

Developing a supervision agreement

*A guide for developing a supervision agreement
for the Tangata Whenua and Bicultural
Supervision Model*

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Whakataukī



Mā mua ka kite a muri, mā muri ka ora a mua

Those who lead give sight to those who follow, those who follow give life to those who lead

The Godwits hold special cultural significance to Aotearoa New Zealand. This whakataukī talks to the impressive flight migration of the Godwits, who fly non-stop for 8–9 days between Alaska and Aotearoa (New Zealand Birds Online, 2013).

The whakautaukī also speaks to the importance of the supervisory relationship. It acknowledges and values the importance of both the kaiārahi and the kaitiaki, for both are essential and co-dependent within a supervisory relationship that is relational, inclusive and restorative.



Source: Stuff.co.nz (2019)

How to use this guide

The purpose of this guide is to support the supervisory partners – kaiārahi (supervisor) and kaitiaki (supervisee) – to have the important kōrero (conversation) that should promote a supportive and trusting supervisory relationship. Getting this relationship right means supervision more likely meets the needs of all parties. It is acknowledged that this kōrero, whilst important, may not always be easy to have. This can be the case irrespective of whether you are establishing a new supervisory relationship or are re-contracting within a long-standing supervisory relationship. This kōrero normally occurs in the ‘pre-engagement’ phase of supervision and can be re-visited anytime during the supervisory relationship. The end-product of this kōrero is the development of a well-negotiated and routinely revised Supervision Agreement.

“The establishment of the supervision relationship begins with the first meeting and develops through the discussion of the contract. It requires both the supervisor and the supervisee to accord the time to have these conversations and to withstand the pressure to get on and ‘do’ supervision before these fundamentals are discussed” (Davys and Beddoe, 2021, p74).

Oranga Tamariki is introducing the Tangata Whenua and Bicultural Supervision Model. The introduction of this model presents us with an invaluable opportunity to re-lay the foundations of good supervision practices. This guide has been specifically designed to not only support the development of the Supervision Agreement, but to support the relational, inclusive, and restorative foundations integral to the supervision model.

The guide is structured into sections aligned to the supervision model and should support the supervisory partners to co-construct an understanding of how they will work together utilising the model. In doing so, it is more likely that supervision will achieve the dual tasks of supervising the practitioner and supervising the practice (O’Donoghue et al, 2018).

The guide is structured into the following sections:

Oranga

Kaimahi ora (whole of person wellbeing)

1. Ko wai au
2. Kaimahi ora
3. Learning and development
4. Needs-led practicalities

Mahi ora (work environments that are relational, inclusive and restorative)

1. Working with power dynamics
2. Working within systems
3. A coaching culture within a learning environment

Whānau ora (tamariki and children within the context of their whakapapa)

1. Tamariki and children within the context of whakapapa
2. Ethical practice
3. Ensure safety and wellbeing

Relational supervision process

1. Whakatau
2. Whakawātea
3. Whakatika
4. Whakatara/Whakamanawa
5. Āta
6. Ako Wairua
7. Turanga Whakaaro
8. Whakairo Kaupapa
9. Whakamutunga

Supervision prompts are offered at each section. These prompts can be used individually to help the supervisory partners prepare for the kōrero. They can then be used jointly, to help the partners explore and negotiate the various aspects of the supervisory relationship and relational process.

The end product of this kōrero is the **Supervision Agreement**, which can be found at appendix 1. **References** can be found at appendix 2 and **Further Reading** can be found in appendix 3.

As you work your way through the guide, this image indicates there is a correlating section in the Supervision Agreement that needs to be completed.



The professional and organisational context

Supervision contracts or agreements are recognised as a central component to the provision of quality social work supervision (Davys and Beddoe, 2021; Morrell, 2008).

One of the principles guiding the Social Workers Registration Board's Supervision Policy Statement is that "professional supervision is regular and uninterrupted and based on a **negotiated contract**" (Social Workers Registration Board, 2015, p2).

As a registered social worker, we must also "be able to provide attestation and a contract for supervision at the time of undertaking competency requirements or Annual Practising Certificate renewal" (Social Workers Registration Board, 2015, p2). As such, this guide will support you to uphold your professional, regulatory, and organisational responsibilities.

There are commonly two different types of supervision contracts/agreements:

- pro-forma standardised organisational contracts, and
- negotiated agreements that result from thorough discussion between the parties.

It is the latter – a negotiated Supervision Agreement – that this guide supports the development of.

Within the Oranga Tamariki context, intentional unlearning is likely required to support the introduction of the Tangata Whenua and Bicultural Supervision Model.

This is because most supervisory partners will have an existing supervisory relationship with pre-established understandings of what supervision looks like and feels like within our context. Intentional unlearning also helps us to re-balance what we focus on in supervision.

The Oranga Tamariki Social Work Supervision Survey (Evans & Swanson, 2021) told us that the primary focus of social work supervision within Oranga Tamariki is around management functions (specifically, case management and KPI compliance). The survey also highlighted a concerning neglect of the developmental and supportive functions of social work supervision. The Tangata Whenua and Bicultural Supervision Model seeks to address this.

A Supervision Agreement starts with the relationship

The most important part of effective professional supervision is the relationship between the kaiārahi (supervisor) and kaitiaki (supervisee). A good relationship does not simply happen by chance; it takes conscientious effort and requires the parties to be open and honest about what they respectively bring into the relationship, and what their needs and expectations are. The kaiārahi and kaitiaki both have individual and shared roles and responsibilities, to each other, to the social work profession and to the organisation. In negotiating the Supervision Agreement, it is therefore important that the partners explore how these, sometimes competing, responsibilities will be balanced.

“In supervision, attention to the establishment of a relationship where expectations, needs and the parameters of authority are clear and negotiated can lay the foundation for constructive courageous conversations” (Davys, 2019, pp78–79).

What a Supervision Agreement contains

In our context, creating a Supervision Agreement is a process of collaborative negotiation between the kaiārahi and kaitiaki about how supervision is going to achieve its intended purpose of promoting oranga. Within the model oranga is expressed as: whānau ora, kaimahi ora and mahi ora. This purpose is unique to Oranga Tamariki. It was defined by listening to the social work voice from the Social Work Supervision Survey, and through consultation with a Supervision Advisory Group.

In addition to achieving clarity of purpose, there are other commonalities found across the literature (Davys, 2019; Morrell, 2008; Morrison, 2004) about what a Supervision Agreement should include. This guide supports alignment to those commonalities by covering the following aspects:

- roles and responsibilities
- working in a supervisory partnership (or alliance)
- frequency and duration of supervision sessions
- other processes that may be used between supervision sessions or to enhance formal supervision
- who will provide supervision if the kaiārahi is absent
- upholding accountability and managing ethical issues
- evaluation of the supervisory relationship
- the process for resolving disagreements or issues
- when the agreement will be reviewed
- practicalities (including length of sessions, frequency and location)
- organisational and professional requirements
- setting clear expectations and boundaries
- managing conflict and resolving concerns

- goal setting
- what each person brings to the supervisory relationship.

Agreeing a process for managing conflict and resolving concerns

Sometimes a kaitiaki (supervisee) and kaiārahi (supervisor) might disagree about a particular issue. It's important to discuss the concern together and work through any ongoing issues in a timely and direct manner.

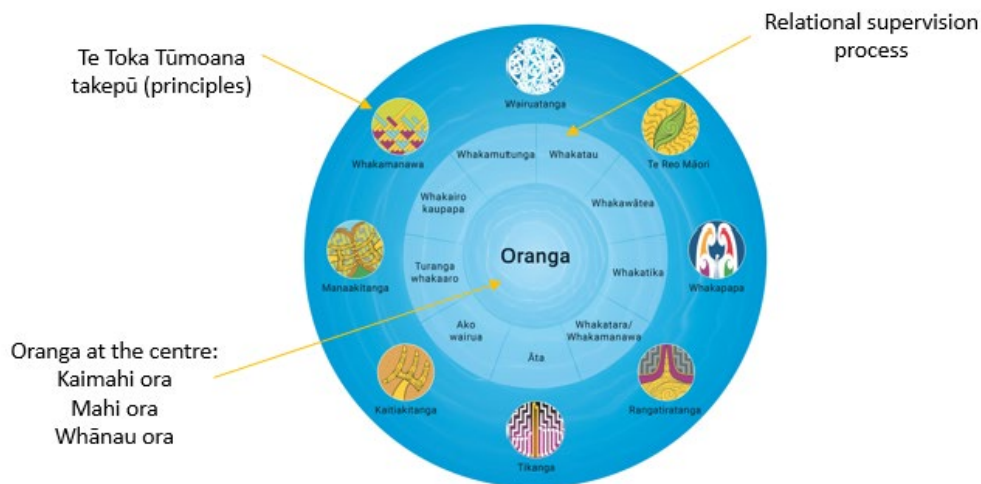
You should agree a process for resolving issues when you're negotiating your supervision agreement.

For example, you might want to agree that if you can't resolve the issue, you will agree on a third party to facilitate a meeting — for practice-related issues, this is likely to be your practice leader.

Tangata Whenua and Bicultural Supervision Model

The Oranga Tamariki Tangata Whenua and Bicultural Supervision Model draws from the mahi (work) of Eruera and Ruwhiu (2021), and has been adapted to our context to meet the needs of both kaimahi Māori and kaimahi tauwi. The model should also enable social workers to meet their professional and legislative obligations to receive reflective supervision (Social Workers Registration Board, 2015), and for the organisation to meet its policy obligations to provide professional supervision for social workers (Oranga Tamariki, 2022).

Image 1: Tangata Whenua and Bicultural Supervision Model



At the centre of the supervision model is oranga. Around this there are nine phases of the relational supervision process which are non-linear. On the outer realm, the model draws from ngā takepū (principles) of Te Toka Tūmoana practice model, promoting alignment between these models.

Oranga

At the centre of the supervision model sits oranga, which is expressed as:

- Kaimahi Ora (whole of person wellbeing)
- Mahi Ora (work environments that are relational, inclusive, and restorative)
- Whānau Ora (tamariki and children in the context of their whakapapa).

Across these three expressions we draw on the Oranga Tamariki description of oranga, the five elements and six dimensions, to support an holistic supervisory experience.

“Before entering into any supervision relationship, it is important therefore to have this clarity about who you are, where you are in your professional career, what theories, ideas, experiences and values shape your practice, and to be able to articulate your view of the profession and how you understand the role of supervision in your work and the work of others” (Davys and Beddoe, 2021, p62).

Kaimahi ora

1. Ko wai au

A focus on ko wai au is at the heart of our practice approach and needs to form the foundation for both supervision and practice. Self-awareness of ko wai au is necessary for practitioners to critically reflect on personal values and beliefs. Supervision can then help practitioners to manage the impact of personal bias on the practice setting.

“Active recognition of the practitioner’s culture is best considered as an essential condition and function of effective supervision, as this legitimises and anticipates the tensions which will arise from different value bases and perspectives within the work context” (Davys and Beddoe, 2021, p49).

Supervision prompts to support kōrero around ko wai au

- How do I identify myself? Gender, age, family upbringing, cultural heritage?
- What do I bring forward from my culture / upbringing / life experiences into my mahi?
- What are the ways in which my cultural and ethnic identities / upbringing / life experiences shape how I practise social work?
- How does who I am impact on what knowledge bases I draw on? What ideas and models I am drawn to?
- How do my life experiences lead me to notice particular things within whānau and families?
- What do I bring from my own culture that supports me to work specially with tamariki and whānau Māori?
- What do I bring from my own culture that supports me to work effectively with all ethnic cultures?

2. Self-expression of oranga

The oranga dimensions support conversations about what holistic kaimahi ora looks like for each social worker. This is fundamental for maintaining workforce health and safety. The supervisory partners can then explore the role of supervision in promoting kaimahi ora.

Supervision prompts to support kōrero around oranga

- Using the oranga template, how do I describe my oranga?
- What are the ways in which I maintain oranga within my personal life and work environment?
- What aspects of the mahi / work environment can adversely impact on my oranga?
- How will my kaiārahi know when/if my oranga is being impacted?
- As a kaiārahi what strategies can I utilise to recognise and support the oranga of the kaitiaki?



See Supervision Agreement

3. Learning & development

An intentional re-balancing of focus is required to promote learning and development within supervision. As highlighted, supervision needs to meet the individualised needs of the kaitiaki, not just the managerial compliance needs of the kaiārahi and/or organisation. To support this, it is helpful for the supervisory partners to understand each other's learning and development stage, so the kaitiaki can be best supported. Refer to **Further Reading** for some resources to support you to learn more about your learning style(s) and preferences.

Supervision prompts to support a re-focus on the learning and educative functions of supervision

- What is my (our) stage of professional development?
- What is my (our) learning style(s)? How do these compare and what does this mean for learning?
- What promotes or hinders my learning generally and what does this mean for my learning within supervision?
- What are the areas that I want to focus on the most in supervision?
- How will we ensure I am getting enough support and enough stretch?
- How do I like to receive feedback and challenge? In what ways has feedback helped me to grow?
- As a kaiārahi, how enabled am I to adapt my approach to best meet the individualised needs of each kaitiaki?



See Supervision Agreement

4. Needs-led practicalities of supervision

While regular scheduled supervision sessions are especially important for emerging and beginner practitioners, it is acknowledged that the developmental and support needs of a practitioner will change over their professional career (Morrell, 2008). While social workers generally participate in career-long supervision, there is critique of trying to engineer a 'one size fits all' approach. The following prompts may support you to receive supervision that is better tailored to your individual needs.

Supervision prompts to inform agreement on the practicalities of supervision

- Based on my developmental stage, how often do I believe I need/want supervision (within the parameters of organisational and regulatory policy)?
- How will we manage case management outside of supervision?
- How will we manage ad hoc needs?
- Who will provide support when my kaiārahi is not available?
- Given my developmental stage, in addition to line-management supervision, what other forms of supervision and/or learning and development support would I benefit from (that is, peer/group/external supervision, coaching, mentoring, other)?
- Where (spaces of engagement) are most conducive to my (our) supervisory needs being met?



See Supervision Agreement

Mahi ora

Mahi ora reinforces that Oranga Tamariki is a practice agency where supervision is valued and prioritised as an essential extension of quality practice, leading to improved outcomes for tamariki, rangatahi and whānau. Mahi ora includes the policies, operational processes and systems which inform practice. Mahi ora also encompasses the 'practice system', and the various components that are required for quality supervision to occur. Essential components include supportive leadership and site culture where supervision is prioritised, appropriate time and space to engage in supervision is enabled, and learning and development opportunities that enable kaiārahi and kaitiaki to have the necessary knowledge, skills and capabilities required for delivering and engaging in quality supervision are provided.

"Managers' supervision and leadership is crucial in enacting any changes to, or upholding culture" (Warwick et al, 2022, p3).

1. Working with power dynamics

Line-manager kaiārahi manage dual functions within their role, providing both professional supervision and team management responsibilities. Maintaining a supervisory relationship that is relational, inclusive and restorative starts with acknowledging these dual functions while working with the power imbalance that exists within this dynamic. Acknowledging this, power dynamics within a supervisory relationship are not necessarily uni-directional. The supervisory partners should therefore seek to openly discuss how power (and/or knowledge) imbalances will be managed in the supervisory relationship.

"We view the role of the supervisor as embedded within both the management system and the professional practice system as a key element in each as an essential link between the two systems" (Bunker and Wijnberg, 1988).

Supervision prompts to support us to work with power dynamics

- How will I (as kaiārahi) manage the competing functions that may arise between kaiārahi and line-manager?
- As a kaiārahi, what type of supervision do I receive, and am I able to have conversations about power dynamics within that supervisory relationship?
- How will we manage any challenges or tensions that may arise across these functions?
- What types of matters or issues discussed in supervision will necessitate associated line-management actions?



See Supervision Agreement

2. Working within systems

By adopting a systems perspective, we can comprehensively examine the intricate webs of relationships, contexts, and interdependencies that influence tamariki, whānau and communities, and ourselves as practitioners. This holistic understanding enables us to address complex social issues more effectively and promote positive change at a systems level – including our internal operating model and wider children’s system. The supervisory partners should seek to openly discuss barriers and disablers, as well as opportunities to strengthen the social work voice, and advocate at meso and macro levels.

Supervision prompts to support us to work within systems

- How often will we examine what knowledge is privileged within the systems in which we work, whose interests that knowledge is serving, and for what purpose?
- How will our supervision discussions help me understand the wider influences at play, and the impacts these have on tamariki and whānau or families, and our ability to effect change?
- As kaitiaki, how am I using supervision to explore the ways in which the practice system is shaping or contributing to the oppression of Te Ao Māori knowledge, identities, practices, and priorities?
- What strategies are available to us for challenging knowledge construction so we can be more responsive to achieving best practice across the system?
- How can we utilise legislative ‘rights’, values, or professional obligations to advocate for system change?
- How can we use supervision to explore what avenues are available to advocate for and effect change?

3. A coaching culture within a learning environment

Alongside supervision, ‘coaching’ is also called out in the practice framework within the Whai Ākōna domain. A key feature of coaching is learning via the modelling of others, noticing behaviours, attitudes, skills, and practice techniques of more experienced colleagues. This offers a shared and collegial development opportunity because we offer learning while engaging with our own practice when we coach.

Supervision prompts to support a coaching culture

- How comfortable am I being observed in my practice and seeking feedback?
- Do I take opportunities to observe others and offer feedback and stretch?
- How do I seek feedback from whānau and families about my practice?
- How do I work with our partners, exploring opportunities for cross-agency supervision, peer support, feedback, and joint learning?
- Do I understand how quality assurance tools help build practice capability?

Whānau ora

Supervision agreements support good practice with tamariki and whānau. Whānau ora is a way of thinking about how we respond effectively to the holistic wellbeing of tamariki and whānau or families with oranga as the frame. A focus on whānau ora as opposed to 'case management' supports us to align our practice to organisational outcomes in the pursuit of oranga.

1. Tamariki and children in the context of whakapapa

All tamariki and children have the right to be cared for and nurtured through mana tamaiti, whakapapa, and whanaungatanga (section 7AA). This is fundamental to working effectively and relationally with tamariki and whānau or families in ways that heal, restore and uplift mana.

Supervision prompts to support a focus on whānau ora

- How will we draw on the practice framework throughout our discussions to promote whānau ora?
- How will we engage with our social work practice models – Te Toka Tūmoana, Va'aifetū and Signs of Safety – to guide us in how we work with all tamariki, children and whānau or family in their pursuit of oranga?



See Supervision Agreement

2. Ethical practice

A key function of enabling whānau ora is the promotion and monitoring of ethical practice. Supervision is the primary context in which the responsibility and accountability for the development of competence, behaviours and ethical practice takes place. We may experience taukumekume (tensions) when we need to balance the rights of tamariki and rangatahi to be loved and cared for by their whānau or family while holding rights to live free from harm and abuse. Supervision is central in helping us work through such taukumekume.

Supervision prompts to support a focus on ethical practice

- As a kaitiaki do I understand the role, responsibility, and accountability of my kaiārahi and place of supervision in facilitating and monitoring my practice?
- Have we reviewed the Code of Ethics together, and do we draw on this throughout our supervision sessions?
- What other professional and organisational documents must we ensure we are giving effect to?
- What processes or tools are available in helping us work through ethical dilemmas?
- As a kaiārahi how will I decide when I must intervene versus when I may intervene in practice and practice decisions?
- If there are concerns about practice, how will these be raised and managed both inside and outside of the supervisory relationship?

3. Ensuring safety and wellbeing

All tamariki and rangatahi have the right to be in safe, loving whānau and communities where oranga can be realised. We deepen our understanding of how safety is enhanced when it is explored through a broader frame of oranga. Supervision should support us to enact our statutory duties and responsibilities through practice that is relational, inclusive and restorative. Supervision is essential in supporting us to ensure safety and wellbeing for tamariki and rangatahi.

Supervision prompts to promote safety and wellbeing

- How does the Oranga Tamariki Act guide what we must do to understand and respond to the care, protection and wellbeing needs of tamariki and rangatahi we work with, including offending or reoffending behaviour?
- How does our practice approach support us to work with risk within supervision?
- In what ways will we know we have worked sufficiently with family, whānau, hapū, iwi and others to keep tamariki and rangatahi safe?
- What do our safety and risk assessment and planning, and review activities tell us? How will we explore these in supervision?
- In exploring safety concerns for tamariki or rangatahi, are we considering the seriousness of the situation, cumulative harm, and potential for further harm? How comfortable do we feel having these discussions?
- How are we using supervision discussions to balance safety concerns with options to secure safety for te tamaiti or rangatahi within their whānau or family?
- What is required next if we are considering removing te tamaiti or rangatahi from the care of their family, whānau or usual caregiver, due to a serious risk of harm for them and we cannot ensure safety? How will we use supervision to explore impacts of this work on the kaitiaki?

The nine phases of the relational supervision model

1. Whakatau

The Whakatau phase is critical in (re)establishing the supervisory relationship, (re)aligning it to the new supervision model. Whakatau is a process of welcoming someone from a noa (common) space, into a tapu (special and safe) space using one of a range of tools to open supervision sessions. For example, takutaku (ancestral incantations); karakia (prayer); whakataukī/whakatauākī (proverbs or sayings and special thoughts); waiata (songs of significance), etc.

The opening of supervision is a lineal process that involves this phase, whakatau, along with whakawātea, and whakatika. Movement through the middle phases of supervision, though, is non-lineal, and more cyclical – with movement through and back through some of the phases.

The last phase, whakamutunga, is a return to the lineal process. This includes processes of closing this oranga engagement in a mana-enhancing fashion. Summing up key learnings for both the kaitiaki and kaiārahi, clarifying any follow-up actions and setting a date for the future session. Closure supervision from a tapu state is acknowledged and made noa as both the kaitiaki and kaiārahi has similar ways identified in whakatau to bring the session to an end.

Supervision prompts to support unpacking supervision history and co-constructing an intentional relationship

- Based on ko wai au, what are our preferences for entering into the engagement – for example, whakataukī, whakatauākī, karakia, takutaku, other?
- How can we be innovative in processes to create an environment that is safe and protective for those who enter it – mana enhancing. This involves moving from a noa (normal/daily) space into a tapu (safe and protective) space.



See Supervision Agreement

2. Whakawātea practices

The whakatau phase of karakia/whakataukī/whakatauākī has opened that door and now the whakawātea process is about 'letting go' to enable both participants to move from their previous space into the supervision space. Incantation, mindfulness, karakia and whakataukī are used to clear, to free up and/or to make way or dislodge. Having karakia before proceeding with the other phases of supervision is significant because it helps to break away from the worldly daily grind and marks the passage into the sharing of personal matters and exploring better ways to navigate in the workspace as indigenous and bicultural practitioners.

This whakawātea practice prioritises space and time to ground oneself in the session freed from anything preoccupying. It would allow the kaitiaki to share their current state with the kaiārahi (a feeling, issue, attitude, event, success or other) that is distracting their ability to fully engage in the session or in practice in general (sometimes it is offloading). Opening space for current states to be released opens a healing pathway to begin to address and restore tapu and mana. Consider how whakawātea is kept alive through ongoing support and re-visiting when needed.

Supervision prompts to support whakawātea practices

- What innovative or creative methods might we like to utilise?
- How will we acknowledge the energy that sits in this space that needs to be settled?
- As a kaitiaki, do I like to vent first before moving into the supervision space? What does venting look, feel, and sound like for this kaitiaki?
- How will we make a personal connection with each other that continues to build over time?

3. Whakatika

The whakatika phase is where the supervisory partners lay down the take (reason for supervision), and what they hope to achieve (Eruera and Ruwhiu, 2021).

Supervision prompts to support Whakatika

- In what ways do I prepare for supervision to support us to lay down the take?
- As a kaitiaki do I like to 'offload' before moving onto the agenda?
- How do we jointly negotiate the agenda?
- Who normally takes the lead? As a kaitiaki, do I feel empowered to lead the session?
- Are there particular functions of supervision that are focused on more than others – that is, management, development, support, or mediation?
- How do we regularly review the focus/agenda, so that supervision remains balanced?



See Supervision Agreement

4. Whakatara and Whakamanawa

This phase is an exploration phase and can be experienced as a weave or balance between the two concepts of: Whakatara – to challenge, and Whakamanawa – to encourage (Eruera and Ruwhiu, 2021).

Supervision prompts to support Whakatara and Whakamanawa

- As a kaitiaki how do I best reflect? How is this linked to my learning style?
- In line with how I (the kaitiaki) like to receive feedback, how can my kaiārahi provide encouragement, inspiration, reassurance, stimulation, and support that instils confidence?
- As a kaiārahi, how do I provoke alternative thinking, and prompt critical thinking?
- How do I provide challenge and feedback to promote rigour in the exploration of the kaupapa for the kaitiaki?
- How do we enable conversations about accountable, ethical practice in a mana-enhancing way?
- How do we identify barriers, obstacles, and forms of oppression that restrict positive progress of the kaupapa?

5. Āta

Āta is a cultural tool that supports intentional and thoughtful reflection. It reminds us to pause, to breathe, be gentle and to proceed with care and caution. While identified as a specific phase in the supervision model, we can engage with āta throughout the entire process (Eruera and Ruwhiu, 2021). More information about āta can be found in **Further Reading**.

Supervision prompts to support Āta

- How do I practise āta, both within and outside of supervision?
- Amongst my busy work day, how do I create space and time to stop, breathe, ponder, consider, and reflect on personal and professional insights?
- What does my supervisory partner notice about me when I am engaging with āta?
- How do I like to be reminded when I could benefit from engaging in āta?
- Am I comfortable with silence to prompt intentional and thoughtful reflection?

6. Ako Wairua

This phase is characterised by an epiphany, an ‘aha moment’, or when a light goes on. The learning may be instantaneous or may occur outside of the supervision session (Eruera and Ruwhiu, 2021).

Supervision prompts to support Ako Wairua

- In what ways would my kaiārahi notice that I was having an ako wairua moment? That is, do my eyes shine, do I lean in, do I look up?
- How will I maximise my learnings outside of the supervision session? That is, do I keep a supervision journal or something else?
- As a kaiārahi, how will I reinforce my own learning from the session? That is, do I invest time in preparing and reflecting after the session on both content and process?

7. Turanga Whakaaro

In this phase there is a revisiting of the foundation – checking in with each of ngā takepū or principles guiding our mahi. Turanga Whakaaro highlights the importance of revisiting those principles informing oranga. This phase is characterised by making sense of our supporting principles that guide ‘whakapiki oranga’ – promoting oranga, in relation to whānau ora, kaimahi ora and mahi ora (Eruera and Ruwhiu, 2021).

Supervision prompts to support Turanga Whakaaro

- How will we intentionally uphold the wero (challenge) of regularly revisiting these principles – Kaitiakitanga, Wairuatanga and whakapiki oranga – promoting oranga?
- How will we connect these principles to kaimahi ora, mahi ora and whānau ora?
- In what ways will these principles support our journey as supervisory partners?
- How will we recognise when a kaitiaki ‘ora plan’ is needed?

8. Whakairo Kaupapa

This phase is about making the connections between one's theories and actual practice. Often within supervision there is a lot of discussion, and this part of the process creates the space for the kaitiaki to articulate what they have learned, discovered, and reflected on in the session (Eruera and Ruwhiu, 2021).

Supervision prompts to support Whakairo Kaupapa

- As a kaiārahi how do I support the kaitiaki to make the connections between the theories informing their practice and their actual practice?
- How do we facilitate explicit connections with professional (ANZASW) and regulatory (SWRB) frameworks?
- What is our understanding of what will be recorded, who will record, and where it will be stored?
- How will we agree any follow-up tasks, and what will be revisited at the start of the next supervision session?
- How will we acknowledge the koha (gifts) that have been exchanged in terms of learning between us?



See Supervision Agreement

9. Whakamutunga

This final phase includes processes of closing the supervision engagement in a mana-enhancing way, where the tapu (sacredness) of supervision is acknowledged and made noa (normal), as both the kaitiaki and kaiārahi move from this space into their next (Eruera and Ruwhiu, 2021).

Supervision prompts to support Whakamutunga practices

- What are my (our) preferences for entering into whakamutunga – that is, karakia, whakataukī, other?
- Who leads in the whakamutunga process?
- How do we connect whakamutunga practices to the kaupapa? That is, acknowledging that a chosen whakataukī or karakia has particular meaning to the kaupapa?

Next steps

Hopefully this guide has supported you to have the necessary kōrero to establish the relational, inclusive, and restorative foundations required for the new Tangata Whenua and Bicultural Supervision Model to work effectively. Now, utilise this kōrero as the basis for completing the Supervision Agreement.

Be as descriptive as you can when completing the Supervision Agreement – verbal discussions and understandings alone can become mis-remembered over time (Morrison, 2004). Also, the more detailed the Supervision Agreement, the better a basis it will provide for subsequent reviews. It is also an important source of organisational quality assurance in relation to supervision.

“Written contracts act as an important benchmark against which supervision can be audited by the agency. This protects the interests and rights of supervisees so as to ensure that their entitlement to supervision is being delivered” (Morrison, 2004, p101)

May your journey be as rewarding as the destination.



Source: ibloggi.com (2021)

Appendix 1: Supervision Agreement template



Professional Supervision Agreement

This Supervision Agreement should be developed collaboratively between the supervisory partners – kaiārahi (supervisor) and kaitiaki (supervisee) – using the guide provided. This Supervision Agreement should be maintained as a living document.

Date:

Next review date(s):

Kaitiaki (Supervisee/s):

Kaiārahi (Supervisor/s):

Frequency/duration:

Venue/location:

Type: (individual/group):

Other forms of supervision accessed (that is, peer/live/external):

Other forms of learning and development support accessed (that is, mentoring/coaching):

Contact, when kaiārahi is not available:

Other mechanisms for maintaining case management requirements:

Oranga

Prompts

- Ko wai au – who am I as a kaitiaki (that is, gender, age, ethnicity, culture) and what does this mean for my supervision needs and for my practice? If there are gaps in my needs how will these be met?
- Kaimahi ora – how will supervision maintain and support my kaimahi ora (whole of personal wellbeing)?
- Learning and development – how will supervision meet my specific learning and developmental needs?

How we will work together as supervisory partners

Prompts

- What prior experiences do we bring into supervision?
- What do we hope to achieve through supervision?
- How will we know that supervision is meeting individual, joint, organisational, professional, and regulatory needs?
- When and how will the supervisory relationship be reviewed?
- How will we manage any taukumekume (tension) and ethical issues that arise?
- How will confidentiality and accountability be managed (both inside and outside of supervision)?

Kaupapa (purpose) of supervision

Prompts

- What is the context of mahi for the kaitiaki (that is, SCaF, YJ, Adoptions, Care)?
- How will supervision promote whānau ora (tamariki and children within the context of their whakapapa)?
- How will supervision promote my ability to be reflective and reflexive?
- How will supervision support mahi ora (work environments that are relational, inclusive, and restorative)?
- How will supervision facilitate ethical, accountable social work practice?

Whakatika (agenda setting)

Prompts

- How will we jointly set the agenda, and promote a kaitiaki-led approach?
- How will we ensure a balance that the four supervision functions (management, development, support, and mediation) are in focus?
- How will we ensure a balance that the three expressions of oranga (whānau ora, kaimahi ora, mahi ora) are in focus?
- How will we agree what needs to be followed up at the end of each session and identify responsibilities?

Process for recording

Note: Oranga Tamariki Supervision Policy states that formal sessions will be recorded on a supervision record sheet and kept on the personal kaitiaki supervision file. Casework discussions will be recorded in the client management system (CYRAS).

Prompts

- Who is responsible for completing these responsibilities?
- How will the supervisory partners ensure confidentiality of the personal supervision record of the kaitiaki?
- Where will the personal supervision record be stored?

Signed that this is a mutually negotiated agreement:

Kaitiaki:

Date:

Kaiārahi:

Date:

Appendix 2: References

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- Davys, A., & Beddoe, L. (2021). *Best Practice in Professional Supervision: A Guide for the Helping Professions* (2nd Edition). UK: Jessica Kingsley Publishing.
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Appendix 3: Further Reading

Oranga Tamariki Social Work Supervision Experiences

Rankine, M., & Thompson, A. (2022). 'If we weren't reflecting, we would be like robots': The case for thinking aloud in social work supervision. *Qualitative Social Work*, Vol. 0(0) 1–19.

Supervision agreements and contracts

Morrell, M. (2008). Supervision contracts revisited – Towards a negotiated agreement. *Aotearoa New Zealand Social Work Review*, 20(1), 22–31.

Walsh-Tapiata, W., & Webster, J. (2004). Do you have a supervision plan? *Te Komako VII, Social Work Review*, 16(2), 15–19.

Pre and post supervision activities

Morrell, M. (2003). Forethought and after thought – two of the keys to professional development and good practice in supervision. *Social work review*, Autumn/winter, 29–32.

Recording in supervision

Gillanders, M. (2005). The hidden power of the written word: Record-keeping in supervision. *Social Work Review* 17(3), 2–9.

Reviewing supervision (in additional to other great content and tools)

Baxter, R., & Eriksen, T. (2018). *Supervision Scrapbook*. Ara Taiohi Ltd.
https://drive.google.com/file/d/1nFdPaviEo5MzCv0rMpnJrYcPWrFI_KS5/view

Āta

Lipsham, M. (2012). Āta as an innovative method and practice tool in supervision. *Aotearoa New Zealand Social Work*, 24(3–4), 31–40. <http://dx.doi.org/10.11157/anzswj-vol24iss3-4id122>

Pohatu, T. (2004). *Āta: growing respectful relationships*. [Unpublished]. Te Wānanga o Aotearoa. <http://www.rangahau.co.nz/assets/Pohatu/Pohatu%20T.pdf>

Learning styles and preferences

Fleming, N., & Bonwell, C. (2005). Chapter 1: What is VARK? In *VARK: How do I learn best? A student's guide to improved learning*, 1–8.

Hattie, J., & Donoghue, G. (2016). Learning strategies: A synthesis and conceptual model. *Nature Partner Journals: Science of Learning*, 16013, 1–13.

Honey, P., & Mumford, A. (1992). *The manual of learning styles*. Berkshire: Peter Honey.

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Scott, C. (2010). The enduring appeal of “learning styles.” *Australian Journal of Education*, 54(1), 5–17.

Wolfsfeld, L., & Haj-Yahia, M.M. (2010). Learning and Supervisory Styles in the Training of Social Workers, *The Clinical Supervisor*, 29:1, 68–94.

Ethics in supervision

O'Donoghue, K., & O'Donoghue, R. (2019). The Application of Ethics within Social Work Supervision: A Selected Literature and Research Review, *Ethics and Social Welfare*, 13:4, 340–360, DOI: 10.1080/17496535.2019.1590438