruwhiu's (2001, pp. 54-71; 2009, pp. 107-120) recognition points of bicultural social work practice, with the first group showing a recognition of the history of Aotearoa New Zealand and the position of Maori in the narrative of this country. The second group's attitude to biculturalism was more developed than the first, and showed obvious signs of Ruwhiu's third recognition point, which pertained to demonstrating an understanding of Maori well-being as well as "mana-enhancing social work" (Ruwhiu, 2009, p.118) through recognising difference and supporting Maori practices and self-determination. The reticence of the third group, however, did not correspond with Ruwhiu's recognition points and the nearest explanation found for this reticent attitude appeared to be Tolich's (2002) concept of Pakeha paralysis. In essence, Pakeha are reluctant to engage in cross-cultural work involving Maori due to the predominance of the Maori for Maori discourse within the social sciences and the perceived challenges and political risk of being non-Maori working with Maori.

Clearly the implications of the three differing attitudes among non-Maori supervisors to biculturalism in response to the Treaty and the ANZASW bicultural code (i.e. having a cognitive understanding of biculturalism, attempting to practice in a bicultural manner, and being reticent in the face of the political challenges and risks posed by biculturalism) have important implications. In particular they indicate a need to further investigate the prevalence of such attitudes among non-Maori social workers and supervisors, and to determine the reliability of the assessment of the ANZASW bicultural standard. Questions are also raised concerning the influence of such attitudes upon the supervisors' experiences, views and practices with Maori.

Experiences, views and supervision practices with Maori

All of the supervisors commented about their experiences, views and supervision

practices with Maori. Again, there was a clear difference between Maori and non-Maori supervisors. This difference was due to the Maori supervisors predominately supervising other Maori practitioners and, as Halle explained, being able:

To relate to each other in that context of a Maori worldview... To have the humour around it as well, and to be able to engage in all the different emotions is important for us as Maori in our understanding of the situations that we're talking about.

Non-Maori experiences

The non-Maori supervisors' experiences were varied, with some (Becky, Ben and Sam) reporting a sole Maori supervisee while a few others had more extensive experience. Becky explained that she was unable to say how it was different to supervising non-Maori:

[The] supervisee [was] very very clear with me that she didn't want karakia with me, and she didn't want anything to do with her cultural identity in supervision with me... Very clear. Didn't want to go there with me. So ... I can't tell you how supervision has been different for me because of working with a Maori person.

Similarly, Ben stated that the supervision he provided was “pretty much a Pakeha concept of how this agency should run.” He explained that at times within this supervision relationship he struggled with the questions of: “How much of this is cultural? How much is just straight out cognitive?” And because the supervision was “from ... a monocultural perspective”, he wondered what his Maori supervisee thought about it, noting that this person received cultural supervision from someone else. Sam's experience, in stark contrast to Becky and Ben, was of “a very different type of supervision... [which] would sometimes ...start ... with a karakia,” and the supervision contract included other culturally pertinent matters such as the role of food and drink, and not expecting eye contact.

Among those with considerably more experience supervising Maori practitioners, Elton described how his experiences with Maori supervisees differed from

those with Europeans. Maori supervisees, said Elton:

Might go into a little more detail about how they awhi (support) a certain whanau and it was quite detailed [whereas]...a European colleague wouldn't have spent so much time with the family and acknowledged the issues.

He added that his process with Maori supervisees involved more checking out of their comfort and agreement with regard to his interventions by using questions like: “*Are you happy with that? How would that sound to you?*”

Specific supervisory practices

Specific supervisory practices in relation to Maori supervisees and Maori cultural matters were also mentioned by the non-Maori supervisors. Such practices included the use of Maori models, concepts and processes, notably karakia (prayer). According to some of these supervisors, karakia was a practice their Maori supervisees used to open and close the supervision sessions. Ted described how he responded to this practice:

One of [the supervisees] has asked if she [could] occasionally... engage in karakia at the beginning, and she takes some leadership of that...A couple of times she's asked me if I would join her in a prayer... and ... a couple of times I've participated in that... to the level ... that I feel comfortable.

The non-Maori supervisors' understanding of karakia seemed to be typified by Kiri when she said it was “*about opening space and not making assumptions.*” It was “*an opportunity...to reflect on my manner and why I respond in a certain way,*” because “*it's a living process.*”

It was notable that Maori concepts, models and resources used by these supervisors were not specifically mentioned by most of them at interview. One exception was Elton. He reported using the concepts “*te whare tapa wha,*” and “*awhi*” as well as “*different models of indigenous practice,*” and referred to resources available such as “*Te Komako*” (the issues of the ANZASW journal edited and written by Maori practitioners).

Most of the supervisors indicated that cultural matters concerning Maori were presented and dealt with in their supervision sessions. Whilst varied, the practices used when these matters arose appeared to involve the exploration of the issues, with consideration given to the need for advice and support from Maori services. For example, Fred said that when dealing with cultural matters in supervision he was concerned with:

Getting clear about...the issue and then looking at strategies. It's...like if the person is unaware...helping them to become aware, so ...that [the cultural] need [is] taken into consideration, and encouraging them to...consult or engage in bicultural practice.

Laura and Elton were more specific and detailed about their approaches. Laura described the four ways she worked through cultural matters. The first involved “*not allowing a supervisee to personalise a problem*” but rather inviting them “*to see it systemically*” through “*helping [them] see patterns, themes...[and to] put whanau in context.*” The second way involved the use of “*whare tapa wha,*” that she described as “*a...helpful framework... [which had] meaning for [her]...because it's holistic.*” The third approach involved Laura working hard as a supervisor “*to keep and maintain Maori children with their whanau,*” and was in her view an “*obvious manifestation of the Treaty.*” Finally, the fourth way was to be interested in how the practitioners were building and maintaining links with the local Maori community. Similarly, Elton described how when supervising a non-Maori social worker who was dealing with Maori clients, he would:

Acknowledge ...that we are both Tauwiwi [non-Maori] and ...explore if there are any aggression...ambivalence or positive things that come out of [the issue]...and then, knowing where to go for appropriate information [and] advice.

With regard to seeking out information and advice, Elton noted that his supervisees would usually have “*some links out in the community*” and he would encourage them “*to make sure they know about other appropriate Maori [services].*”

Taken as a whole, the supervisors' perceptions of their setting, their recognition and commitment to the Treaty of Waitangi and the ANZASW's bicultural code of practice, and their experiences and supervision practices with Maori, revealed differences between Maori and non-Maori participants in relation to biculturalism within supervisory practice. The Maori supervisors' experiences of the dominance of Pakeha culture was contrasted with the ease and straightforwardness they experienced in supervising other Maori. On the other hand, the non-Maori supervisors indicated that: bicultural supervisory practices were a challenge for them, partly because of their organisational settings; their personal commitments to and their experiences of supervising Maori were varied; and most of them had rather limited experience of supervising Maori. That said, all reported experiences of discussing cultural matters concerning Maori within supervision, and there appeared to be an emergent model of supervisory practice in regard to Maori content when both parties were non-Maori that involved the exploration of cultural issues, and a discussion concerning the need for advice and support from Maori services.

Overall, the above findings add to the current literature on bicultural supervision practice in two ways. First, the Maori supervisors' perspectives align with and reinforce those of Bradley et al. (1999), Eruera (2005, 2007), and Webber-Dreadon (1999) concerning: the dominance of Pakeha or Western forms of supervision; and the need for Maori to supervise Maori, in order to secure a Maori worldview within supervision. Second, the non-Maori supervisors provide a contrasting view regarding the extent to which they grapple with the challenge of trying to be bicultural in a monocultural environment.

One question arising from these findings is what does culturally competent supervision practice in relation to Maori involve? Answers to this question are provided

by Iris and Ripeka (two non-Maori supervisors), who outlined two complementary descriptions of the level of cultural competence needed by supervisors. According to Iris, supervisors should have “*an understanding... [and] knowledge of the Treaty and what effect that has had on society as a whole,*” particularly its effect on Maori and the need to address historical issues. Supervisors also need to support Maori in rangatiratanga (Maori self-determination), and to acknowledge Maori customs and the importance of the language. In relation to the latter, Iris stated that: “*as Pakeha [we] have [if nothing else] an obligation to learn to pronounce Maori correctly... [and] we should learn the language*” to the extent that one is “*familiar with many...words and ... what they mean [and] their context.*” For Ripeka, a culturally competent supervisor was “*someone who has respect and understanding...of Maori and other cultures and...find[s] a way that is comfortable for the person [supervisee] to have supervision.*” This extended to the family or whanau work brought to supervision by the supervisee, and included the supervisor “*having an understanding ...of the bigger picture...when they're talking [about] whanau*” and “*thinking [about] and knowing how other people work in their world.*”

Comments made by Vicky, a Maori supervisor, stand in contrast to those of Iris and Ripeka. Vicky described what she considered to be the bare minimum for cultural competence with any cultural group as follows:

At the very least ...you would have to have some education in various cultures [to] at least know the basics about a particular culture... that you find out ...how they work within their communities, [about] their families, the hierarchies, gender difference issues, all those sorts of things. And when you've got that information available to you, you work out what's important. ... Cultural competence is not necessarily immersing yourself in ... that culture so that you understand every nuance or whatever...But, at the very least, you should have some idea of ...how not to offend them for a start.

Taken together, the views of these three participants (Iris, Ripeka and Vicky)

which were also reflective of the tenor of the other supervisors views, align with the Social Workers' Registration Board's (SWRB) policy. This policy, concerned with the social worker's cultural competence to practice with Maori and other ethnic groups (SWRB, 2007c), refers to cultural competence in terms of attitudes, knowledge and skills. Special consideration is given to understanding the historical and present day situation of Maori within New Zealand society, the diversity within Maori society, the importance of the language, and an understanding of Maori family and community systems and practices.

Culturally specific forms of consultation and supervision with Maori

Within the Aotearoa New Zealand supervision literature the concepts of cultural consultation and supervision are subject to debate in terms of their construction, purpose and focus (see: Autagavaia, 2001; Hair and O'Donoghue, 2009; Su'a-Hawkins and Mafile'o, 2004; Walsh-Tapiata and Webster, 2004). In this section, the supervisors' understandings, experiences and views concerning cultural consultation and supervision pertaining to Maori are presented. This is followed by their thoughts concerning kaupapa Maori supervision.

The supervisors' understandings of cultural consultation and supervision

Cultural consultation, generally described in terms of consulting someone with culturally specific knowledge for advice, information and help, was construed by the non-Maori and Maori supervisors from differing positions. The non-Maori supervisors positioned themselves as the consultees, whereas Maori supervisors took on the consultant position. For example, among the non-Maori supervisors, Iris, thought cultural consultation involved "a Pakeha person going to a Maori person to find out about things", while Zara thought it was concerned with obtaining advice where

cultures were different and differences related to “*colour...race, or religion.*” Interestingly, Kiri described cultural consultation as two things: the first was “*when Pakeha have gone to Maori and asked them about particular issues or processes or protocols;*” and the second was “*when ... a Maori therapist/social worker has gone to consult with another...Maori practitioner.*” In essence, Kiri considered cultural consultation to be any consultation concerned with cultural issues, rather than being limited to a person from one cultural group seeking advice from someone in another cultural group.

Turning to the Maori supervisors who positioned themselves as consultants, Halle, for example, stated that cultural consultation was related to:

Historical relationships with Maori and institutions where you'd have a kaumatua (elder) or a consultation process...[with] the power located within ...agencies ...and what happened [was] ...that whole notion of dial a kaumatua...when they wanted something that looked like they were being responsive to Maori.

In other words, Halle’s experience of “*consultation [was] all about you [non-Maori] with the power asking the person who hasn't got the power...to give you information or help you with a situation, but you're still in charge.*” Vicky reinforced Halle’s points in relation to her own experience as a Maori social worker, when she said that cultural consultation “*means that if you happen to be a Maori you make yourself available to be consulted...because I do that all the time.*”

The difference in positions between non-Maori and Maori supervisors was not surprising, and was arguably derived from the bicultural policies established by the New Zealand Government from the mid-late 1980s onwards (see: Cheyne, O’Brien and Belgrave, 1997, 2004; Kelsey, 1993; O’Reilly and Wood, 1991; Shannon, 1991). The implementation of these policies within the social services included the promotion of Maori culture and the establishment of advisory and consultative relationships with local Maori. To some extent these developments contributed to the environment that

Halle described, wherein Pakeha (public servants) consulted Maori for advice and support, and then decided whether or not they would follow that advice, particularly when it conflicted with their duties to the Crown (Durie, 1995; O'Reilly and Wood, 1991).

Vicky's comments, about being Maori and making oneself available to be consulted, clearly align with the concerns raised by Mataira (1995). According to Mataira (1995, p.10), Maori practitioners are often caught in the bind of supporting their Pakeha colleagues, and wanting better outcomes for Maori clients, whilst also trying to do their own job and service their own caseload. Such situations result in the misuse of Maori practitioners, and mean that Pakeha do not take responsibility for their own bicultural development.

In light of the above, it was also not surprising that most supervisors, as illustrated by Halle and Narmada made a clear distinction between cultural consultation and cultural supervision, describing differences regarding: participation and power within each process; and a one-off versus an ongoing relationship. Halle, for example, stated that "*supervision [was] about their participation within that process*" with some acknowledgement being made to power and how it was used, assumed or shared, whereas in cultural consultation "*power is in one person's hand ...and also their worldview is the one that dominates.*" In other words, the power rested with the consultee to interpret and accept or reject the information and/or advice provided. Narmada saw cultural consultation as "*one off...whereas [cultural] supervision is more ongoing [and] there's an element of responsibility in the role of [a] cultural supervisor whereas for the consultant [there isn't] the same degree of responsibility.*"

Experiences and understandings of cultural supervision

Three different kinds of experiences were described by the supervisors. The first was

experienced by a few participants who had engaged in cultural supervision as a supervisee. For example, Ted spoke about how having “*supervision in caucuses (culturally delineated groups)*” and, within the non-Maori caucus that he was a part of, the “*primary purpose [and] task of... cultural supervision for Pakeha [was] decolonisation.*” In other words, the aim of the supervision was to raise awareness amongst Pakeha of the nature and impact of colonisation upon Maori and how to transcend this in their practice. The second kind of experience was where cultural supervision had occurred within the agency, and the supervisor had supervisees who participated in cultural supervision with someone else. Ivy illustrated this when she spoke about how, in her agency, they had tried external cultural supervision and the feedback from the staff involved was “*that it hasn’t worked*” and they wanted something different. As a result, a decision was made to “*have a group type supervision looking at cultural issues, from a cultural perspective.*” Ivy had learnt from this experience that “*you can’t assume, just because someone’s Maori...that they actually want to have cultural supervision and whatever that might mean.*” She also asserted that these supervisees would not necessarily be able to state “*what is it they want, outside of [our] relationship, that would address some of their needs from a cultural perspective.*” The third kind of experience was that reported by Halle, who provided cultural supervision to five Maori women, with the supervision being concerned with:

The dominant...institutional cultural imposition on their practice, which is then transferred through to the manager,...practice managers,...to the supervisors and how [they name and] ...manage it in the context of their needs [as well as] how do they change whatever they can for their own well-being and safety.

Turning to the supervisors’ understandings of cultural supervision, only one-

third of them described it as a practice that occurred with and between Maori.¹⁵ The descriptions offered by Elton, Iris and Vicky encapsulated the range of views amongst these supervisors. According to Elton, it was concerned with:

...links for a Tangata Whenua [Maori] social worker to what's happening for them emotionally, when they need to seek some support/guidance from someone from their iwi...

Elton's description, as well as emphasising the need for cultural support for Maori social workers, also noted that not all Maori social workers practice in areas where they have ancestral tribal connections, and that for them there was a need to maintain connections with their own iwi (tribe). Similarly, Iris described cultural supervision as being concerned with checking out cultural practices, be it within or outside the bounds of the practitioner's iwi, in terms of their affect upon the Maori worker, the people and setting they are working with:

They either have another Maori social worker that they're able to go to, or sometimes it's a Kaumatua (elder) that they go to, and sometimes I think it can be to deal with some of the more spiritual aspects of their work that they need to attend to. Some of it I think might be checking out whether ...some of the aspects of their work are oppressive to them and that needs to be attended to. Some of it could be to do with the wairua [spiritual and metaphysical aspects] of their tribes, that maybe they're uncertain about. Because some of these people are not steeped in Maoritanga and others are. So some of it could be to go and just check ... that ... they're on the right track within tribes.

Vicky, however, described cultural supervision as involving Maori participants, who used Maori models:

Cultural supervision for Maori ...[uses] models like whare tapa wha where you actually incorporate all those things you know in cultural and clinical supervision or any other forms of supervision, and it's using that as the baseline in terms of making sure that...the supervisee has the opportunity to explore those facets of their practice.

Vicky added that from her perspective (as a Maori supervisor) cultural supervision for

¹⁵ The other two-thirds understood cultural supervision to be a multicultural practice.

Maori was “*probably not a lot different to Kaupapa Maori supervision.*”

Kaupapa Maori supervision

The participants were also asked about their thoughts concerning kaupapa Maori supervision. Generally, this was perceived to be concerned with Maori supervising other Maori, according to Maori customs and processes, within a Maori framework.

Not surprisingly, the Maori supervisors who had provided this form of supervision provided the fullest descriptions of what it was and what it involved. For example, Pearl stated that kaupapa Maori supervision was “*a formal process because of the rituals that go with it [for example karakia and inoi] ...and it is valid [in its] formal and informal [forms, since it is] from [the] Maori world and with Maori supervisees.*” Similarly, Halle saw such supervision as being similar to “*kaupapa Maori research,*” in the sense that it was “*about Maori with the Maori worldview and Maori practice providing supervision for Maori who are wanting to develop their practice skills.*” According to Halle, “*lots of Maori... [want] that kind of supervision, where they don't have to define to their supervisor what they mean and...the supervisor is not judging them on their own worldview that's not Maori.*” In addition, kaupapa Maori supervision enabled Maori social workers to participate in:

A productive relationship where their practice is being explored in the appropriate manner...and ...that's a new phenomenon...for Maori practitioners, [who are] learning to [have] conversations naming what it could be like, and putting those stories somewhere for people to benefit from.

Most of the non-Maori supervisors, like Faye, commented that they understood kaupapa Maori supervision as “*supervision by Maori for Maori.*” As expected, they positioned themselves as outsiders in relation to kaupapa Maori supervision with the ideas they had about it mostly being derived from Maori colleagues who had shared their experiences with them.

To sum up, the supervisors' perspectives concerning cultural consultation, cultural supervision and kaupapa Maori supervision, illustrated the complexity of biculturalism and indigenous development within the Aotearoa New Zealand supervision context. Biculturalism was apparent among supervisors from the majority Pakeha culture, who indicated that they needed cultural consultations in order to be professionally competent with Maori. Indigenous development was, however, obvious in relation to cultural supervision and kaupapa Maori supervision which were identified as specific practices for and between Maori. According to Eruera (2007, p. 145) both cultural supervision for Maori and kaupapa Maori supervision establish "an indigenous position," in relation to the supervision of Maori, reinforcing the relationship with the Crown under the Treaty of Waitangi and the responsibilities and obligations that arise out of that relationship. Obviously, there are differences between non-Maori and Maori with regard to their positioning and practices in relation to supervision involving Maori. For non-Maori, their positioning is outside of the Maori world and their engagements are cross-cultural as they aspire, learn and try to be bicultural or not, whereas the indigenous insider positioning for Maori, assured the development of both Maori practitioners and an indigenous form of supervision.

Multiculturalism

Multiculturalism influenced the participants' supervision in three ways: First, through several supervisors' awareness of the changing demography of Aotearoa New Zealand; second, through two-thirds of the participants construing cultural supervision from a multicultural perspective; and third through supervisors who were from a different culture to their supervisees.

Some of the supervisors commented upon the effect of the changing demographics of Aotearoa New Zealand society upon both social work practice and

supervision. Vicky illustrated this in two ways, the first of which was in relation to the practice discussed within supervision. She noted that: “*we're having to...take on board a whole other worldview...in terms of people's cultural identity...cultural practice...religious practices...it's just so much bigger than just having Pakeha, Pacific Island [and] Maori.*” Vicky added that “*for a long time it's been focused in terms of how we see difference, now, we see so many [differences] and...the things that supervisees [bring] to supervision are quite different.*” The examples she gave concerned issues related to interpreters and the wider range of cultural issues that were raised, worked through and managed within supervision. The second effect of demographic change illustrated by Vicky, was in relation to the workforce (that made up the supervisees) and the services offered. Vicky worked in a team consisting of people from “*eleven nations,*” and she mentioned the recent development within her agency of a “*transcultural team specifically for immigrants.*” In general, this situation bears out the comments made by Maidment (2009, p.150) concerning changes in the New Zealand population as a result of immigration, changes clearly evident in the 2006 Census which showed that 22.9% of the New Zealand population was born overseas, an increase since 1996 of 5.6% (Statistics New Zealand, 2006).

Related to the participants' awareness of the multicultural nature of Aotearoa New Zealand society was a multicultural perspective concerning cultural supervision, construed by almost two-thirds of the participants as applying to all cultures. This perspective consisted of two viewpoints. The first was cross-cultural and identified cultural supervision as being provided by someone from the same cultural group as the client or supervisee, to a supervisor or social worker who was outside of that cultural group. This view was illustrated by Becky, who asserted that cultural supervision was:

Where you get supervision from a person of the culture of the person you're working with. Like if I was working with a Vietnamese family, didn't know

anything to do with how that worked, I would go and find a person who was Vietnamese to give me some supervision around how I work with this family.

Cultural supervision from this viewpoint concerned with provision of knowledge about a cultural group to an outsider. Faye described its purpose as *“making sure that I’m acting in a sensitive and appropriate manner towards people of another culture,”* while Zara said it was *“supervision around the tasks related to another culture”* as well as being aware of your own culture. Related to this viewpoint was Ben’s description of cultural consultation which he thought needed to be available in relation to all cultures, including a *“cultural consultant for some European people [because] we’re an extremely diverse lot too.”*

The second viewpoint described cultural supervision as occurring between a supervisee and supervisor from the same culture, and was concerned with the exploration of cultural practices and ideas (both within and outside of the practitioner’s cultural perspective). Its purpose was to explore the affect of their work from their own cultural frame of reference, in what Ted described as *“culturally appropriate processes of reflection.”* Ben exemplified this viewpoint describing cultural supervision as being:

[With] someone from the same culture ... usually a supervisor who’s obviously got some expertise in that, [with whom] ... the supervisee can explore their own cultural dimensions in relation to where they’re working, and ... to ... get an understanding of how they ... make sense of what’s going on around them, from within their own cultural framework, because it probably gives them a greater understanding of themselves in relation to what’s happening for them.

The two viewpoints expressed above also show a cross-cultural form of supervision for practitioners from the majority Pakeha culture, and a same cultural form for those from a minority culture. They mirror to some extent the forms discussed previously in relation to bicultural and indigenous positioning, with regard to the supervision of Maori. In the local literature, the notion of different positioning amongst cultural groups is raised by Su’a-Hawkins and Mafile’o (2004), who refer to the diverse

forms of Pasifika cultural supervision experienced by Tongan and Samoan practitioners and underscore the role that cultural supervision has for these practitioners in the making and maintenance of cultural connections. Clearly, the construction of cultural supervision and consultation as applying to all cultures has implications regarding the positioning of majority and minority cultures as well as differences in its cultural relevancy for each group. Regarding this, Shakti noted that during a course on cultural supervision that she had attended, the meaning of the words ‘cultural supervision’ were what they had spent the most time on and this raised personal questions concerning her own place and positioning:

I was very much seeing [within] social work in New Zealand at the time, that if you weren't Maori, then you were Pakeha... [yet] I was from a colonised country, but wasn't Tangata Whenua and ...all of the politics of that.

The question of “*what ... it mean[s] to be multicultural*” loomed large for Shakti because “*so many of [the] models of cultural supervision [had] come from Pakeha supervising Maori or Maori wanting to be supervised by Maori.*”

Shakti’s point concerning the models of cultural supervision aligns with that made by DeSouza (2007), who bemoaned the lack of literature regarding multicultural supervision relationships. DeSouza (2007) asserted that the emphasis on the Treaty of Waitangi, biculturalism and indigeneity within New Zealand has meant that a complementary local response to multiculturalism has not emerged in any coherent way. A greater need for supervision and support for multicultural practice as opposed to bicultural practice has been noted by Nash and Trlin (2004, p.34) who recommended the further development of the multicultural curriculum within social work education and training, particularly with regard to expanding the notion of multiculturalism beyond the constructs of anti-oppressive and anti-discriminatory practice. Clearly, the development of a consistent and coherent multicultural response to supervision, which

recognises the different positioning of members of majority and minority cultural groups and the dynamics of cross-cultural and same-cultural engagements within Aotearoa New Zealand, has yet to emerge.

Shakti's views were also relevant with regard to the third theme, namely, being a supervisor from a culture that is different to that of your supervisees, with most of your supervision being cross-cultural. Shakti and Narmada, although most of their supervisees seemed to participate in supervision with a degree of respect and understanding, both raised questions concerning the personal and professional identity politics experienced by non-white social workers. For example, Shakti felt that "*no one would make a professional allowance for [her]*", because they thought she was "*a brown Pakeha*." There was a cultural blindness present, Shakti suggested, which meant that she was viewed as a white person because she spoke the same language and had been educated in New Zealand. Shakti's perception of cultural blindness, a lack of recognition of her culture and being positioned as a member of the majority culture, reinforces the limited development of a multicultural social work perspective within Aotearoa New Zealand, as well as the strength of the bicultural discourse among members of the social work profession.

Improvements to supervision

In this section, the participants' views concerning the improvements to supervision are presented and discussed in relation to: the cultural responsiveness of supervision; the participants' own supervision; that of their organisation; among ANZASW members; and finally with regard to the education and training of both supervisees and supervisors.

Improving the cultural responsiveness of supervision

Given the findings presented in the previous section regarding the influence of biculturalism and multiculturalism within supervision it was not surprising that several supervisors suggested that the cultural responsiveness of supervision to Maori and Pasifika peoples was an area in need of improvement. By and large, the improvements suggested, reinforced the desire of Maori supervisors to improve their supervision from an indigenous cultural development perspective, while for non-Maori supervisors the focus of improvement was concerned with their cross-cultural competence.

Pearl exemplified the supervisors who thought that the key improvement required was “*to get more Maori on board, to understand processes of supervision ...and recognise that we actually had supervisors ...before tauwiwi.*” Elaborating on this, she referred to practices such as “*carving,...harakeke (flax weaving), pick[ing] puha (watercress) ...at a certain time ... karakia (prayer)...[and] all the things that go with that.*” Pearl added that the use of “*everyday language*” and metaphors from the Maori world had improved her supervision with other Maori, and described how she had been encouraging Maori practitioners she worked with:

...to start looking at their own practice and ...create models or approaches of practice ...from a Maori base... [because] they already have ...a theoretical base, they just don't know how to put that in some sort of context.

Apparently other Maori practitioners looked “*stunned*” when she asked “*where do you want supervision ...do you want it at the base of the mountain....at my work or your work or shall we go to...the river?*”

Among the non-Maori supervisors, the improvements suggested were concerned with their knowledge of Maori models of supervision and the availability of more culturally appropriate consultation or supervision. A similar situation was reported in relation to supervision involving Pasifika peoples. Overall, the non-Maori supervisors

noted that they needed to develop their own cross-cultural approaches, rather than rely on Maori and Pasifika peoples to teach them.

Participants' supervision

The supervisors' identified three specific areas of improvement with regard to their supervisory practice, as well as ways by which such improvements might be achieved. The specific areas of improvement they identified concerned: self-management, their integration of theory and practice, and learning or doing something new. Nearly half of the supervisors identified matters related to the self-management of their supervisory practice, including: a more structured process; time to prepare; a clear contract; recordkeeping; and greater accessibility and availability to supervisees. For example, as Sam put it:

I'd like to... have the time to reflect and prepare a bit more. I'd like to be more able...when I say we're going to do their contract or something like that, to actually have the time to do it, rather than getting involved in other issues around supervision...I'd like it to be a more managed process...and I'd like to feel...a bit more in control...

The second area concerned the integration of theory and practice, and included gaining more knowledge of supervision models, theories and techniques. Ben and Laura illustrated this, with Ben suggesting that his supervision model and practice would be improved by “*more theoretical knowledge of supervision...[and] other techniques ... used,*” while Laura thought that her supervision would be improved by “*incorporating the models*” she had learnt and trying “*to integrate the theory more.*” Finally, the third area, learning or doing something new in their supervisory practice, was illustrated by Fred, Pearl and Halle. Fred wanted to learn more about the “*running of a good private practice,*” and to explore “*where culture is in supervision.*” For her part, Pearl wanted to explore how to do “*group supervision...from a Maori perspective,*” while Halle believed her supervision could be improved by situating it in “*a different setting,*” such

as a landscaped or garden area, that was more spiritual in the sense that it “*creates that energy that is really helpful in building a relationship.*”

The above improvements would be achieved by the supervisor’s own efforts, through being effectively supervised themselves and/or through formal avenues such as courses and conferences. More specifically, the supervisors believed that via their own efforts they could achieve changes related to self-management, and learning new and different things. These efforts included: reading and personal study; changing the messages they gave to staff about their availability; attending to the supervision setting and humanising it through the inclusion of items such as pot plants and office décor. Improvements related to the application and integration of theory and practice, however, were developments that could be achieved by being effectively supervised and through courses of study and conferences.

Generally, the improvements suggested by the supervisors aligned with those identified by respondents in the postal survey, both in terms of ideas and the desire to improve their practice as supervisors. In terms of the literature, the improvements concerning self-management to some degree align with the shortcomings reported by supervisors within Kadushin’s 1992(a) study, while those concerned with the use of theory, theoretical models and integrating theory and practice are apparent in the work of Kadushin and Harkness (2002), Munson (2002) and Tsui (2005). However, those concerned with doing something different or new, highlight how supervisory development varies and to a certain extent reinforce Heid’s (1997) suggestion about the need for further research regarding the professional development needs of supervisors and how such needs may be met.

Organisations

All of the supervisors made suggestions about how supervision could be improved

within their respective organisations through organisational policies, accountability processes and the support provided to them as supervisors.

Suggestions regarding their organisation's supervision policies included: a clearer policy, particularly with regard to the role and purpose of supervision; greater specificity concerning the use of cultural supervision; more responsiveness to the needs of Maori; and a more formalised training regime for supervisors. For example, Becky identified an improvement that was needed in her agency's policy regarding "*how [supervision] is valued and ... it's role and purpose*", while Ted said that supervision policy would be improved within his agency by "*being really explicit about the arrangements, purposes and tasks of cultural supervision.*" Similarly, Halle suggested supervision within her organisation would be improved by giving greater recognition to Maori staff through better access to Maori supervisors, while Elton noted that a training requirement for supervisors would improve supervision within his setting.

The supervisors involved in organisations with a dual model of supervision, (whereby a manager provided internal management supervision and clinical/professional supervision was provided either by a peer internally or externally by a consultant) made comments about improving the accountability processes. In particular, most suggested that feedback between the parties involved should be improved. For example, Narmada thought supervision within her organisation would be improved by "*developing contracts...and more regular feedback meetings*" between supervisees, management and external supervisors. Such feedback could occur, according to Ripeka, by way of a "*three monthly report*" and joint meetings of the parties involved. Ripeka, pointed out that a similar process already occurred in her agency for students on fieldwork placements, whereby she, the student and the social work school's field education coordinator would have a joint meeting to complete the

student's placement assessment report. Finally, Elton and Iris suggested that an improved accountability process could be achieved by monitoring the practice of supervision. Elton believed there was a need to ensure that supervision was more than just "*the dumping ...off load, don't tell anyone*" place. Iris, on the other hand, stated that supervision would be improved by better follow up concerning the reports the social workers and supervisors were expected to submit. Putting it bluntly, Iris declared that in her case it "*hasn't happened for the last four years.*"

The support organisations gave to supervisors was the third area of improvement. Suggestions by participants included: the time allocation and workload relief given to supervisors; and the provision of incentives such as an allowance or an increase in pay. Elton captured both of these matters: "*people don't get any [extra] money to become a supervisor,*" nor did they get any reduction in their workload. What was needed, in Elton's opinion was the provision of incentives and for employers to recognise the contribution that supervision made to practice.

On the whole, desired improvements within their organisations mirrored those identified in both the postal survey and amongst the supervisees, with there being a definite alignment between the supervisees and supervisors regarding better organisational policies, accountability and support for supervisors. With regard to the literature, the results concerning organisational policies add to a literature, which generally advocates for such policies as a means of establishing a supervision culture within organisations (see: Meddin, 2004 and Morrison, 1993, 2001), by highlighting the need for research studies regarding the alignment between supervision policies and supervision practice. Turning to the improvements regarding the accountability processes within organisations, the issues raised concerning feedback and the monitoring of supervision practice are mentioned by Morrell (2001) in relation to the

contracting and confidentiality issues within external supervision and by Cooper (2006) who found supervision to be an organisationally sanctioned private arrangement. Clearly there is a need for further research in this area. Finally, with regard to the improvements concerning the support provided to supervisors, the matters of time allocation and workload relief have been raised in previous New Zealand studies within the child welfare setting (see: Bowden, 1980 and Young, 1994). Likewise, the issues of remuneration and an inadequate workload reduction for supervising were commented upon within O'Donoghue's (1999) study.

The ANZASW

One third of the participants believed that the ANZASW had made considerable efforts to improve supervision for its members, and referred to its supervision policy statement, supervisor competency standards, the supervisors' interest group and articles on supervision in the Association's journal. That said, the improvements identified by the participants were concerned with the further development of professional supervision and its promotion across the social services and within ANZASW branches.

Developing professional supervision

Three areas for the development of professional supervision were identified: first, increasing the development options available for members; second, the credentialing of supervisors; and third, practice developments specific to Aotearoa New Zealand.

Almost half of the supervisors had something to say about the Association offering more professional development options. These options included training and education courses, formal supervision qualifications, and regular forums for supervisors. Among those who mentioned training and education courses, a distinction was made between the needs of supervisors and supervisees. Faye was one of the participants who

spoke about courses for supervisors:

Refresher courses...would be great... some professional work about supervision, and more on the theories that people produce too. Because there's new ones coming out all the time, and it's just hard to keep up to date.

In contrast, Becky suggested that “*part of professional development [could be] how to use supervision on a very practical level.*” Halle, however, believed that the Association had a leadership role to fulfil concerning education and training for supervision, particularly through encouraging and supporting supervision qualifications:

At the moment we've got a variety of supervision training based on experience and knowledge that [the] particular educational institution ... has thought about and then put together in a package. But there's no sense of [some key questions]. Are we on the right track? What [are] the strengths of this, and what are the gaps? So I think the Association could be playing a leading role in that... there needs to be more encouragement ...around supporting supervision qualifications and...some alignment around thinking [about] what could be the elements of a good supervision course. Who informs us around this? And then what does it look like in practice?

Illustrating the views of those who thought that the Association could play a role through the provision of regular forums, Kiri spoke of the need for “*regular ...meetings for supervisors ...to talk about how we can improve supervision.*” These forums or meetings would explore questions such as:

What are the problems? ...How are we accountable to each other and to the work we do?How do we practice? What informs our supervision?

Another area of improvement was the credentialing of supervisors, with some participants noting the lack of professional standards to determine who could claim to be a supervisor. Pearl, for example, noted that “*supervisors are popping up all over the place*”, charging widely varying rates for their services, and asked: “*How can that be?*” Anyone could be a supervisor, according to Pearl, and the Association needed to set some standards and guidelines in this area. Narmada echoed this point:

What they could do ...is standardis[e] things...They could offer a certain set of people who would be available for supervision... I don't think that it's fair to

expect the Association to do much more than offer possibly a set of people.

The Association's supervisors' register was mentioned by a few participants, but in each case it was noted that there was no vetting of this register and it was left to members to make their own enquires.

The third area for the development of professional supervision concerned the development of practice specific to Aotearoa New Zealand. Two kinds of improvement were suggested, the first being the development of an Aotearoa New Zealand resource. Fred, for example, thought that it "*would be timely now to have something that ... provide[s] in New Zealand a model or models of supervision practice,*" similar to the New Zealand Social Work Training Council's (1985) *Supervision Resource Package*¹⁶. The second kind of improvement, advocated by Halle and Ted, concerned cultural supervision. According to Halle, the Association needed to define the parameters of cultural supervision so that it contained an appropriate cultural framework, which named Maori but also recognised that "*there's a whole new cultural dimension of immigration, refugees... and Pacific Island people who are part of that social work client base and have special needs.*" In Halle's view, "*the Association need[ed]...to... define what supervision is in the context of Aotearoa New Zealand.*" Similarly, Ted thought that the Association could improve supervision by:

...bringing the culture of supervision to the fore ...and seeing that cultural supervision is not something that only Maori ...Chinese or Ethiopians do, but ...is something that the dominant culture needs to pay the greatest attention to.

¹⁶ The New Zealand Social Work Training Council (NZSWTC) was a policy making and standard setting body established by the New Zealand Government in 1972. It was succeeded in the late 1980s by the New Zealand Council for Education and Training in the Social Services (NZCETSS). The *Supervision Resource Package* (1985) was developed following workshops held in August 1982 and July 1983, and from contributions the NZSWTC received from forty-eight social workers.

Promoting supervision across the social services

The way the ANZASW promoted social work supervision across the social services and among its members was a theme within the supervisors' comments related to the Association's advocacy on behalf of the profession, local area branch initiatives, and in relation to its own policy and procedures.

Advocacy

A number of supervisors commented on the Association's role as an advocate for professional social work supervision. Becky, for example, spoke about the importance of "*the voice of ANZASW...talking about what supervision is...and taking a stand.*" Others identified ways in which the Association could be an advocate. Elton, for example, asserted that it was important that social work supervision remained profession specific within DHB settings, and that this was reinforced by the profession. To that end, Elton suggested that "*a one pager*" about supervision which covered the essential points of the Association's policy could be developed for practitioners to "*have up on the wall.*" Fred too commented about the need to keep a profession specific focus on supervision, expressing concern about university and polytechnic supervision courses being offered to other professions in order to "*to capture the bigger field.*" Fred believed that a potential consequence of this could be that the social work profession lost its "*niche in the market,*" and the Association needed to address this. In contrast to the profession specific advocacy, Halle's view was that the Association could be doing something to improve supervision on an inter-professional basis by working and taking a leading role with the counselling and psychotherapy professions to promote a wider understanding of supervision across the helping professions.

Some of the above comments reflect the increasing inter-professional and interdisciplinary emphasis within the helping professions and the field of clinical

supervision (see: Davys and Beddoe, 2008; Kadushin and Harkness, 2002; O'Donoghue, 2004; Rains, 2007; Shulman and Safyer, 2005), which is at the opposite end of a continuum to the uniprofessional requirements of regulatory authorities and professional bodies (see: ABECSSW, 2004; ANZASW, 1998; SWRB, 2007b). Simmons, Moroney, Mace and Shepherd, (2007, p. 78) suggested a middle ground and pragmatic way through this issue, when they reported that the participants in their workshop on cross-disciplinary supervision generally agreed that “each discipline needed same-discipline supervision for safe and ethical practice so that cross-discipline supervision should not be the only [form] of supervision [undertaken].” In other words, inter-professional and interdisciplinary supervision and its development should be an adjunct to a practitioner’s supervision and supervisory development within their own discipline or profession.

Local branch initiatives

Initiatives at a local area branch level, such as the provision of professional support for members with supervision challenges or through structures such as peer supervision groups, were also identified as areas for improvement. On the professional support aspect, Becky thought that local branches could support and assist members who were not receiving good supervision, particularly those only receiving administrative supervision, by being “*an identity that flies a flag that supervision is an important developmental...and practice tool for social workers.*” Similarly, Elton suggested that branches could contribute to “*supervision support*” and “*peer support*”. He envisaged peer supervision groups involving members from different professional areas who would engage in “*case presentations and peer review[s].*” Ted also supported the idea of peer and group approaches within branches, and referred to “*the peer supervision model*” used in his agency which had developed from “*strength based [ideas] that came*

from some joint work ...with another couple of local agencies". Such an approach would challenge the individual expert discourse present within supervision, and perhaps enable social workers from different agencies to develop their practice from the ground up. He elaborated by making the point that: *"genuine action and genuine change comes at a much more local level...with a community development approach."*

ANZASW policy and procedures

Only a few supervisors suggested improvements to the ANZASW's competency programme, supervision policy and code of ethics. Improvements to the competency programme were concerned with the evidence selected and presented by social workers as supervisees within supervision. Elton, for example, noted that *"trying to establish the standard that supervision [is] occurring at [was] difficult,"* because the person being assessed asked the supervisor and colleague to write an attestation at a particular point in time. He thought that the process might be improved by *"having more research-based...evaluation of supervision..."* Narmada and Fred emphasised the need for consistency and standardisation in relation to the supervision component within the competency assessment programme, particularly in terms of ensuring that members are at least being supervised by a social worker. In addition they also wanted it to be stated that the supervisors of the ANZASW members should also be members of the Association.

Regarding other ANZASW policy and procedural improvements, Zara suggested an improvement concerning the management of *"shoddy practice"* as well as the inclusion of a section on the provision of feedback within the policy statement, whereas Halle, for her part remarked that the section on supervision within the Association's code of ethics needed improvement. It is important to note, however, that Halle's comments were made prior to the publication of an amendment to the

ANZASW *Code of Ethics* (2004a) concerning responsibilities in supervisory relationships (see Appendix S).

Not surprisingly, the supervisors suggested both a wider range and greater number of improvements than the supervisees with regard to the ANZASW's role. The most obvious areas of difference were that the supervisors identified that the ANZASW had a role in the professional development of supervision, particularly in terms of developing a model of supervision that was specific to Aotearoa New Zealand, as well as defining the parameters of a cultural framework for supervision within the changing context of Aotearoa New Zealand. With regard to the literature, there were no studies located that discussed how professional social work associations could improve supervision for their members. Obviously there is a need for further studies regarding the role professional bodies have in improving supervision for their members.

Education and training

Almost half of the supervisors thought that supervision could be improved through the provision of education and training for supervisees, particularly in terms of what supervision involved, how to use it and how to derive the most from it. Once again Elton was forthright in his views, stating that education and training for supervisees was “*probably a gap at the moment ... [and] wouldn't be a bad part of actual social work training in general,*” but candidly acknowledged “*I'm just not sure...whether it's an integral component now.*” According to Elton, basic supervision training would be concerned with: “*...how to use it [and] getting the best out of your supervisor.*” Beyond this basic training, however, Elton also suggested there was a need for both social service agencies and the social work profession to provide further training focused on socialising beginning practitioners into post-qualifying supervision. Likewise, Ivy believed that “*training institutions should have more emphasis on what it is like to be a*

supervisee and what they might expect in their supervision.” She had noticed in her practice that:

...people don't know how to be prepared for supervision [and] ...there needs to be more emphasis on that [because] they... don't know what's really okay to bring to supervision.

A majority of the participants also suggested that more available, accessible and good quality education and training for supervisors would improve supervision. Pearl, for example, commented on the need for universities to offer “*a lot more supervision training*” in provincial communities, and the importance of formal qualifications in supervision rather than the provision of short, one-off courses. Similarly, challenges concerning access to and the availability of supervision training were addressed by Ivy:

I think we are limited in supervision training in this area... I think the only step for me really in getting more formal ... academic qualifications, would be to do the Massey [University] Diploma in supervision. That's all I can see really at the moment. There's another institution [nearby] that offers some supervision training, but I think...that Massey would probably be the most credible. That has its own implications, trying to fit that around your workload and things, and cost and needing to go to block courses and things. I think we need to do something more about what's offered in terms of supervision... I'd like to see more.

Iris and Laura, talked about the quality of supervision education and training; that is, the need for it to be of a high quality as well as the curriculum it needed to cover.

According to Iris, the curriculum should include:

Really basic things like an understanding about contracting....accountability...an understanding of what supervision is...lots of different definitions,...how to establish the supervisory relationship,...how to choose a supervisor, a bit of the history of how supervision developed, access to a variety of models.

In contrast, Laura believed that supervision courses needed to be “*tailored*” to specific fields of practice and work environments. She asserted that courses should either enable participants to focus on their particular setting or ensure that they addressed a range of supervision settings. Laura also noted that when courses are delivered for a particular

organisation or field of practice that they should include literature specific to that field of practice, and address the legal issues, policy context and culture of the organisation. Another improvement Laura suggested concerned supervisors making their practice “available for view” at conferences, arguing that “*we are very good at talking about what we do but not actually showing what we do.*” She believed that examples of actual practice would help supervisors to improve their practice. Laura’s comments highlight what Kadushin and Harkness (2002, p.429) describe as “the traditional and current heavy dependence on record material and verbal reports” within social work supervision, with few social workers and supervisors using observation methods. However, the observation of direct practice is rife with “possible legal, clinical and logical complexities” according to Urdang (1999, p. 146), who therefore details the benefits of a video lab in which simulated role-plays are used to develop students’ practice and self-awareness as a practitioner.

Overall, the calls for improving the training of supervisees and supervisors reflected the literature, which shows an emerging emphasis on the need for the training of supervisees (see: Carroll and Gilbert, 2006; Davys, 2007; Knapman and Morrison, 1998; Morrell, 2005), while the improvements suggested about supervisory training have been widely highlighted (see: Brown and Bourne, 1996; Kaiser and Barretta-Herman, 1999; Kadushin and Harkness, 2002; Munson, 2002). Kadushin and Harkness (2002, p. 475) summarised this situation well when they stated that “relatively few supervisors have had an extended systematic education in supervision.”

Conclusion

This chapter has presented the supervisors’ understandings of the influence of the Aotearoa New Zealand context on supervision, and their views concerning how supervision practice might be improved. Overall, the influence of Aotearoa New

Zealand reflected social, organisational, professional and cultural discourses influencing the supervisors' practice, together with their personal responsiveness to biculturalism and multiculturalism. Clearly biculturalism had the most influence upon the supervisors. Its influence was evident in terms of their awareness of its presence within their organisational settings, the recognition they gave to the Treaty of Waitangi and the bicultural code of practice, and their experiences, views and supervision practices with Maori, together with their understanding and engagement with culturally specific forms of consultation and supervision.

Taken as a whole, the supervisors' perceptions revealed differences between Maori and non-Maori participants in relation to biculturalism within supervisory practice. For the Maori supervisors, their experience of the dominance of Pakeha culture was contrasted with the ease and straightforwardness they experienced regarding supervising other Maori. On the other hand, non-Maori supervisors indicated that: bicultural supervisory practices were a challenge for them, partly because of their organisational settings; the fact that their personal commitments and experiences of supervising Maori were varied; and most of them had rather limited experience of supervising Maori. Yet, despite this, all participants discussed cultural matters concerning Maori within supervision, to the extent that an emergent model of supervisory practice in regard to Maori content when both parties were non-Maori was identified. This model involved the exploration of cultural issues, and a discussion of the need for advice and support from Maori services.

These findings added to the current literature on bicultural supervision practice in two ways. First, the Maori supervisors' perspectives reinforced the findings of Bradley et al. (1999), Eruera (2005, 2007) and Webber-Dreadon (1999) concerning the dominance of Pakeha or Western forms of supervision, and the need for Maori to

supervise Maori, in order to secure a Maori worldview within supervision. Second, the non-Maori supervisors provided insights into the extent to which they grapple with the challenge of trying to be bicultural in a monocultural environment.

The complexity of biculturalism and indigenous development within the Aotearoa New Zealand supervision context was also highlighted by the supervisors' perspectives, particularly those regarding cultural consultation, cultural supervision and kaupapa Maori supervision. A bicultural discourse was apparent among supervisors from the majority Pakeha culture, who indicated a need for cultural consultation in order to be professionally competent with Maori. However, an indigenous development emphasis was obvious in relation to cultural supervision that was specifically for and between Maori and kaupapa Maori supervision. This indigenous emphasis also included the Treaty of Waitangi and the responsibilities and obligations that arise out of Treaty-based relationships. There were also obvious differences between non-Maori and Maori in relation to their positioning and practices in relation to supervision involving Maori. Non-Maori, were outside of the Maori world and in their cross-cultural engagements they aspired to be bicultural or not, whereas for Maori, their indigenous insider positioning was focused on the practitioners cultural development, and the development of an indigenous form of supervision.

Multiculturalism was acknowledged to a lesser extent than biculturalism, and influenced the participants' supervision in three ways: first, through several supervisors' awareness of the changing demography of Aotearoa New Zealand; second, through two-thirds of them construing cultural supervision from a multicultural perspective; and third through supervisors who were from a different culture to that of their supervisees. Overall, the supervisors' perspectives mirrored those of the supervisees. They highlighted the lack of attention given to multiculturalism within the local supervision

literature, and indicated a need for a consistent and coherent multicultural response to supervision which recognised the different positioning of members from majority and minority cultural groups, together with the dynamics of cross-cultural and same-cultural engagements within Aotearoa New Zealand. Not surprisingly, the improvements suggested with regard to the cultural responsiveness of supervision pertained to the cultural development of Maori supervision and cross-cultural competence for non-Maori.

Regarding other areas of improvement for supervision, the participants indicated that improvements could be made to their own supervision, within their organisations, within the social work profession and to education and training for supervision. Generally, these improvements aligned with those identified by the postal survey (Chapter 5) and the supervisees (Chapter 7), with the main difference being the suggestion that the ANZASW had a role in the development of an approach specific to Aotearoa New Zealand and a framework to address cultural difference within supervision.

In conclusion, the overriding theme of the supervisors' narrative was that they attempted like the supervisees', to recognise and respond where possible to the Aotearoa New Zealand context within their supervision. They too identified areas where supervision could be improved and were willing to address those areas related to their personal situation. They were also realistic and practical about the challenges and complexities of their supervision relationships within their respective organisations, and the differences present in their supervision arrangements which were influenced by or were the product of their context.

CHAPTER 10

TOWARDS THE CONSTRUCTION OF SOCIAL WORK SUPERVISION IN AOTEAROA NEW ZEALAND

This chapter analyses the key findings of this study as they relate to the three research questions, and discusses the contribution made by these findings to the field of social work supervision both internationally and within Aotearoa New Zealand.

Research findings

The findings from the postal survey and interviews are further analysed in terms of the conclusions that can be drawn from them in relation to the three following research questions:

- a) How is social work supervision constructed in Aotearoa New Zealand?
- b) What influence does the Aotearoa New Zealand context have on the participants' construction of social work supervision practice?
- c) Where and how can social work supervision practice in Aotearoa New Zealand be most effectively improved?

The construction of social work supervision

Key findings concerning the construction of social work supervision included: the environmental and personal factors that influenced its construction; the nature and scope of supervision itself; how it was practically arranged; and the session practices that occurred. Table 10.1 brings together the key findings from the survey and both sets of interviews (supervisees and supervisors).

Table 10.1 Summary of key findings concerning the construction of supervision

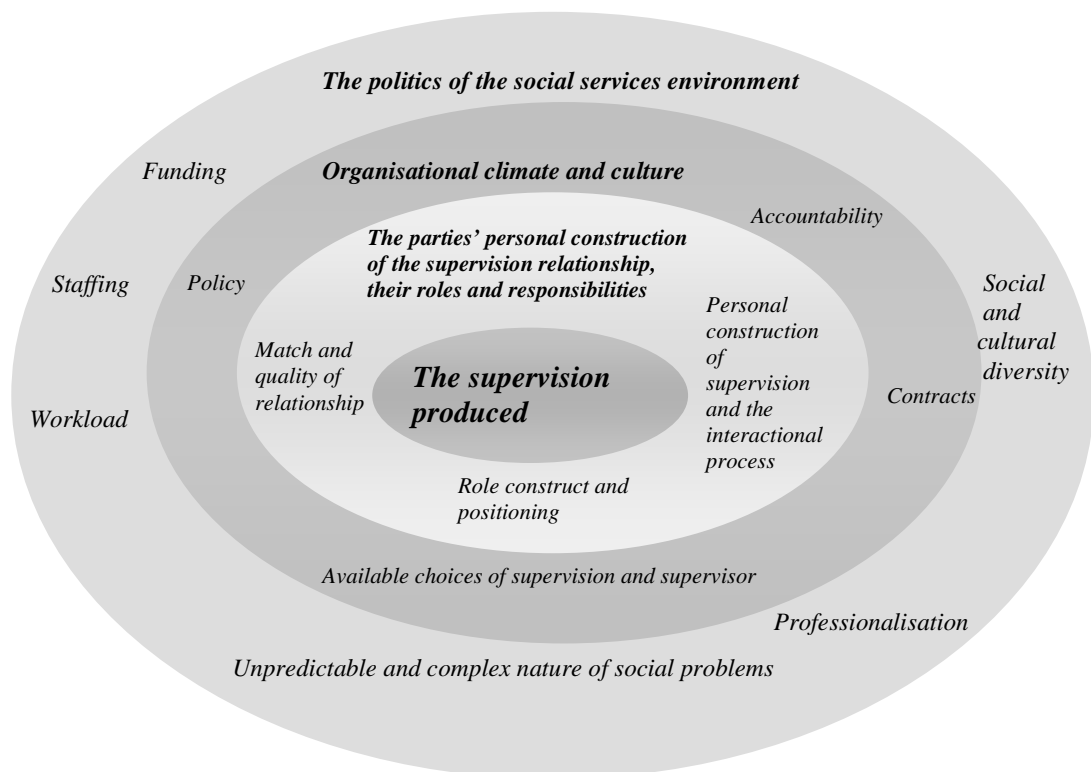
Results	Survey	Supervisees	Supervisors
Environmental and personal factors	The respondents agreed with climate statements. Identified that the best things about their supervision included a conducive supervision environment, in which progressive, effective, interactive and safe practice occurred within a supportive, trusting, honest and open relationship with a supervisor who demonstrates well developed professional qualities and attributes and shares practice expertise, knowledge and experience.	Contextual factors: - Funding of social services and supervision. - Limited choices and options of supervisor. -Time pressure and unpredictability of practice. -Organisations' supervision policies and supervision contract. Personal factors: - The match and quality of the relationship. -The supervisee's positioning within the relationship as either a practitioner or a client.	-The organisational setting -The agencies policies -The perceptions of the supervision climate and culture. -The supervisors' personal constructions of their supervision relationships, and their understanding of their role influenced their relationships and behaviour.
Nature and scope of supervision	Primarily clinical and professional in nature, with an overall emphasis on: the process of working with clients; the well-being and development of the worker; the management of the work; and the environment of the workplace.	Constructed as: An activity and place in which objectives concerned with the supervisee's practice, development and well-being were explored, reflected upon and processed within a professional relationship. It was also distinct from counselling and consultation.	Constructed as: A reflective process and partnership in which the objectives were to develop supervisees, enhance their practice, assure safety in practice, whilst providing support and monitoring compliance with organisational and professional standards. It also had distinct kinds and was different for some population groups as well as from other helping processes.
Practical arrangements	Varied in terms of the forms participated in with the most common being individual and clinical/professional and least common being cross-disciplinary supervision. The frequency ranged between weekly and 6 weekly sessions, with most common being fortnightly and monthly. The variations in frequency were due to supervisee experience. The frequency of internal supervision was greater than external. The duration of sessions ranged from 30 minutes to 1.5 hours with most being between 1 hour and 1.5 hours.	Forms were internal, external, mixed and distance. Most had management and professional supervision occurring separately. Their supervisors were line managers, peers or specialists or a combination of these. Individual most common form.	Were either agency-based or external (private-practice). NGO supervisors provided management supervision, DHB supervisors provided peer clinical, and Child Welfare did both management and clinical supervision. External supervisors all provided supervision as part of a private practice. All supervision was individual.

Results	Survey	Supervisees	Supervisors
Session practices	All features were experienced, decisions and discussion most common. Content concerned clients, role, and work environment. Most common content was complex and challenging cases, supervisee's concerns and ethical issues. Process mirrored the social work interview.	Specific stages and phases (see: Table 6.4). Content concerned clients, workplace matters, their issues and supervision they provided. Organisational and work related content was taken to internal supervision, whereas personal and relational content was taken to external supervision. Discussion and problem solving were the main processes used.	Specific stages and phases (see: Table 8.4). The content involved the issues supervisees brought which were personal, client, workplace, and management and organisationally related. Client and work related content was discussed in internal supervision, whereas organisational and management issues impacting on the supervisee and their ability to develop and practice effectively were the subject of external supervision. Problem solving and solution finding were the main processes used. There were differences in recordkeeping practices between internal and external supervisors with the latter being ambivalent about recordkeeping.

Overall the results concerning the influence of environmental and personal factors show that the social services environment, organisational cultures, personal relationships and role perceptions influenced how supervision is produced in any setting, within Aotearoa New Zealand. This finding adds to that of Eisikovitz et al's. (1985) concerning the link between the quality of supervision provided and the work environment. It also supports Kadushin's (1992a) claim that supervision was embedded in an ecological context, and the findings of Tsui (2005) regarding the influence that culture and context have upon the practice of supervision. In addition, the parties' personal relationships and the perception of their supervision roles also reflect the points made within the literature concerning how the quality of the supervision relationship impacts upon the practice of supervision and is reflective of the use of authority and power, a shared understanding, and trust between the parties (see: Brown and Bourne, 1996; Kaiser, 1997; Munson, 2002; Shulman, 1993). What this means is that the practice of social work supervision within Aotearoa New Zealand is embedded in and influenced by the politics of the

social services environment, organisational climates and cultures, as well as the parties' personal relationships and conceptualisation of their role and responsibilities. In short, supervision practice is socially and personally constructed through being formed by the interaction between the context and the personal perceptions of those involved. Figure 10.1 illustrates the way in which the socially constructed discourses present in the political and organisational environment and the personal constructions of the participants produce supervision in any given setting. Clearly, the inference that arises from the social and personal construction of supervision is that it is arguably a complex, contextually produced and personally directed phenomenon that is contingent upon the interaction between both the environment and the people involved. It also illustrates how the constructionist theory used in this thesis, provides a lens through which the parties involved in supervision can identify and engage with the contextual and personal factors that produce their supervision.

Figure 10.1 Environmental and personal factors producing social work supervision



With regard to the construction of the nature and scope of supervision, the results confirmed that supervision was aligned with the ANZASW (1998) policy statement and definitions from the supervision literature in terms of its objectives, functions and features. Taken as a whole, this means that social work supervision in Aotearoa New Zealand is distinct and different from counselling/therapy, direct practice and consultation because it consists of an interactive professional relationship and reflective process that is focused on the supervisee's practice, professional development and well-being, with the objectives of improving, developing, supporting and providing safety for the practitioner and their social work practice. In addition, its construction reflected the development of a professional supervision emphasis within the Aotearoa New Zealand literature on social work supervision (see: Beddoe, 1997a, 1997b; Davys, 2002; Morrell, 2001, 2003; O'Donoghue, 2001, 2002, 2003). This professional emphasis differentiates social work supervision in Aotearoa New Zealand from the traditional, organisationally-based discourse, derived from Kadushin (1976, 1985, 1992b) and found in the North American and British literature. One explanation for this difference is the importance placed upon supervision within the professionalisation process that has occurred within Aotearoa New Zealand. This has been particularly apparent through supervision being constructed as fundamental to competent social work practice throughout a practitioner's career within Aotearoa New Zealand by both the ANZASW and SWRB policy statements and hence practice (see: ANZASW, 1998; SWRB, 2007b).

The difference in construction between the supervisees and supervisors (for the supervisees, supervision was a functional and operational process they did in a certain location, while for the supervisors it was a relational interaction and shared practice)

extends the findings from Solas' (1994) pilot study in which he suggested that supervisees were focused on their content, whereas supervisors were more interested in the interactional process of supervision. This extension also highlights the need for a better understanding of the supervisee's role and contribution in supervision, as well as where they are at in their development of their practice.

A variety of practical supervision arrangements, pertaining to the forms of supervision and the frequency of contact or sessions, were identified. Overall, the plurality of forms was derived from the combination or separation of administrative or management and clinical/professional (education and support) functions within particular agency settings. When the functions were combined, the supervision was in an internal, unified, traditional arrangement. Yet, when they were separated there was a duality of supervision, with a line-manager supervisor and a clinical/professional supervisor. The latter was either a peer social work colleague or an external consultant or contractor. Occasionally there was a third form, whereby supervision was only external and the supervisor was a specialist. Despite this plurality of forms, the results clearly showed that an individual one to one mode of delivery predominated, which indicates that it is the institutional arrangements rather than the format that has changed in supervision. In other words, the variety concerned which functions of supervision were undertaken within the agency setting and by whom, as well as the status of the person in the supervisory role (i.e. were they a manager, a peer or a consultant), rather than the format of the supervision, which predominately occurred within an individual one to one relationship.

Arguably, the plurality of supervision forms mirrors the trend found within the Aotearoa New Zealand literature (see Chapter 2) and was indicative of the professionalisation process that has occurred within social work in Aotearoa New

Zealand. Internationally, these results mirror the pluralism found in supervision practice reported in North America, with supervision in Child Protective Services and NGOs using a traditional unified model, while in hospitals settings the management and clinical functions were split through the use of peer and external clinical supervision (Berger and Mizrahi, 2001; Gibelman and Schervish, 1997; Stein, 2005).

Results for the frequency and length of sessions were broadly aligned with the ranges reported in the supervision literature (see: Kadushin, 1974; Kadushin 1992c; Tsui, 2005) and expectations outlined in the ANZASW (1998) policy statement. Generally, there was a standard range in terms of session frequency and length with supervisee experience and need being the key influencing factors determining the particular session frequency and duration within the range.

The practices within sessions concerned the features (stages and phases), content, process and recordkeeping. Table 10.2 provides a comparative summary of the stages and phases from the perspective of each supervision role. It shows how the supervisees and supervisors approach and participate in sessions from their differing role positions. These results add to our knowledge and understanding of the supervision session by further developing Shulman's (2005, p. 27) depiction of the "preparatory, beginning, middle and ending/transition" stages within sessions through the identification of the stages and phases that both supervisors and supervisees experience. In short, in Table 10.2, our understanding of the supervision session as an interactive process with comparable stages and phases occurring for both parties is expanded.

In general, the content of supervision aligned with the supervision literature (Kadushin and Harkness, 2002; Munson, 2002, Tsui, 2005). This content included: the supervisee's practice; their experience of the workplace environment, including issues with management and the organisation; and occasionally, personal issues that affect

them in the workplace. However, the interview results which identify differences between the content of internal and external supervision, provide new information and add to Itzhaky's (2001) description of the differences between internal and external supervision. Finally, the discussion, problem solving and solution finding processes used in sessions mirrored those used in the social work interview and were similar to those discussed within the supervision literature (see: Kadushin and Harkness, 2002; O'Donoghue, 1999, 2003; Shulman, 1993).

Table 10.2 Supervisee and supervisor stages and phases

Supervisee Stages	Supervisee Phases	Supervisor Phases	Supervisor Stages
Preparation	Continual consideration. Session preparation.	Reviewing records. Thinking about the forthcoming session.	Preparation
Start	Social engagement. Orientation.	Starting. Checking-in.	Beginning
Planning	Agenda setting. Prioritisation.	Agenda setting. Prioritising items.	Planning
Working	Telling the story or presenting an item. Interactively processing.	Clarifying and exploring the story or issue. Decision making and task setting.	Working
Ending	Summary and review. The practicalities of next session.	Reviewing what was covered. Finishing up the session. Finishing the notes.	Ending

The keeping and use of records, only mentioned by the supervisors, was a notable finding, because it showed a difference between the attitudes of and the practices undertaken by internal and external supervisors. Internal supervisors recorded the agenda, agreed actions and other relevant matters with the approval of their supervisees (and in one case sanctioned by an organisational policy), whereas the external supervisors appeared to be ambivalent about and reluctant to keep records.

Their ambivalence seemed, on the one hand, to reflect a view that it was the supervisee's supervision and hence their responsibility to take notes, and, on the other hand, to reflect the potential risks of being seen to be unethical or unprofessional for not keeping records. The external supervisors' attitudes concerning the documentation and recording of practice clearly differed from both the social work and supervision literature which emphasises: the importance of documenting practice encounters; the accurate and timely recording of client and supervisee information; as well as the types of records that should be kept for client and practitioner safety as a form of ethical risk-management (see: Ames, 1999; Cumming, Fitzpatrick, McAuliffe, McCain, Martin and Tonge, 2007; Falvey and Cohen, 2004; Gillanders, 2005; Munson, 2002; Staniforth and Larkin, 2006). Obviously, the external supervisors' attitudes and practices regarding documentation and recording raise questions about their accountability to the agencies with whom they have contracts to provide supervision, and their adherence to their ethical obligations. In addition, their attitudes and practices reinforce the need for further research regarding the role and practice of recordkeeping within supervision together with its contribution to client safety and ethical risk-management.

An evolving paradigm of social work supervision

Overall the results presented in relation to the construction of supervision within Aotearoa New Zealand contribute to our knowledge and understandings of supervision by showing that a new paradigm of social work supervision is evolving. More specifically, the traditional paradigm of agency-based social work supervision conducted within a hierarchical relationship involving the functions of administration, education, support and mediation that had developed from the work of Kadushin (1976, 1985, 1992b), Munson, (1983, 1993) and Shulman, (1993) is evolving into one in which there is: a) pluralism and diversity in the forms and practices of supervision; b) a

broader mandate for supervision than that of the agency; and c) the need to recognise and better understand the supervisee's contribution.

Pluralism and diversity in supervision forms and practices

The professional emphasis, pluralism and diversity found in the forms and practice of supervision mirrored the trends found within both the Aotearoa New Zealand and the international literature (see Chapter 2) and reflected the professionalisation of social work and changes within the structuring, organisation and delivery of social services. It is on this basis that it is argued here that the theory of social work supervision has not kept pace with changes in organisational bureaucracy, social service provision, professionalisation and the development of professional supervision practice. In particular, supervision theory has not kept pace with the plurality of forms derived from a separation of the management and clinical/professional (education and support) functions and the expansion of supervision's mandate (from an agency one) to include a professional and statutory mandate. In other words, the theory of social work supervision has not incorporated the empirical research evidence about the practice of supervision which constructs peer and external supervision as legitimate professional forms (see: Berger and Mizrahi, 2001; Bradley and Hojer, 2009; Gibelman and Schervish, 1997; Itzhaky, 2001). Instead, these professional forms have been constructed as 'consultation' rather than as 'supervision', in accordance with the traditional organisationally-based paradigm of social work supervision, on the basis that these forms are not hierarchical or agency-based, lack a sanctioned authority and do not provide accountability (see: ABECSW, 2004; Bogo and McKnight, 2005; Collins-Camargo, 2005; Kadushin and Harkness, 2002; Tsui, 2005).

A factor contributing to this situation is the construction of sanctioned authority and accountability as being derived from an agency hierarchy. This construction,

however, does not acknowledge that agencies can delegate or assign sanctioned authority to peer and external clinical supervisors to supervise their staff, through supervision policies and agreements, as was found among some participants in this study and by Cooper (2006). In addition, it does not recognise that some social workers have a professional accountability arising from their membership of professional bodies and by way of licensure or statutory registration. Among the leading social work supervision theorists, Munson (2002, p. 10) was one of the few who recognised professional and regulatory authority and accountability in relation to supervision when he stated that:

The supervisor is assigned or designated by an agency, organisation or statute to supervise another's practice, and the supervisee is expected to be accountable to the supervisor.

Similarly, Barretta-Herman (2001), referring to supervision practice in New Zealand, commented that the external and peer professional supervision that occurred among members of the ANZASW, was supervision and not consultation because there was a professional mandate in which authority and accountability were derived from membership of the ANZASW and enforced by the practice standards and competency assessment programme. Since 2004, the ANZASW competency programme has also been part of statutory social worker registration. Clearly, there is a case for both the reconstruction in theory of what social work supervision is and for a revision of the mandate for supervision. There is a need also to further research these new professional forms of supervision in terms of their focus, content, interactional characteristics, and their contribution to client outcomes and practitioner well-being and development.

Regarding the reconstruction of what supervision is, a constructionist analysis of the findings presented in this study suggests that there has been a movement from the traditional functional and organisational-based definition of Kadushin (1976, 1985,

1992b) and Kadushin and Harkness (2002) toward one that focused upon the objectives and features of supervision. Therefore, on the basis of the findings from this thesis, the following working definition is proposed as a means of capturing the emerging professional construction of supervision:

Social work supervision is an interactive professional relationship and reflective process that focuses on the supervisee's practice, professional development and well-being, with the objectives of improving, developing, supporting and providing safety for the practitioner and their social work practice. It is distinct and different from counselling/therapy, direct practice and consultation. Supervision may occur through a traditional internal hierarchical arrangement or an external professional arrangement which focuses on all of the areas and objectives, or a mix of internal and external arrangements, which focus on particular areas and objectives. The assigned or designated supervisors may be a line manager, colleague or external consultant/contractor or a combination of these where there is a mixed arrangement.

The key change in this definition is that supervision is constructed in terms of its professional features and objectives, rather than the functions it performs within an organisation. This definition further signals that the paradigm of social work supervision has shifted and that the characteristics of this change have been the separation of the line-management and professional aspects of supervision and the rise of peer and external supervision with the latter reflecting a growing market discourse wherein professional supervision is outsourced to external private contractors who in some cases are attempting to professionalise supervision as a discipline in its own right (Busse, 2009; Morrell, 2005). Figure 10.2 attempts to depict the nature of this evolving paradigm and illustrate how the changes in the construction of social work supervision have contributed towards a movement away from the traditional organisational based line-management model of supervision towards an emerging portfolio model. In the traditional model, supervision was construed as an organisation's responsibility to provide, monitor and regulate. In a portfolio model, however, there is a developing emphasis towards it being the individual social worker's professional responsibility and

ethical obligation to participate in professional supervision, and the organisation's duty to sanction and approve the types of supervision delivered, as well as to provide management supervision. The role of monitoring and regulating professional social work supervision and the social work practitioner's use of it, is assumed by the professional and regulatory bodies, through their respective competency assessment procedures and ethical and conduct standards.

Figure 10.2 An evolving paradigm of social work supervision

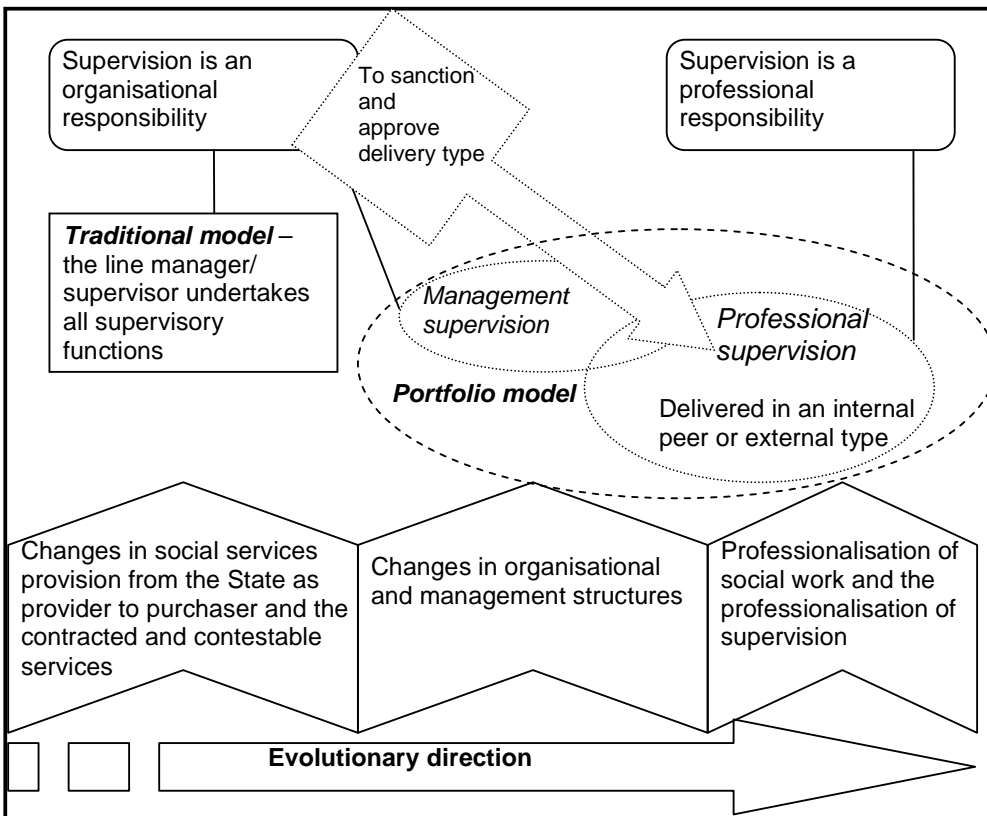


Figure 10.2 also illustrates the interaction that occurs between the social services bureaucracy and the professionalisation discourses upon the construction of supervision. When this interaction is constructed from a historical perspective (see: Chapter 2), the key historical developments within supervision can be seen as arising from changes in the influence of one or other discourse upon how supervision is constructed and

practiced. This interaction can be construed in the form of Hegelian dialectic (thesis, antithesis, synthesis) (Beiser, 1993). The dialectic present, in relation to the evolving paradigm illustrated above is one in which the portfolio model reflects the professional resurgence occurring within supervision. This resurgence is a reaction to the organisational and managerial dominance that had developed in recent decades as a consequence of changes in social services organisations and management. As an antithesis the portfolio model marks a change from supervision occurring solely within an organisation by a hierarchical line supervisor, to a mixed provision involving both organisational and professional supervisors. In other words, it marks an evolution in the construction of social work supervision from: a) a relationship to a combination of various supervisory relationships; and b) solely an organisational accountability process and responsibility to both an organisational and professional one. At this stage, the antithesis (i.e. the portfolio model) is a limited development and arguably a transitional development, to the extent that it is prevalent within settings where social work is one professional discipline amongst a number employed within the organisation (such as hospitals and certain NGOs). The traditional model still remains dominant within organisations where social work is the main profession, for example, Child Welfare. That said, the development of group casework consultation models within such settings (see: Field, 2008), suggests a movement is occurring towards the reconstruction of supervision within this setting along the lines of the dual model of administrative supervision and case consultation proposed by Munson (1975).

The emergence of a professional supervision emphasis and the construction of a difference between management and professional supervision exemplified by the separation of the managerial and professional aspects, within the portfolio model, only ensures that supervision occurs with another social worker and that a social work

perspective is present in the supervision produced. There is, however, no empirical evidence to indicate that the professional supervision emphasis present within the portfolio model results in better supervision of the supervisee's practice and improved client outcomes. Instead, some results from this thesis showed indications of professional supervision, in both its peer and external forms, primarily meeting the practitioner's needs rather than a focusing on their practice with clients and client outcomes. This in turn raises questions concerning the extent to which the supervision of social work practice is addressed through both case-management supervision and case consultation in settings where management supervision is provided by a non-social worker. Another matter of concern with the portfolio model and the development of a combination of various supervisory relationships is the degree to which these relationships form a cohesive supervision network or community of practice. From the results of this study it would appear that information sharing across the supervisory network in the form of a learning environment that develops both the social work and supervision practice remains a challenge that has yet to move beyond discussions of two-way confidentiality and three-way accountability.

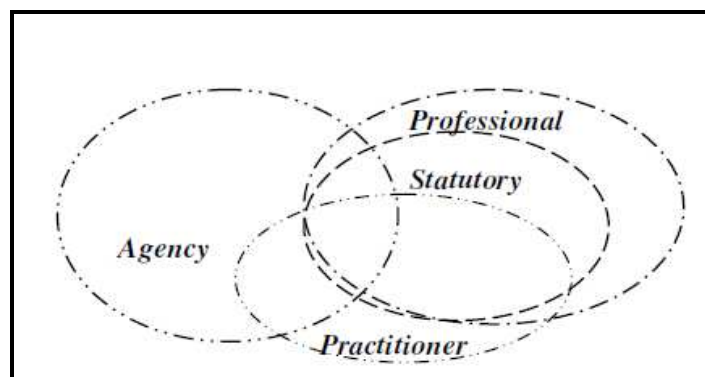
Revisiting the concept of a mandate for supervision

As indicated above, one of the implications of reconstructing social work supervision theory is that the concept of a mandate for supervision, needs to be expanded to include the designation or assignment of supervisory authority and accountability by way of membership of a professional organisation and/or statute, so that professional peer and external supervision relationships are deemed to be supervision rather than consultation.

The mandate or the right to act as a supervisor comes from the same four sources that a social worker's mandate for work with clients comes from; namely, from their agency, profession, by law and from people to whom the service is provided

(Munson, 2002; O'Donoghue, 2003). In other words, a supervisor's authority is derived from these four sources. Agency authority derives either from the supervisor being employed (in the case of an internal supervisor) or contracted (in the case of an external supervisor) to provide the supervision for one or more staff members of the agency. A professional mandate is conferred through membership and accountability within a professional body that requires its members and their practice to be supervised, whereas the statutory mandate is conferred through obligations under registration or licensing laws and regulations. These mandates were particularly apparent in settings where the clinical/professional supervision was provided by peers or an external supervisor. The fourth and final mandate is that conferred by the practitioner. This is exercised either through the choice the practitioner makes with regard to a supervisor, or by their recognition, acknowledgement or acceptance of a supervisor who has been assigned to them by their organisation, professional body or registration board. Figure 10.3 illustrates the intersecting and overlapping relationships between the mandates present in this study.

Figure 10.3 The supervision mandates



Towards a better understanding of the supervisee's contribution

Results concerning the construction of supervision showed that the supervisees constructed supervision differently from the supervisors, and that their positioning

within the supervision relationship was influenced by whether they had chosen the supervisor, the quality of the relationship, and the supervisor's ability and competence. In addition, both the supervisee's perceptions of supervision as a place and activity and their participation in the stages and phases of a supervision session implied that supervision was an important part of their work role, and their contribution to the interactive process of supervision was vital for supervision to achieve its objectives. Taken together these findings mean that there is a need to give greater recognition in social work supervision theory to the supervisee's role in the production of supervision. Clearly this aligns with the supervision literature in which manuals, articles, and courses for supervisees have emerged (Carroll and Gilbert, 2006; Davys, 2007; Knapman and Morrison, 1998; Morrell, 2005). This development also reflects a change wherein the notion of supervision responsibility shifts from organisations and supervisors being responsible for the provision of supervision for supervisees, to practitioners having an ethical responsibility and statutory obligation to participate within supervision (ANZASW, 2008; SWRB, 2006). Evidently there is a need to conceptualise supervision so that both sides of the interactive and reflective process are better understood.

Before moving on to discuss the influence of the Aotearoa New Zealand context, it is important to note how the constructionist analytical theory used in this thesis has been used to interpret the context and views of the participants. In particular, this concerns the interaction between the social discourses or narratives in which the participants were immersed and the personal perspectives they held which contributed to their construction of supervision. On the basis of the analysis undertaken in this thesis, it is asserted that constructionist theory could provided a possible pathway for theory development in social work supervision in a similar fashion to how it has contributed to the development of social work practice theory (see: Hair, 2008; Hair and

O'Donoghue, 2009; O'Donoghue, 2003; Payne, 1997, 1999, 2005, 2006).

The influence of the Aotearoa New Zealand context

The key themes concerning the influence of the Aotearoa New Zealand context are constructed as: biculturalism, indigenous development, and multiculturalism. Table 10.3 provides a summary of the results from the survey and interviews in relation to each of these three contextual themes.

Table 10.3 Summary of key findings regarding the influence of the Aotearoa New Zealand Context

Results	Survey	Supervisees	Supervisors
Biculturalism	<p>The supervision that Maori respondents participated in was: a) safe for the discussion of ethical issues, with a high level of trust; b) involved constructive supervision relationships characterised by openness, honesty, antioppression, well managed power dynamics and safety to ventilate emotions; c) evaluated as very good.</p> <p>Maori have significantly higher mean scores than non-Maori concerning the discussion of cultural matters and the supervision relationship, cultural supervision, co-working, and use of ideas from the kaupapa Maori model, as well as the use of karakia and evaluation in sessions.</p>	<p>For most supervisees it was an effort and a challenge to incorporate a bicultural perspective within supervision. Generally, the extent to which biculturalism was included within their supervision was related to the individual supervisee's personal connections with Maori society and their organisation's response to the Treaty of Waitangi and biculturalism.</p>	<p>Among the supervisors, biculturalism was present in the level of recognition within their organisational context and the recognition that individual supervisors gave to the Treaty of Waitangi and the ANZASW bicultural code of practice within their supervision.</p> <p>There were also differences between Maori and non-Maori supervisors' experiences, with the Maori supervisors predominately supervising other Maori, while the non-Maori supervisors generally had limited experiences and competence regarding supervising Maori. The non-Maori were more commonly exposed to biculturalism through the discussion of non-Maori supervisees' work with Maori clients in supervision. The model of practice used by these non-Maori supervisors involved exploring the cultural issues, and considering the need for advice and support from Maori services.</p>

Results	Survey	Supervisees	Supervisors
Indigenous development	Maori respondents reported significantly higher use of Maori models and processes.	Several participants constructed cultural supervision as a specific practice that occurred between a Maori supervisee and a Maori supervisor.	Maori supervisors mainly supervised other Maori. Several supervisors constructed cultural supervision as a specific form of supervision that occurred between Maori for their cultural safety and development. The development of kaupapa Maori supervision and an indigenous position in regard to supervision.
Multiculturalism	Survey demographics, particularly 1.4% Pacific peoples and 12% from other ethnic groups. 14% of respondents reported that they used ideas from the Pacific Islands supervision model.	Several of the supervisees displayed an awareness of changes in population demographics within their communities. A few supervisees saw cultural supervision as being for practitioners from minority cultures and/ or for all forms of cross-cultural practice.	Several supervisors had an awareness of demographic changes within Aotearoa New Zealand. A majority of the supervisors constructed cultural consultation and supervision as a multicultural practice that was for practitioners from minority cultures and/or for all forms of cross-cultural practice. A few supervisors raised questions about cross-cultural supervision relationships and the dominance of the bicultural politic within social work.

Overall, the influence of the Aotearoa New Zealand context within supervision was mixed. Generally, the degree of influence depended upon the individual supervisee or supervisor and their perception of their organisation’s response to biculturalism; indigenous development and multiculturalism. The level of response was particularly apparent through the prevalence of cultural supervision, cultural consultation and kaupapa Maori supervision and the individual’s level of participation and commitment to it.

The influence of biculturalism (as discussed in Chapters 7 and 9) pertained to supervision involving Maori. It was found that supervision with Maori supervisees and about Maori clients differed from supervision with non-Maori, and that the nature of

this difference concerned the use of a Maori worldview, Maori knowledge and Maori practices. The degree to which non-Maori participants incorporated a bicultural perspective varied, and was influenced by their organisation setting, personal attitudes and connection with Maori society. It was notable that several participants found it an effort and a challenge to incorporate a bicultural perspective into their supervision, despite most displaying an awareness of the Treaty of Waitangi and the ANZASW bicultural code of practice. This effort and challenge was reinforced by the lack of participation in cultural supervision and consultation with regard to Maori supervisees and of practice involving Maori. A related theme concerned some participants who construed cultural supervision and cultural consultation as referring solely to the seeking of cultural advice and support when working with Maori and several suggestions were made about the need for cultural supervision for non-Maori when working with Maori. These participants also expressed concerns about the low prevalence and use of cultural supervision amongst non-Maori.

Not surprisingly results concerning the differences between Maori and non-Maori supervision agree with comments made by Maori authors about the supervision of Maori (see: Bradley et al., 1999; Eruera, 2005; Walsh-Tapiata and Webster, 2004; Webber-Dreadon, 1999). Likewise, results concerning the bicultural supervision practice of non-Maori agreed with comments made within the local supervision literature regarding the need for more work in the development of bicultural supervision approaches to ensure that the profession's expressed commitment to the Treaty of Waitangi is realised (see: Eruera, 2005, 2007; O'Donoghue, 2003; Webber-Dreadon, 1999). However, results concerning cultural supervision and consultation were inconclusive in terms of their contribution to bicultural practice because of the participants' low level of use of both activities. In addition, the results concerning

cultural supervision and consultation mirror debates concerning the nature and purpose of cultural supervision and consultation. This debate includes: a) whether cultural supervision is a specific form of supervision or whether it is a form of consultation; b) who should have cultural supervision (e.g. is it for Maori or non-Maori working with Maori, for practitioners from minority cultural groups, or for all practitioner engaged in cross-cultural practice); and c) what is the purpose of cultural supervision or consultation (e.g. is it the cultural development and safety of Maori practitioners or is it for cultural competence for non-Maori or for practitioners engaged in cross-cultural practice) (see: Cooper and Anglem, 2003; Hair and O'Donoghue, 2009; Su'a-Hawkins and Mafile'o, 2004; Walsh-Tapiata and Webster, 2004). Clearly, there is a need to further clarify the role and purpose of both cultural supervision and consultation.

Generally, the indigenous development theme within supervision reflected the parallel development process that has occurred over the past twenty years within social service organisations and the profession. This process has been marked by the development of Iwi social services, kaupapa Maori teams within mainstream social and health services, and by the establishment of the Maori caucus of the ANZASW (Beddoe and Randal, 1994; Bradley, 1996; Walsh-Tapiata, 2000; Walsh-Tapiata and Webster, 2004). Eruera (2007, p.143) agrees that changes within the social services context have influenced supervision, and noted that "Maori are beginning to develop written resources, research and training." 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 Maori supervision, which Eruera (2005, p.64) defines as:

An agreed supervision relationship by Maori for Maori 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 Maori worldview.

By claiming an indigenous position, Maori have differentiated Maori supervision from cultural supervision which means that when issues of cultural safety, development and competence are raised the rights of Maori under the Treaty of Waitangi are at the forefront, particularly those under Article 2 concerning Maori self-determination and Article 3 concerning equal citizenship rights. This in turn means that the needs and rights of Maori are 'not' reduced to those of a minority cultural group; rather they are seen as the rights of the indigenous people who are a Treaty partner with the Crown. This has contributed to Maori successfully establishing mechanisms through which they are predominately supervised within their own culture by other Maori, thereby resisting assimilation from the dominant Pakeha monoculturalism as well as integration into a multicultural ideology.

The multicultural theme was less prevalent than biculturalism, despite population changes over the past twenty years clearly indicating that Aotearoa New Zealand has become a multicultural society (DeSouza, 2007; Henrickson, 2005; Maidment, 2009). Not surprisingly, the results presented in this study correspond with that of Nash and Trlin (2004) who found in their survey of social work by ANZASW members with immigrants, refugees and asylum seekers that both social workers and supervisors needed substantial development in the area of cross-cultural practice and supervision with regard to multicultural content. Clearly, there is a need for a higher level of multicultural competence across the profession; as well as a need for multicultural competencies and models of practice for supervision.

Regarding cross-cultural supervision relationships and the positioning of the members of minority cultural groups, there is a clear alignment with the issues identified by DeSouza (2007, p. 98-99), namely, the lack of local literature on multicultural supervision relationships, and that an adequate response to multicultural

diversity has not yet developed within New Zealand. According to Bartley and Spoonley (2005) there are two reasons why this has not occurred. First because our colonial settlement was based on migrants from Great Britain and the result was the development of a monocultural British colony. Second, when New Zealand started to consider issues of nationhood and nationality, it was at the same time as the country was addressing issues related to the Treaty of Waitangi and Maori development, which resulted in a focus upon the bicultural relationship between Maori and non-Maori, rather than multiculturalism, and the redress of historical injustices and the restoration of Maori rights under the Treaty of Waitangi.

In general terms, the results presented in this thesis show an awareness of multiculturalism within both the participants' communities and the practice content presented in supervision, as well as a role for supervision in the development of practitioners' multicultural competence when practising with clients from different cultural groups. They also show that the development of a multicultural approach to supervision and social work within Aotearoa New Zealand is at an embryonic stage, and highlights the need for both the profession and the academy to develop a more culturally pluralist approach to supervision. From a constructionist perspective, the first challenge in the development of a more cultural pluralist approach to supervision entails constructing cultural competence as an interactive process in which practitioners "approach culturally different people with openness and respect [and] a willingness to learn" (O'Hagan, 2001, p.235), rather than constructing it as a means by which outsiders can claim, (on the basis of bankable knowledge) expertise regarding other cultural groups (Hair and O'Donoghue, 2009). A second and related challenge is the diversity of cultural discourses (i.e. indigenous development, biculturalism and multiculturalism) and the different positioning of cultural insiders and outsiders when

interacting within these discourses. The complexity of this situation also highlights the inadequacy of universalist approaches to diversity, such as cultural sensitivity, anti-discriminatory and anti-oppressive practice (Brown and Bourne, 1996; DeSouza, 2007; Morrison, 2001; Tsui, 2005). In other words, the dynamics of culture within supervision relationships and the supervision of client practice are complex and context specific.

Toward the development of a cultural framework for supervision

Overall, the findings from this thesis have provided insights into the practice of supervision in relation to cultural differences as well as the development of a cultural framework for supervision, which recognises the needs of:

- a) practitioners from indigenous and minority cultural groups to develop professionally and to be supervised from within their cultures and from their cultural worldview;
- b) cross-cultural supervision relationships and the supervision of cross-cultural practice; and
- c) supervision where the supervisor and supervisees are from the same-cultural group, but the clients who are the subject of the supervision are from a different culture.

Table 10.4 presents the cultural framework that emerges from the results of this study. This framework describes the types of cultural engagements that were reported and discussed from the cultural insider and outsider viewpoints in relation to the indigenous, bicultural and multicultural perspectives.

The indigenous rights and bicultural obligations within the Treaty-based relationship between Maori and non-Maori have contributed to the development of specific forms of supervision to support the cultural development and safety of Maori social workers and clients, and to promote biculturalism in practice among non-Maori social workers. In general terms, the reported findings involving Maori show an evolving situation in which supervision is constructed in terms of: a) Kaupapa Maori, entailing the supervision of Maori practitioners by Maori supervisors according to a

Maori worldview and cultural processes, in which Maori are ‘cultural insiders’ when its within their iwi and ‘cultural outsiders’ when supervision is outside of their iwi; b) cross-cultural supervision between Maori and non-Maori; and c) some cultural supervision and consultation arrangements for non-Maori practitioners about their work with Maori. Both the ANZASW and the SWRB contribute, to some extent, to these constructions of supervision, with the ANZASW emphasising: the social work profession’s responsibilities for a Treaty of Waitangi-based society and bicultural practice within the Code of Ethics, practice and supervisors’ standards (ANZASW, 2004b; 2004c; 2008) and assessing that its members are bicultural or culturally competent in their work with Maori, and support Maori working with Maori. Similarly, the SWRB have published a policy statement concerned with cultural competence to practice with Maori and different ethnic and cultural groups (SWRB, 2007c). This policy describes cultural competence with Maori from a bicultural perspective, whilst recognising the importance of Maori self-determination (rangitiratanga) as part of this cultural competence.

This situation raises questions concerning: the support for and development of Kaupapa Maori supervision across the profession; and the development of supervision for cultural competence with Maori for non-Maori practitioners. The development of indigenous Maori supervision for Maori practitioners requires capacity building in terms of more Maori supervisors, and support in terms of training and development. Two recent examples of this have been: the courses provided by Massey University to Iwi social service providers who contract with the government agency, the Ministry of Social Development; and the development of a bicultural professional supervision graduate diploma by Te Wananga o Aotearoa. Alongside this capacity building, there is a need for support from organisational and professional groups for the provision of

Kaupapa Maori or indigenous supervision as well as the need to resource building capacity through the further development of the indigenous supervision literature and research.

Table 10.4 An emerging cultural framework for supervision

Type of cultural engagement/ cultural positioning	Cultural insider example	Cultural outsider example
Indigenous	Kaupapa Maori supervision within an Iwi (tribal) social service where both the supervisee and supervisor are from the same iwi (tribe)	Maori supervision within a Kaupapa Maori setting where either the supervisee and/or supervisor are not from the local iwi (tribe)
Bicultural	Cultural supervision for Maori staff in mainstream or bicultural settings provided by a Maori supervisor.	Non-Maori engaging in cross-cultural supervision/ consultation with a Maori consultant supervisor/ supervisee. Non-Maori engaging in cross-cultural supervision/ consultation with a Maori consultant regarding the supervision of their work with Maori clients.
Multicultural	Supervision within same culture group within a multicultural setting (e.g. Pasifika supervision, African, Chinese, Pakeha supervision).	Cross-cultural supervision relationships and the supervision of cross cultural practice, involving supervisees and/or supervisors from different cultural backgrounds.

Regarding supervision for cultural competence with Maori, the results from this thesis suggest that there appeared to be an expressed willingness among a majority of the non-Maori participants interviewed to respond to the differences between them and Maori supervisees and clients. However, there were challenges arising from within both social service organisations and the profession, as well as in some cases an apparent lack of a personal connection, relationship, and interest from a few in their local Maori communities. That said, the idea proposed by some participants, of cultural supervision relationships being focused on developing non-Maori practitioner’s cultural competence with Maori enhances the current policies of the ANZASW (1998, 2004b, 2004c, 2008) and SWRB (2007c) concerning bicultural practice and cultural competence, neither of

which require cultural supervision. In short, greater consideration could be given to the relationship between supervision and cultural competence (Weaver, 2008). This includes an exploration of the nature, form and processes involved in cultural supervision in relation to Maori, for non-Maori, throughout the practitioner's career. The implications of this encompass the development of specific education and training packages concerned with supervision for cultural competence with Maori for both supervisees and supervisors, and research exploring best cross-cultural supervision practice for Maori supervisees and clients in terms of the practitioner's well-being and development as well as client outcomes.

The third stream of the emerging cultural framework pertains to multiculturalism, and concerns supervision with different ethnic and cultural groups. Among the interview participants, multiculturalism was present in references to supervision involving practitioners from cultures other than Maori and their own, and related to the changing demographics within their communities as well as among the practitioner population. The recent development of the Pasifika, Chinese and African social workers interest groups within the ANZASW (ANZASW, 2009d; 2009e), illustrates the extent to which multiculturalism is present within the social work profession within Aotearoa New Zealand. The multiculturalism within the ANZASW raises questions concerning the extent to which supervision occurs between participants from the same culture or whether it happens to be cross-cultural and whether there are significant differences between same culture and cross-cultural supervision in terms of its contribution to client outcomes and practitioner well-being and development. Likewise questions also remain concerning cultural competence within cross-cultural supervision and its effect.

The emergent multicultural development of the social work profession and

Aotearoa New Zealand society indicates a need for further development and research concerning cultural competence within supervision with peoples from different cultural groups. This need for further research into cultural diversity and cultural competence within multicultural settings has also been identified in the international literature (Bogo and McKnight, 2005; Tsui, 2005). However, this literature which is constructed from an integrationist, multicultural perspective has not construed that there would be a need for supervision within one's own cultural group for practitioners of indigenous and minority cultures. In addition, it has not been recognised that the supervision needs of practitioners from indigenous and minority cultures may be different from those of practitioners from dominant and majority groups. It is argued on the basis of the results of this thesis, that the emergent cultural framework for supervision within Aotearoa New Zealand provides a broader perspective of the cultural needs, dynamics, complexity and challenges pertaining to supervision. Moreover, the results reported contribute to the field of supervision by showing that there is the need to construct supervision from an insider perspective (particularly in regard to indigenous and minority cultures) in terms of its role for a practitioner's cultural development and safety, and from a cross-cultural (outsider) perspective in terms of culturally competent supervision relationships and practice.

To sum up, the implications of the emerging cultural framework pertain to the construction of supervision in terms of: the cultural development of practitioners and the cultural safety of clients from indigenous and minority cultural groups; and the cultural competence of practitioners from dominant cultural groups. The contribution that this emerging cultural framework makes to the field of social work supervision is that it provides insight into how supervision may be constructed and developed to respond: to cultural diversity and difference, particularly in regard to specific cultures and

multicultural settings; and towards the development of culturally specific forms of supervision for members from the same cultural group and to forms of culturally-focused supervision for those in cross-cultural situations.

Improvements for social work supervision

Results concerned with how social work supervision could be improved (see Table 10.5) revealed that improvements were desired in the practice of supervision, supervisee and supervisor development and the supervision environment, particularly within organisations and the ANZASW.

Table 10.5 Summary of key findings related to improving supervision

Results	Survey	Supervisees	Supervisors
Participants' own Supervision	The practices that occurred within sessions. Supervisors' knowledge, skills, development, training and professionalism.	The frequency of sessions. The supervisees' ownership of their supervision. Their supervisor's practice in sessions.	Their supervisory practice, mainly personal self-management, the integration of theory and practice, and their ongoing learning and development.
Within social service organisations	The supervision environment- included more time for supervision and connected activities (including an increased frequency of supervision sessions), greater agency support of external supervision, more management support through the provision of more choice, greater accessibility and availability of supervisors, together with appropriate space and locations for supervision.	The provision and practice of supervision, particularly a wider range of types of supervision, greater choice of trained supervisors, and the auditing and evaluation of supervision.	Better organisational policies, accountability processes and support for supervisors.

Results	Survey	Supervisees	Supervisors
The ANZASW		Improvements to the competency programme, primarily the development of a supervisors' competency programme. A greater professional presence through being proactive by informing agencies and members of its supervision policy, standards and the rights of members. By actively supporting members access to good quality supervision locally.	Development of professional supervision by: a) increasing the professional development options available to members; b) the credentialing of supervisors; and c) by the development of a supervision practice specific to Aotearoa New Zealand. By promoting social work supervision through: 1) advocacy on behalf of the profession; 2) local branch initiatives such as peer supervision groups; and 3) improvements to the competency programme, supervision policy and code of ethics.
Education and Training for supervision	Professional development and training for supervisors.	Education and training for supervisees on how to make the most of supervision, including that provided by social work schools to students undertaking placements.	Education and training for supervisees particularly in terms of what supervision involves, how to use it and how to derive the most from it. More available, accessible and good quality education and training for supervisors.

Towards improving the supervision environment

The supervision environment needed improvement in the areas of the employing organisation and professional systems and supports related to the provision and practice of supervision. A link was identified between the setting and the quality of supervision, with a supportive environment being a key feature of what was best about supervision (see Chapter 5).

Two possible ways of improving the supervision environment might be through the promotion of a best practice culture and through the development and use of best practice models and guidelines. The development of both best practice models and guidelines could be based upon the composite thematic portrait of best supervision practice discussed in Chapter 5 (p. 114).

From this thematic portrait a best practice contingency model of supervision could be formulated. This model would incorporate Kadushin and Harkness' (2002, p.327) contingency model derived from their review of the literature concerning good supervision. This model involves a "best-fit decision" made between the individual supervisor and supervisee, working in their particular agency setting, serving a specific client in an "idiosyncratic, problematic situation". The supervision model itself would be built from the results from the postal survey concerning the best things about supervision which provides the foundational support for "best fit decisions" contingent upon the setting, issues and those involved. The model could be developed either separately or in conjunction with best practice guidelines. Figure 10.4 provides a diagrammatic representation of this emergent model.

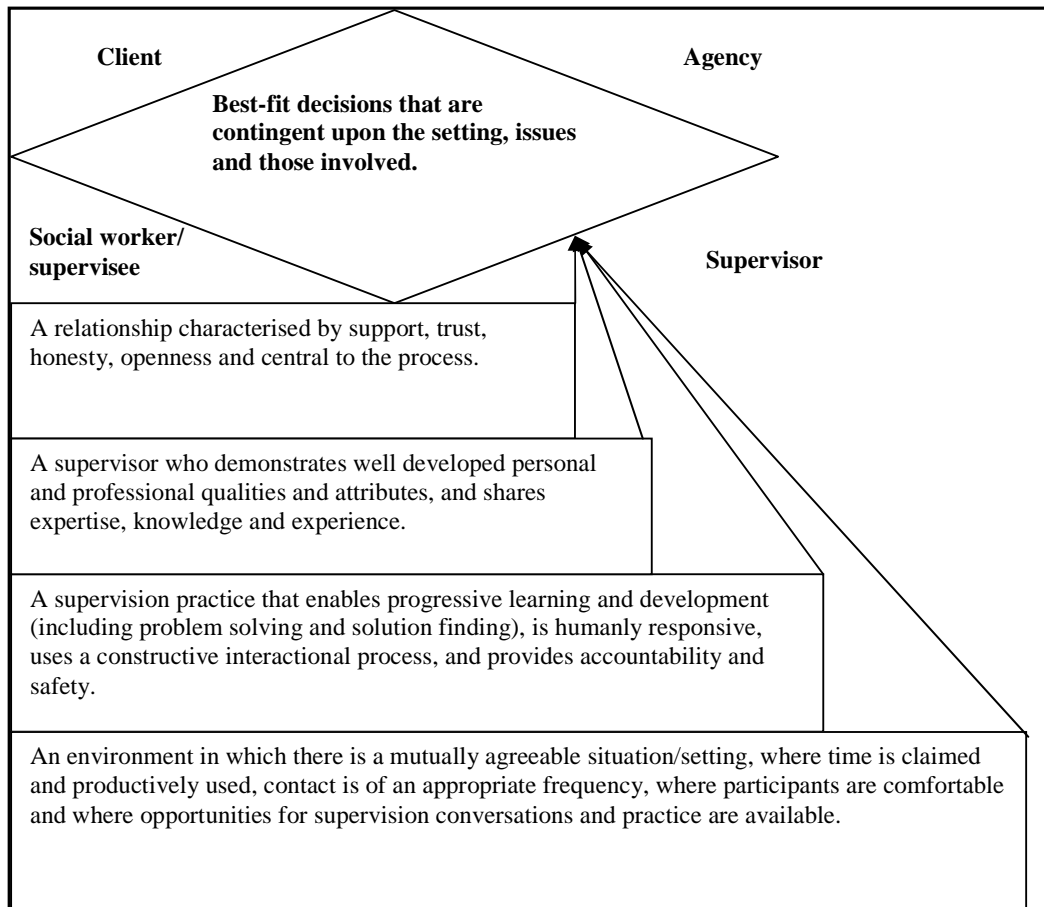
Regarding the development of best practice guidelines, Munson (2004) argued that such guidelines were needed for two reasons; first, because social work supervision and practice methods have been increasingly questioned by funders and managers of social service organisations; and the professions of psychiatry, psychology, nursing and teaching have already made significant progress in developing such guidelines. In Aotearoa New Zealand, the development of best practice guidelines for social work supervision would complement the Association's supervisor practice standards, and its policy statement on supervision and ethical guidelines in relation to supervisory relationships (ANZASW, 1998; 2004a; 2004b). Supervision best practice guidelines could also be used by the SWRB as a tool for assessing complaints made to the Board concerning the supervision of registered social workers as well as being a means by which to evaluate supervision.

With regard to the content and the scope of the best practice guidelines, areas that have been identified in this thesis, which ought to be included, are: a) the

construction of supervision within the particular setting and the type of model used; b) the roles, responsibilities and accountability relationships; c) the process for information sharing and the kind of information that is shared between the parties involved; and d) supervision in relation to cultural difference.

In addition to the development of a best practice culture, there is also a need to further investigate the influence of environmental factors such as time, physical spaces, locations, and agency and management support upon supervision practice. Such investigations could be conducted within a specific organisational setting, across different settings within the same organisation, amongst different social service organisations, and over the profession as a whole. In other words, there is a need for further research into office, organisational and professional supervision cultures.

Figure 10.4 An emergent model of “best supervision practice”



Towards developing the practice of supervision

From a constructionist perspective the results concerning the improvement of supervision practice imply that in order to achieve it, such practice needs to be observed, discussed and reflected upon, which in turn raises questions about the supervision of supervisors and the evaluation and review of supervision practice. In relation to the supervision of supervisors it should be noted that within the survey (Chapter 5) observation was the least common type of supervision contact experienced. Plainly, the inference is that one way to improve supervision practice would be to explore the narratives present within the supervision of supervisors. The areas of exploration could include: a) the extent to which the supervisors' supervision practice was observed, discussed and reflected upon within their own personal supervision; and b) the contribution that having their supervision practice observed, discussed and reflected upon makes towards improving their supervision practice as supervisors.

Regarding the evaluation and review of social work supervision practice, the postal survey results showed that evaluation was not a common feature within supervision sessions (see Chapter 5). In addition, when evaluation is referred to within the supervision literature it tends to concern the evaluation of the supervisee's or supervisor's performance and practice, rather than an evaluation of the supervision practice that was produced between them (see: Bernard and Goodyear, 2004; Kadushin and Harkness, 2002; Munson, 2002; Shulman, 1993). Moreover, there are neither any formal evaluation criteria concerning what is best supervision practice nor tools developed to evaluate or review the supervision practice produced between the supervisee and supervisor. One way forward, on this matter, would be an evaluation tool developed from the themes and sub-themes from the open survey question concerning the best things about the respondents' supervision (see Appendix T). Such an evaluation

tool could be completed at regular periods by both the supervisee and supervisor, and the results could form the basis for a review and evaluation of their supervision, particularly in regard to personal constructions of their supervision experience. The tool could be used over time to monitor whether or not changes in supervision are occurring; and by an independent researcher or evaluator as an observational rating tool to review live or video-recorded supervision practice.

Education and development for supervision

Implications for supervision education and development arise for both supervisees, and supervisors, and in relation to the supervision curriculum within professional social work courses and supervision courses.

Findings from the interview participants suggest that improvement to the education and development of supervisees, in relation to their understanding, use of and participation in supervision, is an area requiring attention. The particular concerns appear to be: a) preparation for supervision within social work practice courses prior to and from fieldwork education; b) the socialisation into workplace supervision; and c) the continuing professional development of social workers as supervisees throughout their career. In short, the implication is that there is a need for a supervisee role development strand within social work professional education and training, a strand which recognises that the supervisee role is a professional role that social workers undertake and that supervision is a professional activity that they engage in (see: Carroll and Gilbert, 2006; Davys, 2007; Knapman and Morrison, 1998). To some extent, the preparation offered for supervision within fieldwork practice courses, given by some social work schools (e.g., Massey University, Otago University and the University of Auckland), together with some organisations' induction training into supervision (e.g. Elton's DHB), and the short courses offered by Morrell (2005) and through the

ANZASW (2009b) for supervisees are, in an episodic way, starting to address the continuing professional education and development of supervisees. While such initiatives are commendable, there is clearly a need for an ongoing programme of supervisee role development across the profession. Table 10.6 provides a possible role development pathway for supervisees across the stages of learning and development.

The rationale for this pathway is two-fold; first, it attempts to address the concerns raised by the interview participants concerning the specific developmental needs that supervisees have. Second, it responds to the professionalisation discourse within social work and supervision, which constructs supervisees as being responsible for their participation in professional supervision. It does this through providing a graduated way in which supervisees can learn how to use and make the most of supervision. The first strength of the proposed pathway is that it provides a map for supervisee role development that is progressive across the practitioner's career. A second strength is that it builds upon recent developments within the sector. In other words, it enhances some of the practices that are already occurring, rather than creates an entirely new pathway. The pathway has been preceded by the developments and literature within the field and adds to them through providing a conceptual and progressive map. Ideally this means that there is a greater chance that the pathway could be adopted because illustrative examples of parts of it already exist. That said, the key challenge to the adoption of this pathway is the need to gain an agreement across the sector for such a pathway and the resources to support its nationwide adoption within a resource constrained social service environment. In this regard, clearly there needs to be discussions with and support from the major social service providers, all social work schools, the ANZASW and the SWRB.

Table 10.6 A possible supervisee role development pathway

Stages	Learning to be a supervisee	Being a supervisee within an organisational setting	Being a supervised professional who makes the most of supervision	Taking the lead Supervisee-led supervision
Requirements				
Education and Training	Supervision for fieldwork practice training module that is 8 hours in duration.	Organisational specific training module that is 8 hours in duration linked to the social worker's induction	1 day professional training module for experienced practitioners.	1 day module for advanced and senior practitioners.
Curriculum	<p>What is supervision?</p> <p>The roles and responsibilities in placement supervision</p> <p>Establishing a supervision relationship.</p> <p>Negotiating a supervision contract or agreement.</p> <p>Preparation and participation in supervision sessions.</p> <p>Supervision models.</p> <p>Ethics and boundaries within supervision.</p> <p>The supervisor's role in the assessment of placement.</p>	<p>Definitions, types, models and modes of supervision available within the organisation.</p> <p>Organisational supervision policy, contracts, agreements and expectations.</p> <p>The supervisees' role and responsibilities in supervision.</p> <p>Making the most of supervision sessions, meetings and consultations.</p> <p>Ethics and boundaries within the supervision relationship.</p> <p>Supervision and performance management.</p>	<p>Definitions and descriptions of good and best supervision.</p> <p>Choosing and/or getting the best from one's supervisor.</p> <p>Negotiating your supervision, supervision contract/ agreement, and relationship.</p> <p>Preparing, actively participating and reflecting on sessions.</p> <p>Supervision and professional development.</p> <p>Managing difference and conflict within supervision.</p> <p>Getting your support needs met.</p> <p>Outcome focused supervision.</p> <p>Evaluating, reviewing and changing supervisor and supervision.</p>	<p>Review of definitions, roles and responsibilities of supervision.</p> <p>Review of the research on the contribution of supervision to client and worker outcomes.</p> <p>Making intentions, desired goals and outcomes clear in supervision.</p> <p>Preparation, contracting, and presenting in supervision.</p> <p>Staying proactive, emotionally intelligent and professional in supervision when working towards best client and worker outcomes.</p> <p>Continuing to professionally develop through supervision.</p>
Delivered by	Social work schools.	Organisations or contracted trainers.	Continuing professional education providers and consultants.	Continuing professional education providers and consultants.

Turning to the education and development of supervisors, the results reported in this thesis indicate an emerging supervisory education and training pathway that consists of: introductory short courses offered by private providers or by way of an agency contract; and formal tertiary qualifications offered at graduate and postgraduate level. There are also the beginnings of a supervisory credentialing system, with the option of supervisors within the ANZASW being assessed against the supervisors' practice standards (ANZASW, 2004b) should they so choose. The implication that arises pertains to supervisory workforce development, both within social service agencies and across the profession. In a nutshell, there is a need for workforce development planning that covers the supervisory life-span, both within agencies and across the profession. Such workforce planning would need to develop and establish a pathway that extends from a foundational entry level through to an advanced practitioner level, and which includes a progressive curriculum, supervisory competencies and course standards. To flesh this out as a proposal, Table 10.7 presents a possible supervisory education and development pathway.

It is recognised that a considerable portion of professional education and development for supervision happens outside of formal training: through continued participation in the experiential, interactive dialogue of supervision as supervisee; by being mentored into the supervisory role; and by doing one's apprenticeship through experiencing a range of supervisees, supervisors, supervision contexts and types. The pathway suggested in Table 10.7 would therefore require cooperation by organisations across the social work services sector, and would most likely need to be led by a body such as the ANZASW or the SWRB. In terms of its contribution to international initiatives for supervisory education and development, this pathway adds to the American Board of Examiners in Clinical Social Work (ABECSW, 2004) identification

of supervision as a clinical speciality and the awarding of a clinical supervisor credential, by providing a comprehensive programme that includes competency assessment and progressive supervisory stages.

Table 10.7 A possible supervisory education and development pathway

Proposed Supervisory Levels	Supervisor of students on placement	Supervisor within an organisational setting	Professional supervisor	Advanced Professional supervisor
Requirements				
Education and Training	Fieldwork supervisor training module, 1 day contact plus assessments.	Organisational approved training course, minimum 4 days contact plus an assessment.	Formal qualification in supervision. 1 year full-time.	Advanced study at Masters level in a specialist supervision area. An additional 1 year full-time.
Curriculum	Supervision roles and responsibilities. Supervision Relationship. Contracting. Supervision sessions, adult learning and evidence-based practice models. Ethics and boundaries. Assessing of students.	Supervision roles and responsibilities. Definitions and types of supervision. Supervision policies and contracts. Supervision theory, models and relationships. Supervision sessions. Cultural competence and supervision. Ethics and boundaries. Supervision and performance management.	Study of supervision theory, practice and ethics, across the range of supervision types, settings, fields of practice and populations groups.	Advanced study in a specialist area of supervision.
Credentialing	Can supervise students.	Can supervise within an agency.	Can provide professional supervision within an agency and externally.	Can provide professional supervision within an agency, externally, interprofessionally/cross-disciplinary and teach supervision on education and training courses.
Competence Assessment provider	Social work education providers.	Social service organisations.	The ANZASW or other professional body.	The ANZASW or other professional body.

Turning to the supervision curriculum itself, the implications arising from this study related to the construction of the curriculum, are primarily paradigmatic, and concern a shift from a supervisor-focused curriculum to one where both supervisee and supervisor roles are recognised. The knowledge-base that is developed considers both sides of the relationship, as well as the interaction that occurs between them together with the influence of the wider context.

The main challenge facing the proposed pathway apart from needing the leadership of the ANZASW or the SWRB, and the support from social services organisations and social work education providers, are the resources required to deliver the education and training and competency assessment, particularly in relation to the supervision of students and supervision within an organisational setting.

The training of fieldwork supervisors, for instance, would require an increase of government funding for social work professional training, which appears unlikely because despite the social work schools making ongoing representations to Government to increase their funding so that it is equivalent of that of clinical programmes from other disciplines such as nursing, such an increase has not occurred (ANZASW, 2007). On that basis it would appear that the current resource constrained environment in which social work programmes operate makes the development of a student supervisor credential similar to that of the practice teachers award in Great Britain (see: Slater, 2007) seemingly unattainable in the foreseeable future.

A similar situation confronts the social service organisational setting, where organisations would need to allocate both professional development time and money for the delivery of the training and completion of the competency assessment. That said, the continuous delivery over the past decade of professional supervision courses by the social work research and professional development centre at Massey University to some

national and regional social service organisations indicates that it is possible when funding is provided and organisations commit to such training (Munford, 2009).

The professional supervisor level of the pathway would appear to be the most developed, because of fact that there are formal supervision qualifications at four tertiary institutions (namely, Massey University, the University of Auckland, Waikato Institute of Technology, and Te Wananga o Aotearoa) (see: Chapter 2). In addition, the ANZASW have established standards and a process for the competency assessment of social work supervisors (ANZASW, 2004b). Whereas, for the advanced level, there would clearly need to be capacity building with regard to academic supervision and expertise for the tutelage of prospective candidates.

To sum up, the implications regarding developing professional supervision are firstly, that the supervision environment could be improved through the development of a best practice culture, which includes a best practice model and guidelines.

Second, that the practice of supervision could be further developed through strengthening the supervision of supervisors and evaluating supervision practice. Finally that education and professional development for supervision can be enhanced through the provision and evaluation of education and training for supervisees, the development of a professional development pathway for both supervisees and supervisors, and a revision of the supervision curriculum to include a greater emphasis on the supervisee role.

Conclusion

This chapter has explored the nature, significance and implications of the research findings in relation to the three major research questions, including their contribution to the field of social work supervision. Overall, the results support three general conclusions. First that social work supervision was primarily constructed by the

participants from a professional perspective, which was in contrast to the organisational emphasis found in the literature, and relates to the professionalisation occurring within social work and supervision. Second, that the Aotearoa New Zealand context influenced supervision through the presence of indigenous, bicultural and multicultural discourses present within the communities in which the participants practiced. The extent to which these discourses were present in supervision appeared to depend upon the participant's organisation or personal connection with Maori or other cultural groups, and their exposure to practices such as Kaupapa Maori, cultural supervision and consultation. Finally, the participants desired improvements in the practice and provision of supervision, as well as improvements in the organisational and professional structures and systems that support supervision.

The major implications of the results concerned: a) the need to reconstruct social work supervision theory so that it aligned with an evolving professional supervision practice; b) a need to critically examine the emerging portfolio model in terms of how this model addresses the supervision of the practitioner, and the supervision of the client practice, as well as the contribution the model makes to client outcomes; c) the emergence of a cultural framework for supervision that conceptualises the differences pertaining to insider and outsider positioning with regard to indigenous, bicultural and multicultural supervision discourses and dynamics; and d) advances towards a best practice culture, better supervision practice, through firstly the proposal of a model of best supervision practice and secondly by way of more comprehensive professional education and development that includes pathways for both supervisees and supervisors.

In conclusion, the constructionist analysis undertaken in this chapter has moved forward our understanding of the construction of social work supervision with regard to the discourses and perspectives that produce it. It has also established the current

evolutionary position of social work supervision together with the challenges supervision faces at this point, and contributed some ideas that could advance the development of supervision. The analysis conducted is also an example of how constructionist theory could provide a new pathway through which supervision theory could be further developed.

CHAPTER 11

CONCLUSIONS AND RECOMMENDATIONS

This chapter reviews the thesis and makes recommendations regarding the theory and practice of social work supervision. The study is reviewed in terms of its objectives, methodology, and results. This is followed by a discussion of the implications and recommendations, which includes those pertaining to further research. A brief discussion of the limitations of the study and a reflection on the research process draws the thesis to its conclusion.

Research objectives

The primary objective of the study was to describe and explain the construction of social work supervision within Aotearoa New Zealand from the perspectives of social work supervisees and supervisors. This aim was derived from the literature review, previous research carried out internationally and by the author (see Chapters 1 and 2). It was also influenced by the author's experience as a supervisee, supervisor and social work educator. Underpinning the primary research objective, were the three major research questions. These were:

- How is social work supervision constructed in Aotearoa New Zealand?
- What influence does the Aotearoa New Zealand context have on the participants' construction of social work supervision practice?
- Where and how can social work supervision practice in Aotearoa New Zealand be most effectively improved?

Constructionist theory comprising social constructionism and constructivism provided the conceptual framework for exploring the above research questions as well as a justification for the framing of the research questions and the lines of enquiry followed

in the study's methodology. It also informed the interpretation and analysis of the data, particularly in regard to the discourses and perspectives that produce social work supervision.

Methodology

A pragmatic worldview informed the use of a participant selection mixed methods design which combined survey research with qualitative individual interviews, with the survey being used to recruit and purposefully select participants for the individual interviews.

The postal survey was sent to a one-third sample of full-members of the ANZASW (417 respondents) with an overall response rate of 50.1% (209), which was considered adequate, because it was representative of the Association's membership at that time. Eighty-nine survey respondents expressed an interest in being contacted for an individual interview and of these 52 offered to be interviewed as supervisees and 37 offered to be interviewed as supervisors. Selection was made according to their location, field of practice and type of supervision and 34 participants (16 supervisees and 18 supervisors) were interviewed.

Each data set was analysed separately. The survey data comprised of two data sets, quantitative data from the closed questions and qualitative data from two open questions. The quantitative data was analysed using SPSS 13, whereas the qualitative data was analysed using a content and thematic analysis. The interview data was analysed after the survey data and involved a three staged process of transcription, coding using Nvivo, and in-depth thematic analysis. The results from the survey, the supervisees' and supervisors' interviews were reported separately in Chapters 5-9. These results were then analysed in Chapter 10 in an integrative discussion focused upon the three research questions and from this analysis some conclusions were made

and discussed concerning supervision practice nationally and internationally. The methodology used had three strengths. The first was that it facilitated an examination of the research questions from both a macro and micro viewpoints. Second, it was an effective way of accessing research participants and gathering information about social work supervision. The third strength of the methodology was that it provided the facility to triangulate the results and present an integrative interpretation of the findings from combining the results from the postal survey and the interviews with the supervisees and supervisors.

Key findings

Generally, social work supervision within Aotearoa New Zealand was primarily constructed from a professional standpoint, with supervisees and supervisors displaying different emphasises which were derived from their setting and participation in internal, external or mixed supervision arrangements, with the social, organisational and interpersonal context influencing how supervision was produced in any setting and at any one time. There was a difference between internal and external supervision in terms of the focus, content taken and discussed, and recordkeeping. However, despite this supervision mainly occurred through individual supervision sessions, which were varied in frequency and duration according to the needs of the parties and their organisational setting and consisted of specific stages and phases.

The Aotearoa New Zealand context primarily influenced supervision through the discourses of biculturalism and indigenous development. Biculturalism was present in the cross-cultural interactions between non-Maori and Maori and was demonstrated through the research participants' level of awareness and experiences related to the practice of cultural supervision and consultation. Indigenous development, on the other hand, concerned Maori supervising other Maori according to a Maori worldview and

using Kaupapa Maori supervision approaches and cultural supervision. For Maori such developments also reflected the assertion of their indigenous position in relation to supervision. Multiculturalism was a lesser influence than biculturalism and was identified by the participants as related to the changes in cultural and ethnic diversity occurring within Aotearoa New Zealand and among client and practitioner communities. Overall, across the participants, the influence of the Aotearoa New Zealand context was variable and depended upon the prevalence to which, biculturalism, indigenous development and multiculturalism were acknowledged and the degree of connection participants had with Maori and different ethnic and cultural communities as well as the participants exposure to supervision practices such as Kaupapa Maori, cultural supervision and cultural consultation.

The results concerned with the participants' desired improvements for social work supervision suggested that improvements were needed in the professional and organisational systems that support supervision as well as in the practice and provision of it. The main areas of improvement were the processes and practices within supervision sessions, supervisee and supervisor development, the supervision culture within organisations, and the level of promotion and support provided by the ANZASW towards improving supervision for individual members and across the profession as a whole.

Implications and recommendations

The implications and recommendations arising from the research findings concerned: a) the construction of social work supervision theory; b) cultural competence within supervision; and c) the development of professional supervision.

The construction of social work supervision theory

Four implications are apparent in relation to the construction of social work supervision theory. The first is the need to reconstruct the theory of what social work supervision is, in professional rather than organisational terms. This would involve using constructionist theory to conceptualise the terms, concepts and language of social work supervision theory, in order to describe the plurality of supervision practices. In other words, the contextual supervision language found in the participants' use of terms like peer, internal, external, and cultural, identifies different types of supervision, rather than the participants' perspectives being seen as not conforming to the traditional definition of supervision, for example in the way that internal peer and external types of supervision are constructed as consultation within the North American literature (Bogo and McKnight, 2005; Garrett and Barretta- Herman, 1995; Hair, 2008). In short, constructionist thinking has much to contribute to supervision theory development because constructionist approaches can account for changes in how social work supervision is produced in any setting at any one time.

The second implication is that the mandates for supervision need to be reconceptualised to include the professional, statutory and supervisee mandates, as well as the traditional organisational mandate. This reconstruction would recognise the influence that professional and statutory bodies exert on supervision through requiring practitioners to be supervised. Likewise, the recognition of the supervisee's mandate acknowledges the increasing number of practitioners who exercise a degree of choice regarding either their external or internal peer supervisor.

A third implication is that, to date, the empirical research concerning the professional forms of supervision (i.e. internal peer and external) including this study has, for the most part, identified the existence of these forms and discussed the

differences between them and traditional supervision (Berger and Mizrahi, 2001; Gibelman and Schervish, 1997; Itzhaky, 2001). Having identified and described these professional forms, it now behoves the social work research community to investigate and evaluate them further, particularly in terms of their contribution to client outcomes and practitioner well-being and development.

The fourth implication is the need to re-construct social work supervision theory so that it gives greater recognition to the supervisee's contribution to supervision. This was particularly highlighted by the supervisees' construction of supervision and their contribution to the supervision session differing from that of the supervisors. In addition, the professional and regulatory environment was one in which participation within supervision was increasingly seen as a practitioner's ethical responsibility and statutory obligation (ANZASW, 2008; SWRB, 2006). One way of moving supervision theory towards a greater recognition of the supervisee's contribution would be through, case-study research in which both supervisees and supervisors conjointly participate in interviews or observations of their sessions and their interactive relationship.

Overall, the implication from this thesis is that the formal theory of social work supervision needs to evolve in response to the changes that have occurred over the last thirty years, within social service organisations and the professionalisation of social work. It is therefore recommended that:

1. The definition of what social work supervision is, be revisited on the basis that the results from this study suggest a shift has occurred away from the traditional functional definition toward one based upon the professional objectives and features of supervision. As an interim step it is recommended that the following working definition of social work supervision developed by the author from the results of this study be examined and used:

Social work supervision is an interactive professional relationship and reflective process that focuses on the supervisee's practice, professional development and well-being, with the objectives of improving, developing, supporting and providing safety for the practitioner and their social work practice. It is distinct and different from counselling/therapy, direct practice and consultation. Supervision may occur through a traditional internal hierarchical arrangement or an external professional arrangement which focuses on all of the areas and objectives, or a mix of internal and external arrangements, which focus on particular areas and objectives. The assigned or designated supervisors may be a line manager, colleague or external consultant/contractor or a combination of these where there is a mixed arrangement.

2. That internationally academics, authors and theorists work towards developing a shared terminology and concepts to explain and understand the plurality and diversity of supervision practice. An interim step towards this would be for all contributors within the field of social work supervision being specific about the types of supervision that they are discussing.
3. That further research is undertaken concerning the influence supervision mandates (i.e. organisation, professional, statutory and supervisee) have upon the construction of supervision theory and practice.
4. That further research is undertaken to conceptualise supervision from both sides (i.e. supervisee and supervisor) of the interactive and reflective relationship. Initially this might be in the form of case-study participation action research where both parties are conjointly involved in a research process which might include conjoint interviews, recording and reflecting upon sessions and observations of their relationship in action.

Cultural competence within supervision

The implications pertaining to cultural competence within supervision are primarily derived from the emerging cultural framework discussed in Chapter 10. With regard to

the Aotearoa New Zealand setting, the construction of cultural competence within supervision concerns the contribution supervision makes to the cultural development of practitioners and the cultural safety of clients from indigenous and minority cultural groups as well as the cultural competence of practitioners from dominant cultural groups. The contribution that the cultural framework makes to the field of social work supervision internationally is two-fold. First it broadens the discourse concerning how supervision maybe developed to respond to cultural diversity and difference, particularly, through the identification of indigenous, bicultural and multicultural discourses. The second contribution is through the development of culturally specific forms of supervision for members from the same cultural group and forms of culturally-focused supervision or consultation for those in cross-cultural situations. Overall, the construction of the cultural framework captures the breadth and depth of the cultural needs and dynamics, as well as the complexity and challenges pertaining to supervision and social work practice. It does this by recognising that supervision maybe constructed from within a cultural group (insider) perspective (particularly, in the case of indigenous and minority cultures) for the purposes of supporting a practitioner's cultural development and safety, as well as also constructing supervision from a cross-cultural (outsider) perspective whereby it contributes to both culturally competent supervision relationships and practice.

Clearly the theme of cultural competence within supervision has been apparent throughout this thesis, in the literature, results and implications and it is an area of interest and importance; therefore the following recommendations are made that:

5. Within Aotearoa New Zealand the concepts of cultural supervision and consultation be clarified by the ANZASW and the SWRB in terms of the role they have in support of culturally competent social work practice and that in

doing this both professional groups recognise the scope of the emerging cultural framework proposed in Chapter 10.

6. Greater recognition is given within the supervision policies of Aotearoa New Zealand social service organisations (Statutory, DHB and NGOs) and the ANZASW and the SWRB to the cultural differences found in the supervision of Maori and that across the sector there is work undertaken to build capacity in terms of accessible supervision that provides cultural development and cultural safety for Maori practitioners.
7. Further research is undertaken to investigate the role consultation and supervision have in developing cultural competence amongst non-Maori practitioners when working with cultural groups different to their own.
8. Further research is undertaken to explore best cross-cultural supervision practice between non-Maori supervisors and Maori supervisees and clients and that such research also focuses on the practitioner's well-being and development together with client outcomes.
9. Specific education and training packages concerned with consultation and supervision for cultural competence with Maori be developed for non-Maori supervisees and supervisors by social work schools and private continuing education and training providers.
10. Internationally and within Aotearoa New Zealand further research is undertaken within the social work field concerning the influence that having a supervisor from the same-culture has upon the cultural development and safety of practitioners from indigenous and minority population groups.

11. Further research is also undertaken concerning the contribution of supervision and consultation in cross-cultural practice and the cultural competence of practitioners from majority population groups.
12. Specific education and training packages concerned with multicultural competence within supervision be developed for supervisees and supervisors within Aotearoa New Zealand by social work schools and private continuing education and training providers.

Development of professional supervision

The third set of implications, namely, those concerned with the development of professional supervision, pertain to further research, education and professional development for supervision, and improving the supervision environment.

In terms of further research, it was inferred that the practice of supervision could be further developed by research into the supervision of supervisors and evaluations of the supervision practice. One way, that research into the supervision of supervisors might occur would be to review the narratives present in a selected group of supervisors regarding their experiences as supervisees, with a view to exploring the extent to which their supervision practice was observed, discussed and reflected upon. This group's experiences could also be compared and contrasted in relation to the contribution their being supervised made towards improving their supervisory practice. Turning to the evaluation of supervision practice, in Chapter 10, the development and use of an evaluation tool based upon the themes and sub-themes from the open survey question concerning the best things about the respondents' supervision was proposed (see Appendix T). This tool could be completed at regular periods by both the supervisee and supervisor and form the basis for a review and evaluation of their supervision, particularly in regard to the personal constructions of their supervision experience. The

tool could also be used over time to evaluate whether or not supervision changes or as an observational rating tool used by an independent researcher or evaluator to review either live or video-recorded supervision practice.

The implication of enhancing the education and professional development for supervision indicated a need for a supervisee role development strand within social work professional education and training, which recognises that the supervisee role is a professional role that professional social workers undertake and that supervision is a professional activity that they engage in (Carroll and Gilbert, 2006; Davys, 2007; Knapman and Morrison, 1998). Regarding this, a possible supervisee role development pathway which starts with learning to be a supervisee and progresses towards supervisee-led supervision was proposed (see Table 10.6). This pathway extends the recent developments of manuals and courses for supervisees in how to use supervision and potentially provides a programme for supervisee role development across the profession. In addition to this, a professional development pathway for supervisors (see Table 10.7) was also proposed together with a progressive and revised curriculum which includes a greater emphasis on the supervisee role, as well as levels of credentialing for supervisors. The supervisory pathway arguably extends the American Board of Examiners in Clinical Social Work (ABECSW, 2004) identification of supervision as clinical specialty and its credentialing of clinical supervisors by including a competency assessment for each supervisory stage.

The final implication concerned improving the supervision environment by first, developing a best practice culture through the development of and use of best practice models and best practice guidelines derived from the composite thematic portrait of best supervision practice discussed in Chapter 10. The second way of improving the supervision environment would be to research the influence of office,

organisational and professional cultures on professional supervision practice. This could involve the exploration of the influence of factors such as time, physical spaces, locations, and agency and management support for supervision practice within a specific organisational setting, and/or across different settings within the same organisation, or amongst different social service organisations, and/or over the profession as a whole.

The development of professional supervision was clearly implied from the results concerning improving social work supervision. The following recommendations aim to develop supervision through research and evaluation, education and professional development, and by improving the environments within which supervision occurs:

13. That research is undertaken by academics both within Aotearoa New Zealand and internationally in relation to the supervision of supervisors to ascertain the extent to which supervisory practice is observed, discussed and reflected upon within the supervision of supervisors.
14. That an evaluation tool for the practice of supervision within social work be developed and tested for use, and that formal review and evaluation processes of supervision be adopted and used by social services agencies and professional bodies within Aotearoa New Zealand.
15. That research is undertaken within social work schools, social service agencies and across the profession concerning supervisee role development and that there is an evaluation of the curriculum in this area as well as the transfer of learning, with the particular focus being the curriculum's contribution towards supervisees' active participation in supervision.

16. That a workforce development plan for supervisors which spans from entry to advanced level be developed across the social services and social work profession. Table 10.7 provides one possible example of such a plan.
17. That the supervision curriculum be reviewed so that its knowledge-base moves from a supervisor focus to one that considers both the supervisee and supervisor roles, their relationship and the interaction that occurs between them, as well as the influence of the wider context.
18. That both social service agencies and the profession within Aotearoa New Zealand and internationally work towards the development of a best practice culture for social work practice and supervision, which includes the development of best practice models and guidelines.
19. That further research is undertaken concerning the influence of environmental factors such as time, physical spaces, locations, and agency and management support upon supervision practice. This research may be undertaken within a specific organisational setting and/or across different settings within the same organisation, or amongst different social service organisations, and/or over the profession as a whole.
20. Finally that there is further research focused on the phenomena of office, organisational and professional supervision cultures and the influence these have on supervision practice.

Overall, the implications and recommendations made from this thesis highlight that the future research and development agenda for social work supervision both internationally and within Aotearoa New Zealand concerns theory-building, responding to the dynamics of culture and difference and the professionalisation of supervision in terms of: a) formal education and training; b) its role within organisations and contribution to

organisational development; and c) the need for a stronger evidence-base regarding supervision's contribution to client practice and social worker well-being and development.

Limitations of the study

This study occurred at time of transition within the history of social work profession in Aotearoa New Zealand. At its commencement, the membership of the New Zealand Social Workers Registration Board had just been announced and there were no registered social workers and there were not any policy statements concerning the supervision of registered social workers. These statements all developed during the period within which this study was completed and arrived in the form of the *Code of Conduct* (SWRB, 2005), the *Code of Conduct Guidelines* (SWRB, 2006), and *Supervision Expectations for Registered Social Workers* (SWRB, 2007b). Likewise, whilst the author was undertaking this study, the ANZASW Code of Ethics was amended to include the section: "Responsibility in Supervisory Relationships" (ANZASW, 2004a) and the ANZASW supervision policy was reviewed. In short, the transition towards the professionalisation of social work (including supervision) has been the context within which this study has occurred. A limitation of the study, therefore, has been that it occurred within the period in which social work within Aotearoa New Zealand moved from self-regulation through membership of the ANZASW towards statutory registration. That said, as the first national study on social work supervision conducted in Aotearoa New Zealand, it does however, provide a foundation for further follow up studies amongst registered social workers as well as a point of comparison for any such studies.

Reflecting on the study itself, one of its strengths has been that it provides a mix of group and personal views of supervision from supervisors and supervisees and that in

doing so it has focused on the main characters in supervision (i.e. supervisees and supervisors). The surveying and interviewing of individual participants provided them with a vehicle through which they could express their views and consider or reflect on their supervision. The obvious limitation of interviewing and surveying individuals was the reliance on the respondents' and participants' reports; in other words, there was not any direct observation of supervision practice. In addition, the scope of the study, (i.e. its focus on supervisees and supervisors perspectives), meant that the perspectives of others within the supervision environment (e.g. social service managers, the SWRB, the national competency assessors within the ANZASW, and social work supervision educators and trainers) concerning the construction of social work supervision were not investigated. Clearly, the findings of this study indicate that there is merit in follow up studies exploring the perspectives of those listed above and considering the implications of this for supervision theory and practice.

Concluding reflection

In conclusion, the process of research and writing this thesis has reinforced for me the connection between supervision of social workers and their social work practice, together with the importance of professional processes and supportive environments. From this research journey, I have a renewed understanding that both social work and supervision are human interactive practices that are located within specific contextual and cultural settings, with these settings in turn being influenced by national and international narratives. Looking towards the future, the challenges facing social work supervision in the twenty-first century will undoubtedly mirror that facing social work practice. That said, clearly, the use of the electronic media in supervision, in the form of video calling and online supervision, whilst only being mentioned in this thesis in relation to video conferences conducted within a health setting (see Chapter 8), is

clearly on the horizon for external supervision, social service consultancy and some forms of social work practice. That aside, perhaps, the most pressing challenge for supervision as it evolves in the direction of the portfolio model and supervision networks or communities of practice (see Chapter 10), is that it keeps human relationships as its foundation and maintains the essential connection between the supervision of the practitioner and the supervision of their practice with clients.

APPENDICES

- Appendix A - Thesis Related Presentations and Publications (2004-2009)
- B - Description of Supervision Voices
- C - Survey Questionnaire
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- F - Example of a Structured Journal
- G - Application to the Human Ethics Committee
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- Q -Chi-Squared Test Results for Questions 8-17 and 20
- R -References Related to Supervision Approaches/Models
- S -ANZASW (2004a) Clause on Supervisory Relationships
- T -Supervision Evaluation Form

Appendix A - Thesis Related Presentations and Publications (2004-2009)

These presentations and publications are listed below in chronological order:

- a) An article entitled “Social workers and cross-disciplinary supervision” (2004) was published in *Social Work Review* 16 (3). This article was developed from my initial literature review and critically discusses the phenomena of cross-disciplinary supervision as it pertains to social workers as supervisees and supervisors.
- b) I presented at the Global Social Work Conference in Adelaide, Australia, in October 2004, a paper entitled: “Mapping the territory: Towards identifying the construction of social work supervision practice in Aotearoa New Zealand.” This paper was subsequently written up as co-authored publication with my research supervisors and published under the title, “Mapping the territory: Supervision within the Association” (2005) in *Social Work Review* 17 (4). This article presented the preliminary findings from closed questions from the postal survey.
- c) In November 2006, I gave a presentation entitled, “Social work supervision in the balance,” at the ANZASW conference held in Palmerston North, New Zealand. This presentation was a preliminary analysis of the qualitative interview data.
- d) A 2nd co-authored article with my supervisors, entitled “What’s best about social work supervision according to Association members” was published in *Social Work Review* 18 (3) in 2006. This article presented and discussed the results from the first open question in the postal survey.
- e) In 2008, a third article concerned with presenting and discussing the results from the postal survey was published in *Aotearoa New Zealand Social Work Review* 20 (1) and

entitled: “Towards improving social work supervision in Aotearoa New Zealand.” This article was focused on the results from the second open question in the postal survey.

f) In 2009, a co-authored article with Dr. Heather Hair, from the School of Social Work, at Memorial University, New Foundland, Canada, entitled “Culturally Relevant, Socially Just, Social Work Supervision: Becoming visible through a Social Constructionist Lens” was published in the *Journal of Ethnic and Cultural Diversity in Social Work* 18 (1/2). This article explored cultural relevancy and social justice within supervision from a social constructionist perspective, with specific examples concerning cultural supervision within Aotearoa New Zealand from my research being used to illustrate how supervision can be culturally relevant.

Appendix B – Description of Supervision Voices

Description of Supervision Voices

Voice Type	List of Voices	Voice Characteristics
Global	<ul style="list-style-type: none"> ▪ Economic ▪ Political ▪ Technological ▪ Socio-cultural ▪ Ecological 	<p>Speaks of a global marketplace in which there is free and unfettered trade, deregulation, low taxation and less government.</p> <p>Speaks the rhetoric of “The New World order” and “Global policing and security” and western liberal democracy.</p> <p>Speaks of immediacy, accessibility, surveillance, control and a digital divide.</p> <p>Speaks of culture, community, well-being and way of life. It reflects the effects of cultural imperialism on indigenous and minority peoples way of life and well-being.</p> <p>Speaks of conservation and sustainability of the Earth’s natural resources.</p>
Local	<ul style="list-style-type: none"> ▪ Social Policy ▪ Social Service Provider ▪ Profession 	<p>Speaks of kawanatanga and market-led social democracy in which the interests of business and economics dominate social concerns.</p> <p>Speaks of production with its vocabulary directed towards things like key performance indicators, risk management, human resources, budgets and contracts.</p> <p>Speaks of professionalism, qualifications, competence and registration.</p>
Personal	<ul style="list-style-type: none"> ▪ Client ▪ Practitioner ▪ Supervisor 	<p>The client voice in supervision is a diverse voice, which generally consists of many strands and brings with it the echoes of the client’s history, family, cultural and social systems. It is central to the story and dialogue that occurs in the performance of supervision, however, it is rarely heard or seen directly from its source. Essentially, the client voice is a narrated and edited voice that is re-interpreted and restored from the practitioner’s perspective.</p> <p>This voice has been formed by the practitioner’s personality and within the stories of their personal experiences, family, culture, gender, sexual orientation, religion, spirituality, socio-economic status, age, and disability as well as their professional experiences gained from education and training, employment and practice, and supervision. It resonates with their values and ethics, beliefs, expectations, cultural perspectives, ideology and theory of social work and practice skills. It speaks the language of narration, disclosure, discussion, debate and dialogue.</p> <p>Like the practitioner’s voice the social work supervisors’ voice is diverse and has been formed by the same factors. It also resonates with the supervisor’s values and ethics, beliefs, expectations, cultural perspectives, ideology and theory of social work, supervision and practice skills. It is a voice that facilitates the creation of a forum that encourages the practitioner’s narration, disclosure, discussion, debate, and dialogue on the supervision stage. It speaks a language of attendance, observation, reflective listening, enquiry,</p>

	<ul style="list-style-type: none"> <li data-bbox="394 346 618 997">▪ Manager <li data-bbox="394 997 618 1386">▪ Other Social and health Professionals <li data-bbox="394 1386 618 1547">▪ Educators 	<p data-bbox="618 262 1234 325">support, challenge, ethical and professional safety, and education and development.</p> <p data-bbox="618 367 1234 735">This voice has been formed by its interaction and meaning making experiences within its personal, professional and social world. It too resonates with the manager's values and ethics, beliefs, expectations, cultural perspectives, ideology and theories of social work, supervision, management, and practice skills. The primary objective of supervision for this voice is to support the revenue making activities of the company and to provide a quality assurance and risk management mechanism that protects the company. This voice also calls practitioners and supervisors to account for their performances. The manager's voice exercises considerable power in regard to supervision by virtue that it has the final word in regard to:</p> <ul style="list-style-type: none"> <li data-bbox="714 745 1234 777">• the purchasing of supervision; <li data-bbox="714 777 1234 829">• the approval of and employment of supervisors; <li data-bbox="714 829 1234 861">• the resources allocated for supervision; <li data-bbox="714 861 1234 924">• the organisational supervision model and policy; and <li data-bbox="714 924 1234 987">• reward, developmental opportunities and discipline. <p data-bbox="618 1018 1234 1375">These other voices are from psychiatry, psychology, nursing, psychotherapy and counselling with each having their own tradition of supervision and with various degrees of legitimisation and status in society. The professions with the high legitimisation and status are the health professions namely, psychiatry, psychology and nursing. The other two professions (i.e. psychotherapy and counselling) whilst not of the same status as psychiatry, psychology and nursing appear to be regarded with a higher status than social work. In multidisciplinary and cross-disciplinary settings the voices of these other professions may change the supervision of social workers to supervision within their discipline and tradition.</p> <p data-bbox="618 1407 1234 1543">The educator's voice is one of legacy, critique and prompting. Its presence in supervision is found in the scripting and backstage whispers and prompting. The educator's voice contributes to practitioners and supervisors socialisation into supervision.</p>
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Appendix C- Survey Questionnaire

SUPERVISION SURVEY QUESTIONNAIRE

Directions: Please complete the following questionnaire and return it in the enclosed self-addressed, stamped envelope. Completion of the questionnaire implies consent. You have the right to decline to answer any particular question.

Please provide some information about yourself:

1. What supervision roles do you undertake:

Supervisee Supervisor Both

2. What area(s) of social work do you practice in? _____

(e.g Health, Mental Health, NGO, CYF, Probation, Iwi Social Services, Community Agency, Education & Training, Management, Private practice)

3. Gender: Female Male

4. Age: 20-29
 30-39
 40-49
 50-59
 60-69
 70+

5. Ethnic origin: Maori
 NZ European/Pakeha
 Pacific nations
 Other

6. Please tick the box that best describes your **highest** qualification and enter the year that you completed this training?

	Year completed	
Non-social work qualification (e.g. BSocSci, or BEd)	<input type="checkbox"/>	<input type="checkbox"/>
Certificate in social work/social services	<input type="checkbox"/>	<input type="checkbox"/>
Undergraduate diploma in social work	<input type="checkbox"/>	<input type="checkbox"/>
Bachelors degree in social work	<input type="checkbox"/>	<input type="checkbox"/>
Graduate/postgraduate diploma in social work	<input type="checkbox"/>	<input type="checkbox"/>
Masters degree in social work	<input type="checkbox"/>	<input type="checkbox"/>

7. Please tick where you obtained the supervision training that you regard as most significant or useful and enter the year that you completed this training?

	Year completed	
Fieldwork Placements whilst training		
Short Course on Supervision		
Certificate in supervision		
Diploma in supervision		
On the job/in service Supervision		
Other (please specify) _____		
Nil or No supervision training		

Please provide some information about your supervision

8. Please rate by circling (on the scale where 1 =None and 5 = High) the number that best describes your level of participation in **each** of the following forms of supervision over the last twelve months:

None					High	
1	2	3	4	5	Student or Fieldwork placement supervision	
1	2	3	4	5	Managerial/Administrative supervision	
1	2	3	4	5	Clinical/Professional supervision	
1	2	3	4	5	Supportive supervision	
1	2	3	4	5	Cultural supervision	
1	2	3	4	5	Internal supervision (supervisor is within the agency)	
1	2	3	4	5	External supervision (supervisor is outside of the agency)	
1	2	3	4	5	Individual supervision	
1	2	3	4	5	Group supervision	
1	2	3	4	5	Team supervision	
1	2	3	4	5	Cross-disciplinary supervision	
1	2	3	4	5	Other, please specify _____	

9. Please rate by circling (on the scale where 1= Not at all and 5= Almost always) the number that best describes the extent to which your overall social work supervision has involved **each** of the following:

Not at all					Almost always	
1	2	3	4	5	The management of your work.	
1	2	3	4	5	The process of working with clients	
1	2	3	4	5	Your wellbeing and development as a worker	
1	2	3	4	5	The environment of your workplace	
1	2	3	4	5	Other, please specify _____	

10. Please tick the box that best describes the type of supervision agreement(s) or contract(s) that you currently have in place:

None	<input type="checkbox"/>	<input type="checkbox"/>
Oral	<input type="checkbox"/>	<input type="checkbox"/>
Written	<input type="checkbox"/>	<input type="checkbox"/>
Other,	<input type="checkbox"/>	<input type="checkbox"/>
please specify:	_____	

11. Please tick the box that best describes the overall average frequency of your supervision contact:

Daily	<input type="checkbox"/>	<input type="checkbox"/>
Weekly	<input type="checkbox"/>	<input type="checkbox"/>
Fortnightly	<input type="checkbox"/>	<input type="checkbox"/>
Monthly	<input type="checkbox"/>	<input type="checkbox"/>
Other,	<input type="checkbox"/>	<input type="checkbox"/>
please specify:	_____	

12. Please tick the box that best describes the average length of your supervision contacts or sessions:

0-30 minutes	<input type="checkbox"/>	<input type="checkbox"/>
30-60 minutes	<input type="checkbox"/>	<input type="checkbox"/>
60-90 minutes	<input type="checkbox"/>	<input type="checkbox"/>
90- 120 minutes	<input type="checkbox"/>	<input type="checkbox"/>
Other,	<input type="checkbox"/>	<input type="checkbox"/>
please specify:	_____	

13. Please rate by circling (on the scale where 1 = Not at all and 5 = Almost always) the number that best describes your experience of **each** of the following types of supervision contact

Not at all				Almost Always		
1	2	3	4	5	Checking in concerning work plans and activity.	<input type="checkbox"/>
1	2	3	4	5	Case consultations.	<input type="checkbox"/>
1	2	3	4	5	Formal individual meetings or sessions.	<input type="checkbox"/>
1	2	3	4	5	Co-working.	<input type="checkbox"/>
1	2	3	4	5	Observations (either live or recorded).	<input type="checkbox"/>
1	2	3	4	5	Reviews/debriefings of specific work or situations.	<input type="checkbox"/>
1	2	3	4	5	Formal group meetings or sessions.	<input type="checkbox"/>
1	2	3	4	5	Formal team meetings or sessions.	<input type="checkbox"/>
1	2	3	4	5	Other, please specify _____	<input type="checkbox"/>

14. Please rate **each** of the following statements (on the scale where 1= Strongly disagree and 5= Strongly agree) by circling the number that best describes your level of agreement:

Strongly disagree	Strongly agree					
1	2	3	4	5	I have a choice of supervisor	
1	2	3	4	5	The supervision relationship(s) I have are constructive	
1	2	3	4	5	I trust my supervisor/supervisees.	
1	2	3	4	5	My supervisor has more expertise in practice than me	
1	2	3	4	5	My supervisor has more expertise in supervision than me	
1	2	3	4	5	My supervision is always open and honest	
1	2	3	4	5	I can safely discuss ethical issues in supervision	
1	2	3	4	5	I can safely ventilate my emotions in supervision	
1	2	3	4	5	The power dynamics in my supervision are well managed	
1	2	3	4	5	We focus on the client's issues	
1	2	3	4	5	We focus on the supervisee's story	
1	2	3	4	5	We focus on the supervisee's learning and development	
1	2	3	4	5	We focus on the agency's requirements	
1	2	3	4	5	We focus on safe and ethical practice	
1	2	3	4	5	In supervision we link theory and practice	
1	2	3	4	5	In supervision we reflect on the client-worker interactions	
1	2	3	4	5	Our supervision is strength-based	
1	2	3	4	5	Our supervision uses a problem solving process	
1	2	3	4	5	Our supervision is goal and outcome focused	
1	2	3	4	5	Our supervision is anti-oppressive	

15. Please rate the following by circling (on the scale where 1= Not at all and 5 = Almost always) the number that best describes the use of ideas or aspects from **each** of the following supervision approaches/models:

Not at all	Almost Always					
1	2	3	4	5	Awhiowhio (Webber-Dreadon)	
1	2	3	4	5	Adult Learning	
1	2	3	4	5	Brigid Proctor –(Normative, Formative & Restorative)	
1	2	3	4	5	Brown and Bourne's Systems Model	
1	2	3	4	5	Michael Carroll's Social Role Model	
1	2	3	4	5	Developmental Model	
1	2	3	4	5	Feminist partnership	
1	2	3	4	5	Hawkins and Shohet (Process Model)	
1	2	3	4	5	Integrated model	
1	2	3	4	5	Interactional model (Shulman)	
1	2	3	4	5	Kaupapa Maori (Paraire Huata)	
1	2	3	4	5	Tony Morrison's Adult learning model	
1	2	3	4	5	Pacific Islands Supervision model (Mary Autagavaia)	
1	2	3	4	5	Restorying (Contextual Constructionist)	
1	2	3	4	5	Strengths-based supervision	
1	2	3	4	5	Task-Centered Supervision	
1	2	3	4	5	TAPES model	
1	2	3	4	5	Other, please specify _____	

16. Please rate by circling (on the scale where 1= Not at all and 5 = Almost always) the number that best describes the extent each of the following aspects occur in your supervision sessions:

Not at all				Almost Always		
1	2	3	4	5	Preparation	<input type="text"/>
1	2	3	4	5	Karakia/Thought/Reflection/Centering	<input type="text"/>
1	2	3	4	5	Comfort check/Settling in	<input type="text"/>
1	2	3	4	5	Agenda setting	<input type="text"/>
1	2	3	4	5	Prioritisation of Agenda Items	<input type="text"/>
1	2	3	4	5	Discussion of exploration of item(s)	<input type="text"/>
1	2	3	4	5	Decisions/agreements/conclusions	<input type="text"/>
1	2	3	4	5	Planning and Goal setting	<input type="text"/>
1	2	3	4	5	Summarisation and review	<input type="text"/>
1	2	3	4	5	Evaluation	<input type="text"/>
1	2	3	4	5	Closure	<input type="text"/>

17. Please rate by circling (on the scale where 1= Not at all and 5 = Almost always) the number that best describes the extent that each of the following items are commonly discussed in your supervision sessions:

Not at all				Almost Always		
1	2	3	4	5	Caseload review	<input type="text"/>
1	2	3	4	5	Complex or challenging cases	<input type="text"/>
1	2	3	4	5	Cultural matters	<input type="text"/>
1	2	3	4	5	Ethical issues	<input type="text"/>
1	2	3	4	5	Personal issues	<input type="text"/>
1	2	3	4	5	Boundaries	<input type="text"/>
1	2	3	4	5	Problems with Colleagues/Management/Organisation	<input type="text"/>
1	2	3	4	5	Professional Development.	<input type="text"/>
1	2	3	4	5	Performance Management	<input type="text"/>
1	2	3	4	5	Stress	<input type="text"/>
1	2	3	4	5	Supervisor's Concerns or Matters	<input type="text"/>
1	2	3	4	5	Supervisee's Concerns or Matters	<input type="text"/>
1	2	3	4	5	The supervision relationship	<input type="text"/>
1	2	3	4	5	Success stories	<input type="text"/>
1	2	3	4	5	Team issues	<input type="text"/>
1	2	3	4	5	Workload	<input type="text"/>
1	2	3	4	5	Other, please specify _____	<input type="text"/>

18. What are the **two best things** about your supervision?

1) _____

2) _____

19. What are the **three areas** where you would most like your supervision to improve?

1) _____

2) _____

3) _____

20. Please rate the supervision you participate in as **either a) a supervisee or b) a supervisor** by circling (on the scale where 1= Poor and 5 = Excellent) the number that best describes your overall evaluation?

a) Supervisee

Poor Excellent
1 2 3 4 5

b) Supervisor

Poor Excellent
1 2 3 4 5

PLEASE TURN OVER TO SEE THE FINAL IMPORTANT QUESTION

21. Are you are interested in participating in an interview with the researcher, Kieran O'Donoghue?
(please tick the box that applies)

Yes
No

<input type="checkbox"/>
<input type="checkbox"/>

If you have ticked yes, please complete the consent to be contacted below. Kieran O'Donoghue will contact you within two weeks of his receipt of this consent.

Consent to be contacted concerning participation in an individual interview

I have read the information sheet and wish to be interviewed by Kieran O'Donoghue as either: (please tick the **one** box that applies).

A supervisee
Or a supervisor

<input type="checkbox"/>
<input type="checkbox"/>

The type of supervision I participate in is _____.

The area(s) of social work practice I am involved in
is/are _____

I can be contacted at:

Name: _____

Address: _____

Contact phone number: _____

Contact email: _____

The best time to make contact is? _____

Signature: _____ Date: _____

Appendix D - Pre-interview Preparation Task

Pre-Interview Preparation

A reflection on recent supervision contact

This guide will help you prepare for the individual interview and it is an indication of what we are going to discuss in the interview. Please feel free to make some notes or bullet points of not more than **one page** concerning a recent supervision contact or session under the following headings:

1) A brief description of what happened in the supervision session

In this section, in bullet points or note form, please briefly describe what took place in the supervision session from your perspective.

2) Your feelings about the supervision session

In this section, again in bullet points or note form, you are to please identify how this session affected you and the thoughts feelings and perceptions that you had concerning the event.

3) Your understanding of the discussion that occurred in the supervision session

In this section please briefly outline your understanding of why you think this happened. In doing so you are also to consider how your intentions/ expectations/assumptions influenced what happened for you.

4) The values/beliefs/ theoretical concepts of the supervision

In this section please identify the values/beliefs and ideas from theory that inform your perspective.

5) Your reflections concerning your practices in a supervision session.

In this section, please comment upon:

- What informed your supervision practices?
- Your intentions prior and during supervision
- Your integration of philosophy (personal and professional values and beliefs), knowledge, and skills in your supervision practices.

Appendix E- Semi-Structured Interview Guide

Interview Guide

Pre-interview preparation reflection on last supervision

- How did you get on with this?
- What impressions did you gain from it about your supervision?
- How is your supervision?

Background Information:

- Gender
- Cultural identity
- Age range: 20-29; 30-39; 40-49; 50-59; 60-69; 70+
- Brief social work and supervision background
- Social work qualifications and training
- Education and training in supervision

The participant's construction of social work supervision

- What is your definition of social work supervision?
- What are your current supervision arrangements?
 - Probes- Type? (i.e., managerial, clinical, cultural etc...)
 - Kind? (i.e., Internal, external, peer, individual, team, group)
 - Agreement/contract? (e.g. written, verbal, none, informal etc...)
 - Frequency of contact? (e.g. daily, weekly, fortnightly, monthly etc..)
 - Length of contact ?
 - Length of supervision relationship?
 - Methods used? (e.g. discussions, role plays, case-reviews, observation etc..).
 - Media used? (e.g. face to face, phone, internet etc...).
- What are the characteristics of your supervision relationships with supervisors/supervisees?
- What are your feelings about your supervision/ your supervisor/ your supervisees?

The participant's knowing, decision-making, and action in their experiences of social work supervision as a supervisee or supervisor?

- With reference to a recent supervision contact(s)/session(s)/meeting(s) what usually happens in your supervision?
- What knowledge do you use to make sense of what happens in your supervision?
 - In relation to the practice or the work situation?
 - In relation to the supervision process, dynamics and context?

- In relation to your supervision relationship with your supervisor/supervisee?
- With reference to a recent supervision contact(s)/session(s)/meeting(s) what decisions did you make in and/or concerning your supervision?
 - In relation to the subject matter?
 - In relation to what you said and did in supervision?
- What information and concepts informed or underpinned your decisions in and/or concerning your supervision?
 - In regards to what you said and did?
 - Concerning what material was on the agenda or covered?
 - Concerning how you responded/reacted to things (e.g. questions, challenges, information provided, directions).
- With reference to a recent supervision session, what things did you do or what actions did your take?
 - Before the session?
 - During the session?
 - After the session?
- What thoughts, ideas or feelings were behind your actions?

The participant's intentions as a supervisee or supervisor in social work supervision practice

- What plans or tactics do you have concerning your supervision?
- With reference to a recent supervision contact(s)/meeting(s)/session(s) what were your intentions/plans/tactics before, during, and after the supervision.
 - In that particular session what did you intend to achieve or gain from the supervision contact?
 - Probe- for yourself? In relation to clients or the material you present? From the supervisor? Or for the supervisee?
 - Did you achieve/gain what you intended? If not, why not?
 - Generally what do you intend to achieve or gain from supervision?
 - Probe- for yourself? In relation to clients or the material you present? From the supervisor? Or for the supervisee?
 - How has this changed or developed over time?

The participant's construction of integrated social work supervision practice in terms of values/philosophy, knowledge, and skills

- What personal and professional values do you give preference to when you are in supervision?
 - Refer to statement- When you reflected upon your recent supervision contact what values did you identify as present in your supervision practices?

- What value-base/philosophy/worldview do you think you reveal in your supervision practices?
- What personal and professional knowledge do you give preference to when you are in supervision?
 - Refer to statement- When you reflected upon your recent supervision contact what knowledge did you identify as present in your supervision practices?
- What knowledge-base do you think you reveal in your supervision practices?
- What personal and professional skills do you give preference to when you are in supervision?
 - Refer to statement- When you reflected upon your recent supervision contact what skills did you identify as present in your supervision practices?
- When you reflect on your previous answers what do you think the key features of your integrated supervision practice are?

The influence of the Aotearoa New Zealand context upon the participant's construction of informed, intentional and integrated supervision practice

- What influence do you think the Aotearoa New Zealand context, (i.e. society and culture) have on your supervision?
 - How is it present in your recent supervision session(s)?
- What would be your description of the Aotearoa New Zealand supervision culture?
 - How do you think it is similar to supervision in other cultures?
 - How do you think it is different?
- When you think about your supervision what do you identify as the significant stories, symbols and rituals.
 - What do you think these reflect in terms of your supervision story and the Aotearoa New Zealand supervision story.
- What place does the Treaty of Waitangi have in your supervision?
- What place does the Treaty of Waitangi have in supervision in Aotearoa New Zealand?

The participant's views concerning where and how social work supervision practice in Aotearoa New Zealand can be most effectively improved

- What do you consider the strengths of your social work supervision practice?
- What do you consider the strengths are of social work supervision practice in Aotearoa New Zealand?
- In what ways do you think your supervision practice could be improved?
 - How could this improvement be brought about?
- In what ways do you think that social work supervision practice in Aotearoa New Zealand could be improved?
 - How could this improvement be brought about?

Review

Reflecting upon your responses and our interview conversation what are your thoughts now about your supervision, your supervision practices and supervision practice?

General Comments

- What general comments if any do you have to make concerning the subject of your supervision practice or supervision practice in general.

Do have any questions?

Ask about the participant's interest in either completing a structured journal or attending a focus group at a later date.

- Would you like to participate further in this study by completing a structured journal of five supervision contacts?
- Would you be interested in attending a focus group at a later date at which the tentative findings from the study and the questions that arise from it are discussed?

Thank participant, offer refreshments.

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.....
.....

My plans for my next supervision contact are

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Appendix G – Application to the Human Ethics Committee

(Revised 30/10/02)



Human Ethics Committee

To: Secretary, Human Ethics Committee
AT Principal's Office
 Albany

OR Equity & Ethics
 Old Main Building
 Turitea, Palmerston North

OR Principal's Office
 Wellington

Please send this **original (1) application plus twelve (12) copies**
 Application should be double-sided and stapled
 Application due two (2) weeks prior to the meeting

APPLICATION FOR APPROVAL OF PROPOSED RESEARCH/TEACHING/EVALUATION PROCEDURES INVOLVING HUMAN PARTICIPANTS

SECTION A: GENERAL INFORMATION

1 **Full Name of Staff Applicant** Kieran Barry O'Donoghue
(for staff research, teaching and evaluations)
Please sign the relevant Staff Applicant's Declaration.

School/Department/ Institute/Section School of Sociology, Social Policy and Social Work

Region (mark one only) Albany Palmerston North
 Wellington

Telephone 64 -6- 350 5799 X 2818

Email Address K.B.ODonoghue@massey.ac.nz

OFFICE USE ONLY

Date First Reviewed: _____

Outcome: _____

Date Received: _____ Date Final Outcome: _____

ALB/PN/WGTN
 Protocol No: _____

- 2 **Full Name of Student Applicant** Kieran Barry O'Donoghue
(for supervised student research)
Please sign the relevant Student Applicant's Declaration.
Telephone 6-350 5799 X 2818 (W)
Email Address K.B.ODonoghue@massey.ac.nz
Postal Address PO Box 437, Palmerston North
Employer Massey University
- 3 **Full Name of Supervisor** Professor Robyn Munford, 1st Supervisor.
Associate Professor, Andrew Trlin, 2nd Supervisor.
(for supervised student research)
Please sign the relevant Supervisor's Declaration.
School/Department/Institute/Section School of Sociology, Social Policy and Social Work
Region (mark one only) Albany Palmerston North
Wellington
Telephone Professor Munford, 6-350 5799 X 2825
Associate Professor Trlin, 6-350 5799 X 2835
Email Address R.E.2.Munford@massey.ac.nz A.D.Trlin@massey.ac.nz
- 4 **Full Name of Line Manager**
(for evaluations)
Please sign the relevant Line Manager's Declaration.
Section
Region (mark one only) Albany Palmerston North
Wellington
Telephone
Email Address
- 5 **Project Title** Towards the construction of social work supervision in Aotearoa New Zealand: A study of the perspectives of social work practitioners and supervisors.
- 6 **Projected start date of Project** February 2004
Projected end date of Project February 2008
- 7 **Type of Project:**
(mark one only)
Staff Research **Honours Project**
PhD Thesis **Evaluation Programme**
Master's Thesis **Teaching Programme**
MBA Project **Other**
If Other, specify

8 Summary of Project

(no more than 200 words in lay language)

(Note All the information provided in the application is potentially available if a request is made under the Official Information Act. In the event that a request is made, the University, in the first instance, would endeavour to satisfy that request by providing this summary. Please ensure that the language used is comprehensible to all.)

Social work supervision is a professional social work process, which is concerned with the social worker's practice, development and well being within the situation of their workplace. This process occurs within a professional relationship between a social work practitioner and their supervisor. This study seeks to discover how social work practitioners and supervisors in Aotearoa New Zealand construct social work supervision and what constitutes an informed, integrated, and intentional supervision practice. The study will also consider how and where supervision can be most effectively improved. The key research questions proposed are:

- How is social supervision practice constructed in Aotearoa New Zealand?
- What informs the knowing, decision-making, and action in the participants' experiences of social work supervision as supervisees and supervisors?
- What are the participants' intentions as supervisees and supervisors in social work supervision practice?
- What do the participants' constructions of integrated social work supervision practice consist of in terms of values/philosophy, knowledge, and skills?
- What influence does the Aotearoa New Zealand context have in the participants' construction of informed, integrated and intentional supervision practice?
- Where and how can social work supervision practice in Aotearoa New Zealand be most effectively improved?

Declarations

DECLARATIONS FOR PERSONS PROCEEDING WITHOUT A FULL APPLICATION

DECLARATION FOR THE STAFF APPLICANT

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants. I understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Staff Applicant's
Signature

Date:

DECLARATION FOR LINE MANAGER (for research/evaluations undertaken in the Divisions)

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's
Signature

Date:

DECLARATION FOR THE STUDENT APPLICANT (for supervised student research)

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Student
Applicant's
Signature

Date:

DECLARATION FOR THE SUPERVISOR (for supervised student research)

I have assisted the student in the ethical analysis of this project. I understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research as set out in the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants.

Supervisor's
Signature

Date:

SECTION B: PROJECT INFORMATION

(Note the Committee treats all applications independently)

- 9 **I/we wish the protocol to be heard in a closed meeting (Part II).** Yes No
(If yes, state reason in a covering letter)
- 10 **State concisely the aims of the project.**
The aims of the project are: 1) to complete an original and significant study into the subject of social work supervision practice in Aotearoa New Zealand; 2) to complete satisfactorily the course requirements of the Doctor of Philosophy degree.
- 11 **Give a brief background to the project so that the significance of the project can be assessed.**
(no more than 200 words in lay language)
The proposed study appears to be the first that examines: 1) how social work supervision practice is constructed in Aotearoa New Zealand and; 2) the construction of informed, integrated and intentional social work supervision practice from the perspectives of supervisors and supervisees. Second, the research proposed is significant because it is the first study to consider the influence of the Aotearoa New Zealand context on the construction of supervision practice. The need for such research was identified in my Master's study which found that the supervision literature and research is dominated by authors from the northern hemisphere and it does not consider the Treaty of Waitangi and the uniqueness of our bicultural polity. Finally, the research proposed is also significant because the practical application of the findings will contribute to the evolving professionalisation of social work in Aotearoa New Zealand and the demands arising from the Social Workers Registration Act, 2003.
- 12 **Where will the project be conducted?**
Aotearoa New Zealand
- 13 **Who will actually conduct the study?**
Kieran Barry O'Donoghue
- 14 **Who will interact with the participants?**
Kieran Barry O'Donoghue
- 15 **What experience does the researcher(s) have in this type of project activity?**
1) The researcher successfully completed a qualitative study at Masters level and produced a Masters thesis. 2) He wrote the first New Zealand textbook on social work supervision (see O'Donoghue, K. (2003) *Restorying Social Work Supervision*. Dunmore Press, Palmerston North).
- 16 **What are the benefits of the project to the participants?**
The participants involved in this study will have:
1) The opportunity to reflect on their supervision contacts, model, type and form of supervision that they participate in.
2) The opportunity to engage in a reflective conversation concerning: a) what informs their supervision practice; b) their intentions whilst in supervision; c) how they integrate their philosophy of supervision practice with their knowledge and skill base and d) how supervision might be improved.
3) The benefit of engaging in a structured reflection upon their supervision experiences which is likely to enhance their awareness of their supervision practice.
4) The benefits of sharing knowledge and thoughts with other participants as they discuss with the researcher and the group the tentative findings and questions that have arisen in the study.
5) The participants involved in the project will learn about themselves as a supervisee or supervisor, their supervision practices and about supervision itself.

- 17 **What are the risks of the project to:**
- i. **Participants:** There is a possible risk that some participants may experience discomfort through discussing or reviewing unpleasant past or recent supervision experiences.
 - ii. **Researcher(s):** None
 - iii. **Groups/Communities / Institutions:** None
 - iv. **Massey University:** None
- 18 **How do you propose to manage the risks for each of points ii., iii., and iv. above.**
(Note Question 40 will address the management of risks to participants)
 N/A
- 19 **Is deception involved at any stage of the project?** Yes No
If yes, justify its use and describe debriefing procedures.
- 20 **Does the project include the use of participant questionnaire(s)?** Yes No
(If yes, a copy of the Questionnaire(s) is to be attached to the application form)
- 21 **Does the project include the use of focus group(s)?** Yes No
(If yes, a copy of the Confidentiality Agreement for the focus group is to be attached to the application form)
- 22 **Does the project include the use of participant interview(s)?** Yes No
(If yes, a copy of the Interview Questions/Schedule is to be attached to the application form)
- 23 **Does the project involve audio taping?** Yes No
Does the project involve video taping? Yes No
(If agreement for taping is optional for participation, ensure there is explicit consent on the Consent Form)
If yes, state what will happen to the tapes at the completion of the project.
 The tapes will be stored as recommended by the Code of Ethical Conduct for 5 years in a locked filing cabinet in the researcher's office. After the five years elapsed they will be magnetically wiped or returned to individual participants if requested.
If audio taping is used, will the tape be transcribed? Yes No
If yes, state who will do the transcribing.
(If not the researcher, a Transcriber's Agreement is required and a copy is to be attached to the application form)
 Either Kieran O'Donoghue or a Transcription Typist who completes a transcribers agreement.
- 24 **Does the project involve recruitment through advertising?** Yes No
(If yes, a copy of the Advertisement is to be attached to the application form)
- 25 **Will consent be given in writing?** Yes No
If no, state reason.

26 Does this project have any links to other approved Massey University Human Ethics Committee application(s)? Yes No

If yes, list HEC protocol number(s) and relationship(s).

27 Is approval from other ethics committees being sought for the project? Yes No

If yes, list other ethics committees.

SECTION C: FINANCIAL SUPPORT

28 Is the project to be funded in anyway from sources external to Massey University? Yes No

If yes, state source.

29 Is the project covered by a Massey University Research Services contract? Yes No

If yes, state contract reference number.

30 Is funding already available or is it awaiting decision?

The School of Sociology, Social Policy and Social Work's Internal Research Fund have approved an application for funding subject to ethics committee approval for the costs of an initial postal survey. An application will be made to the Massey University Research Fund in 2004 for the projected costs related to the individual interviews and focus groups. The researcher has a limited amount of private funds available in his research consultancy account.

31 Does the researcher(s) have a financial interest in the outcome of the project? Yes No

If yes, explain how the conflict of interest situation will be dealt with.

SECTION D: PARTICIPANTS

32 Type of person participating:
(mark one or more)

- | | | | |
|---------------------------|--------------------------|---------------------------------------|-------------------------------------|
| Massey University Staff | <input type="checkbox"/> | Hospital Patients | <input type="checkbox"/> |
| Massey University Student | <input type="checkbox"/> | Prisoners | <input type="checkbox"/> |
| Children under 7 | <input type="checkbox"/> | Minors 8-15 | <input type="checkbox"/> |
| | | Persons whose capacity is compromised | <input type="checkbox"/> |
| | | Ethnic/cultural group members | <input type="checkbox"/> |
| | | Other | <input checked="" type="checkbox"/> |

If Other, specify who.

Social Work Practitioners and Social Work Supervisors who are members of the Aotearoa New Zealand Association of Social Workers (ANZASW).

33 What is the age range of participants?

20 years and above.

- 34 **Is there any professional or other relationship (e.g. employer/employee, lecturer/student, practitioner/patient, researcher/family member) to the researcher?** Yes No

If yes, describe how this conflict of interest situation will be dealt with.

The researcher is employed as a Lecturer in social work in the School of Sociology, Social Policy and Social Work. His primary lecturing duties teaching in the MSW (Applied) and BSW courses and supervising student research at Masters level do not in his opinion pose a conflict of interest. However, his involvement in providing the occasional lecture concerning supervision theory in the Diploma of Social Service Supervision and on the Department of Child, Youth and Family Clinical Supervision courses provided by the School may pose a potential conflict of interest. The researcher also provides external supervision to social workers and this may also pose a conflict of interest.

The researcher proposes to manage these potential conflicts of interest through: 1) making it clear that he is acting as a researcher undertaking a PhD project throughout the course of the research; 2) by not selecting as research participants for interview any students that are enrolled in courses that he controls or coordinates; and 3) by not selecting as research participants his current supervisor(s) or current supervisees.

The final area of conflict of interest relates to the researcher's membership of the Aotearoa New Zealand Association of Social Workers (ANZASW). The area of conflict of interest present here relates to the Association providing access to their mailing list and support for the research through this. In terms of managing this conflict of interest the researcher will be clear that the study is conducted as part of the requirements for a PhD study. He will also state to participants that whilst conducting the study the researcher will be acting as a student enrolled in a PhD and not acting on behalf of ANZASW.

- 35 **What selection criteria will be used?**

The selection criteria used for each phase of the study is as follows:

- 1) The participants for an initial survey will be selected from the mailing list of members provided by the Aotearoa New Zealand Association of Social Workers. It is intended to survey a one third sample of full members of ANZASW.
- 2) Participants who will be interviewed will be selected from the survey participants that express an interest in participating in an individual interview. This selection will be made on the basis of location, field of practice and the type of supervision that the participant is involved in as a supervisor and supervisee and will be limited to a maximum of 30 interviews (15 supervisees and 15 supervisors).
- 3) Participants who will complete a structured journal of five supervision contacts will be selected on the basis of the field of practice and type of supervision and will limited to a maximum of 10 participants (5 supervisees and 5 supervisors) from among those interviewed.
- 4) Focus group participants will be selected from among those who participate in the individual interviews with the number of interested supervisors and supervisees from the individual interviews in a common location being the main criteria. For the focus groups it is anticipated that these will consist of a maximum of eight participants per group and would proceed with three as a minimum number.
- 5) The reason for selecting participants in this way is to provide a cross-section of supervision practice experiences across a range of settings.

- 36 **Will any potential participants be excluded?** Yes No

If yes, state the exclusion criteria.

First and foremost, potential participants will be excluded if they are currently:

- a) enrolled in a course controlled by the researcher.
- b) in a social work supervision relationship with the researcher as either a supervisor or supervisee.

Beyond this initial exclusion, potential participants will be excluded from one or more stages of the project if they do not meet the particular selection criteria for interviews, the structured journal and/or the focus groups.

37 How many participants will be involved?

- 1) Initial survey – 409 participants (approximately based ANZASW memberships as at 1 November 2003).
- 2) Interviews – up to 30 consisting of a maximum of 15 supervisors and 15 supervisees.
- 3) Structured journal – up to 10 participants consisting of 5 supervisors and 5 supervisees.
- 4) 2 focus groups – up to 16 consisting of a maximum of 8 in each group. There will be one group of supervisors and one of supervisees.

What is the reason for selecting this number?

(Where relevant, a copy of the Statistical Justification is to be attached to the application form)

The number of participants for the survey, namely, 409 is a one third sample of 1226 full members of ANZASW (as at 1 November 2003). I have chosen a one in three systematic sample to optimize the opportunity to: a) develop an understanding of supervision practices nationally amongst Association members; and b) to provide me with the best opportunity to recruit a cross-section of participants from a range of fields and locations for the qualitative interviews, focus groups and structured journal. In terms of numbers specified above for the qualitative aspects of the design, the reasons for selecting them were to ensure data sufficiency and saturation and for the purposes of reliability and triangulation of data. They were also selected to ensure that the study was appropriate for a doctoral thesis in the social work field.

How many participants will be in the control group?

(Where relevant)

N/A

38 How will participants be recruited?

- 1) Participants for the postal survey will be recruited from membership mailing lists provided by ANZASW National Office.
- 2) Participants for the individual interviews will be recruited through the completion and return of an expression of interest form attached to the postal survey.
- 3) Participants for the structured journal and the focus groups will be recruited from the individual interviews.

(If by public advertising, a copy of the Advertisement is to be attached to the application form)

39 What discomfort (physical, psychological, social), incapacity or other harm are participants likely to experience as a result of participation?

It is generally unlikely that the participants will experience discomfort or harm as a result of their participation. That said, there is a risk that some participants in individual interviews may experience discomfort through discussing unpleasant past or recent supervision experiences. Likewise, those completing the journal may risk discomfort through reviewing unpleasant past or recent supervision experiences.

40 What support processes does the researcher have in place to deal with adverse consequences or physical or psychological risks?

Drawing on his past experience and knowledge as a trained mental health social worker in crisis intervention the support processes the researcher has in place to deal with adverse consequences are as follows:

- 1) Should adverse consequences arise during an interview the researcher will stop the interview or meeting, assess the level of discomfort, and if necessary assist participants to identify appropriate supports, such as E.A.P, personal counselling, etc...
- 2) The researcher will also make available to the participants a cell-phone so that they can contact support people.
- 3) The researcher will also use his cell-phone as necessary to contact his supervisors or other supports should he experience adverse consequences.

41 How much time will participants have to give to the project?

- 1) Participants completing the survey would give between 10 and 15 minutes.
- 2) Participants involved in individual interviews will give half an hour in the preparation of their one page statement or previous supervision contact, between 2-3 hours in interview and possibly another hour reviewing transcripts.
- 3) Participants completing the structured journal containing their reflections on 5 supervision contacts will give a maximum of 30 minutes per reflection and a total of 2.5 hours.
- 4) Participants involved in focus groups will give a maximum 2-3 hours at the focus group meeting.

42 What information on the participants will be obtained from third parties?

Potential participants' names and postal addresses will be obtained from ANZASW National Office for the postal survey.

43 Will any identifiable information on the participants be given to third parties? Yes No

If yes, describe how.

44 Will any compensation/payments be given to participants? Yes No

If yes, describe what and how.

SECTION E: DATA

45 What approach/procedures will be used for collecting data?

(e.g. questionnaire, interview, focus group, physiological tests, analysis of blood etc)

- 1) Survey
- 2) Individual Interviews
- 3) Structured Reflective Journal of 5 Supervision contacts.
- 4) Focus Groups

46 How will the data be analysed?

- 1) The survey data will be analysed using a statistical program such as SPSS, SAS or Minitab.
- 2) The transcripts from the individual interviews will be analysed using cross-case analysis and content analysis.
- 3) The structured reflective journals will be analysed using content analysis.
- 4) The focus group data will be analysed using content analysis.
- 5) Computer programs such as Nu.dist or Envivo maybe used in the analysis of the qualitative data.

47 How and where will the data be stored?

The electronic data will be stored securely on the researcher's personal and work computer and will be backed up on disks and CD's that will be password protected. Hard copies of questionnaires, transcripts, journals will be stored in a locked cabinet in the researcher's home or work office until the examination has been completed. The reasons for storage at home and/or work reflect that during the life of this project I expect to be working on it in either place. Once the data has been analysed and the thesis is being written the data will be stored solely in my work office and on the Massey Computer system.

48 Who will have access to the data?

The researcher and his supervisors. The transcription typist will also have access for the purpose of transcribing the interviews and focus groups.

49 How will data be protected from unauthorised access?

The electronic data will be protected from unauthorised access through logon passwords and file passwords on all data files. The hard copy data will be protected through storage in a locked filing cabinet within my home and office which both have locked doors.

50 How will information resulting from the project be shared with participants?

Information resulting from the project will shared with participants as follows:

- 1) The results of the survey will be submitted for publication in the form of a journal article in *Social Work Review*. This journal is freely available to all members of the Association.
- 2) A summary of the thesis findings will be provided to the interview participants upon request.

51 How long will the data be retained?

(Note the Massey University Policy on Research Practice recommends that data be retained for at least five (5) years)

The data will be retained for 5 years in accordance with the recommendation from the Massey University Policy on Research Practice.

52 What will happen to the data at the end of the retention period?

(e.g. returned to participants, disposed or archived)

Apart from the initial survey, the data will be confidentially destroyed or returned to individual participants if requested.

53 Who will be responsible for its disposal?

(An appropriate member of the Massey University staff should normally be responsible for the eventual disposal of data - not a student researcher)

Kieran O'Donoghue

54 Will participants be given the option of having the data archived?

Yes No

SECTION F: CONSENT FORMS

55 How and where will the Consent Forms be stored?

The consent forms will be stored within a locked filing cabinet draw in the researcher's work office.

56 Who will have access to the Consent Forms?

Kieran O'Donoghue

57 How will Consent Forms be protected from unauthorised access?

The Consent Forms will be protected through separated storage within a locked filing box within the locked filing cabinet draw.

58 **How long will the Consent Forms be retained?**

(Note the Committee recommends that Consent Forms be stored separately from the data and retained for at least five (5) years)

The consent forms will be retained for 5 years.

SECTION G: HUMAN REMAINS, TISSUES AND BODY FLUIDS

59 **Does the project involve human remains, tissue or body fluids?** Yes No

(If yes, complete Section G, otherwise proceed to Section H)

60 **How is the material being taken?**

(e.g. operation)

61 **How and where will the material be stored?**

62 **How long will the material be stored?**

63 **Will the material be destroyed?** Yes No

If yes, describe how.

If no, state why.

64 **Will the material be disposed of in accordance with the wishes of the relevant cultural group?** Yes No

65 **Will blood be collected?** Yes No

If yes, state what volume and frequency at each collection.

66 **Will any samples go out of New Zealand?** Yes No

If yes, state where.

SECTION H: COMPLIANCE WITH THE PRIVACY ACT 1993 AND HEALTH INFORMATION PRIVACY CODE 1994

The Privacy Act 1993 and the Health Information Privacy Code 1994 impose strict requirements concerning the collection, use and disclosure of personal information. These questions allow the Committee to assess compliance.

(Note that personal information is information concerning an identifiable individual)

67 **Will personal information be collected directly from the individual concerned?** Yes No

If yes, specify the steps that will be taken to ensure that participants are aware of:

- the fact that information is being collected,
- the purpose for which information is being collected and its use,
- who will receive the information,
- the consequences, if any, of not supplying the information,
- the individual's rights of access to and correction of personal information.

These points should be covered in the Information Sheet.

All participants in all phases of the study will be provided with an Information Sheet (see attached). All participants at interview and focus group meetings will be asked: a) that they have read the information sheet; b) whether they have any questions or if there is anything that they want explained further; c) that they understand and are aware of what will happen to the information they provide and their rights concerning this information.

If any of the above steps are not taken explain why.

68 Will personal information be collected indirectly from the individual concerned? Yes No

If yes, explain why.

69 What storage and security procedures to guard against unauthorised access, use or disclosure of the personal information will be used?

Personal information will be stored securely within a separate draw and section within a locked filing cabinet in the researcher's office.

70 How long will the personal information be kept?

(Note that Information Privacy Principle 9 requires that personal information be kept for no longer than is required for the purposes for which the information may lawfully be used.) As a general rule, data relating to projects should be kept in appropriate secure storage within Massey University (rather than at the home of the researcher) unless a case based on special circumstances is submitted and approval by the Committee.

The personal information will be kept until the examination of the thesis has been completed.

71 How will it be ensured that the personal information collected is accurate, up to date, complete, relevant and not misleading?

The personal information will be collected directly from the participants. The interview participants will have the opportunity to review the accuracy of any details provided and to correct their interview transcripts.

72 How will the personal information be used?

Personal information will be used in the reporting of the aggregated findings as background demographic information about participants.

73 Who will have access to the personal information?

Kieran O'Donoghue

74 In what form will the personal information be published?

(Massey University requires original data of published material to be archived for five (5) years after publication for possible future scrutiny)

Individual personal information (i.e. quotes from interviews) will be published under the use of pseudonyms in the thesis and any publications arising from it. Care will be taken to ensure that any identifying individual details will be omitted or changed (e.g. location).

- 75 Will a unique identifier be assigned to an individual? Yes No
 If yes, is the unique identifier one that any other agency uses for that individual? Yes No

SECTION I: TREATY OF WAITANGI

- 76 Does the proposed project impact on Maori people in any way? Yes No
 If yes, describe how.
 As at 1 November 2003, there are 165 full members of ANZASW who identify as Tangata Whenua and who may choose to participate or not participate in this study.
- 77 Are Maori the primary focus of the project? Yes No
 If no, proceed to Question 82.
 If yes, is the researcher competent in te reo Maori and tikanga Maori? Yes No
 If no, outline the processes in place for the provision of cultural advice.

78 Identify the group(s) with whom consultation has taken place.
(Where relevant, a copy of the supporting documentation is to be attached to the application form)

79 What consultation process has been undertaken prior to this application?

80 Describe any ongoing involvement the group consulted has in the project.

81 How will information resulting from the project be shared with the group consulted?

82 If Maori are not the focus of the project, outline what Maori involvement there may be and how this will be managed.
 Participants who are Maori may choose to participate in this study. Should they do so they will be treated with respect and cultural sensitivity. In the kanohi I te kanohi of the interview situation participants will be offered the opportunity to start and finish the interview with karakia and an offer of a cup of tea and kai will be made at the conclusion of the interview.

SECTION J: SOCIAL AND CULTURAL SENSITIVITY

- 83 Are there any aspects of the project which might raise specific cultural issues? Yes No
 If yes, describe how.
- 84 Is ethnicity data being collected as part of the project? Yes No
 If yes, explain why.

Ethnicity will be collected as background demographic data in the survey. It will also be collected from the interview participants as ethnicity and cultural identity are considered to be a factor in relation to the participants' construction of informed, intentional and integrated supervision practice as either supervisees or supervisors.

- 85 **What ethnic or social group(s) other than Maori does the project involve?**
 People from the other ethnic groups present in the New Zealand general population are also present in the Association's membership such as Chinese, Pacific Island peoples, South Africans, etc... These people may choose to participate or not to participate in this study.
- 86 **Do the participants have English as a first-language?** Yes No
If no, will Information Sheets and Consent Forms be translated into the participants' first-language? Yes No
(If yes, copies of the Information Sheet and Consent Form are to be attached to the application form)
- 87 **What consultation process has been undertaken with the group(s) prior to this application?**
 N/A
- 88 **Identify the group(s) with whom consultation has taken place.**
(Where relevant, a copy of the supporting documentation is to be attached to the application form)
 N/A
- 89 **Describe any ongoing involvement the group consulted has in the project.**
 N/A
- 90 **How will information resulting from the project be shared with the group consulted?**
 N/A

SECTION K: RESEARCH UNDERTAKEN OVERSEAS

- 91 **Do the participants have English as a first-language?** Yes No
If no, will Information Sheets and Consent Forms be translated into the participants' first-language? Yes No
(If yes, copies of the Information Sheet and Consent Form are to be attached to the application form)
- 92 **Describe local committees, groups or persons from whom the researcher has or will obtain permission to undertake the project.**
(Where relevant, copies of Approval Letters are to be attached to the application form)
- 93 **Does the project comply with the laws and regulations of the country where the project will take place?** Yes No
- 94 **Describe the cultural competence of the researcher for carrying out the project.**
- 95 **Does the researcher speak the language of the target population?** Yes No

Declarations

DECLARATION FOR THE STAFF APPLICANT

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research/teaching/evaluation (*cross out those which do not apply*) as set out in this application together with any amendments required by the Massey University Human Ethics Committee.

Staff Applicant's
Signature

Date:

DECLARATION FOR LINE MANAGER (for research/evaluations undertaken in the Divisions)

I declare that to the best of my knowledge, this application complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and that I have approved its content and agreed that it can be submitted.

Line Manager's
Signature

Date:

DECLARATION FOR THE STUDENT APPLICANT (for supervised student research)

I have read the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants and understand my obligations and the rights of the participants, particularly in so far as obtaining informed consent is concerned. I agree to undertake the research/teaching/evaluation (*cross out those which do not apply*) as set out in this application together with any amendments required by the Massey University Human Ethics Committee.

Student
Applicant's
Signature

Date:

DECLARATION FOR THE SUPERVISOR (for supervised student research)

I declare that I have assisted with the development of this protocol, that to the best of my knowledge it complies with the Code of Ethical Conduct for Research, Teaching and Evaluations involving Human Participants, and that I have approved its content and agreed that it can be submitted.

Supervisor's
Signature

Date:

Appendix H- Approval Letter from the Massey Human Ethics Committee



Massey University

OFFICE OF THE ASSISTANT
TO THE VICE-CHANCELLOR
(ETHICS & EQUITY)
Private Bag 11 222
Palmerston North
New Zealand
T 64 6 350 5573
F 64 6 350 5622
humanethics@massey.ac.nz
www.massey.ac.nz

23 March 2004

Mr Kieran O'Donoghue
School of Sociology, Social Policy & Social Work
PN371

Dear Kieran

Re: HEC: PN Application – 04/14
Towards the construction of social work supervision in Aotearoa New Zealand: A study of the perspectives of social work practitioners and supervisors

Thank you for your letter dated 9 March 2004 and the amended application.

The amendments you have made now meet the requirements of the Massey University Human Ethics Committee: Palmerston North and the ethics of your application are approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, a new application must be submitted at that time.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

A reminder to include the following statement on all public documents "This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North Application 04/14. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: PN, telephone 06 350 5249, email humanethicspn@massey.ac.nz"

Yours sincerely

Professor Sylvia V Rumball, Chair
Massey University Campus Human Ethics Committee: PN

cc Professor Robyn Munford & Associate Professor Andrew Trlin
School of Sociology, Social Policy & Social Work
PN371

Appendix I – Letter from the President of ANZASW to Potential Participants



AOTEAROA NEW ZEALAND ASSOCIATION OF SOCIAL WORKERS (Inc)

National Office

P.O. Box 1072
Dunedin
5th Floor
Consultancy House
7 Bond St
Dunedin

Tel. (03) 477 5793
Fax. (03) 479 0571
email: natioffice@anzasw.org.nz
website: www.anzasw.org.nz

Executive Officer
HOWARD RANDAL

Tel. (027) 286 7625

President

ROSE HENDERSON
PO Box 6250
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Christchurch

Tel. (027) 435 2356
email: president@anzasw.org.nz

Vice President

LYNNE WHATA
C/- Surgical Services
Lakeland Health
Private Bag 3023
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Secretary

CHRISTINE MENZIES
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Consultancy House
7 Bond St
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Tel. (03) 477 5793
Fax. (03) 479 0571
email: secretary@anzasw.org.nz

Kaiwhakahaere

Tangata Whenua
Takawaenga O Aotearoa
WHITIAO PAU
44 Allford Avenue
One Tree Hill
Auckland

Tel. (09) 579 5722 (H)
Tel. (09) 307 4915 (W)
email: tangatawhenua@anzasw.org.nz
anzasw.org.nz

Dear Member,

Re: A PhD research study by Kieran O'Donoghue

Towards the construction of social work supervision practice in Aotearoa New Zealand: A study of the perspectives of social work practitioners and supervisors.

I wish to advise you that the Association both supports and endorses the above doctoral research study being conducted by Kieran O'Donoghue, MANZASW, amongst our members. The support provided by the Association for this study relates solely to allowing the researcher access to a one-third selection of our Full members' mailing list for the purposes of the postal survey. This selection was made by the Executive Officer selecting every third Full member from the Association's database and then creating a mailing list, which was then forwarded to the researcher. In return for this access Kieran O'Donoghue will provide the Association with a copy of the Thesis when its examination has been completed.

I assure all potential participants that your identity and any information provided is confidential between yourself and the researcher. Furthermore, I remind you that your participation in this study is voluntary. That said, I encourage you to consider supporting this worthwhile research project.

Yours sincerely

Rose Henderson

Rose Henderson
President

Appendix J – Information Sheets

TOWARDS THE CONSTRUCTION OF SOCIAL WORK SUPERVISION PRACTICE IN AOTEAROA NEW ZEALAND: A STUDY OF THE PERSPECTIVES OF SOCIAL WORK PRACTITIONERS AND SUPERVISORS

INFORMATION SHEET SURVEY QUESTIONNAIRE

Dear Potential Participant,

I would like to invite you to participate in this research study about social work supervision. Please find outlined below information about myself, my supervisors, the study and your rights.

1. The researcher and supervisors.

My name is Kieran O'Donoghue and I am enrolled as a candidate for the degree of Doctor of Philosophy at Massey University. I am currently employed at the School of Sociology, Social Policy and Social Work, Massey University, Palmerston North as a lecturer. I am also a full member of the Aotearoa New Zealand Association of Social Workers..

My supervisors are Professor Robyn Munford and Associate Professor Andrew Trlin from the School of Sociology, Social Policy and Social Work, Massey University, Palmerston North.

2. How to contact the researcher and supervisors.

Kieran O'Donoghue may be contacted as follows:

Phone: (06) 350 5799 Extension 2818 (Work)

(06) 353 8860 (Home)

Email: K.B.ODonoghue@massey.ac.nz (Work)

Professor Robyn Munford may be contacted as follows:

Phone: (06) 350 5799 Extension 2825

Email: R.E.2.Munford@massey.ac.nz

Associate Professor Andrew Trlin may be contacted as follows:

Phone: (06) 350 5799 Extension 2835

Email: A.D.Trlin@massey.ac.nz

3. Type and purpose of the study.

This study seeks to discover how social work supervision practice is constructed in Aotearoa New Zealand and what an informed, intentional and integrated supervision practice means for the participants. It also seeks to describe the participants' informed, integrated, and intentional supervision practice together with the influence of the Aotearoa New Zealand context as well as considering how and where supervision can be most effectively improved.

The purpose of the study is to complete an original and significant study into the subject of social work supervision practice in Aotearoa New Zealand and to produce a thesis that satisfies the requirements of the Doctor of Philosophy degree.

4. Participant Recruitment.

Participants for this postal survey are being contacted via the membership mailing list of full members of the Aotearoa New Zealand Association of Social Workers. A one-third sample of full members will be sent a survey questionnaire. Your contact details were given to me by ANZASW (see attached letter). A one in three systematic sample was selected to optimize the opportunity to: a) develop an understanding of supervision practices nationally amongst Association members; and b) to provide an adequate opportunity to recruit a cross-section of participants from a range of fields and locations for the subsequent qualitative interviews, focus groups and structured journal.

The participants for the individual interviews will be recruited through the completion and return of the consent form attached to the postal survey. Participants for the structured journal and focus groups will be recruited directly from participants involved in the individual interviews.

5. Project Procedures.

The information collected will be used for the production of the doctoral thesis and for any academic publications arising from it. All data will be stored securely with paper data (e.g. questionnaires and transcripts) being held in a locked filing cabinet and electronic data being password protected. Upon completion of the study the data will be stored for a further five years in accordance with the recommendation made by the Massey University Policy on Research Practice. After this period the data will be destroyed unless the return of the material is requested by individual participants.

Information resulting from the project will be shared with participants as follows:

- The results of the survey will be submitted for publication in the form of a journal article in *Social Work Review*, which is freely available to all members of the Association.
- A summary of the overall research findings (which includes a statement about how the results of this research will be disseminated) will be provided to the interview participants should they request it.

Confidentiality will be maintained by the secure storage of all research information related to the survey. For those participants that consent to participating in an individual interview the researcher will ensure that all identifying features such as the participant's name and location remain confidential to him and the transcript typist (who will complete a confidentiality agreement). This will be done by the use of fictitious names and by omitting any potentially identifying information in the thesis. The participants will also have the opportunity to edit their transcript and remove or alter any information that they believe may identify them.

6. Participant involvement

The survey questionnaire takes between 10 and 15 minutes to complete. Participation is completely voluntary. If you agree to be part of this study, please complete the questionnaire and return it (in the postage paid envelope provided) to the researcher. Completion and return of questionnaire implies consent. You have the right to decline to answer any particular question.

Attached to the questionnaire is a consent to be contacted concerning an individual interview with the researcher. A separate Information Sheet about the interview is also attached. You are welcome to only complete the questionnaire or to only participate in the interview or to take part in both if you wish; your involvement is completely up to you.

7. Participant's Rights

You have the right to:

- decline to participate;
- decline to answer any particular question;
- withdraw from the study at anytime prior to the completion of the data collection;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded

Thank you for considering participation in this research study. If you have any questions concerning this study please feel free to contact the researcher and/or the supervisors.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Protocol 04/14. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5249, email S.V.Rumball@massey.ac.nz.

**TOWARDS THE CONSTRUCTION OF SOCIAL WORK
SUPERVISION PRACTICE IN AOTEAROA NEW ZEALAND: A
STUDY OF THE PERSPECTIVES OF SOCIAL WORK
PRACTITIONERS AND SUPERVISORS**

**INFORMATION SHEET
INDIVIDUAL INTERVIEW**

Dear Potential Participant,

I would like to invite you to participate in this research study about social work supervision. Please find outlined below information about myself, my supervisors, the study and your rights.

1. The researcher and supervisors.

My name is Kieran O'Donoghue and I am enrolled as a candidate for the degree of Doctor of Philosophy at Massey University. I am currently employed at the School of Sociology, Social Policy and Social Work, Massey University, Palmerston North as a lecturer. I am also a full member of the Aotearoa New Zealand Association of Social Workers.

My supervisors are Professor Robyn Munford and Associate Professor Andrew Trlin from the School of Sociology, Social Policy and Social Work in Palmerston North.

2. How to contact the researcher and supervisors.

Kieran O'Donoghue may be contacted as follows:

Phone: (06) 350 5799 Extension 2818 (Work)

(06) 353 8860 (Home)

Email: K.B.ODonoghue@massey.ac.nz (Work)

Professor Robyn Munford may be contacted as follows:

Phone: (06) 350 5799 Extension 2825

Email: R.E.2.Munford@massey.ac.nz

Associate Professor Andrew Trlin may be contacted as follows:

Phone: (06) 350 5799 Extension 2835

Email: A.D.Trlin@massey.ac.nz

3. Type and purpose of the study.

This study seeks to discover how social work supervision practice is constructed in Aotearoa New Zealand and what an informed, intentional and integrated supervision practice means for the participants. It also seeks to describe the participants' informed, integrated, and intentional supervision practice together with the influence of the Aotearoa New Zealand context as well as considering how and where supervision can be most effectively improved.

The purpose of the study is to complete an original and significant study into the subject of social work supervision practice in Aotearoa New Zealand and to produce a thesis that satisfies the requirements of the Doctor of Philosophy degree.

The in-depth qualitative interviews are the second stage in this project and will be based on a semi-structured interview guide and the participants' preparation of a one-page statement of their last supervision contact as either a supervisor or supervisee which they will be asked to bring to the interview. The interviews will be between two and three hours in duration. Because of the duration of the interview, it may at the participant's request be undertaken in two parts. The interviews will be audiotaped and transcribed by either the researcher or a typist who has signed a confidentiality agreement. The research participants will be asked to review their interview transcript.

4. Participant Recruitment.

Participants for the individual interviews are being recruited through the completion and return of the consent form attached to the postal survey.

The interview participants will be selected from those that consent to be contacted. This selection will be made on the basis of location, field of practice and the type of supervision that the participant is involved in as a supervisor or supervisee and will be limited to a maximum of 30 participants (i.e. 15 supervisees and 15 supervisors).

Potential participants will be excluded if they are a current student enrolled in a course controlled by the researcher or are in a social work supervision relationship with the researcher as either a supervisor or supervisee.

5. Project Procedures.

If potential participants agree to take part in the interview their written consent will be obtained prior to the commencement of the interview. Participants will be advised that they have the right to ask for the audiotape to be turned off at any time during the interview. Participants will also be advised that they have the right to withdraw from the research at any stage prior to the completion of the data collection stage of the project.

The information collected will be used for the production of the doctoral thesis and for any academic publications arising from it. All hard copy data will be stored securely (e.g. audiotapes and transcripts) in a locked filing cabinet and electronic data will be password protected. Upon completion of the study the data will be stored for a further five years in accordance with the recommendation made by the

Massey University Policy on Research Practice. After this period the data will be destroyed unless the participant requests the return of the interview tape and transcript.

Information resulting from the interviews will be shared with participants as follows:

- A summary of the research findings (which includes a statement about how the results of this research will be disseminated) will be provided to individual interview participants should they request it.

Confidentiality will be maintained by the secure storage of all research information. The researcher will ensure that all identifying features such as the participant's name and location remain confidential to him and the transcript typist (who will complete a confidentiality agreement). This will be done by the use of fictitious names and by omitting any potentially identifying information in the thesis. Participants will also have the opportunity to edit their individual transcript and remove or alter any information that they believe may identify them.

6. Participant involvement

The participants will be involved in a recorded in-depth interview lasting between 2-3 hours. They will be asked to bring with them to the interview a prepared statement on the most recent supervision contact. At interview, the participants will be asked, with reference to their most recent supervision contact the following questions:

- What informs the participant's knowing, decision-making, and action in the their experiences of social work supervision as a supervisee or supervisor?
- What were their intentions as a supervisee or supervisor in social work supervision practice?
- What does their construction of integrated social work supervision practice consist of in terms of values/philosophy, knowledge, and skills?
- What influence does the Aotearoa New Zealand context have in their construction of informed, integrated and intentional supervision practice?
- Where and how can social work supervision practice be most effectively improved?

The amount of time involved includes: half an hour prior to the interview (to complete the prepared statement on the participant's most recent supervision contact); Between 2-3 hours in the interview itself; and up to another hour reviewing the interview transcript. Participation is completely voluntary. If you agree to be part of this study, please complete and return to the researcher the consent to be contacted form attached to the postal survey and the individual interview consent form attached to this information sheet.

7. Support Processes

Whilst it is generally unlikely that participants will experience adverse consequences such as discomfort or harm as a result of their participation, there is a

small potential risk that some participants in individual interviews may feel some discomfort through discussing unpleasant past or recent supervision experiences. Should such adverse consequences occur the support processes the researcher has in place to deal with adverse consequences are as follows:

- Drawing on his past experience and knowledge as a trained mental health social worker in crisis intervention, the researcher will stop the interview, assess the participant's discomfort, and if necessary assist them to identify appropriate supports, such as E.A.P, personal counselling, etc...
- The researcher will also make available to participants a cell-phone so that they can contact support people.

8. Participant's Rights

You have the right to:

- decline to participate;
- decline to answer any particular question;
- withdraw from the study at anytime prior to the completion of the data collection;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded;
- ask for the audio tape to be turned off at any time during the interview.

Thank you for considering participation in this research study. If you have any questions concerning this study please feel free to contact the researcher and/or the supervisors.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Protocol 04/14. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5249, email S.V.Rumball@massey.ac.nz.

**TOWARDS THE CONSTRUCTION OF SOCIAL WORK SUPERVISION
PRACTICE IN AOTEAROA NEW ZEALAND: A STUDY OF THE
PERSPECTIVES OF SOCIAL WORK PRACTITIONERS AND
SUPERVISORS**

**INFORMATION SHEET
STRUCTURED JOURNAL**

Dear Potential Participant,

I would like to invite you to participate in this research study about social work supervision. Please find outlined below information about myself, my supervisors, the study and your rights.

1. The researcher and supervisors.

My name is Kieran O'Donoghue and I am enrolled as a candidate for the degree of Doctor of Philosophy at Massey University. I am currently employed at the School of Sociology, Social Policy and Social Work, Massey University, Palmerston North as a lecturer. I am also a full member of the Aotearoa New Zealand Association of Social Workers.

My supervisors are Professor Robyn Munford and Associate Professor Andrew Trlin from the School of Sociology, Social Policy and Social Work, Massey University, Palmerston North.

2. How to contact the researcher and supervisors.

Kieran O'Donoghue may be contacted as follows:

Phone: (06) 350 5799 Extension 2818 (Work)

(06) 353 8860 (Home)

Email: K.B.ODonoghue@massey.ac.nz (Work)

Professor Robyn Munford may be contacted as follows:

Phone: (06) 350 5799 Extension 2825

Email: R.E.2.Munford@massey.ac.nz

Associate Professor Andrew Trlin may be contacted as follows:

Phone: (06) 350 5799 Extension 2835

Email: A.D.Trilin@massey.ac.nz

3. Type and purpose of the study.

This study seeks to discover how social work supervision practice is constructed in Aotearoa New Zealand and what an informed, intentional and integrated supervision practice means for

the participants. It also seeks to describe the participants' informed, integrated, and intentional supervision practice together with the influence of the Aotearoa New Zealand context as well as considering how and where supervision can be most effectively improved.

The purpose of the study is to complete an original and significant study into the subject of social work supervision practice in Aotearoa New Zealand and to produce a thesis that satisfies the requirements of the Doctor of Philosophy degree.

4. Participant Recruitment.

The structured journal is the third stage of this study and the participants will be recruited directly from those involved in the individual interviews through being asked if they are interested in completing a structured journal of five supervision contacts. They will be selected from those who express an interest at interview on the basis of their field of practice and type of supervision. The reason for selecting participants in this way is to provide a cross-section of supervision practice experiences across a range of settings.

5. Project Procedures.

The information collected will be used for the production of the doctoral thesis and for any academic publications arising from it. All data will be stored securely with paper data in a locked filing cabinet and electronic data will be password protected. Upon completion of the study the data will be stored for a further five years in accordance with the recommendation made by the Massey University Policy on Research Practice. After this period the data will be destroyed unless individual participants request the return of the material.

Information resulting from the project will be shared with participants as follows:

- A summary of the research findings (which includes a statement about how the results of this research will be disseminated) will be provided to participants should they request it.

Confidentiality will be maintained by the secure storage of all research information related to the study. For those participants that consent to participating with completion of the structured journal the researcher will ensure that all identifying features such as the participant's name and location remain confidential. This will be done by through the use of fictitious names and by omitting any potentially identifying information in the thesis.

6. Participant involvement

The structured journal involves the completion of written responses to reflective prompts for five separate supervision contacts (see attached). It is anticipated that each contact would take a maximum of 30 minutes to complete and that the total amount of time that the participant

would be involved would be 2.5 hours. Participation is completely voluntary. If you agree to complete the structured journal, please complete it as directed and return it (in the postage paid envelope provided) to the researcher. Completion and return of the journal implies consent. You have the right to decline to answer any particular question.

6. Participant's Rights

You have the right to:

- decline to participate;
- decline to answer any particular question;
- withdraw from the study up at anytime prior to the completion of the data collection;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded.

Thank you for considering participation in this structured journal phase of the study. If you have any questions concerning this study please feel free to contact the researcher and/or the supervisors.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Protocol 04/14. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5249, email S.V.Rumball@massey.ac.nz.

Appendix K- Consent Form for the Individual Interviews

TOWARDS THE CONSTRUCTION OF SOCIAL WORK SUPERVISION PRACTICE IN AOTEAROA NEW ZEALAND: A STUDY OF THE PERSPECTIVES OF SOCIAL WORK PRACTITIONERS AND SUPERVISORS

CONSENT FORM Individual Interviews

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I wish/do not wish to have my audiotape returned to me

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature:

Date:

Full Name - printed

Appendix L- List of Pseudonyms

Aaron	Iris	Rebecca
Abbey	Irene	Rima
Adam	Ivy	Ripeka
Anaru	Jane	Rhonda
Caitlyn	Jasmin	Rick
Belinda	Jeannette	Rochelle
Ben	Jeff	Sally
Becky	Joan	Sam
Barney	Joe	Shakti
Adrienne	John	Sheryl
Cara	Kathy	Sophia
Carolyn	Keisha	Stacey
Casey	Ken	Steve
Catherine	Kiri	Tamara
Celine	Lance	Tammy
Chantelle	Laura	Tangi
Charmaine	Leeann	Terry
Charlotte	Mandy	Tina
Dan	Marcus	Tipene
Ellen	Maree	Todd
Elton	Margot	Ursula
Emily	Nancy	Vera
Faye	Narmada	Vicky
Felicity	Neal	Wairaka
Frank	Odette	Zara
Fred	Oliver	
Gael	Oscar	
Garry	Pamela	
Gemma	Pania	
Germaine	Patricia	
Halle	Paul	
Hannah	Pearl	
Harvey	Penny	
Hine	Raquel	
Hone	Raymond	

Appendix M – Transcriber’s Agreement

**TOWARDS THE CONSTRUCTION OF SOCIAL WORK SUPERVISION
PRACTICE IN AOTEAROA NEW ZEALAND: A STUDY OF THE
PERSPECTIVES OF SOCIAL WORK PRACTITIONERS AND
SUPERVISORS**

TRANSCRIBER’S AGREEMENT

I ROSEMARY O'DONOGHUE (Full Name - printed) agree to transcribe the tapes provided to me.

I agree to keep confidential all the information provided to me.

I will not make any copies of the transcripts or keep any record of them, other than those required for the project.

TRANSCRIBER

Signature: R. H. O'Donoghue

Date: 13/11/04

WITNESS

[Handwritten Signature]

Appendix N - Node Tree Framework

Tree Node Framework

Supervisees

Background supervisee

• Age
• Cultural Identity
• Experience
• Gender
• Supervision Quals
• SW Qualifications

Preparation Task supervisee

Construction of SW Supervision supervisee

• Definition
• Feelings
• Good supervision
• Needs
• Reflections about experiences
• Supervision in CYF
• Arrangements
• Characteristics

	• Content	
	• Identity	
	• Policy and contract	
	• Process	
	• Relationship	
	• Session stages and phases	• Before supervision
		• start of session
		• Planning phase in sessions
		• Working phase in sessions
		• End of session

Aotearoa New Zealand Context Supervisee

• Bicultural Practice
• Community
• Cross-cultural supervision
• Cultural Advice
• Cultural Consultation
• Cultural Supervision
• Kaupapa Maori Supervision
• Privatised supervision
• Rural
• Social difference

Improving SW supervision supervisee

• Participant's supervision
• Registration
• Supervision amongst ANZASW
• Supervision in general
• Supervision within organisation

Review and General comment supervisee

Tree Node Framework

Supervisors

Supervisors Background

• Age
• Cultural identity
• Experience
• Gender
• Supervision history
• Supervision Quals
• SW Quals

Supervisors Pre-Task

Supervisors Construction of SW Supervision

• Arrangements		
• Characteristics		
	• Content	•
	• Differences	•
	• Identity	•
		• Role model
	• Policy, & contract	•
	• Process	•
	• Recording	•
	• Relationship	•
	• Session Stages Phase	•
		• Before
		• Start
		• Planning
		• Working phase
		• Ending
• Definition		
• Reflections on experiences and Types		

Supervisors Aotearoa New Zealand Context

• Bicultural practice
• Community
• Cross- Cultural supervision
• Cultural consultation
• Cultural supervision
• Kaupapa Maori supervision
• Social difference

Supervisors Improvements

• ANZASW
• Generally
• Organisation
• Participants
• Registration

Supervisors Review and General comments

Appendix O- An Illustration of the Qualitative Data Analysis Method in Relation to the Interviews

This appendix will illustrate the data analysis method through the progression of one supervisee's (Abbey's) raw data. This analysis process starts once the data has been coded at the *Before Supervision* 3rd Tier sub-node, a sub-set of the *Stages and Phases* 2nd Tier sub-node, within the *Characteristics* sub-node, under the *Construction of Supervision* node. The analysis involved the following steps outlined below:

1. Raw data coded at the *Before Supervision* sub-node
2. A memo is written summarising this text
3. This memo is reviewed and themes identified
4. The themes are incorporated into the Writing Framework file

Step 1 - Data coded at the before supervision sub-node

<Documents\Interview Transcripts\Abbeyedited> - § 1 reference coded [2.12% Coverage]

Reference 1 - 2.12% Coverage

Abbey:

Yeah. I think it's about what's coming next. You know, so if I've got supervision with my supervision in the city coming up, I'm just thinking about the last time. I mean I just over the few days before hand started sifting around what are some of the things. I might flick through my diary and have a look. Who are the clients that I've seen in the last month? Who jumps out at me? Quite often while I'm working away over the month, I might just stick a clients initials by the supervision time, and hope that I can remember what it is. And I just figure that if I can't remember what it was, then the issue's gone away. You know, I've managed to deal with it. And if I can, it might well be something that would be good to take. So I've got that process, but I've also got this other process I think where in a few days beforehand I start getting a bit more refined about 'and I definitely want to be taking this client' or 'I've got this issue bubbling away with a colleague or that seems to be affecting my work. It's personal but I really do think I need to be looking at and is important.' So to a degree it depends on the acuity. If it's something that's really big in acuity it'll get taken there. No matter what it is. But I try and think about well what's the balance here as well. So it wouldn't be unusual for me to take maybe a situation with a client and a situation with a supervisee. I seem to need a bit more supervision of my supervisees because I'm not so well established in that role. Like that supervision session that I've described I took three things which was a supervisee, a client, and a personal issue that was starting to affect my work.

Step 2: Memo summarising text

Before supervision

Abbey

Abbey starts preparing for her supervision sessions a few days before the session by reviewing her diary, the clients she has "seen in the last month." For Abbey "quite often while she is working over the month [she] might stick a client's initials by the supervision time." For Abbey "if she can't remember what it [the issue] was, then the issue's gone away...[or she has] managed to deal with it. The process Abbey uses a few days beforehand is "a bit more refined" and definite in terms of she definitely wants to be taking this client or [there is] this issue bubbling away with a colleague...that seems to be affecting [her] work. For

Abbey the acuity of the issue and balance in terms of her work roles are key factors influencing her choice of what she takes. Acuity influences in terms of if the acuity is high “it 'll get taken” to supervision, whereas in terms of balance “it wouldn't be unusual for [Abbey] to take...a situation with a client and a situation with a supervisee”. In explaining this Abbey referred to the supervision session she reflected upon in the pre-interview task in which she “took three things which were a supervisee, a client and a personal issue that was starting to affect [her] work.” Abbey also commented that she “seemed to need a bit more supervision of [her] supervisees because [she is] not so well established in that role.”

Step 3- A review of this memo is undertaken looking at themes *Before supervision*

Abbey

In Abbey's preparation she has two distinct phases: an ongoing continual consideration of supervision; and a process of list development that occurs closer to the supervision session.

Step 4 – The themes across the participants are incorporated into Writing Framework File

Stages and Phases of Sessions

In this section the supervisee's construction and experiences of the stages and phase present in their supervision session will be presented. The stages discussed are before the session, the start, planning, working and ending.

Before supervision

The supervisee's focus before the session tended to be on what they would be taking. For some supervisees this was a continual consideration that was refined as part of the immediate preparation for a session, whereas other supervisees indicated that their preparation was influenced by the event and timing of the session.

Continual consideration

- Makes notes client initials or issues on day page of next session over a period of time (Abbey, Cara, Sally).
- Thinks about what she wants from supervision over the week month, prior to the session (Joan).

Session preparation

- Clarification of items and the development of list of items or agenda (Abbey, Barney, Cara, Odette, Sally).
- Making notes (Hannah, Keisha, Keri).
- Sorting out on the way there (Carolyn, Felicity, Keisha).
- Reflecting on self and or situation (Belinda, Mandy).

Notes

- Will often put clients' initials by supervision time. Preparation a few days before - reviewing diary concerning clients seen and issues in more refined process of clarify what she takes, in terms client, collegial or other issue affecting her work. Key factors in this are the acuity of the issue, where it sits

in regard to scope of work role and needs. Not unusual to take a client and supervisee situation (Abbey).

- Prepares a list before going -makes a decision about what is taken by weighing up whether its appropriate, and fair and checks that he is "being ...impartial" and considerate of what is happening in "the organisation his role and ...workers role" (Barney).
- Takes a break before supervision, knows what she wants to achieve in terms of casework, feels like she is "going with an argument [and] pleading [her] case." Feels like putting on armour and preparing to "get challenged for challenges sake". There is also an element of managing stress prior to the session (Belinda).
- Over the weeks prior diary notes are made on the day of the next session. When that day arises the small list is reviewed and ticked off, and where possible supporting documentation is located (Cara).
- Day before asks the question "Can I fit this in?" with the dilemma of the importance of supervision and demands of workload looming large. Preparation involves mentally flicking through caseload whilst driving to the session (Carolyn).
- Usually in a rush, preparation process hit and miss, sometimes involves making notes in the diary, other times formulation thoughts on the way there by reflecting on work. Conceded that "coming prepared for supervision to get the most out of it" was something she had to take responsibility for and something she "hasn't learnt over the years" (Felicity).
- Prepared by taking a couple of notes concerning matters she wanted to discuss (Hannah).
- Thinks about what she wants and puts an agenda together, this thinking occurs over the week or month prior to the session and when she has a "stuck" feeling this is the catalyst for contacting her supervisor and making an appointment (Joan).
- Goes with the children she is working with "in mind" and takes notes with her to keep herself focused. Tunes in and focuses whilst driving to supervisor's office and if matters are recent will mull those over on the way (Keisha).
- Prepares by taking down notes of things she wants to bring up because she can't rely on memory. She notes concerned "things [she] wanted some guidance on....going over...cases and letting the supervisor know where they're at" (Keri).
- Asks her self "what's on top?" and assesses her stress level. The answer to this and her level of stress level are what she takes to supervision (Mandy)
- Prepares a list includes on the list "any cases that are contentious or [which she] need[s] to check with the person higher up." Explained that her reason for putting things on the list was "for [her] protection...to give information and ...covering [herself] and the organisation." (Odette)
- Jots thoughts in her dairy as a running record for the next supervision session. Reviews diary and paperwork and decides what to take on the basis of previous supervision or that her supervisor will need information. Mindful of her supervision throughout her practice, "in the sense that [she is] thinking, 'That's arisen...I need to discuss that with her [my supervisor]. Is this an open door, go in and discuss it now or is it a wait for supervision?'" (Sally)

Appendix P- Definition of supervision forms

Forms of supervision are essentially different domains of supervision with particular characteristics or areas of emphasis. For example:

- Student or fieldwork supervision (i.e. supervision of students in training)
- Managerial supervision (i.e. supervision conducted by a line manager focused on the management of the work)
- Clinical supervision (i.e. supervision that is focused on client outcomes, the process of practice and the development of the practitioner's knowledge, skills and attributes)
- Supportive supervision (i.e. supervision provided by a colleague at the same level within an organisation)
- Cultural supervision (i.e. supervision that focuses on the cultural safety of the practitioner or clients and is provided by a supervisor who holds the respective cultural knowledge).
- Cross-disciplinary supervision (i.e. supervision in which the supervisor and supervisee come from different disciplines e.g. social work and counselling or social work and nursing).

In addition forms of supervision also includes the different modalities in terms of the number of the supervision group (e.g. whether the supervision is for an individual, group or team) and the location of the supervision and supervisor (e.g. whether it is provided internally within the organisation or externally by a contracted consultant)

Appendix Q – Chi-Squared Test Results for Questions 8-17 and 20

Question 8

Variables	Chi-squared df Asymp Sig
Student	49.841 4 .000
Managerial	22.037 4 .000
Clinical	131.641 4 .000
Supportive	42.805 4 .000
Cultural	45.243 4 .000
Internal	68.879 4 .000
External	54.529 4 .000
Individual	215.568 4 .000
Group	22.522 4 .000
Team	21.756 4 .000
Cross-disciplinary	81.804 4 .000
Other 8	38.872 3 .000

Question 9

Variables	Chi-squared df Asymp Sig
Work	93.854 4 .000
Working	137.000 4 .000
Worker	111.430 4 .000
Workplace	42.099 4 .000
Other9	14.368 4 .006

Question 10

Variable	Chi-squared df Asymp Sig
Contract	633.311 6 .000

Question 11

Variable	Chi-squared df Asymp Sig
Frequency	143.163 5 .000

Question 12

Variable	Chi-squared df Asymp Sig
Length	156.914 3 .000

Question 13

Variables	Chi-squared df Asymp Sig
Checking in	49.385 4 .000
Case consultation	84.139 4 .000
Individual sessions	96.352 4 .000
Co-working	30.457 4 .000
Observation	119.635 4 .000
Review	52.382 4 .000
Group meeting	39.978 4 .000
Team meeting	22.920 4 .000
Other13	16.154 4 .000

Question 14

Variables	Chi-squared df Asymp Sig
Choice	210.165 4 .000
Relationship	165.966 3 .000
Trust	287.048 4 .000
Practice expertise	78.108 4 .000
Supervision expertise	109.873 4 .000
Open	252.589 4 .000
Safely discuss	355.750 4 .000
Safely ventilate	202.878 4 .000
Power	206.136 4 .000
Client	83.805 4 .000
Story	106.416 4 .000
Learning	104.824 4 .000
Agency	52.225 4 .000
Safe and ethical	293.411 4 .000
Theory	36.524 4 .000
Reflection	104.480 4 .000
Strength-based	95.772 4 .000
Problem	92.732 4 .000
Outcome	71.150 4 .000
Anti-oppressive	194.923 4 .000

Question 15

Variables	Chi-squared df Asymp Sig
Awhiowhio	256.647 4 .000
Adult learning	23.329 4 .000
Brigid Proctor	46.797 4 .000
Systems	52.420 4 .000
Carroll	124.256 4 .000
Developmental	21.871 4 .000
Feminist	17.667 4 .000
Hawkins	47.652 4 .000
Integrated	35.396 4 .000
Interactional	68.143 4 .000
Kaupapa Maori	169.411 4 .000
Morrison	58.431 4 .000
Pacific	367.926 4 .000
Restoring	53.645 4 .000
Strength based	83.257 4 .000
Task Centred	48.303 4 .000
Tapes	115.846 4 .000
Other15	28.316 3 .000

Question 16

Variables	Chi-squared df Asymp Sig
Preparation	77.902 4 .000
Karakia	6.528 4 .163
Comfort	74.676 4 .000
Agenda	57.813 4 .000
Prioritising	40.069 4 .000
Discussion	141.512 4 .000
Decisions	158.500 4 .000
Planning	68.108 4 .000
Summarisation	56.441 4 .000
Evaluation	24.386 4 .000
Closure	72.209 4 .000

Question 17

Variables	Chi-squared df Asymp Sig
Caseload	29.525 4 .000
Complex cases	276.573 4 .000
Cultural matters	51.735 4 .000
Ethical issues	106.864 4 .000
Personal Issues	24.146 4 .000
Boundaries	77.561 4 .000
Problems colleagues	51.039 4 .000
Professional Development	93.268 4 .000
Performance Management	51.150 4 .000
Stress	62.495 4 .000
Supervisors Concerns	37.911 4 .000
Supervisee Concerns	133.451 4 .000
Supervision Relationship	50.822 4 .000
Success	65.103 4 .000
Team Issues	52.863 4 .000
Workload	59.284 4 .000
Other 17	12.500 3 .006

Question 20

Variables	Chi-squared df Asymp Sig
Evaluation as a supervisee	273.851 6 .000
Evaluation as a supervisor	174.462 4 .000

Appendix R- References Related to Supervision Approaches/ Models

Approach/ Model	References
Strength-based Supervision	<p>Cohen, B. (1999). Intervention and supervision in strengths-based social work. <i>Families in Society</i>, 80 (5) 460-466.</p> <p>Thomas, C., and Davis, S. (2005). Bicultural strengths-based supervision. In. Nash, M., Munford, R., and O'Donoghue, K. (Eds.) <i>Social work theories in action</i> (pp.189-204). London: Jessica Kingsley.</p>
Task-Centred Supervision	<p>Pettes, D. (1979). <i>Staff and Student Supervision- A task-centred approach</i>. London: Allen and Unwin.</p> <p>Caspi, J. and Reid, W. (2002) <i>Educational supervision in social work: A task-centred model for field instruction and staff development</i>. New York: Columbia University Press.</p>
Adult learning	<p>Van Kessel, L. and Haan, D. (1993). The intended way of learning in Supervision Seen as a Model. <i>The Clinical Supervisor</i>, 11 (1). 29-44.</p>
Integrated Model	<p>Rich, P. (1993). The form, function, and content of clinical supervision: An integrated model. <i>The Clinical Supervisor</i>, 11(1). 137-178.</p>
Developmental Model	<p>Stolenberg, C. and Delworth, U. (1987). <i>Supervising counselors and therapists: A developmental approach</i>. San Francisco: Jossey-Bass.</p>
Feminist partnership	<p>Chernesky, R. (1986). A new model of supervision. In N.Van Den Bergh, and L.Cooper, (Eds.). <i>Feminist visions for social work</i>, Silver Spring, Md: NASW Press, 128-148.</p> <p>Hipp, J., and Munson, C. (1995). The partnership model: A feminist supervision/consultation perspective. <i>The Clinical Supervisor</i>, 13 (1). 23- 38.</p> <p>Simmons, H. (2001). Let the symbol speak: Developing a feminist spiral model of supervision. In L. Beddoe, and J.Worrall (Eds.). <i>Supervision conference from rhetoric to reality keynote address and selected papers</i> (pp.177-185). Auckland: Auckland College of Education.</p>
Tony Morrison's Adult learning model	<p>Morrison, T. (1993). <i>Staff supervision in social care. An action Learning Approach</i>. Harlow, Essex, UK: Longman.</p> <p>Morrison, T. (2001). <i>Staff supervision in social care. Making a real difference for staff and service users</i>. Brighton, UK: Pavilion.</p>
Hawkins and Shohet (Process Model)	<p>Hawkins, P. and Shohet, R. (1989). <i>Supervision in the helping Professions</i>. Buckingham, UK: Open University Press.</p> <p>Hawkins, P. and Shohet, R. (2000). <i>Supervision in the helping Professions</i> (2nd ed). Buckingham, UK: Open University Press.</p>

Brigid Proctor (Formative, Normative, Restorative)	Inskipp, F., and Proctor, B. (1988). <i>Skills for supervising and being supervised</i> . St. Leonards on Sea, East Sussex: Alexia. Inskipp, F. and Proctor, B. (1995). <i>Art, craft and tasks of counselling supervision Pt 1 & 2</i> . Twickenham, Middlesex: Cascade.
Restorying (Contextual Constructionist)	O'Donoghue, K. (2003). <i>Restorying social work supervision</i> . Palmerston North: Dunmore.
Brown and Bourne' s Systems model	Brown, A. and Bourne, I. (1996). <i>The social work supervisor</i> . Buckingham, UK: Open University Press.
Interactional model (Shulman)	Shulman, L. (1993). <i>Interactional supervision</i> . Washington DC: NASW Press.
Tapes	Clarkson, P. (1992). <i>Transactional analysis psychotherapy</i> . London: Tavistock/Routledge. Central Institute of Technology. (1994). <i>A handbook for clinical supervisors</i> . Wellington: Central Institute of Technology.
Kaupapa Maori (Paraire Huata)	Beddoe, L. (1997). Best practice in social work supervision- Education and accreditation issues. <i>Social Work Review</i> , 9 (4). 37-43. Te Rōpū āwhina mō ngā Whānau. (2004). <i>Achieving positive outcomes for tamariki and their whānau</i> . http://www.matatani.co.nz/tipu/proceedings/teropuawhina.htm [accessed 20 February 2005]. Eruera, M. (2005). <i>He korero korari. Supervision for Maori. Weaving the past, into the present for the future</i> . Unpublished MPhil (Social Work) Thesis. Auckland, New Zealand: Massey University.
Michael Carroll's Social Role Model	Carroll, M., (1996). <i>Counselling Supervision</i> , London: Continuum.
Awhiowhio (Webber-Dreadon)	Webber-Dreadon, E. (1999). He taonga mo o matou tipuna (A gift handed down by our ancestors): An indigenous approach to social work supervision. <i>Te Komako 111, Social Work Review</i> , 11 (4). 7-11.
Pacific Islands (Mary Autagavaia)	Autagavia, M. (2001) A tagata pasifika supervision process: authenticating difference. In L., Beddoe, and J.Worrall (Eds). <i>Supervision conference from rhetoric to reality keynote address and selected papers</i> (pp.45-52)., Auckland: Auckland College of Education.

Appendix S- ANZASW (2004a) Clause on Supervisory Relationships

ANZASW CODE OF ETHICS

Clause on Supervisory Relationships

NEW CLAUSE

5 Responsibility in Supervisory Relationships

5.1 Social work as a profession asserts that ethical practice can be maintained only where appropriate arrangements for supervision of practice are in place. Supervision takes different forms in different settings, but generally is directed towards competent practice, client well-being, the development and well-being of the social worker and towards organisational learning. Its objectives are competency, accountable practice, continuing professional development and education. Supervision occurs within a professional relationship between one or several supervisees and one or several supervisors.

5.2 Individual social workers, as supervisees, have the responsibility to:

- Ensure that they access appropriate supervision
- Understand and negotiate their role, responsibilities and relationship as a social work supervisee
- Actively participate in the supervision process and relationship.
- Act in the interests of client well-being within their professional and organisational mandate and in accordance with their supervision contract

5.3 Supervisors have the responsibility to:

- Work within the level of their competency, undertake specific foundation training and pursue continuing education in social work supervision theory, skills and practice.
- Negotiate a written contract for service with each supervisee, which must include reciprocal roles and responsibilities, and a method for the resolution of disputes. The contract must specify accountability and reporting lines to agencies or third parties
- Apply the principles of all clauses of this Code, especially Clause 1.4 and Section C, Bicultural Code of Practice, in their relationships with supervisees
- Recognise the differing needs of supervisees related to their personal professional background, level of experience, gender, and cultural identity.
- Act at all times, promptly and professionally, in the best interest of clients, of supervisees, as well as meet their ethical duties and obligations to the organisation and the profession.

End

Appendix T - Supervision Evaluation Form

To be completed by both the supervisor and supervisee.

	Almost Always	Frequently	Sometimes	Rarely	Not at all
To what extent does the supervision we participate in:					
1) Problem solve and find solutions	5	4	3	2	1
2) Facilitate reflective practice	5	4	3	2	1
3) Enable learning	5	4	3	2	1
4) Develop the supervisee professionally	5	4	3	2	1
5) Provide support	5	4	3	2	1
6) Empower and energise	5	4	3	2	1
7) Respond to supervisee needs	5	4	3	2	1
8) Enable emotional expression	5	4	3	2	1
9) Facilitate discussion	5	4	3	2	1
10) Challenge and extend	5	4	3	2	1
11) Use a constructive communication process	5	4	3	2	1
12) Provide constructive feedback	5	4	3	2	1
13) Provide accountability for practice	5	4	3	2	1
14) Enable safe practice	5	4	3	2	1
15) Take place in a mutually agreeable setting	5	4	3	2	1
16) Use time purposefully	5	4	3	2	1
17) Occur regularly (i.e. at an appropriate frequency)	5	4	3	2	1
18) Feel comfortable	5	4	3	2	1

	Almost Always	Frequently	Sometimes	Rarely	Not at all
To what extent does/is the supervision we participate in:					
19) Make the most of the opportunities available	5	4	3	2	1
20) Involve a supportive relationship	5	4	3	2	1
21) Involve a trusting relationship	5	4	3	2	1
22) Honest	5	4	3	2	1
23) Open					
24) Involve a supervisor who demonstrates well developed relational qualities and attributes	5	4	3	2	1
25) Involve a supervisor who shares practice expertise and knowledge	5	4	3	2	1
26) Involve an experienced supervisor	5	4	3	2	1
27) Involve a supervisee willing to engage learn, develop and participate in supervision	5	4	3	2	1

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