Supervision Scrapbook

A resource for youth workers and anyone working with young people

Rod Baxter & Trissel Eriksen

+ a bunch of other amazing youth workers, including you!

Third edition, 2022

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Draft version tested in four workshops with youth workers in Napier, Wellington, Hāwera and Palmerston North from 2007–2008. The authors still welcome your feedback.

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Ara Taiohi, PO Box 6886
Marion Square
Wellington 6141
Aotearoa New Zealand
Phone: +64 4 802 5000
Email: admin@arataiohi.org.nz
www.arataiohi.org.nz

Designed by Helen McLaren
eruptdesign.co.nz

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Introduction

This resource is written for people-who-work-with-young-people in Aotearoa, who we mostly refer to as "youth workers" and we figure you'll do the translating you need to do for this to make sense in your specific context.

We've also tried to talk about supervision in a way that disregards the potential power differential, because the ideas within these pages are consistent whether you're in the role of supervisor or practitioner. We've avoided the term 'supervisee' because it might denote subservience and hence 'practitioner' or 'youth worker' is more appropriate.

The comprehensive study of youth work in Aotearoa, 'Real Work', identified only 55% of youth workers regularly participated in external supervision (Martin, 2006, p57). That's quite some time ago, and we sense that figure would be somewhat higher now, although it's hard to discern the reality because we know there are some significant challenges to accessing supervision in youth work. This means there is a chunk of our workforce that is not accessing the support they need, and consequently offering an incomplete service to our community.

We know that supervision is an ethical requirement according to clause 22 in the Code of Ethics for Youth Work, which explicitly states: "22.1 Youth workers actively participate in regular supervision [...] with skilled supervisors".

If we are committed to developing young people, we must be equally committed to developing ourselves. Effective youth work focuses on building relationships with young people (Martin, 2002, p15), and we require space to reflect on how these relationships are progressing. Logically, this process needs to exist in a supportive relationship itself.

Youth workers are undeniably role models. We must role model the relationships we intend on fostering with young people in our interactions with colleagues, whānau, and those responsible for supporting us. If we believe we do not need support and supervision, but attempt to support and supervise young people, we are behaving hypocritically. Builders have tool belts, mechanics have a toolbox and, as youth workers, our best tool is ourselves. We are, in a sense, our own taonga and we must look after that asset.

Supervision is essential for ALL youth workers in Aotearoa.

The story of this Supervision Scrapbook

We've been lucky to experience regular and consistent supervision throughout our respective journeys in youth development. This book you're reading is our attempt to strengthen the integrity of supervision with youth development practitioners in Aotearoa New Zealand.

We both studied the PostGraduate Diploma in Social Service Supervision at Massey University. In 2006, when Rod was attending block courses in Palmerston North, he'd stay with Trissel and her now-husband Colin and we'd stay up late sharing experiences in youth work and in supervision.

We searched for literature specifically about youth work supervision, and at the time, we only found five sources. We could literally count the pieces of writing on one hand. Most of the wisdom about supervision was well covered in texts for other professions: social work, counselling, nursing, psychotherapy...

In 2008 we decided to translate some of this wisdom into a practical resource for youth workers, and to do so, we each created scrapbooks. We doodled and scribbled, we met for coffee and slopped all over the pages, we photocopied theories, chopped them up, stuck them back together with language that seemed relevant to youth workers. Hence, the Supervision Scrapbook was born.

We took a draft version of the Supervision Scrapbook on the road (thanks to the Wellington Regional Youth Workers Trust) and tested the ideas with youth workers in Hāwera, Manawatū, Napier and Wellington. We integrated their feedback and printed 1000 copies, which were released at the Involve conference in 2008. The Anglican and Presbyterian churches printed another 1500 in total for their respective youth ministry leaders. We ran out of physical copies quickly and even though you can find the Scrapbook online, youth workers kept asking us for a copy.

You'll notice Ara Taiohi has published the second and third editions. This makes more sense to us than the previously self-published edition. We hope this resource can be a companion to other key documents such as the Code of Ethics and the Youth Development Strategy Aotearoa (YDSA). Thanks Ara Taiohi for accepting this burden and supporting another one of our wild ideas.

Finally, we still welcome your feedback. Supervision is a dynamic field of practice and we recognise more youth workers are becoming qualified supervisors with their own unique perspectives.

And in the meantime, please enjoy developing your own engagement in supervision, through and beyond this little book, ultimately for the benefit of the young people we all serve.

Part 1: Understanding Supervision

What is it? Defining supervision

What comes to mind when you think of the word 'supervision'?

Super-vision is

- **A relationship**
- **Focused on work**
- **Regular, on-going and uninterrupted**
- **A chance to reflect**
- **Somewhere to learn new stuff**
- **Essential in youth work**
- **A place of support (to better support others)**
- **Safe, ethical and accountable**
- **Structured**
- **Relational**
- **Parallel to youth work**
- **Purposeful**
- **Self care**
- **Holistic**
- **Confidential**
- **Fun**
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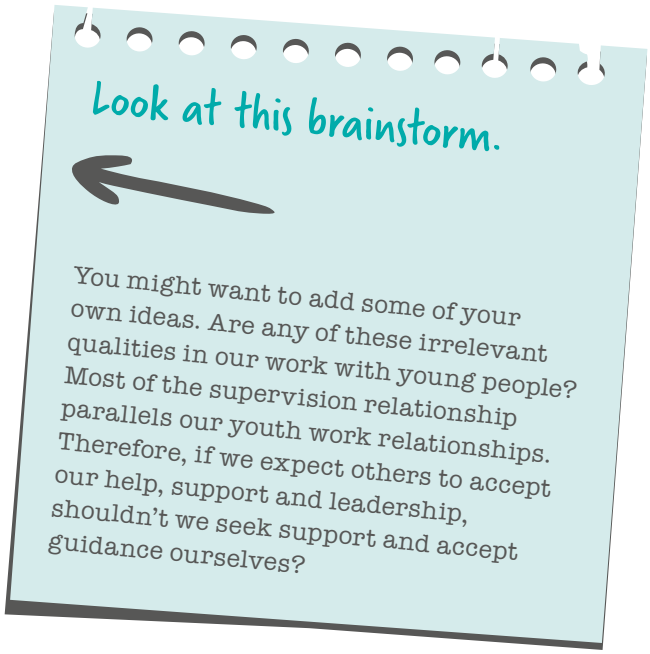
You might initially think it's someone who monitors and oversees your work. However, in youth work, it's much more than that. It might help to hyphenate the word.

Supervision is all about getting some **super-vision** on your work. It essentially asks the question: how **super** is your **vision**? Or, how **well** do you **see** the work you do?

Start by focusing on the **vision** first. The vision helps us see what's really happening with greater clarity. It involves another pair of eyes. This vision embraces **hindsight** on past events, allows **insight** into the meaning of these events and prepares **foresight** for your future practice.

It's **super** because you're engaging with someone else who can offer an objective perspective. 'Super' in this case means extra or additional. It's not necessarily super because the supervisor is better than you!



This brainstorm is inspired by Carroll (2014), Carroll & Gilbert (2011), Davys (2007), Davys & Beddoe (2010), Morrison (2001) and O'Donoghue (1998).

"Supervision is a joint endeavour in which a practitioner with the help of a supervisor, attends to their clients, themselves as part of their client practitioner relationships and the wider systemic context, and by doing so improves the quality of their work, transforms their client relationships, continuously develops themselves, their practice and the wider profession."

(Hawkins & Shohet, 2012, p60)

How does this apply to youth work?

Why have it? Purpose of supervision

There are plenty of good reasons why youth workers should participate in supervision.

Here are eight reasons:

- Better relationships with young people
- Time out for reflective space by pausing our practice
- Learning more explicitly from experience
- Get someone else's perspective
- Chance to identify strengths and weaknesses
- Measure personal response to professional matters
- Accountability
- Ethical maturity increases.

Adapted from Carroll, 2007

In February 2014, Rod asked some new youth work students in their first year with Praxis "why have supervision?" and they said:

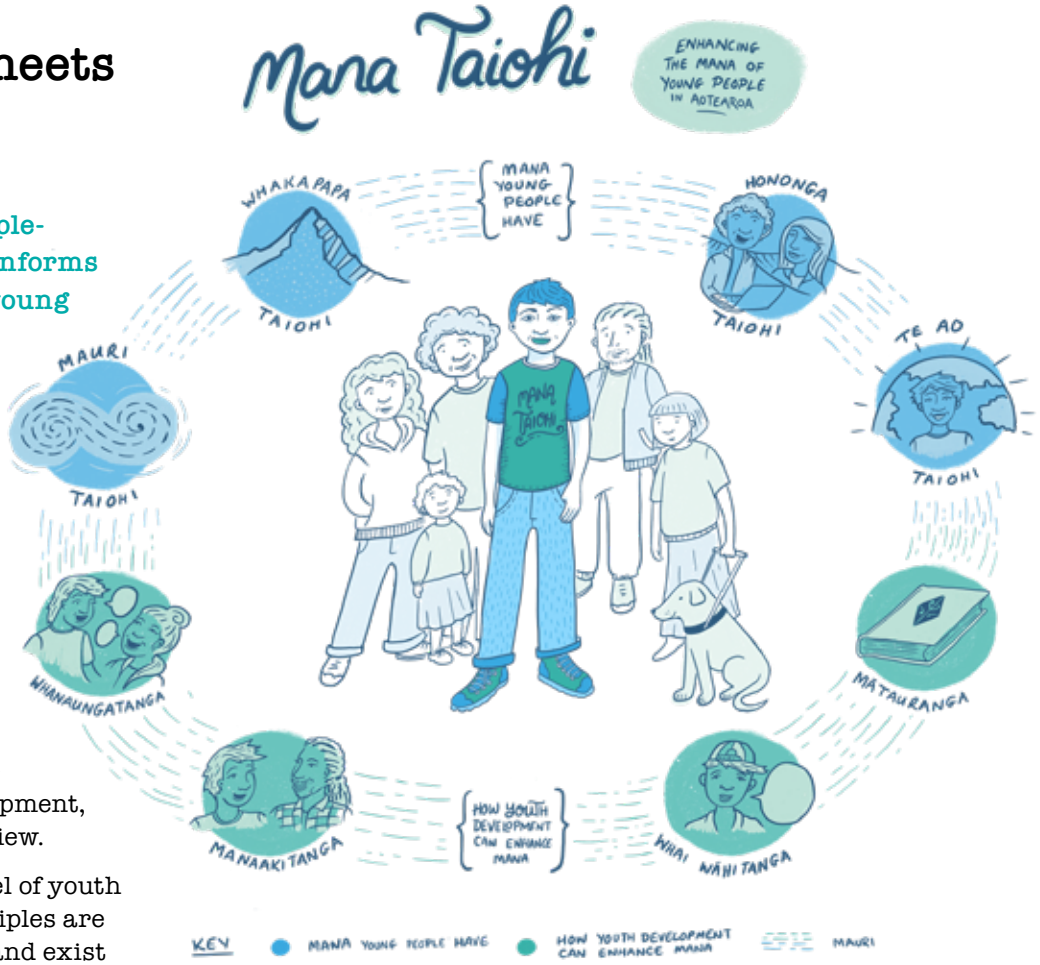
* To get a bigger picture
* To be motivated
* To focus and remind yourself why you're doing youth work
* To get rid of baggage and lighten the load
* To ensure you're not too overwhelmed or anxious
* To do life with people who have been there, done that
* To learn what you don't know and what you do but might have forgotten.

These wise youth workers also described supervision as a journey and they cautioned fellow youth workers "don't avoid supervision if you feel like you've got nothing. You need the processing space."

What are some of your reasons for having supervision?

1. .....
2. .....
3. .....
4. .....
6. .....
7. .....
8. .....
9. .....
10. .....

Supervision meets Mana Taiohi



Mana Taiohi is a principle-based framework that informs the way we work with young people in Aotearoa.

Mana Taiohi has evolved from the principles of youth development previously expressed in the Youth Development Strategy of Aotearoa (2002). It is informed by the voice of young people and people who work with young people, Aotearoa based literature into positive youth development, and a Te Ao Māori worldview.

Mana Taiohi is not a model of youth development. These principles are interconnected, holistic, and exist in relation to one another. Focusing on one principle in isolation defeats the true essence of understand the Mana a young person brings and how a youth development approach could enhance their Mana/what they bring.

Much like how youth work and supervision can be parallel relationships, these principles are also relevant when thinking about professional supervision with youth workers.

1. **Mana:**

   The core of the Mana Taiohi principles acknowledges the mana young people carry and explores how youth development can enhance the mana of young people.

   Likewise, supervision is a space where the mana of the supervisor is acknowledged, and a process that can enhance the mana of the youth worker.

Acknowledging the mana of youth workers

2. **Mauri (o te Taiohi):**

   Supervision fuels the mauri, the inherent life spark of youth workers, supporting the development of their identity.

Mauri is the life spark inherent in all people. It includes our values beliefs, skills, and talents. Fuelling that life spark means youth workers are seen, recognised and valued for who they are. Youth workers are supported to follow their interests and passions, and to actively construct their own identity in the context of their mahi. Linked to whakapapa, when our mauri is secure/solid, youth workers stand in their own truth.

3. **Whakapapa (Taiohi):**

   Together supervisors and youth workers understand and affirm whakapapa.

   Whakapapa is the genealogies and stories of descendants and their connection to whenua (land) for all cultures. It acknowledges our shared histories and the impact of colonisation in Aotearoa. Acknowledging the whakapapa of youth workers means, in their own way and in their own time, exploring how these histories influence their lives right as well as looking ahead to the whakapapa they want to create and leave behind. Youth workers are supported to explore the journey to understand their turangawaewae, their place to stand.

4. **Hononga (Taiohi):**

Together supervisors and youth workers understand hononga, identify and strengthen connections.

Hononga is about joining and connection. Linked to whakapapa, it is about connection to people, land/whenua, resources, spirituality, the digital world and the environment. When we understand hononga we recognise all the connected relationships in our world (whānau, peers, school/training/mahi, the community/hapū/iwi), and the places and spaces that support these. Youth workers are supported to identify and strengthen these connections. Strengthening hononga also means recognising the connection between the wellbeing of youth workers and the wellbeing of their social and natural environment.

5. **Te Ao (Taiohi):**

Together we explore Te Ao, the world of the youth worker.

Te Ao is impacted by big picture influences such as social and economic contexts and dominant cultural values. It includes Te Tiriti o Waitangi, the effects of colonisation in Aotearoa, local, national and international legislation, the impacts of global events, including the international pandemic and policy that impacts young people. Awareness of Te Ao ensures actions are not judged purely on the surface, but with an understanding of systemic influences that affect youth workers and the young people they work with. Youth workers are supported to engage with the dynamics in their changing world.

How Youth Development can whakamana youth workers:

6. **Whanaungatanga:**

We prioritise whanaungatanga, taking time to build and sustain quality relationships.

Whanaungatanga is about relationship, kinship and a sense of family connection. It relates to all relationships in our lives, including those in the digital space. When we prioritise whanaungatanga we invest in high trust relationships that are reciprocal, genuine, authentic intentional and mana enhancing. Youth workers are supported, with a strong foundation of belonging.

7. **Manaakitanga:**

We uphold and extend manaakitanga, nourishing collective wellbeing.

Manaakitanga is expressing kindness and respect for others, emphasising responsibility and reciprocity. It creates accountability for those who care for young people, relationally or systemically. When we uphold and extend manaakitanga from a distance, safeguarding collective wellbeing includes adequate resources and training for people who work with young people. Youth workers who experience strong manaaki have a safe and empowering space, and feel accepted, included, and valued.

8. **Whai wāhitanga:**

Acknowledging mana, whai wāhitanga recognises youth workers as valued contributors, giving them space to participate, assume agency and take responsibility.

Mana is the authority we inherit at birth, and we accrue over our lifetime. It determines the right of a young person to have agency in their lives and the decisions that affect them. It acknowledges self-determination, empowered citizenship, and authentic learning. From this flows whai wāhitanga, participation. Youth workers are supported to choose their level of engagement in decisions that affect them.

9. **Mātauranga:**

We are empowered by rich and diverse mātauranga, informed by good information.

Mātauranga refers to knowledge, wisdom, understanding and skill. It includes research, individual experience, customary and cultural knowledge, and the beliefs and ideals held by young people and their whānau. Good information is useful, timely, meaningful, honours indigenous thinking, evidence based and translated for the recipient to reflect on. We can strengthen mātauranga by weaving together these different forms of knowledge and making them relevant to the decisions facing youth workers and their whānau.

Being empowered by rich and diverse mātauranga informs both youth workers towards personal growth. Youth workers are supported to actively reflect on their relationships and practice.

Functions of supervision

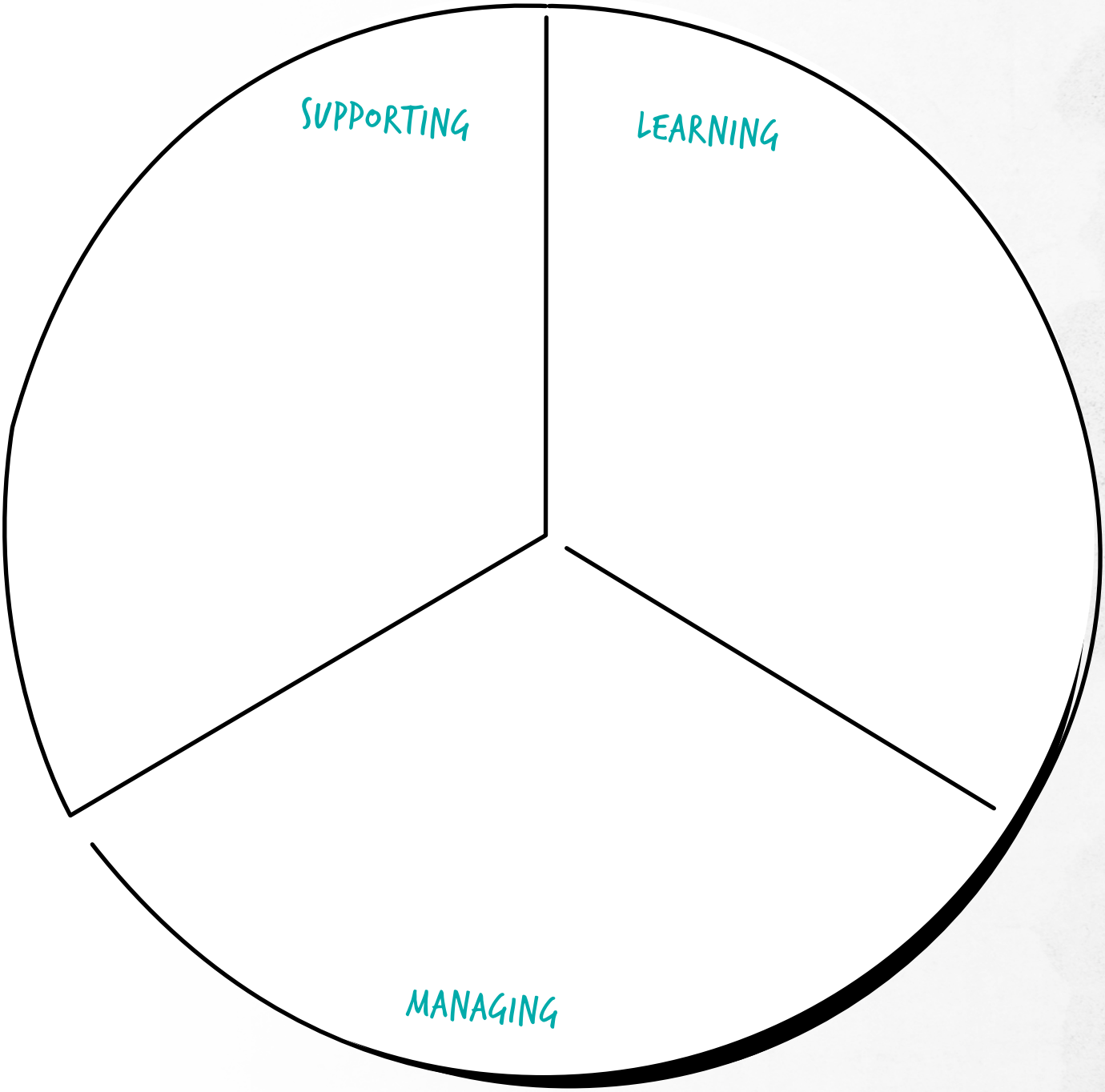
The functions of supervision provide some guidelines about what supervision can focus on.

We offer three core functions: youth work supervision needs to be supporting you, enabling your learning and managing your work. At first this might seem overly simplistic, however when we list all the things supervision can do, everything on the list is probably covered by at least one of the functions. We have translated and synthesised the functions from several other disciplines, including counselling (Proctor, 2008), psychotherapy (Hawkins & Shohet, 2012) and social work (Kadushin, 1976).

Supporting	Restorative	Resourceful	Supportive
Learning	Formative	Development	Educative
Managing	Normative	Quality	Administrative
Baxter & Eriksen, 2008	Proctor, 2008	Hawkins & Shohet, 2012	Kadushin, 1976

All three pieces of the function pie should be present in your supervision. Some youth workers use these three functions as headings to guide the agenda each time. One supervision session may focus on your feelings of stress, and the next might be about your training needs. Sometimes you might focus on one function for a few months, like a 'season'.

The important thing is to balance a mixture of all three functions for your overall supervision experience. If you find supervision focuses on just one function most of the time, then it might be time to discuss with your supervisor.



How will/do you uphold all three functions in supervision?

What would you like to focus on during your next supervision session?

Forms of supervision

Supervision can take many forms, as long as the three functions are present.

Here are a few different types of supervision:

Internal supervision is when you are supervised by someone who works for, or volunteers with, the same organisation as you. This type of supervision usually focuses more on administrative tasks and management stuff.

External supervision is when you are supervised by someone who is not employed by, or volunteering with, the same organisation. This often focuses more on the supportive functions of supervision.

Youth workers need a balance of both internal and external supervision.
A full time youth worker might meet with their manager for internal supervision for 30 minutes each week or fortnight, and then meet their external supervisor for an hour each month. There are, of course, variations on this, based on these expanded range of forms:

One-to-one supervision is most common – one youth worker meeting regularly with one supervisor.

Group supervision is when a handful of people meet together with one facilitating supervisor. This works well with volunteers and/or part-time youth workers. The facilitating supervisor holds responsibility for monitoring the group's process. This can be good value for money and time-efficient.

Peer supervision is when two youth workers supervise each other. It is recommended that both youth workers be of similar experience, undertake training in supervision and develop a robust working agreement so the functions and purpose of supervision are actively upheld. There are some cautions that this does not devolve into gossip sessions or collusion.

Team supervision is when three or more people supervise each other, often within the same organisation. Much like peer supervision, the responsibility of facilitating rotates amongst the members equally.

Check out page 22 for definitions of cultural, bi-cultural and kaupapa Māori supervision!

Tandem supervision is when two supervisors work together, often with groups or with youth work students.

There is a significant discourse around **cultural supervision** and whether or not this is another form of supervision, or if it is essentially professional supervision (Elkington, 2014; Webber-Dreadon, 2020). You may need to develop your cross-cultural competency skills or need to seek cultural advice for a specific piece of your work; these tasks need to be in addition to your other supervision relationships.

Considering your own ethnicity and cultural identity, as well as the cultures of the young people you work with, you may seek supervision from a particular perspective, including **bicultural supervision**. There are an incredibly exciting number of **Kaupapa Māori** supervision frameworks emerging (there's no way we could list them all, but check out Eruera, 2007; King, 2014; Rewita et. al., 2017; Webber-Dreadon, 1999 and Terewai Rikihana's contribution in this book!). There are also a number of **Pasifika** models for supervision we've been grateful to explore with various people in supervision and in workshops (Autagavaia, 2000; Mafile'o & Su'a-Hawkins, 2004; Makasiale, 2013)

Ultimately, remember these forms of supervision are a guideline for how a relationship might unfold. You can choose and design a form of supervision that will work well for you and your organisation. What each type of supervision is labelled is less important when you are designing supervision to best meet your needs, and the needs of the young people you serve.

What form/s of supervision have you experienced?

What form/s would you like your supervision to have?

Group supervision

Group supervision is a valuable and viable option for youth workers, especially with volunteers and part-time practitioners, and when multiple perspectives might be valuable or when paying for it is an issue.

If we think about parallel relationships again, we know working with young people in groups has historically been a defining feature of our practice, with many benefits, challenges and issues to be managed. Group supervision is very similar. Youth workers in a workshop described group supervision as "many voices for shared solutions" – we love this idea!

What are some advantages to group supervision for youth workers?

Example: "It is great to get feedback from other youth workers about strategies for working with former refugees."

What could be some disadvantages of group supervision?

Example: "Everyone talks at once. Some people turn up late. We're not even on the same page."

Below are a few things youth workers consider with groups of young people.

Use them as starting points when establishing a supervision group:

1. A **group agreement** is important – especially confidentiality!
2. The group must have a good **facilitator** – the supervisor is responsible for this and may share facilitation tasks with group members at times
3. A group is an excellent opportunity to get **creative**
4. Create **rituals and traditions** for how you function
5. Ensure that each person's **needs are met** in the group environment
6. **Team building** takes time and creates trust
7. **Group dynamics** evolve and need to be out in the open
8. **Learning from peers** is a key benefit.

The **group agreement** is a living document that needs to be visible every time you meet.

Here are some questions (devised by a supervision group in 2004!) that you may find useful to build a strong agreement:

- **Why does our group exist?**
- **Why do we have group supervision?**
- **What do we do that no other group does?**
- **What defines us as a group?**
- **What do we expect of each other?**
- **How do we want to work together?**
- **How do we want each meeting to work?**
- **What are we collectively working towards?**

Supervision by, for and with Māori

Let's start with this idea: if all youth workers support taiohi, whānau, hapū and iwi, and bring stories of this mahi through the supervision kōrerō, then tīpuna also enter the supervision space (Rewita, et. al, 2017). Every youth work supervision relationship must consider our obligations with Te Tiriti o Waitangi, bi-cultural practice and tikanga.

The foundation of supervision is **ko wai au**? – your identity and what's important to you. For kaimahi Māori this could mean that the supervision relationship is based on whakawhānaungatanga, whakapapa and tikanga such as karakia, whakataukī and kai. Kaupapa Māori supervision is a mana-enhancing experience (Ruwhiu & Ruwhiu, 2005; Walsh-Tapiata & Webster, 2004) and is based on historical concepts of supervision such as whakaaroaro (deep and thoughtful consideration) and tuakana/teina relationships. Terewai Rikihana expands these ideas in the following few pages.

Supervision is a process that is practitioner-led and this ideally means that all supervisory relationships have the potential to meet the needs of kaimahi Māori, (based on the expectation that all supervisors have the experience, knowledge and desire to work biculturally).

Both Māori and Pākehā benefit by being clear about:

- What is important to you? What are your values? How do you understand and experience the world?
- How will you bring this to supervision?
- What are you looking for and what do you need in a supervision relationship?

When we tested the first draft of this Supervision Scrapbook around the motu, we asked several kaimahi Māori this question:

"In what ways does supervision meet your needs as a Māori youth worker?"

* I have supervision at the beach or down by the river or somewhere nice outside. I like connecting with Papatuanuku.
* It's always good to chat about my whānau and hapū goings-on to start with.
* I can develop my understanding of tikanga and how I can integrate this into my work with young people and whānau as well as into the place that I work for.
* They [supervisor] have lots of taonga that we play with, like paua, stones and harakeke.
* I really enjoy the way that my supervisor helps me learn from whakataukī.
* It's not like we talk about Māori stuff all the time, it's just that they understand where I'm coming from and how I see the world.
* I always start and finish my supervision session with karakia. That's important to me and we always have a bit of kai too – that's utu.

He Kono: a developing model for supervision

Contributed by Terewai Rikihana, 2018

The concept of supervision is nothing new to Māori. In fact, Māori have been utilising this concept and the values and skills associated with it for many years. This section introduces my developing personal supervision practice model 'He Kono' to provide an instructional guide for Māori practitioners about the process of supervision from a tangata whenua perspective.

There are five components of the 'He Kono' model:

1. Te Whāriki
2. Ngā Whakaritenga
3. Whanaungatanga
4. Ngā Take
5. Ngā Pūkenga

The Whāriki component represents the foundations of the supervision process. The other four components represent the process of supervision practice and symbolise the four walls/corners of the kono.

Stage 1 – Te Whāriki

Tangata Whenua and Supervision – Why is it important?

Within the context of te ao Māori, good supervision can be seen as being a space to help support the integration of Māori customary practice into professional practice to help ensure 'best practice' for the practitioner. Eruera (2005) states that although there is a lot of international literature available to help guide and influence our professional practice, it is important to acknowledge and utilise the rich indigenous knowledge and culture that we already have here in Aotearoa.

It has become apparent that the need for supervisors who hold appropriate knowledge and understanding of te ao Māori has increased. Eruera (2012) highlights that there is an increase in the development of Māori models of practice, frameworks, policies and approaches that guide the way in which social service practitioners practice. This demonstrates the need for practitioners who utilise these to have the ability to access appropriate supervision that also holds a good understanding of what informs their practice.

Ko wai au? Locating yourself and what you bring to supervision.

In terms of the question 'Ko wai au?' (who am I?), the concept of Pepeha is used by Māori to help locate ourselves in terms of our connection to the land, to our whakapapa, to our whānau as well as to our culture. The figure below provides a template for you to consider and complete according to where/what you feel most connected to.

Figure 1: My Pepeha

Ko ..... te / ngā maunga

Ko ..... te / ngā awa

Ko ..... te / ngā waka

Ko ..... te / ngā iwi

Ko ..... te / ngā hapū

Ko ..... te / ngā marae

Ko ..... ahau.

Supervision: key terms and functions.

There are many Māori terms that have been used to describe the role of a supervisor within the supervision process. The figure below provides a list of some of the many different Māori terms that are used to describe the roles of both supervisors and practitioners.

Figure 2: Māori terms for supervisors and practitioners

Supervisor	
Kaiārahi	Guide
Kaiāwhina	Helper
Kaiwhakahaere	Organiser
Kaitautoko	Supporter
Kaiwhakariterite	Planner
Kaiwhakatinana	Implementer
Kaiākihaere	Encourager/mentor
Tautōhito/Mātanga	Expert
Whakaruruhau	Shelter
Kaitakawaenga	Liaison/mediator
Māngai Tautoko	Advocate
Kaiwhakapakari	An inspirer

Practioner	
Ākonga	Novice
Pia	Learner
Tauira	Student
Pūkenga	Graduate

The three functions of supervision have already been introduced in this Scrapbook, however it is also important to consider where these functions fit within supervision from a tangata whenua perspective and how they might look. Eruera (2005) emphasises the importance of acknowledging the bicultural commitments of Te Tiriti o Waitangi and recognising the status of tangata whenua in Aotearoa and presents these three functions that recognise not only the professional domain, but also the cultural domain as well.

Figure 3: Functions of supervision

Ngā Whakahaerenga	Ngā Akoranga	Ngā Tuanakitanga
Managing	**Learning**	**Supporting**
This could include cultural accountabilities such as your organisation's commitment to tangata whenua as well as the local iwi.	This can include cultural development such as enhancing identity, links with hapū and iwi and speaking te reo Māori.	To monitor your overall personal and professional ōranga and wellbeing, you could explore Te Whare Tapa Whā (see page 25).

Stage 2 – Ngā Whakaritenga

Translated, whakaritenga means arrangement.

This component focuses on all the things that need to be arranged in order to begin an effective and purposeful supervisory relationship. This is about establishing the kawa and tikanga of your supervision practice.

Bradley et al (1999) state that kawa and tikanga are two Māori concepts that are used when referring to what underpins Māori practice methods. They highlight that tikanga can be about the daily practices and customs of supervision and that kawa provides the explanation of why the practice occurs in a particular way and the reasons behind those practices and customs (Bradley et al, 1999, p. 4). Essentially, kawa are your principles or goals and tikanga are about how you express or achieve them.

Here's a simple example: if your kawa is to respect your whare, then a tikanga could be to take your shoes off in order to prevent dirty floors. In preparation upon entering in to a supervisory relationship, it is vital to first identify the tikanga and kawa of your supervision process. This can basically be about developing your own supervision plan that consists of clarifying the roles, responsibilities, expectations and process of your sessions. The table below provides examples of what kawa and tikanga can look like within your supervision process.

Figure 4: Tikanga and Kawa in supervision

Kawa	Tikanga
To show mutual respect	• Come to supervision on time and be prepared • Allow each other the space to talk and be heard
To maintain a safe space (for practitioner, supervisor, the organisation, whānau, and of course, the young people at the heart)	• Maintain trust and confidentiality
Practice mana-enhancing behaviour	• Be open and honest • Use a strengths-based approach • Kaua e whakaiti (don't belittle anyone) • Be constructive
Uphold Māori values and practices	• Start and end supervision sessions with a karakia • Bring a whakataukī to discuss and explore in each supervision session

There are at least three different forms of supervision that consider culture at its core. These are cultural supervision, bicultural supervision and Kaupapa Māori supervision. Elkington (2014) and Eruera (2005) both explore these approaches to supervision and how they differ from each other.

The figure below has been adapted from Eruera's thesis on supervision for Māori and focuses on these 3 different forms of supervision, who they're for and their purpose:

Figure 5: Distinguishing Cultural, Bi-cultural and Kaupapa Māori supervision

Forms of supervision	Who is it for?	What is the purpose?
Cultural supervision (in the context of tangata whenua supervision)	Both Māori supervisor and practitioner	Cultural safety, cultural accountability and cultural development
Bicultural supervision	1. Tauiwi supervisor with Māori practitioner, who also provides a Māori supervisor either externally or internally 2. Māori supervisor with Tauiwi practitioner	1. To ensure tangata whenua practitioners have access to cultural or Kaupapa Māori supervision 2. Tauiwi practitioners have supervision to ensure best practice when working with taiohi and whānau
Kaupapa Māori supervision	1. By Māori (supervisor) for Māori (practitioner) who work with Māori 2. By Māori (supervisor) for Māori (practitioner) who work with non-Māori	1. Safe and accountable practice, cultural development and self-care derived from a Māori worldview 2. Same as above but for practitioners whose practice is guided by te ao Māori regardless of the culture of the people you're working with.

Stage 3 – Whanaungatanga

The supervisory relationship begins when the practitioner is ready to start looking for an appropriate supervisor.

If you are a tangata whenua practitioner and the only internal supervisor your employer can offer is non-Māori, then using a bicultural approach to supervision would require them to offer you external supervision as well in order to ensure culturally safe and appropriate practice for you.

It is not always easy to find a supervisor that you feel connects well with you and your practice. The best place to start would be asking the people around you. Talk to your manager, colleagues, and even friends and whānau. Be clear about what kind of supervisor you're looking for. If you know you want a Māori supervisor, then ask other Māori practitioners you know who their supervisors are or if they know of any good tangata whenua supervisors themselves.

Stage 4 – Ngā Take

He aha ngā take? What are the issues?

This stage of the process acknowledges that supervision should be purposeful and that both the supervisor and the practitioner should always be asking:

- What are the issues?
- What have you/I brought to supervision today?
- Why have you/I brought these issues to supervision?
- What do you/I hope to achieve by bringing these to supervision?

Exploring the whakapapa or origins of these issues may reveal insights for positive resolution. Asking these questions allows the practitioner the space to discuss and reflect in order to develop strategies and solutions. The concepts of tuakana/teina and ako are key to strengthening the supervision relationship and provide the context for these issues to be considered.

The notion of tuakana/teina derives from the concept of whānau. Traditionally tuakana/teina can refer to the relationship between older and younger siblings (of the same gender). These principles are based on your place in the whānau or senior/junior lines of whakapapa. Within a Māori worldview, tuakana/teina also explains the roles within a supervision relationship. Henley (2014) states that this concept teaches the importance of caring for others, belonging and reciprocity within supervision. King (2014) describes ako to be about recognising the reciprocal nature of the relationship between the supervisor and practitioner as both teachers and learners (p. 25). Ako means to learn and to teach.

In the context of supervision, both ako and tuakana/teina work together and highlight that as the tuakana (supervisor) teaches, they also learn and become aware of the needs of the teina (practitioner) and how to further support them. Henley (2014) also emphasises that it is important for the tuakana to be open to learning from the teina and to acknowledge that there may be areas in which the teina may have more experience and knowledge about. When unpacking the issues brought to supervision, concepts of tuakana/teina and ako acknowledge our collaborative input.

Stage 5 – Ngā Pūkenga

Creating a space to hongi

The powhiri process is a ritual of engagement that culminates in the hongi, the sharing of breath. In my Iwi it is customary to press noses twice, first in recognition of the spiritual realm and second to acknowledge the two individuals. Therefore developing and exploring a mutual understanding and recognition of tupuna practices and values is essential within a Kaupapa Māori supervision practice. Although this will grow as the supervisory relationship evolves it is useful to discuss principles such as manaaki tangata (mana enhancing behaviour), tino rangatiratanga (self-determination) and pono (honesty/transparency) and their application to supervision and social service practice.

- **Manaaki Tangata (mana enhancing behaviour)**
  Within the supervisory relationship both parties need to hold positive regard for the other. The goal for the supervisor is to support best practice from the practitioner. Manaaki is comprised of mana and aki. Mana is described as prestige, authority, control and status. Aki is to encourage, urge on, challenge, include, exhort and incite. Manaaki is sometimes translated as hospitality but it is deeper than this. In supervision terms it requires the supervisor to maintain the mana (or status) of the practitioner but employ the tools of aki to enable the practitioner to reflect deeply on their practice.

- **Tino rangatiratanga (self-determination)**
  This principle highlights the role of the supervisor to enable the practitioner to ensure safe and best practice is provided for whānau. Supervision provides the practitioner with the confidence that weaknesses, gaps or incongruences in their practice will be revealed within a solution-focused context. The strengths, knowledge and skills of the practitioner are reinforced and appreciated.

- **Pono (honesty and transparency)**
  It is crucial for the principle of pono to be present in supervision. This principle highlights the importance of building rapport, trust and respect within supervision. Pono is the bedrock of supervision as the supervisor has only the revelations of the practitioner to work with. It is also necessary that the supervisor practice pono and explore any concerns with the practitioner.

The shared knowing of traditional values and practices reflects the first press of noses of the hongi, the incorporation of these within supervision expresses the second shared breath. Each of these principles can be used within the supervision process as a means to consider strengths within practice as well as areas for improvement.

Conclusion

There are many ways to consider youth development supervision within a tangata whenua framework. The 'He Kono' model of supervision presents a metaphor for the weaving together of the different strands/stages of the supervision process in order to create this completed basket of supervision. This metaphor also extends to the kairaranga (weaver) of this kono and highlights that each kairaranga has their own skills and techniques in which they use to weave their kono. This framework offers different suggestions, ideas and examples of how you as a supervisor or a practitioner can begin to weave together your own kono of supervision, inclusive of your own skills and techniques, which is unique to you and your practice. The whakataukī (proverb) below speaks to the significance of the sharing of those different kono/baskets within supervision for the overall benefit of the people and whānau we journey alongside:

"Nāu te rourou,
nāku te rourou,
ka ora ai te iwi"

(With your basket and my basket, our people will live)

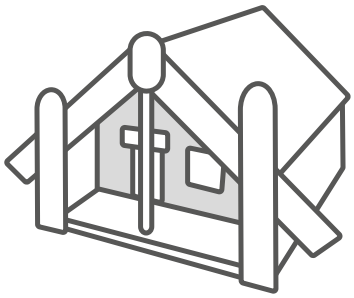
Te Whare Tapa Whā in supervision

This is one of the most common models frequently explored with young people, yet how well do you apply it to yourself? Te Whare Tapa Whā (Durie, 1994) presents a person holistically using the metaphor of a house with four walls that rely on each other to remain balanced and 'together'. How is Te Whare Tapa Whā explored in your supervision?

	Taha Tinana	**Taha Hinengaro**	**Taha Wairua**	**Taha Whānau**
Focus	Physical	Psychological (mental/emotional)	Spiritual	Social/familial
Key aspects	The capacity for physical growth and development	The capacity to communicate, to think and to feel	The capacity for faith and wider communion	The capacity to belong, to care and to share
Themes	Good physical health is necessary for optimal development	Mind and body are inseparable	Health is related to unseen and unspoken energies	People are part of wider social systems

Consider your own hauora

- How 'healthy' are each of your 'walls'?
- Which walls are particularly strong?
- Which walls may need strengthening?



Goals to maintain and strengthen:

Spirituality in supervision

Contributed by Jane Zintl

"When human beings work they use themselves as the main focus of their work, they infuse themselves into it, they become it; it is them at work, not just work being done by them. Their work changes from being a job, or even indeed a career, to becoming an extension of themselves, of who they are... The spirituality of supervision is the same: it's what people are and how they view life and how they live"

(Carroll, 2001, pp77-78)

What is spirituality?

Oxford Dictionary suggests it's "the quality of being concerned with the human spirit or soul as opposed to material or physical things".

Chandu Christian reminds us that the word 'spirituality' is derivative of the Latin **spiritus** meaning **breath** (2003, p101). Supervision is a time to breathe and is a breath of fresh air. When we breathe in, our minds our clear and we inhale something fresh and new, experiencing inspiration.

How do you see spirituality in your supervision?

Why should spirituality be included in supervision?

As mentioned earlier, ethical youth work practice requires us to engage in supervision. There are at least two occasions when it's crucial in terms of spiritual issues (Green, 2010):

- when working with young people from a particular religious or spiritual background
  - for example, young people may share similar beliefs to me
  - or, Muslim participants may require certain dietary requirements from your catering at events.
- when initiating and practicing spiritual traditions
  - for example, leading a group in a Bible study
  - or, encouraging someone to lead a prayer in their native language.

Parallel relationships

As this Scrapbook has noted several times, the youth worker/supervisor relationship parallels the young person/youth worker relationship. Many of the models of positive youth development acknowledge the importance of spirituality for young people, and could be adapted for the positive development of youth workers. These obviously include Te Whare Tapa Whā (explored on the previous page!). Te Taha Wairua (the wall through which the whare is entered) specifically speaks to the importance of spirituality for everyone's hauora and wellbeing.

Our code of ethics (Ara Taiohi, 2020) requires that youth workers work holistically with young people. Youth workers will support the healthy development of young people, including their social, emotional, mental, physical, spiritual, whānau and cultural skills (clause 13). It also notes that ethical youth work practice is based on the social, emotional, mental, physical, spiritual, whānau and cultural wellbeing of youth workers (clause 17).

If spirituality is important for young people and the youth work relationship, then it must also be important for youth workers and the supervision relationship.

What youth workers (and others) say:

I value that spirituality is incorporated in supervision, as this is a big part of my life and how I deal with different situations. Being able to express my faith deepens the relationship I have with my supervisor and allows me to be myself.

Laura Putt, Youth Worker, BGI

I believe that acknowledging a supervisee's spirituality is an essential part of supervision. It is often the motivation behind what they do, so to ignore that (and their values) is only dealing with half the story.

Mike Dodge, Manager and Supervisor, Canterbury Youth Services

Faith is an integral part of our youth workers' DNA, and important in their processing of the work that they are doing.

Paul Thompson, Manager and Youth Worker, Kickstart

For me personally spirituality is the big why of why I do things and this drives everything that I do in my work. I don't always talk about it in my work with young people, but I need to be aware of how my beliefs intersect with a young person's beliefs. Supervision is the natural place for this to occur.

Michael Broadley, Youth Worker, 24-7.

What's the difference between 'spiritual direction' and 'spirituality in supervision'?

Spiritual direction is the practice of being with people as they attempt to deepen their relationship with the divine, or to learn and grow in their own personal spirituality (according to a quick Google search and reading Wikipedia!). This might prioritise personal growth before professional development.

Spirituality in supervision acknowledges the importance of spirituality in the process of taking our vision and making it super. This focuses on personal growth in the context of professional contexts and development.

What does spirituality in supervision actually look like?

This completely depends in the agreement between the youth worker and the supervisor (see page 42). Every youth worker's experience of spirituality is different. Ensuring there is transparency and informed consent regarding how spirituality might be included in supervision is essential (refer to clauses 4 and 5 in the code of ethics).

It might look like:

- use of prayer or karakia
- awareness and acknowledgement of God (as understood by the youth worker and clarified together) during a supervision session
- exploring support the youth worker might receive from a faith community
- exploring spirituality as it impacts on young people and the youth work relationship.

The context a youth worker is practicing in is likely to affect how spirituality is expressed in supervision. Categories include:

- **Clear faith based context** (e.g. works in a church). Spirituality is likely to be an essential ingredient of the supervision relationship.
- **Person of faith working in a non-faith context** (e.g. Muslim youth worker working at a YOSS). The youth worker is likely to need spirituality to be expressly considered for their wellbeing. Clear agreement between the organisation, the youth worker and the supervisor about the role of spirituality is needed.
- **Does not identify with a traditional religious paradigm, but spirituality is important.** The role of spirituality in this relationship is likely to be organic and evolve with time.
- **Does not identify with spirituality at all.** A youth worker may wish to expressly exclude spirituality from supervision discussions.

Part 2: Setting up Supervision

Previous experiences

What's your experience with supervision?

Place yourself somewhere on this continuum:

Zero experience	I've met with a supervisor a few times	Regularly engaged with supervision most of the time I've been a youth worker	I love supervision so much I would have it every day if I could!

My Supervision History

Think about supervision in the broadest sense, possibly including any boss you've ever worked with. Consider how these relationships influence your current perspectives on supervision:

Previous supervisor	How I'd describe our relationship	What was helpful?	What was unhelpful?	What I contributed to the relationship	Influence on me now

Future supervision (based on my Supervision History)

What I'd change or like to do differently with future supervision experiences	What I will keep and bring forward into future supervision relationships

Exercise adapted from Morrison, 2001.

Hopes, fears and expectations

1. How come you need supervision?

2. Describe your youth work worldview (values, kaupapa, style, beliefs); how will this be reflected in the supervision relationship?

3. How do you expect supervision will sit within your support network?

4. What do you hope to learn in supervision?

5. What do you need to be held accountable for?

6. Do you have any reservations or fears about supervision?

7. What do you hope supervision will be, in an ideal world?

8. What are your goals for supervision?

You might choose to share these responses with a new supervisor. These questions are particularly useful when you're devising a supervision agreement.

A letter to convince your manager

17 May 2022

The Manager
Employing Youth Organisation
PO Box 229-837
Hopelesstown

Kia ora,

I'm writing this letter as a greatly satisfied employee. Thank you so much for not forcing me to attend external professional supervision.

I know you would much rather save money than ensure the safety of young people. The whole team has actually discussed supervision and agreed it is a waste of money. We'd prefer any savings were invested in a new coffee plunger.

We also have noticed how much you must love interviewing prospective new employees every few months because our youth work is so intensely stressful it creates ludicrously high turnover. Poor retention of staff is just a reality in youth work and nothing will help, especially not supervision.

Have I told you recently how busy I am? There is absolutely no way I could even possibly consider thinking about sparing one hour each month for supervision. I'm already very well supported, I tell my cat all my problems. Besides, I'm learning on the job and don't need any further training.

I think all this fuss about ethics is severely overrated. The only accountability we really need is to our funders, and I usually fudge the reports anyway because they don't understand youth work.

You are right. Supervisors are simply creating an industry, they charge too much (even if they're free) and they want to tell others what to do because they could never do it very well themselves.

Oh, and by the way, I'm probably going to resign in two months, but don't worry, I don't need supervision.

Yours faithfully,
Dodd Gee, Youth worker

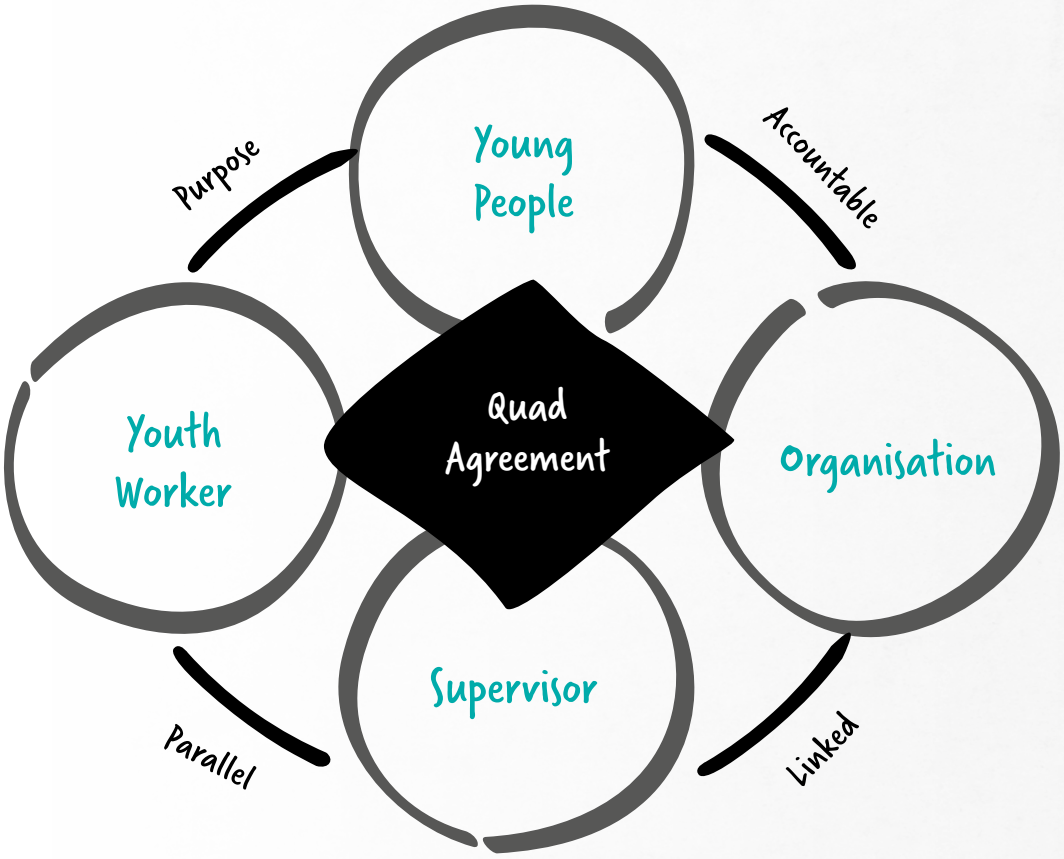
Dodd Gee

Supervision policy: quad agreements

In an ideal world, every youth work organisation would have a supervision policy.

- Do you know if your organisation has a policy?
- If so, have you ever seen or read it? Have your supervisors?
- If not, can a policy be created?

A supervision policy will set out the parameters and guidelines for how your organisation understands, intends to use and maximises supervision. Hewson (1999, cited in Morrell, 2001) describes a triad agreement between organisations, supervisors and supervisees. Ekstein & Wallerstein (1976, cited in Carroll, 1996) takes it a step further and adds 'clients', or whomever we serve (the most important people!). A good supervision policy will outline this multidimensional relationship. We call it the Quad Agreement. Supervision policy should be clear about the process, roles and responsibilities for each member of the Quad.



Policies are fine on paper, but how does policy work in practice? Especially, how do we ensure the relationships between each party are upheld? This is where a solid supervision contract helps. On page 41–47 we offer some 'contracting' tools for creating agreements.

Practical tips for organisations

Here are four practical ideas we've tried (and still apply) for ensuring supervision policy is adhered to.

1. Staff Meeting Updates

Make 'supervision' a standing item each week on your staff meeting agenda. Anyone who's had supervision is invited to briefly indicate if they've had supervision during the week and what the core themes have been. It's ideally a short snappy acknowledgement that encourages commitment and monitors trends in your collective wellbeing.

2. Annual Supervision Appreciation Lunch

Organise a shared lunch each year at your organisation and invite all external supervisors. This is a celebration of all supervision relationships, not just the supervisors! It's an excellent gathering for staff, managers/internal supervisors to connect with external supervisors, who are often invested in your work yet rarely physically present! Make sure you set a clear agenda to discuss over some kai and take some notes of the discussion. The conversation can evolve each year with questions reflecting themes emerging in your practice and supervision.

Supervision Appreciation Lunch objectives might include:

- To celebrate the function, purpose and presence of supervision, including the supervisors themselves and also that our organisation prioritises staff time in reflection on our mahi
- To share views on the value and place of supervision from both staff and supervisor perspectives
- To ensure supervision is purposeful and meaningful for everyone involved
- To maintain standards across varying supervision arrangements, e.g. contracts, common practices, frequency, venue, preparation, ethics, etc.
- To keep supervision visible and accountable, including ensuring connections between internal supervisor/s and external supervisors
- To be innovative and exploratory
- To brainstorm future development possibilities
- To enjoy food together, have fun and strengthen relationships, networking.

3. Letters from supervision

At the end of each year, you and your external supervisor could write a letter to your manager. The letter might reflect on the year that's been, summarise a couple of key themes and/or suggest pathways for development in the year ahead. The letter could also invite a joint meeting with all involved to discuss the reflection. This letter will be easier to write if you've kept a supervision journal throughout the year.

4. Acknowledge supervision with young people and discuss it

How powerful or useful would it be if you told some of the young people you work with about the supervision you're engaged in? What would they like you to talk about? What do young people think about the idea of professional supervision?

Finding a supervisor

Now that you are informed about supervision, you are hopefully thinking about it in a new light. It's time for the big question:

"how do I get an awesome external supervisor?"

Some of you will be lucky enough to already have one (maybe you didn't know what you had until reading this!). Others will be up for the bigger challenge of making this happen for themselves – creating change within an existing supervisory relationship or finding a new supervisor.

Remember the varied forms of supervision (page 12)? Ideally, you will have a minimum of two supervisors:

- Internal supervisor: normally you don't have a choice who this is
- External supervisor: usually this is your choice and is paid for by your employer.

It's really important that you can choose who your supervisor is; it's another dimension parallel to youth work relationships because young people have similar choices. It's also useful for organisations to pay for external supervision, because the regular invoices provide evidence and the payment reflects value. If your organisation does not pay for external supervision, you seriously need to consider paying for this yourself. In fact, many professions expect practitioners to pay for supervision personally and attend outside of paid work hours; it's a privilege that supervision is so valued and recognised as standard ethical youth work practice in Aotearoa.

Supervisor qualities:

Make a shopping list!

What are you looking for in a supervisor?

Where do supervisors live?

If you need to find a supervisor, start by talking to other people that work with young people. Ask them:

- Who is your external supervisor?
- Who are some good supervisors you know? Why are they so good?
- Who could you recommend for me?

Ara Taiohi's website also has a directory of supervisors, accessible for members.

Remember you're paying for a professional service, so feel free to go meet the person before committing to an agreement and take your shopping list!

Record some details here:

Name .....

Phone .....

Email .....

Website .....

.....

How frequently should we meet?

The regularity of your supervision depends upon:

- The number of hours you work
- The intensity of the work you do
- Your level of skill and competence in the job.

As a basic guideline, during your first year of practice you should have internal supervision once a week for 30–60 minutes and external supervision fortnightly at first, then monthly, for 60–90 minutes. For work with high intensity, this level of supervision should be maintained. Supervision agreements can be negotiated based on your needs in relation to the regularity criteria above.

Youth workers spend roughly 1–2% of our time engaged in supervision.

If a full-time youth worker is working 37.5 hours each week, that's roughly 150 hours each month, and only one of those hours is in external supervision! So "I'm too busy" is not a valid excuse! 1/150 is 0.6%. If we add in time with our manager/internal supervisor and some time reflecting and preparing, we might still only spend another 1% in supervision. This formula might be useful for part-time youth workers and volunteers. We'd recommend you still do something supervision-ish each month, because even if you're doing 20 hours each week, waiting 8 weeks for 1 hour of supervision might affect the strength of your relationship and effectiveness of supervision.

Situations vacant: a job description for your supervisor

Technical

- Knowledge of youth/ adolescent development
- Educated in supervision (ideally qualified)
- Engages in their own supervision
- Skilled in working with young people
- Curiosity and comfort with Te Ao Māori
- Experience with ethical dilemmas
- Facilitative abilities
- Comfortable with authority
- Able to explore alternatives.

Qualities

- Listens and tunes in
- Clear communicator
- Is direct and real
- Enjoys teaching and learning
- Positive, optimistic attitude
- Patient
- Honest, fair and worthy of trust
- Supportive and empathetic
- Focused
- Commitment to supervision.

Values

- Likes young people!
- Passionate and hopeful about young people
- Sense of fun
- Youth development principles:
  - Socially conscious
  - Connectedness
  - Strengths-based
  - Relationships are prioritised
  - Active participation
  - Seeks information.

We believe that youth development supervision is different from other 'good supervision practice' based of the shared value base, vision and focus. Youth development supervision is an approach or framework in response to a specific context of youth work, the types of practitioners it attracts and the nature of the young people involved.

The youth development context is an emerging field of supervision practice and amplifies opportunity for an innovative, soulful, holistic, real, fun, hopeful and connected space for supervision. It hollers potential! We said way back in 2008, when this Scrapbook was first released; it's still true today and we have seen an abundance of experienced youth workers become qualified in supervision and develop creative practices.

We're pretty excited about youth workers having supervision that meets our needs and believe that a youth development model is a great base for understanding how and what could make supervision work for you.

Interview questions

Once you've clarified what kind of supervisor you're looking for, an introductory meeting/ session is a good reality check for these expectations. Here's an interview schedule you may like to use to guide your first session:

It is also a good idea to bring a situation or issue to your first meeting as a 'tester' to discover how you both behave in the environment.

1. What experience do you have working with young people?

2. What experience and/or qualifications in supervision do you have?

3. How would you describe your dominant values kaupapa and/or worldview?

4. Are you a member of Korowai Tupu or any other professional bodies?

5. What are your expectations of me?

6. What does supervision cost?

7. What is your preferred model for giving and receiving feedback?

8. How will we evaluate supervision?

Adapted from Carroll & Gilbert, 2006, p18).

Unpacking the interview

After the initial interview session, reflect on the experience. Place your experience on the following continuums:

It's a good idea to begin any new supervision relationship with a trial period. Some supervisors prefer to begin at fortnightly intervals and then a monthly commitment after three or four sessions.

1. How comfortable and relaxed did I feel in the first meeting?

1	2	3	4	5	6	7	8	9	10
Not really									Extremely

2. Do I feel like I can learn from/with this supervisor?

1	2	3	4	5	6	7	8	9	10
Probably not									Definitely

3. Did I feel valued and appreciated? Is my work with young people recognised?

1	2	3	4	5	6	7	8	9	10
Not really									Absolutely

4. How much respect do I hold for this supervisor?

1	2	3	4	5	6	7	8	9	10
Very little									Heaps

5. Does this supervisor have a breadth of experience and knowledge I admire and can absorb?

1	2	3	4	5	6	7	8	9	10
Not really									Hugely

6. Was I able to be open and honest in the session?

1	2	3	4	5	6	7	8	9	10
Not really									Definitely

7. Was I satisfied with the responses to my interview questions?

1	2	3	4	5	6	7	8	9	10
Not really									Extremely

8. How well did this supervisor match my shopping list?

1	2	3	4	5	6	7	8	9	10
Hardly									More than expected

9. What do these scales suggest I do next?

Adapted from Carroll & Gilbert, 2006, p18.

Part 3: Engaging in Supervision

Creating an agreement together: Contracting

One of the first things you'll need to do together is create a working agreement, or contract. The supervision contract is a collaborative process and need to reflect the unique attributes of each supervisory relationship.

Your new supervisor or organisation may have a template for you (you'll also find one on the next page!), however, we still encourage you to consider your own needs and values, and ask how the contract template can be modified for you. This is when the 'contract' becomes a 'working agreement'. This clarification and negotiation is called the 'contracting' process

A supervision contract/agreement should include:

- ◯ Definition and purpose of supervision
- ◯ Your internal and external supervision arrangements
- ◯ Your respective professional accountabilities
- ◯ Structure and frequency of supervision
- ◯ Confidentiality and privacy
- ◯ Notes and record keeping
- ◯ Review and evaluation
- ◯ Signatures from you, your manager and supervisor.

You might create a simple agreement in your first session together and after a few months, expand a fuller agreement. Review your supervision annually, ideally around Matariki/Puanga or first thing each year.

Supervision agreement: adapt this template

Youth worker:		**Supervisor:**
Organisation:		**Manager:**
Contract begins:		Contract reviewed:
We are members of:	◯ Ara Taiohi ◯ Korowai Tupu	◯ Another professional association: ◯ Abide by these recognised Code of Ethics:

We understand supervision to be a regular opportunity when:

- The youth worker reflects on their work
- We all learn and develop in our roles
- The youth worker feels resourced
- (add anything else?)
- The youth worker and supervisor ensure quality
- The safety of young people is ultimately paramount

Practicalities:

We will meet for _____ (length) every _____ (frequency) at _____ (location) at a time arranged at the end of the previous session. The session fee is $ _____.

Procedures:

We agree that the following arrangement will take place in the following situations:

Cancellation of a session: _____

Non-attendance at a session: _____

If we disagree or conflict arises: _____

If there is a need for extra supervision: _____

Keeping of supervisory notes: _____

Confidentiality: _____

Roles and Responsibilities:

Youth worker is responsible for:

- Preparing for supervision
- Presenting in supervision
- Applying learning
- Feedback to self
- Feedback to supervisor
- Keeping notes
- (add anything else?)

Supervisor is responsible for:

- Creating a safe place
- Time keeping
- Offering feedback: constructive and positive
- Monitoring ethical issues
- Keeping notes if needed
- Monitoring the relationship
- (add anything else?)

Re-negotiation: at any time any party (youth worker, supervisor and/or manager) may initiate discussion about this agreement. This will be done in advance to allow preparatory time.

Signed: Youth worker **Signed:** Supervisor **Signed:** Manager

The above signed parties agree, wherever relevant and appropriate, to discuss the contents of this agreement with young people, upholding supervision's Quad Agreement.

This template is adapted from Carroll & Gilbert, 2006, p127.

Collaborative contracting questions: photocopy and cut-up

These collaborative contracting cards were created by Rod Baxter, Mike Dodge, Rachel Sangster, Ange Williams and Vaughan Fenton on Wednesday 27 January 2016 at Canterbury Youth Services in a workshop called 'Extending Youth Work Supervisor Skills', inspired by an article by Margaret Morrell (2008). The cards were published by **Strengthening the Youth Sector** and Canterbury Youth Workers Collective/Rerenga Awa.

We recommend you and your supervisor consider these questions together. You might select and prioritise a few questions to start with, add to your agreement document and add further questions with each review.

1. Why are you coming to supervision?	**2.** How do we both define supervision?	**3.** How do we see the purpose of supervision?
4. What experiences have you had with supervision?	**5.** How important is supervision? What is the value of supervision for you?	**6.** What do you hope and expect supervision will be and do?
7. Do you have any concerns or worries about supervision?	**8.** What are your personal goals and how could supervision assist?	**9.** What values do we base our lives on?
10. What is the difference between supervision and counselling?	**11.** Who benefits from supervision and how? Young people? The organisation? You? Us?	**12.** What is your organisation's mission and how will supervision support this?

13. What underpins, shapes and strengthens great youth work and great supervision?	**14.** How will supervision be productive?	**15.** Who are we accountable and responsible to?
16. What might your manager expect of us?	**17.** Who owns supervision?	**18.** Where will we meet?
19. When will we meet?	**20.** How often will we meet and for how long?	**21.** Do we need to keep time and be punctual?
22. What happens if either of us can't make the appointment time?	**23.** Who pays for supervision? How much?	**24.** Who pays if there's a no-show?
25. How do we begin and end each supervision session?	**26.** What happens to our cellphones in supervision?	**27.** Is supervision uninterrupted?
28. How would we manage a potential interruption or distraction?	**29.** Who leads supervision?	**30.** Who decides what we talk about?
31. What is discussed in supervision and how?	**32.** What is not appropriate to spend supervision time discussing?	**33.** Do we discuss personal issues?

34. How comfortable are we talking about our feelings?	**35.** What do we need to prepare before we meet each time?	**36.** Who keeps notes? What is recorded and where is it kept?
37. Who sees records and notes from supervision?	**38.** Who gets to know about supervision?	**39.** When and how will information be disclosed to others?
40. What happens with ethical issues?	**41.** What ethical frameworks will we use?	**42.** What processes are followed for unethical behaviour?
43. How relevant are the Code of Ethics and other guidelines or policies to supervision?	**44.** What are the boundaries of confidentiality and/or privacy?	**45.** How do we respond to challenges?
46. What barriers might we need to address or overcome?	**47.** Are there any conflicts of interest that might complicate our work together?	**48.** What happens if we disagree or conflict arises? Who gets involved?
49. What place does feedback have in supervision?	**50.** How will we evaluate the effectiveness of supervision?	**51.** How will we know supervision is working really well?
52. How might we know the supervision relationship is ending?	**53.** Is there anything else we need to clarify?	**54.** Who will write up our supervision agreement?

Add your own questions!

Reflecting on recent supervision sessions

Spend a few minutes thinking about your last few meetings with your supervisor:

1. What have you discussed?

2. Has the emphasis been on strengths or deficits in your work?

3. What do you find easier to discuss in supervision?

4. How much does supervision focus on your youth work?

5. How much time is focused on organisational issues?

6. Have you avoided discussing anything?

7. Divide the circle on the left like a pie chart for each of the three functions of supervision, based on how much time your supervision is **supporting** you, helping your **learning** and **managing** the quality of your work. Repeat the same exercise with the circle on the right for how you'd like supervision to be:

How supervision is

How I'd like supervision to be

8. Identify something you enjoy about supervision thus far. It may be a skill you're developing, or a season of sessions you spent reflecting on something:

9. Identify something you would like to discuss at your next supervision session:

Preparing for the next session

Sometimes youth workers feel a bit stuck and aren't sure what to discuss in supervision. Does this sound like you? Ever turned up to supervision and felt uncertain about what you needed to talk about? This is normal and most of us have experienced this at some stage.

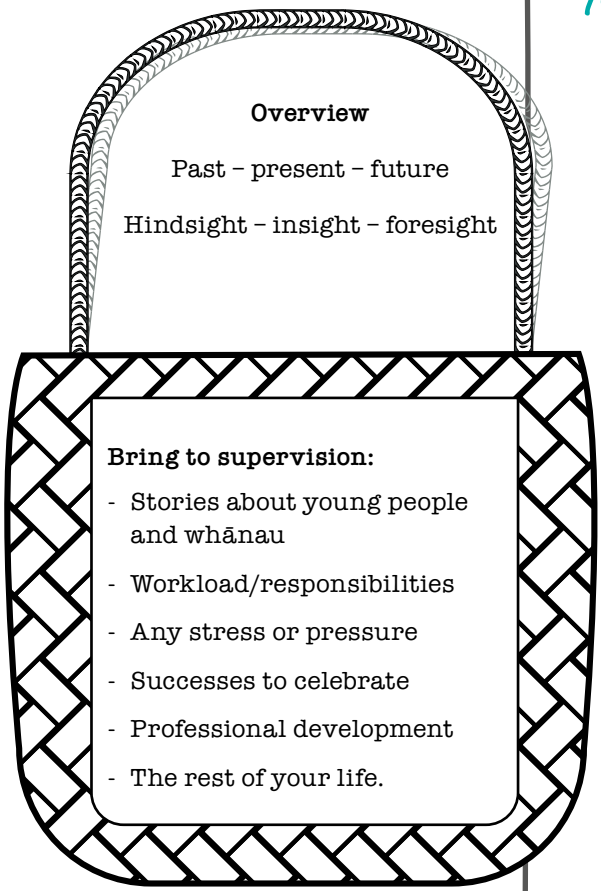
It might help you to develop some rituals and rhythms for how you like to prepare for supervision. Some practical suggestions include:

- Start a supervision journal or notebook and brainstorm topics
- Keep a list on your phone of situations and events as they happen
- Catch public transport to supervision so you can reflect and write
- Add an alert in your phone the day before to prompt your reflection
- Email your supervisor the day before with some ideas for your agenda.

Given the realities of dynamic youth work practice, there are sure to be times that you haven't had time to prepare properly and you're racing to supervision in your car. You can still use these precious few minutes to clarify your thoughts. The following kete model helps you categorise your preparation and clarify what you 'bring' to supervision:

What's in your kete for supervision?

The handle of the kete represents time in a general overview of situations and trends.



The space inside the kete is infinite and is ready to collect your unique experiences and reflections to carry to supervision.

Each thread of the kete represents a specific moment or incident that you want to hone in on and examine.

Inspired by Bond & Holland, 1998.

Your examples:

Preparation plan template

Photocopy lots of these templates and stick them into your supervision journal. Or, adapt the format for your own unique style of preparation.

Super-vision Preparation Plan

Date: **Time:** **Location:**

General recall:

- What's been going on recently? (my story)
- What have I been trying to do?
- How am I feeling about work?
- What challenges have I faced?
- What successes do I have to celebrate?
- How's my support? (the restorative function of super-vision)
- What and how am I learning? (the formative function of super-vision)
- How well am I managing? (the normative function of super-vision)
- Any risks or ethics to acknowledge?

Desired outcomes from this session (choose any and clarify at the start of our session):

- ◯ Support
- ◯ Catharsis / offload / reload
- ◯ 'Aha' moment / change / ideas
- ◯ Discussion
- ◯ Challenging
- ◯ Information / resources / takeaways
- ◯ Direction
- ◯ Other:

☐ Emailed to supervisor in advance or bring along with your reflective journal

Actions afterwards:

- What are you going to do next?
- What do you need after the session?
- What would you like to explore next in super-vision?

Being CLEAR about your vision:
a model to help us prepare and reflect

This mnemonic was created by Hawkins & Shohet (2012) to help supervisors guide supervision sessions. We've added some questions so you can also use this framework to help you prepare for supervision and reflect on how well the session went.

C **Contract**

- What is the focus today?
- What's on your agenda?
- What do you want from each agenda item?
- How will this session of supervision uphold your overarching contract?

L **Listen**

- What do you expect your supervisor to listen to?
- What will you talk about?
- What are you telling yourself?
- Who else might have something to say about this?

E **Explore**

- What meaning and insight are you searching for?
- What theories and frameworks are you bringing in?
- Does this discussion connect with themes from other supervision sessions?
- What trends are you noticing in your youth work practice?

A **Action**

- What action have you taken so far?
- What other options do you have?
- How will you present these in supervision?
- What steps will/did you agree with your supervisor?

R **Review**

- How will you know if this session meets your needs?
- How does your 'contract' relate to your 'review'?
- When will you review?
- Look back here before your next supervision to connect your reflective/experiential learning cycles...

Part 4: The Learning Function: Formative/developmental Supervision

How do you learn best?

You have a unique learning style and so will your supervisor. It's important to have an awareness of what your style is so that you can ensure to find a supervisor who can engage with you in a way that best fits that way you like to learn, whilst also being able to extend and challenge other ways of thinking, doing and learning.

You might have some ways to describe your unique learning style already:

- Visual
- Aural
- Verbal
- Kinaesthetic
- Logical
- Spatial
- Physical
- Musical
- Mathematical
- Social
- Interpersonal
- Intrapersonal
- Emotional
- Analytical
- Peaceful
- Natural
- Spiritual
- Moral
- Existential

We strongly suggest you discover the four learning style preferences as developed by Peter Honey and Alan Mumford in the early 1980s. A simple Google search for "Honey & Mumford" should bring up the questionnaire. They propose four learning styles and we can all learn in all four ways, with a preference for one or two:

- **Activist:** learn by doing and experiencing
- **Reflector:** learn by watching, feeling and thinking
- **Theorist:** learn by analysing, conceptualising and generalising
- **Pragmatist:** learn by planning and thinking about solutions.

Many supervisors study this framework in supervision qualifications in Aotearoa, and should be ready to have a powerful conversation with you about how your combination of learning preferences can enhance your supervision.

We believe there are a wide variety of learning styles across the many professions included in our youth development community. A good supervisor will work with your learning style. It is important that the relationship you build with your supervisor is based on an understanding and awareness of each other's learning styles and how this strengthens and challenges your partnership.

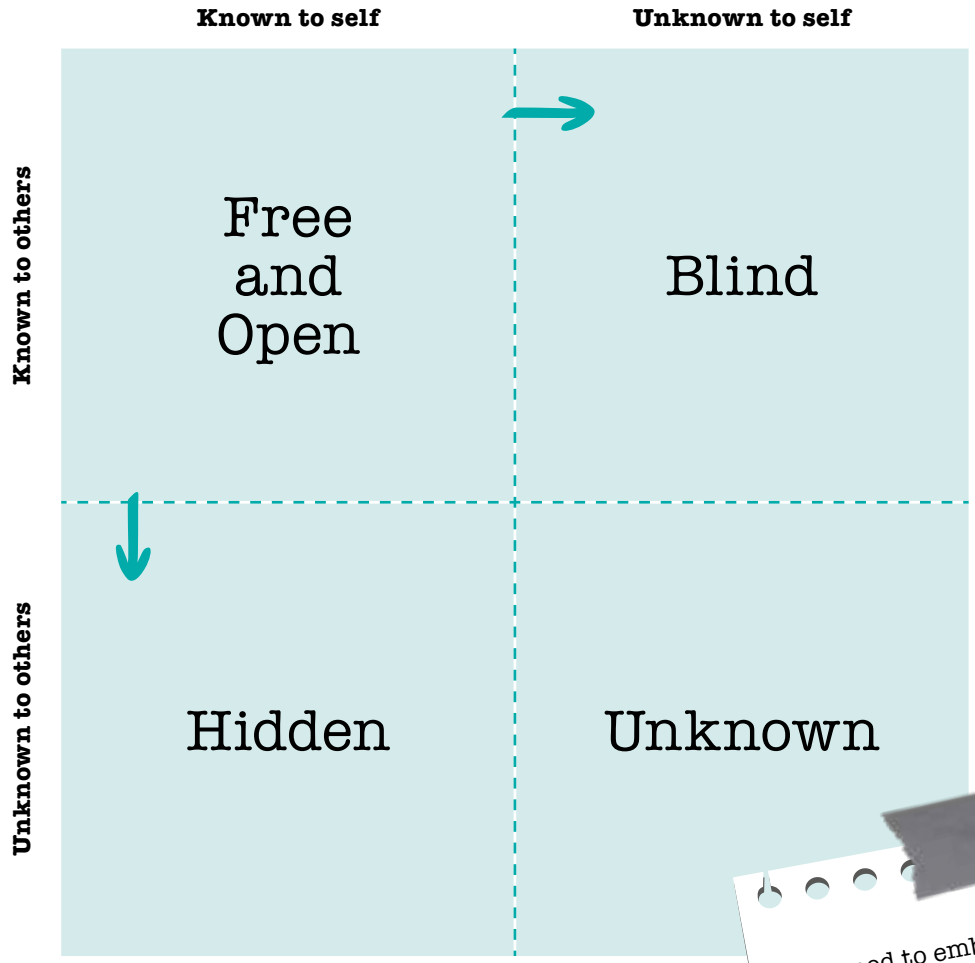
The Johari Window

This model helps us consider how we learn more about ourselves in relationship with others. Supervision increases self-awareness.

Look it up on Wikipedia and you'll discover it was created in 1995 by Joseph Luft and Harrington Ingham who combined their names (Joe + Harry!).

The Johari Window is helpful in supervision so we can:

- Be increasingly **free and open**, seeking to expand this quadrant
- Be open to any **blind** spots
- Be aware of what's appropriately **hidden** (e.g. from young people) and what should not be hidden
- Reach our potential and minimise risks by exploring the **unknown**.



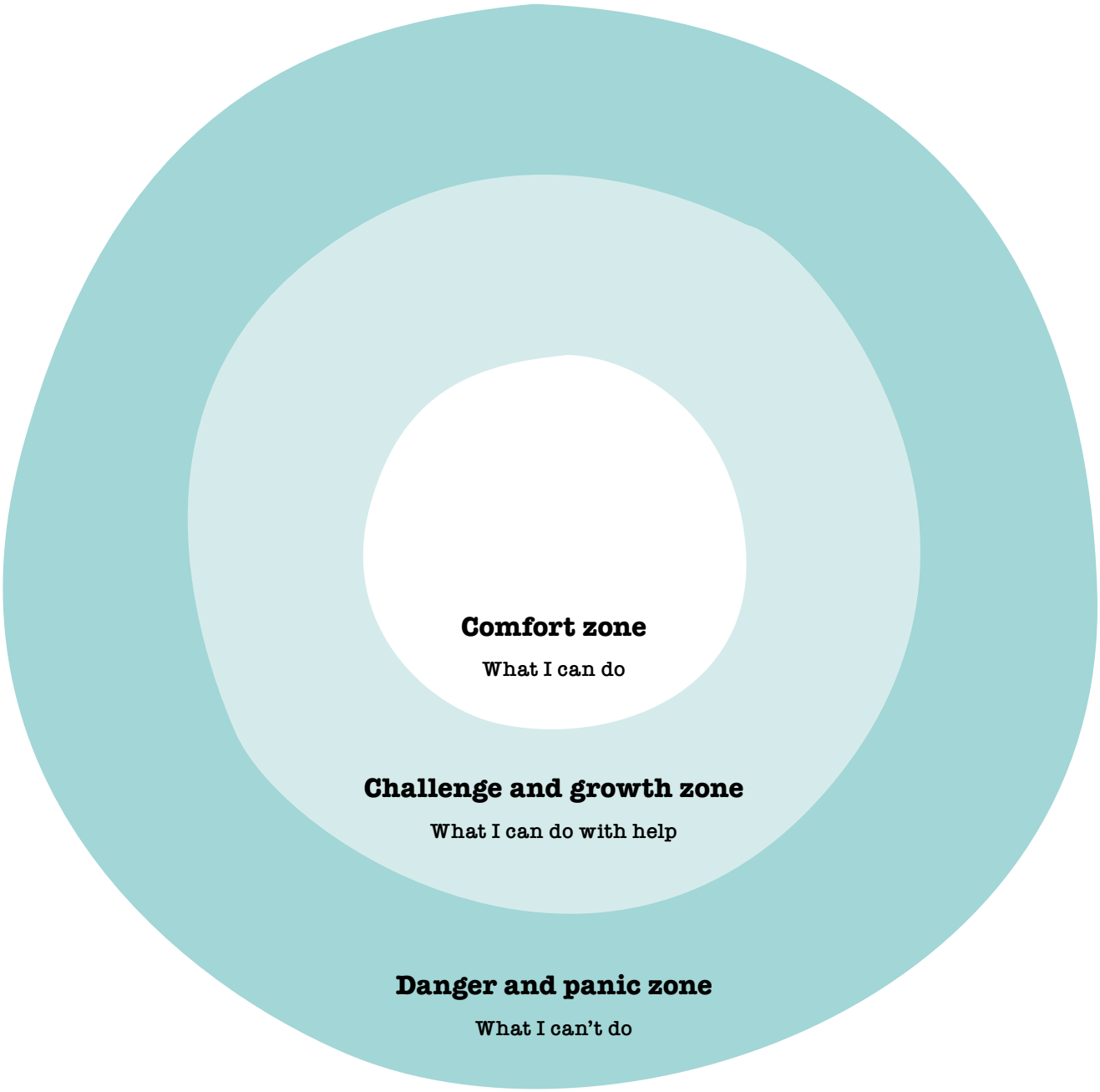
We need to embrace two crucial behaviours to become more aware and expand our 'free and open':

a) taking risks to be vulnerable (reveal what's hidden)

b) engaging in feedback – giving and receiving (discover what's blind).

The ZPD

Here's another framework for thinking about learning in a relational sense. Originally developed by Lev Vygotsky, a Soviet psychologist in the early 1900s, the Zone of Proximal Development is a fancy way of describing what happens when we step outside our comfort zone (Collard, 2014).



Imagine your comfort zone: lounging on the couch in your trackpants reading comics; not much learning happens here (except maybe some excellent learning about self care!). Now think about a time when you've felt in danger or extremely panicked; very little learning happens when we're in this state. When you take a small step out of your comfort zone, alongside someone else, you can be challenged, stretched and ultimately grow; this is what supervisors can facilitate with youth workers in supervision.

Draw your own ZPD as a youth worker:

- When are you most comfortable?
- When do you feel out of your depth?
- What would you like to learn more about?
- How can your supervisor help facilitate this growth?

Learning Stages

The origins of this model are unclear, although it dates back to the 1970s and there's plenty of stuff on the Internet. Essentially this is a process for understanding how we acquire skills and knowledge through stages of learning.

Think about learning to drive a car: there was a time in your early life when you weren't aware you didn't know how to drive (quadrant 1) and then at some point you became conscious that driving is a skill you might want to achieve (quadrant 2). When we pass our drivers licence tests, we experience conscious competence (quadrant 3) and then after a while, driving becomes intuitive and we almost forget what we know (quadrant 4).

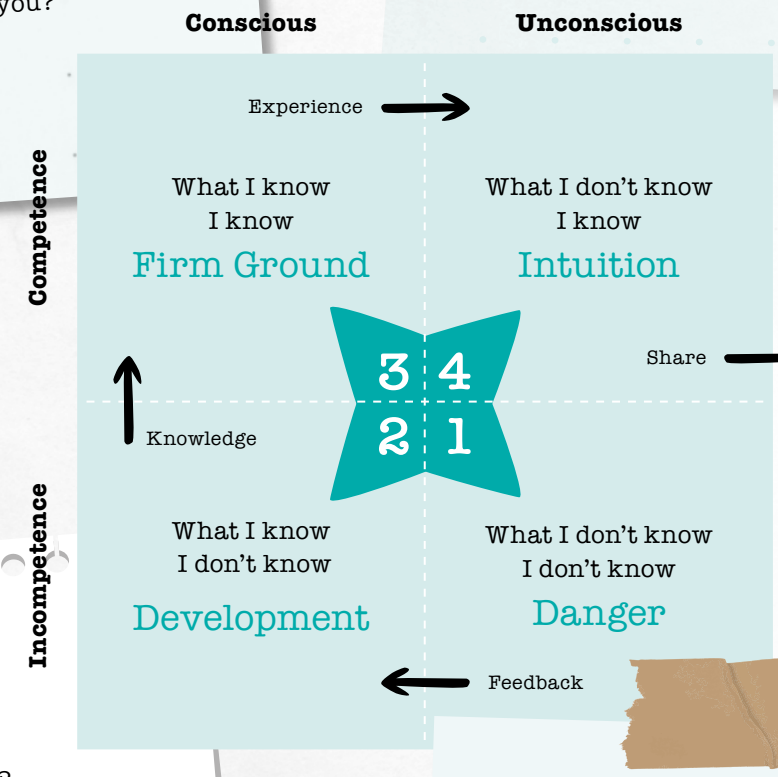
This learning stages matrix offers an excellent reflective tool for supervision. Brainstorm your conscious competence with your supervisor.

Begin with quadrant 3, your **Firm Ground**:

- What are you really good at?
- What do you know you know and can describe and explain?
- What do other people often celebrate about you?

Finally, it's time to rediscover your strengths in quadrant 4, **Intuition**:

- What do you naturally do well as a youth worker?
- When are you so fluid in your work that you barely even think about what you're doing?
- If you asked young people to list what your qualities and skills what would they say?



Shift to quadrant 2, **Development**:

- What skills would you like to develop?
- What would you like to know more about?
- How would you like to be an even better youth worker?

Once your 'conscious' column is complete, it's time to embark into your 'unconscious', starting with quadrant 1. **Danger**:

- Ask someone else for feedback. You might choose your supervisor, manager, colleagues or young people what they think you could learn as a youth worker. Exercise caution with this question! Stay focused on youth work skills and knowledge and clarify your quest to become an excellent youth worker!

The Experiential Learning Cycle

The last model we'd like to present about learning is potentially the most important, because it's likely to be present in every single supervision session!

The Experiential Learning Cycle is a familiar framework for youth workers who facilitate activities and ABL (Adventure Based Learning). A version of this was developed by David Kolb in 1984 and is cited in heaps of the supervision literature (Carroll & Gilbert, 2006; Knapman & Morrison, 1998; Morrison 2001 and Morrell, 2005).

We're offering this simplified Experiential Learning Cycle to guide your reflections and discussion in supervision. The questions around the cycle are adapted from Morrison (2001, p141).

1. Discovering your story

- Detailed observations of young people (context, environment, feelings, views, interactions...)
- Notice your own responses
- Be open and curious about what you may not have noticed?
- Wonder how young people may have experienced this?

2. Investigating experience

- Explore feelings and use to assist and deepen initial observations
- Acknowledge the source of your own feelings
- Separate what belongs to you from the young person's situation
- Link current situation to previous experience and knowledge
- Be willing to address difficult areas or discomfort.

3. Understanding

- Consider your values, research, policy and role requirements
- Explore issues of power, difference and perception
- Be willing to consider alternative explanations or hypotheses
- Explore different meanings.

4. Action Planning

- Test options as possible pros and cons
- Consider the needs of different stakeholders
- Generate plans based on analysis with success criteria
- Explore risks and innovations
- Acknowledge limitations
- Identify what support and resources you need
- Consider contingencies.

Part 5: The Managing Function: Normative/quality Supervision

Making ethical decisions

Youth workers are challenged ethically every day. Supervision is an excellent forum to process ethics, make awesome decisions and then continue to reflect on the persistent impacts of ethical dilemmas in our work and lives.

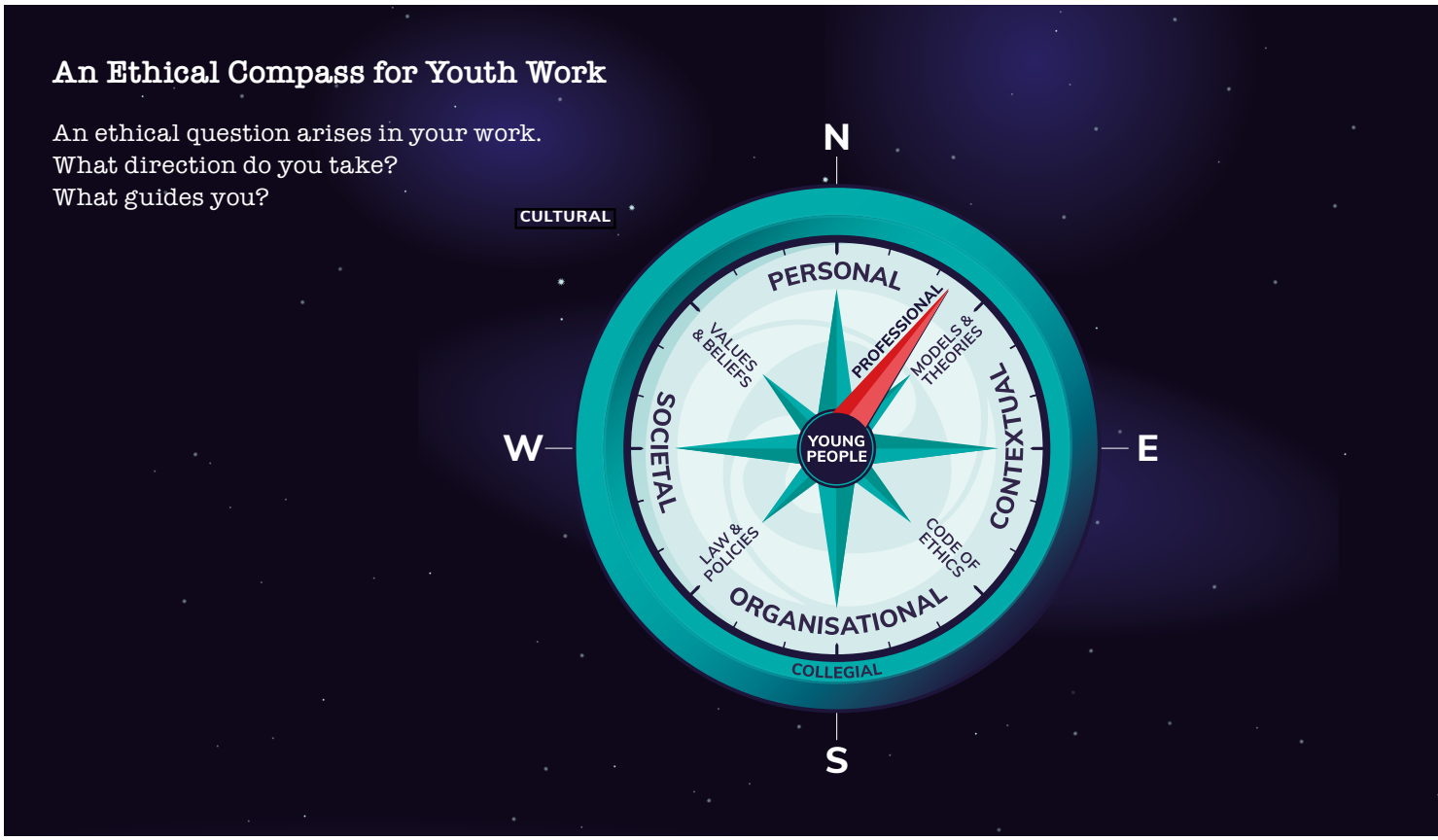
Ara Taiohi celebrated 20 years of youth work ethics with **Kaiparahuarahi** (Baxter & Satyanand, 2017) and in this publication Rod and Jane offered some new frameworks for processing tough situations.

The first framework is symbolic: an ethical compass for youth work. This symbol acknowledges the various tensions we hold in ethical decision-making. The second framework is inspired by the work of Michael Carroll and Elisabeth Shaw (2012), who have gifted some specificity to the concept of 'ethical maturity'. This translates well for youth workers in many ways, certainly as a process for measuring ethical reflection and action.

Reflect on the toughest ethical situation you've experienced as a youth worker.

- How are you feeling about it right now?
- How are you making sense of it, after however much time has passed?
- Contemplate about the action you've taken and the things you might still need to do?
- How did (or could) supervision help you with this ethical situation?

Use this compass image and proceeding questions to help you consider the situation from various perspectives.



Atmosphere: Cultural

The infinite atmosphere and location of our work with people sits within a cultural context.

- What greater wisdom do you connect and relate to?
- What did tipuna do in similar situations?
- What tikanga do you follow?
- How did you arrive at this place and how will you move on?

North: Personal

Our personal identity is intrinsically linked to who we are as youth workers.

- What formative life experiences have shaped who you are?
- What work experiences are influencing you?
- What are your strengths?
- How do you describe your culture?

East: Contextual

Youth work in Aotearoa occurs in incredibly varied and diverse contexts.

- What contexts does your work sit in?
- How do you describe your youth work?
- What specific youth development themes do you tend to focus on?
- What communities does your organisation associate with?

South: Organisational

Youth work organisations establish systems to ensure young people are safe and to help us achieve our purpose.

- What is your organisation's kaupapa?
- What are your vision, mission and goals?
- What does your governance body say about this?
- What does your manager say about this?

West: Societal

A societal structure is composed of commonly understood (and not always spoken) behaviours, rules and traditions that organise human identity and relationships.

- What social norms influence the decisions you make at work?
- How is Te Tiriti o Waitangi relevant to this situation?
- What's happening in your local community and how does that influence you?
- What would a random member of the public say about your work?

North-East: Models and Theories

Youth workers learn about models and theories to reshape our thinking about young people and youth work.

- What are your favourite youth work models?
- What other literature informs your work?
- How do you explain the work you do to other youth workers?
- How do you explain youth work to your family?

South-East: Code of Ethics

The Code of Ethics for Youth Work in Aotearoa New Zealand defines the key values and standards for youth workers in our country (Ara Taiohi, 2020, p8).

- How is the Code of Ethics applied for you?
- Which other codes of ethics from other professions are you aware of?
- How do you practically express ethical clauses in your behaviour?
- What other ethical resources do you use?

South-West: Laws and Policies

The legislative framework, and resulting policy framework we operate under, are further factors for consideration.

- What laws are relevant to your work?
- What policies / procedures do you follow?

North-West: Values and beliefs

Our values and beliefs are core motivators for most youth workers in their work.

- How do you describe your beliefs?
- What are your values?
- How do they influence the work you do and the relationships you have?
- How are your values and beliefs influenced by your youth work experience?

Centre: Young People

Young people are ostensibly at the centre of all of our work as youth workers!

- What are the needs of the specific young person/ people?
- What's happened with other young people in the past that might inform your decision-making?
- What would young people say about this situation?
- How are young people better off as a result of your work?

Outer rim: Collegial

Youth workers need colleagues who have experience and understanding.

- Who are the people that support you?
- How do you use super-vision?
- Who do you debrief with?
- How teachable and open are you?

Needle: Professional

Being truly professional means we 'profess' (Sercombe, 2010) to young people that we will act in a way that considers all aspects of the compass and navigates the best possible path with them.

- What do you profess to young people?
- What factors guide your professional identity?
- What direction are you heading in?
- What is your 'true north'?

Six Components of Ethical Maturity for Youth Workers

Component 1: Ethical awareness

- How sensitive, alert and vigilant are you to ethical issues?
- What are your standards of excellent youth work practice?
- What motivates you to behave morally and ethically?

Component 2: Ethical decision

- How do you reflect on your work and identify when an ethical decision is needed?
- What processes do you follow for problem-solving and/or making decisions?
- What knowledge do you access? Including the Code of Ethics for Youth Work, ethical theories, policies and your own beliefs?

Component 3: Ethical action

- What do you need to implement ethical decisions?
- What might hold you back from resolving an ethical dilemma?
- What other ethical issues might emerge as you take action?

Component 4: Ethical conversation

- How do you describe the most challenging ethical decisions you've made?
- If your work featured in the media, would you be proud or ashamed?
- Can you clearly and honestly explain ethical decisions to whānau?

Component 5: Ethical peace

- Do you find yourself losing sleep, worrying and obsessing about ethical dilemmas in youth work?
- How do you deal with anxiety and let go of dilemmas?
- What personal and professional support is available for the consequences of your decisions and actions?

Component 6: Ethical growth

- What have you learnt as a result of your ethical experiences?
- What would you do similarly or differently in future situations?
- How are you becoming an even better youth worker?

Ethical peace means we can live with the ambiguity of having made a decision (Carroll and Gilbert, 2011, p192). There's that cliché that says "hindsight is a wonderful thing" but actually hindsight can be haunting. Youth workers need to find closure about the ethical dilemma, even if we're not happy with the results, or are unsure if we made the 'best' decision.

Managing dramatic dynamics

We've sometimes found ourselves referring to these triangles in supervision. We've included them in the Scrapbook for your own reflection, and ultimately to ask:

- Is your supervision distracted by workplace drama?
- Have you found yourself in a tense situation or conflict?
- Are young people benefitting from the time you spend in supervision?

Persecutor **Rescuer**

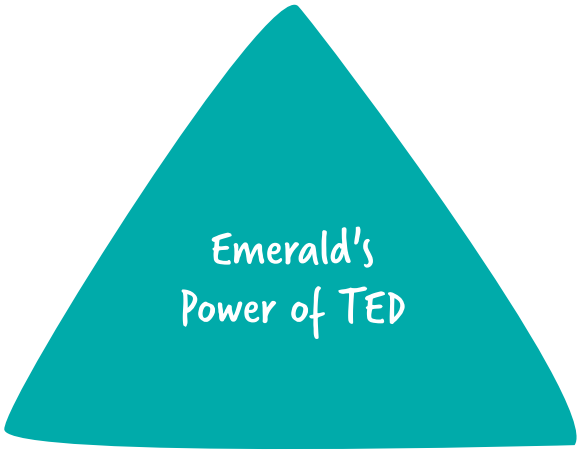
Victim

Psychotherapist Stephen Karpman (1968) developed this Drama Triangle for naming the destructive roles we can inadvertently adopt during conflict.

Vulnerable

Assertive **Caring**

Creator



Challenger **Coach**

A handful of therapeutic reverse triangles have since emerged that offer alternative behaviours and roles to break free of the drama (Choy, 1990 and Emerald, 2009):

Managing time well

Do you ever feel like you've got too much on your plate? Is there never enough time? Are you addicted to being busy? Life doesn't need to be like this for youth workers!

Here's a tool to help you prioritise your time and tasks, adapted from the book **First Things First** by Stephen Covey (1994). We highly recommend this book for all youth workers and supervisors!

Your goal is to spend most of your time in Q2, doing things that are important and not urgent. Youth workers will always need to spend a decent amount of time in Q1, attending events, responding to crises and being available for young people.

Think about what you've been doing this week and list activities in these boxes:

	Urgent	**Not Urgent**
Important	**Q1** Intuition – manage	**Q2** Quality – increase and focus
Not Important	**Q3** Deception – minimise	**Q4** Waste – avoid

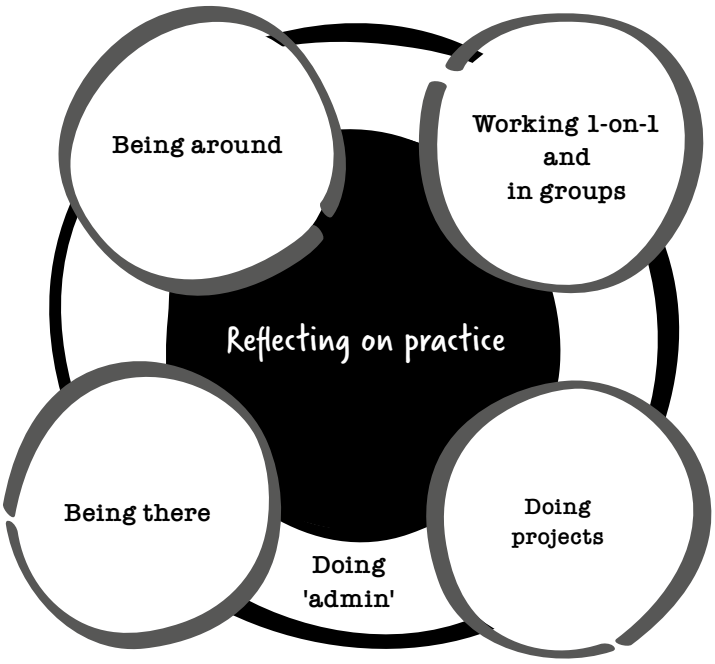
Organising the Daily Round: planning youth work efficiently

Two extremely experienced youth workers from the UK, Mark K. Smith and Tony Jeffs (2007), have categorised our areas of work. Let's apply these to an Aotearoa context and to the work you do with young people...

Think about the youth work you're involved in. Describe functions of your role in relation to each of these six areas.

Things youth workers do and how we spend our time

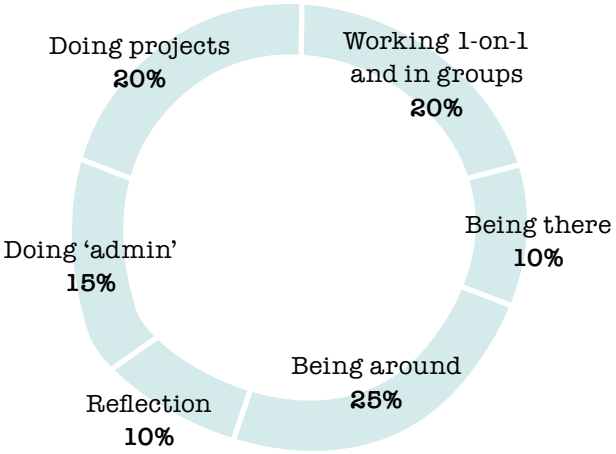
Being around	• Starting where young people already are • Making and maintaining contact with people • Intervening where appropriate • Being seen in the community
Being there	• Responding to situations and crises • Offering practical assistance
Working 1-on-1 and in groups	• Facilitating groups and programmes • Reflecting on experiences • Mentoring
Doing projects	• Could be one-off or over a longer period of time • Focused on learning • Conversation-based with some curriculum or achievement focus • Residentials and camps • Short courses • Painting a mural
Doing admin and research	• Writing reports • Budgets and accounts • Longer-term planning • Fundraising • Networking
Reflecting on practice	• Supervision • Recording our work • Journalling • On-going training • Debriefing with colleagues and managers • Exploring youth work practice with others

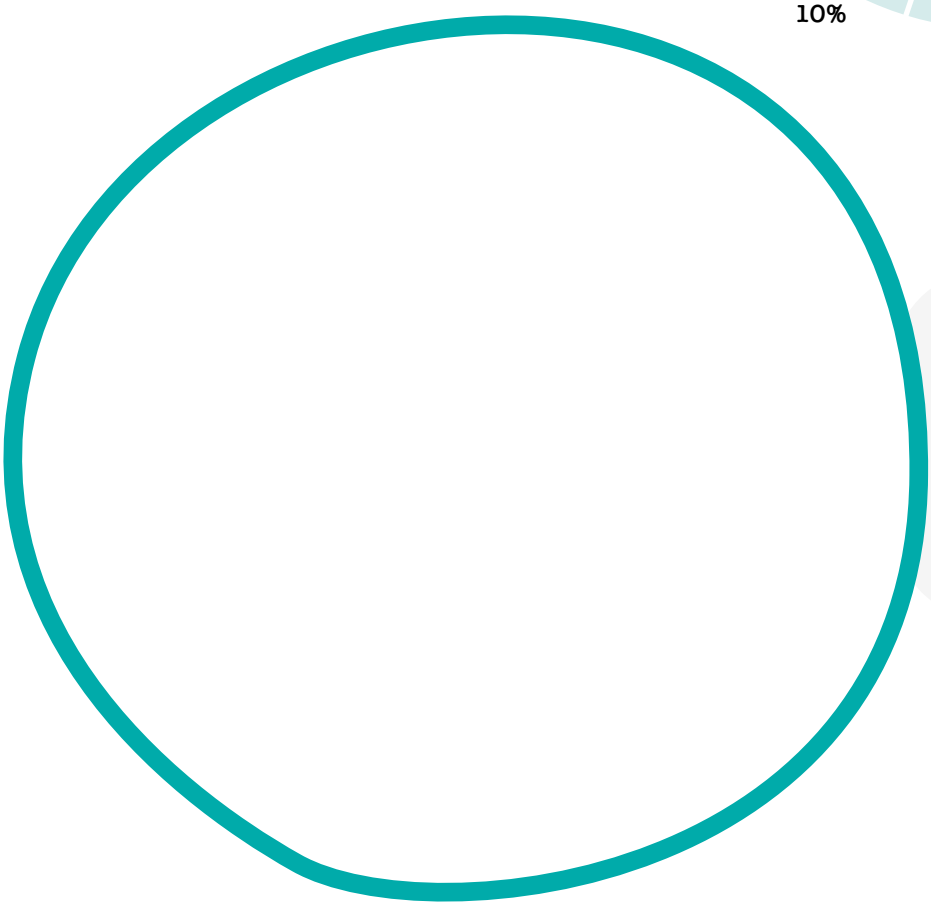


Use the six areas to deepen awareness on your work:

1. Reflect on last week (or month or year if you're feeling ambitious!)
2. Write down everything you did and then categorise under each of these six areas
3. Calculate the percentage you spend in each area
4. Draw a graph
5. Prepare next week using the six areas
6. Discuss with both your manager and your external supervisor. Are you able to spend your time doing what you think is most important?

Example time allocation:





Your time allocation for your youth work role:

Part 6: The Supporting Function: Restorative/resourceful Supervision

Taking care of ourselves

In our work with people, we are our own greatest resource to sustain what we do. Like tools in a trade, we need sharpening. Self-care is one form of this required maintenance. It is not something we do when we're exhausted or 'burnt out'. Self-care is something we need to consider on three levels: weekly, regularly and emergency.

WEEKLY:

Every week, do something for your basic needs:

We need to **LIVE** – taha **tinana** / physical wellbeing

- How do you take care of your body?

We need to **LOVE** – taha **whānau** / social wellbeing

- How do you take care of your relationships with family and friends?

We need to **LEARN** – taha **hinengaro** / psychological wellbeing

- How do you take care of your mind, feelings and thoughts?

We need to LEAVE A **LEGACY** – taha **wairua** / spiritual wellbeing.

- How do you take care of your spirituality, soul and purpose?

Adapted from Steven Covey, 1994 and Mason Durie, 1994.

REGULARLY:

Create a personal method to assess your level of energy or fatigue:

- Take stock of everything in your life – what's on your plate?
- Balance your workload
- Learn to ask for help at home and work
- Create a transition from work to home
- Review your frequency of supervision
- Attend workshops and professional development regularly
- Find time for yourself every day
- Start a self-care idea collection.

Adapted from Francoise Mathieu, 2007.

EMERGENCY:

Make a list of emergency self-care strategies. Here are some:

1. Take yourself out to lunch
2. Buy yourself a toy
3. Walk along the beach, through the bush or around the block
4. Lie on the grass and watch clouds pass for 10 minutes
5. Phone your mum or a loved one
6. Light a candle
7. Fold your washing – KonMari style!
8. Paint a picture or doodle
9. Express gratitude to someone directly
10. Burn anxiety, guilt or blame
11. Visit the library, art gallery or interact with public art/sculpture
12. Exercise, stretch or swim
13. Stop and notice seven successes this week
14. See a movie or book tickets to a show.

Self care assessment

The following is a checklist of some important ways to improve personal care and prevent burnout. Use the questions to make a plan that improves your lifestyle and wellbeing.

	5	3	1
Do you have a full day off to do what you like?	Every week	Frequently	Occasionally
Do you have time out for yourself to be quiet, think, meditate or pray?	Daily	Frequently	Occasionally
Do you have a good vacation (2–3 weeks a year)?	Annually	Occasionally	Rarely
Do you do some aerobic exercise (at least 30 mins a time)?	3 x week	Occasionally	Rarely
Do you do something for fun (movies, sport, socialising)	Weekly	Monthly	Occasionally
Do you practice any muscle relaxation or slow breathing techniques?	Daily	Frequently	Occasionally
Do you listen to your body messages (symptoms/illnesses)?	Always	Mostly	Occasionally
Do you have friends with whom you can share your feelings?	Regularly	Occasionally	Seldom
If in a relationship, how do you describe it?	Close with intimate sharing	Close at times	Hardly ever close
Do you share your concerns, problems and needs with others, God or a higher power?	Regularly	Frequently	Occasionally
How would you describe your ability to communicate?	Very good	Improving	Difficult
Do you sleep well (6–7 hours at least)?	Always	Frequently	Occasionally
Are you able to say 'no' to inappropriate demands?	Always	Mostly	Seldom
Are you careful to eat a balanced diet?	Always	Mostly	Lots of junk
Do you set realistic goals for your life, short and long term?	Regularly & carefully	Occasionally	Seldom
Is your weight appropriate for your height and age?	Yes	Difficult to maintain	Over/under weight
How much touch do you receive?	As much as you need	Just enough	Not enough
Are you able to express your anger without dumping on others?	Always	Mostly	Occasionally
Do you have a good laugh?	Daily	Frequently	Seldom
Do you have a creative hobby?	Weekly	Occasionally	Not yet
Do you practice forgiveness of others who have hurt you?	Regularly	Occasionally	Not often
Have you dealt with old hurts and baggage from the past?	All that you're aware of	Most of it	A lot left yet
Do you drink alcohol?	1 x day or less	3 x day	More than 3 x day
Do you 'binge' drink?	Never	Occasionally	Frequently
Do you smoke?	Never	Occasionally	Daily

Score:

- 75–95: Very good self-care skills
- 65–75: Good skills
- 55–65: Adequate, but some areas need attention
- < 55: Urgent attention needed!

We're not exactly sure where this assessment originally came from (it was a photocopied sheet someone once gave us in supervision!) but we think it's from an old resource called **Self Care for General Practitioners**, which we're trying to find a copy of!

Support network map

Exploring your support network is a good way to identify where supervision fits and how it may strengthen your youth work practice.

Lloyd Martin clearly states:

"every youth worker needs a supervisor"

(2002, p129).

1. How do you respond to this statement?

2. How can you see a supervisor fitting in?

Map your support network on the facing page:

- ◯ Grab some coloured pens
- ◯ Start by drawing a picture of yourself in the centre of the page
- ◯ Surround your self portrait with words or symbols representing people or things that you find supportive and affirmative
- ◯ Distance each word or symbol depending on how effective the support is currently. For example, if your boss is usually very encouraging but is on maternity leave at the moment, she may be further away than the co-worker who leaves affirming notes on your desk
- ◯ Depict any villainous creatures attempting to interfere or block your positive supports. Perhaps this is your own stubbornness? Or even limited budgets to pay for external supervision?
  Try to create an antidote for every interference
- ◯ When you're finished, share with somebody. Possibly this may be one of the supportive people you've symbolised in the network?

Adapted from Hawkins & Shohet, 2000, pp17–18.

Strengths-based supervision with the 5 Column Tool

Sometimes in supervision we get stuck. It can be hard to stay hopeful when we're seriously weighed down. We've found the 5 Column Tool helpful in supervision.

It's possible to rip through the whole tool in one hour, although for bigger issues you may want to stagger each column over multiple discussions with reflective space in between.

Our favourite way of exploring this tool is with post-it notes on a wall; it's a dynamic way to experience a supervision discussion, and it means the youth worker walks away with a photo and a pile of notes to share with other people.

The 5 Column Tool

1. Current situation	4. Strengths & resources	3. Barriers & roadblocks	5. Action plan	2. Future vision
What are you concerned about? Fill this column with **experiences, feelings** and any **issues**...	What are the **strengths** and **resources** that could help? What are the **exceptions** to problems/ issues?	What are the potential **obstacles** and **challenges** that could prevent positive change?	List some **plans**, **steps** and **actions** that you will take to enable success? Think today, tomorrow, this week, next month...	How would you most like the situation to be? Describe your ideal **picture of the future**...

Adapted from McCashen, 2005; 2017.

Here are some prompt questions to help you with each column. Ask the questions that feel most natural to you. Adapt the words in your own language. You can also jump around the columns in any order; this is just a guide...

1. Experiences, Issues and Feelings (column on the far left)

* What's been happening?
* What are the recent events that stand out most in your mind?
* How have you been feeling about ...?
* What is the most frustrating thing? What are you complaining about?
* What's stuck?
* What is the hardest thing?
* Who do you blame?
* What are you responsible for?

2. Picture of the Future (column on the far right)

* What would you like [this] to be like?
* Where do you see yourself this time next year?
* What would your ideal situation look like?
* What is coming up that you're really amped about?
* If the best-case scenario happened, how would you know?
* What does your 'week from heaven' involve?
* What does life look like when everything is going the best it can?

3. Barriers, roadblocks, obstacles and challenges

* What could get in the way of you reaching your goal?
* How would you do that differently?

4. Strengths, Resources and Exceptions

* What has worked well recently? What's helped?
* What has enabled you to feel good?
* How have you managed to survive the past week?
* When have you been most successful?
* What are the skills you're using most at the moment?
* Can you remember a time that the issues weren't present? What did this look/feel like?
* Have you had a similar situation in the past? How did you manage it? What helped then?

5. Plans, Steps and Actions

* What do you need to do next?
* What are the priorities this week?
* Imagine yourself on this day next week, what actions have you taken?
* What are the steps you need to take towards your 'picture of the future'?
* How will you celebrate your arrival?
* How will you integrate this experience so the positives can be repeated?
* How will you recall the learning for next time?

Part 7: Exploring More About Supervision

What difference does supervision make to young people?

When we sketched out this expanded edition of the Supervision Scrapbook, we asked ourselves this question: what difference does supervision make to young people, and how do we know?

We were optimistic and determined to find an answer to this question, and essentially, we haven't. Yet.

This is the largest loose thread in this Scrapbook and so at this point we are really throwing the challenge back to you:

- Tell young people about your super-vision
- Ask them how super-vision can make a difference to them
- Write their responses here
- Tell us about it!

Evaluating supervision

Supervision...	Almost always	Frequently	Sometimes	Rarely
1. Is based on a current negotiated contract/agreement				
2. Occurs regularly and is uninterrupted				
3. Meets my supervision goals				
4. Facilitates reflective practice				
5. Provides accountability for my practice				
6. Enables safe practice				
7. Enables and supports me to be a better youth worker				
8. Uses time purposefully and is based on an agreed agenda				
9. Is based on clear communication				
10. Empowers and energizes me				
11. Enables emotional expression				
12. Facilitates discussion				
13. Challenges and extends me				
14. Provides constructive feedback				
15. Enables learning and growth				
16. Provides support				
17. Helps me to reflect on my strengths and weaknesses				
18. Involves a trusting, honest and open relationship				
19. Involves a supervisor who shares practice experience and knowledge				
20. Contributes to my personal awareness				
21. Reflects and is based on my values				
22. Is based on a youth development framework				
23. I look forward to my supervision sessions				

Adapted from O'Donoghue, Munford & Trlin, 2006.

Ending supervision: It's not you – it's me

When we workshopped this expanded edition with youth workers in May 2018, we were asked to include a section on 'how to dump your external supervisor' (gasp!). Our disclaimer is: if you are regularly evaluating and reviewing your supervisory relationship, and having honest conversations (even if this can be challenging and uncomfortable), then ending an unhealthy supervisory relationship is not common.

There are no rules about the length of a supervision relationship; it's all about you setting the agenda, taking responsibility and ensuring that supervision is working for you. This is called supervisee-led supervision (see almost anything recently published by Michael Carroll!).

Consider how your thoughts and feelings about ending this relationship might mirror your practice when young people are disengaging from their relationship with you. Knowing why can be helpful for both parties to learn and move forward. Ending your supervision relation is no different than other 'break-ups', so think about how you deal with conflict (your strengths and weaknesses) and act with professionalism and personal integrity.

If something has occurred that breaches your supervision agreement or you no longer feel safe in supervision, do not feel supported, are not learning, or your supervision does not have a positive impact in your work with young people – consider this a closure conversation.

- Let your supervisor know in advance that you'd like to discuss your supervision relationship
- Have a conversation and offer feedback, in private and at the right place (e.g. not in a café). Be prepared to receive feedback too
- Be honest, sincere, communicate directly and assertively about why you need to end the supervisory relationship (give specific examples)
- Accept and take responsibility for your part or any mistakes
- Acknowledge any remedial actions that have been tried
- What lessons can be learnt?
- What would you do differently next time?
- Is there anything that you would like to do to acknowledge the ending of your working relationship?

You need to be certain that the healthiest solution is to end your supervision relationship and that all potential solutions to remedy the problem have been attempted. This includes that you have discussed your concerns specifically and directly with your supervisor, in person. This is a beneficial conversation to have if your supervision relationship is 'stuck', including ensuring that a lengthy supervision relationship remains fresh and meets your supervision needs.

A final word

Supervision can be a great asset for youth workers when it's working well. This does not purely depend on having the 'perfect supervisor' (if such a person even exists!). Supervision is a partnership process involving two professionals, where one worker presents their work to another in order to learn and develop.

Hopefully this Scrapbook has helped structure your ability to present your work to yourself and your supervisor. Allyson Davys (2007) suggests seven steps for an active supervision relationship, and we would like to add an eighth for youth workers.

We've adapted these steps and present here as a summary of some of the key activities in this Scrapbook:

8 steps for an active supervision relationship:

1. Extend your knowledge about super-vision
2. Prepare yourself for the supervision relationship
3. Be clear about what you want from a supervisor
4. Negotiate a supervision contract/agreement
5. Prepare for each supervision encounter
6. Participate engage in and lead supervision
7. Know what you want from each supervision session
8. Consider the tenure of your on-going supervision relationship as a parallel to your youth work relationships with young people.

Remember why you're doing this in the first place: for young people! Ideally, in becoming a better youth worker, the young people you work with are better off too. If something within these pages has, in any way, improved your supervision experience, developed your youth work role, and/or ultimately benefited the young people you work with, then this resource has fulfilled its purpose.

Acknowledgements

We'd like to acknowledge some special people!

Terewai Rikihana is an incredibly humble and wise wahine who we've both connected with in various ways over the years. Terewai took the Kaupapa Māori section of this resource to a whole new level with some whakaaro that are destined to continue developing. Watch this space!

Jane Zintl continues to teach us about ethics, faith and how supervision can enhance youth workers in these respects. We feel so blessed to have Jane boosting the spirituality pages of the Scrapbook.

The Ara Taiohi community and the Korowai Tupu membership: thank you for accepting this Scrapbook as a gift when we know taking care of this wee book may be a burden at times. Thank you for your unwavering belief in us and for answering random phone calls from us.

Chris Thomas guided both of us through our respective Diplomas in Social Service Supervision at Massey University and was inspirational in the development of this resource. Chris' passion for supervision is contagious and we thank you Chris for your continued encouragement, support and for peer reviewing our work.

Speaking of Massey University, we need to shout out to the mega supervision whānau past and present, student and staff, who have influenced our thinking indelibly. Most especially, we're grateful to have worked with Kieran O'Donoghue and Karen Shepherd, and are so stoked our relationships endure.

Lloyd Martin paved a way to ensure the first edition of this Scrapbook aligned to the national qualification framework and provided us with a robust peer review. We've also referred to Lloyd's published wisdom multiple times in these pages, which also speaks volumes to his influence on our mahi.

Kirsten Smith provided the most comprehensive peer review in the history of peer reviews! If there's a spelling mistake within these pages, either her eagle-eye ain't sharp enough or we didn't listen that well and maybe ran out of time to run this third edition past her. Hope you approve Kirst!

Colin Eriksen keeps us real. Enough said.

Marama Kani, Rose Taikato, alongside the names of youth workers scattered throughout the Scrapbook, plus some other very shy youth workers, gave us their words of wisdom about supervision from a youth work practitioner perspective and told us what would be useful. Thank you for keeping us grounded.

David Jackson (also fondly known as Designer Dave) created the popular design to the first edition, coped with our on-going changes and Rod's artistic 'leadership' aka exhausting perfectionism. It's crazy how some journeys in youth work weave in and out, and it's lovely to be engaged in this space together again e hoa.

The Wellington Regional Youth Worker Trust, originally via Chris Casey, and more recently with Chloe Bisley-Wright and Charmaine Tuhaka, seized the opportunity to partner with us to provide the draft version of this resource with training to youth workers in the lower North Island. Without you, this Scrapbook would not have happened. We're especially grateful for the 20+ youth workers in May 2018 who gave us ideas that were considered and incorporated into this version.

Finally, to our past and present supervisors and practitioners for the gifts you have shared with us, and to our whānau, friends and colleagues who endured our writing while we also worked, studied and lived – this Scrapbook is dedicated to you.

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This is potentially the best manual ever written specifically for supervisees. Divided in two sections, the first clearly defines supervision for workers new to the concept. The latter chapters focus on specific aspects of supervision, particularly relevant skills supervisees can develop. A practical, easy read packed with useful appendices including contract templates, feedback forms and ethical frameworks. Essential.

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Doodle space

Doodle space

Notes

Notes

About the authors:

Trissel

Trissel is of Ngati Pākehā and Ngati Pukenga descent and is the manager of the fabulous Youth One Stop Shop (YOSS) in Palmerston North and Levin **www.yoss.org.nz**. She has a Social Work degree, a PostGraduate Diploma in Social Service Supervision and a Business Studies Diploma, through Massey University. Trissel was the final president of the organisation New Zealand Aotearoa Adolescent Health and Development (NZAAHD) before it co-created Ara Taiohi.

Trissel is a committed internal supervisor and has been known to moonlight as an external supervisor. Trissel married a youth worker (she's that committed!) between the first edition and the second edition, hence the name change. Oh, and we haven't mentioned Trissel's dogs much because that would take too much room.

Rod

Rod's been working with young people in Wellington since that time when everyone was panicking about the Y2K bug. He has a degree in Theatre and Education, the Diploma in Youth Work and also has the PostGraduate Diploma in Social Service Supervision. Rod served as a youth worker at BGI for 16 years during which time he chaired the National Youth Workers Network Aotearoa, which also co-created Ara Taiohi.

At the time of publication, his main job is CEO of the Prince's Trust Aotearoa New Zealand **www.princes-trust.org.nz** and he somehow finds time to teach at Praxis, facilitate random workshops and teach supervision. Rod lives with kākā, tūī and kereru at Te Whare Mahana o Ngaio, where he is available for external supervision.

Supervision log

Record the details here:

Time	Date	Location
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

Checklist for a first meeting

- ◯ Whanaungatanga
- ◯ Supervision experience
- ◯ Define supervision/functions
- ◯ Hopes and expectations
- ◯ Notes and journaling
- ◯ Cost/logistics
- ◯ Frequency
- ◯ Trial?
- ◯ Contract/agreement
- ◯ Review
- ◯ What else?

Supervision Scrapbook

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Rod Baxter and Trissel Eriksen

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Peak Body for Youth Development

Korowai Tupu