



Māori Cultural Supervision: A kaupapa Māori model to support special education practice

Presentation to the 2010 Supervision Conference:
"Professional Supervision:
Common threads, different patterns"

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Original Purpose: Why Māori cultural supervision?

To:

- respond to issues of educational disparity that exist for Māori
- strengthen practitioners' capability to work more effectively with whānau Māori
- build the organisation's capacity and capability to deliver culturally responsive services to whānau Māori
- build on the evidence and experiences of the 2005 Māori cultural supervision pilot project, and other key projects



Background / Timeline

- 2004: Māori Cultural Supervision training
- 2005: Māori Cultural Supervision Pilot - Southern Region,
- 2006: Review of Māori Cultural Supervision Pilot: Evaluation Report (Janine Kapa)
- 2006: 'Train-the-Trainers' Supervision National training -
 - kaupapa Māori key messages
 - expressions of 'interest' from Māori staff
- 2006: Proposal for National Kaiwhakahaere Ahurea training -
- 2007 & 2008: National Kaiwhakahaere training roll-out
- 2009: 12-month Project evaluation



What is Māori cultural supervision?

“Māori Cultural Supervision forms one domain of formal supervision.....the supervisee will, through a two-way discussion, reflect and increase professional capability around Māori cultural-specific aspects of their work with Māori.” (National Supervision Framework, 2005; p1)



Māori cultural supervision (the details)

- It is one type of formal supervision
 - Professional / clinical
 - Peer
 - Group
 - Māori cultural
- The purpose is two-fold:
 - "To develop and maintain the practitioner's cultural competence, professional functioning and well-being while safe-guarding client care."*
 - cultural competency
 - cultural safety



Determining a responsive Māori cultural supervision model: How?

By:

- drawing from te ao Māori
- utilising a kaupapa Māori approach
- ensuring that the project design, development, detail and delivery was kaupapa Māori ('by Māori; to Māori; for Māori')
- developing the skills and expertise of Māori as supervisors (Kaiwhakahaere Ahurea)



Te Tiriti o Waitangi (the springboard)

- is the framework that underpins this kaupapa: three 'P's (Partnership, Protection, Participation)
- aligns with and reflects key aspects of the Specialist Service Standards
- enables Kaiwhakahaere Ahurea to determine if an issue brought to Māori cultural supervision 'belongs' there

Therefore:

- This training framework has clarified how 'Te Tiriti o Waitangi' informs practice

Making links to Te Tiriti o Waitangi



Article	Principle	Article Summary
Article 1	Partnership	<p>Guarantees a say in decision making:</p> <ul style="list-style-type: none">✓ whānau are a involved in all of the decisions; that they are consulted; that they are partners✓ there is a balance of power: power is shared✓ we use appropriate ways of engaging and communicating with whānau
Article 2	Protection	<p>Retain the right to self-determination Protection of everything held dear</p> <ul style="list-style-type: none">✓ the mana of the whānau remains in tact✓ the mana of the tamaiti remains in tact✓ whānau preferences and practices are respected / valued✓ the well-being and welfare of the whānau is paramount
Article 3	Participation	<p>Guarantees equity of rights, privileges, opportunities and outcomes Freedom</p> <ul style="list-style-type: none">✓ whānau have access to appropriate services and support✓ participation is actively encouraged to enhance outcomes



Being reflective

“How do you know that what you do and how you do it really works?”

AND

“What, among the many things that could be done for a child or young person, ought to be done?”
(Holm, 2000)



Reflection as a means of increasing professional learning and capability...

"Reflection is pivotal to professional development, where the re-thinking of experience provides added personal meaning and learning"

(Hoban, 2002)

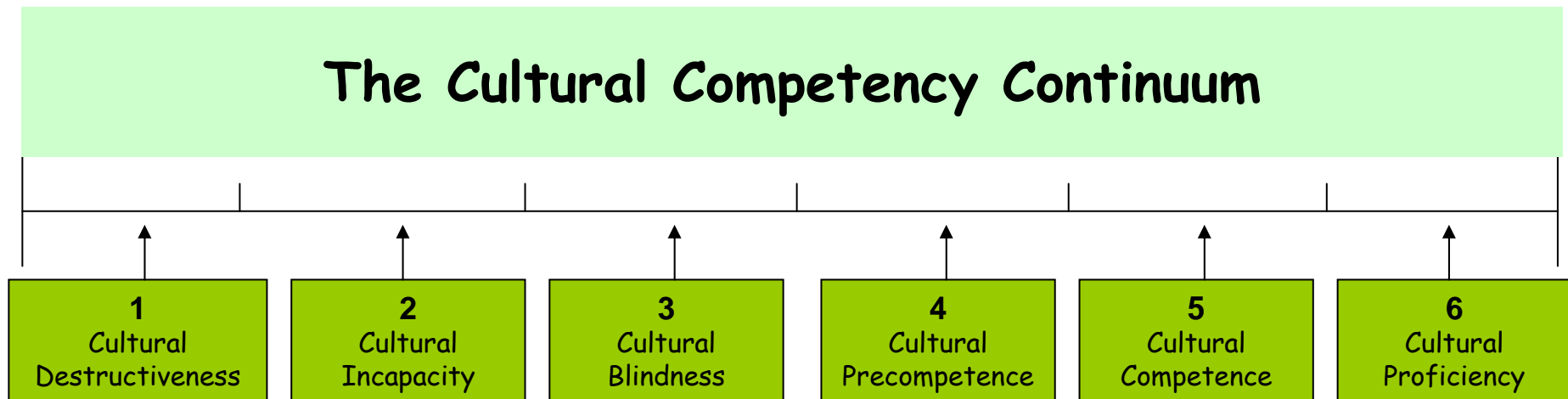


Being reflective.....

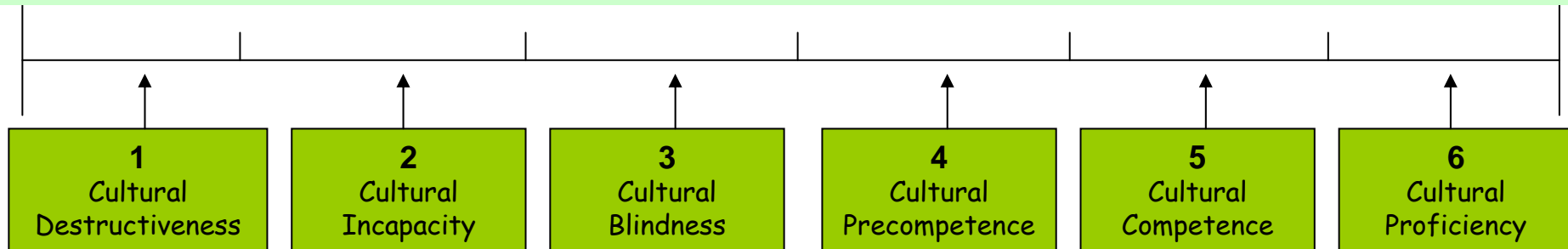
Reflecting on where we might locate ourselves on
the **Cultural Competency Continuum**....

&

How we might move along the continuum



The Cultural Competency Continuum



This challenge involves moving as far as possible, as quickly as possible, along the following six-point continuum (Cross et al., 1989):

- **Cultural destructiveness:** those who believe or engage in behaviours that reinforce the superiority of one race or culture over another, with the resultant oppression of the group viewed as inferior;
- **Cultural incapacity:** those who have less actively destructive beliefs or behaviours, but are paternalistic and lack the skills to be effective with individuals from diverse groups;
- **Cultural blindness:** those who profess that culture, race and / or language make no difference and explicitly or implicitly encourage assimilation;
- **Cultural pre-competence:** those who accept the need for culturally competent policies and procedures, but do not proceed beyond tokenism or searching for ways to respond;
- **Cultural competence:** those who accept and respect differences and implement policies that support these beliefs and commitments;
- **Cultural proficiency:** those who seek to refine their approach by learning more about diverse groups through research, dissemination and fully inclusive practices.



Cultural competency Poutama

Reflecting on how we are moving up the cultural competency poutama.....

6. Demonstrating
5. Articulating
4. Recognising
3. Awareness and knowledge
2. Induction
1. Te Timatanga



Reflection...reflective questioning

By using reflective questions, Kaiwhakahaere Ahurea encourage practitioners to reflect on particular aspects of their own practice:

“Reflection is pivotal to professional development, where the re-thinking of experience provides added personal meaning and learning” (Hoban, 2002)

- This promotes and encourages self-directed learning



Role clarity: Supervision VS Advice & guidance

How two discrete and key roles differ - and how they complement each other.....

- **Kaitakawaenga (KTW)**
 - provide advice and guidance (feeding fish)
 - co-work with another specialist
 - model culturally-responsive practice
- **Kaiwhakahaere Ahurea (KA)**
 - have a negotiated contract
 - use the Treaty of Waitangi as a guiding framework (identify LINKS)
 - respond to the 'cultural' aspects of casework
 - use reflective questions (teaching others to fish)
 - promote / encourage self-directed learning and reflection



Criteria for determining if an issue belongs in MCS

Must meet all three of the following criteria:

It must:

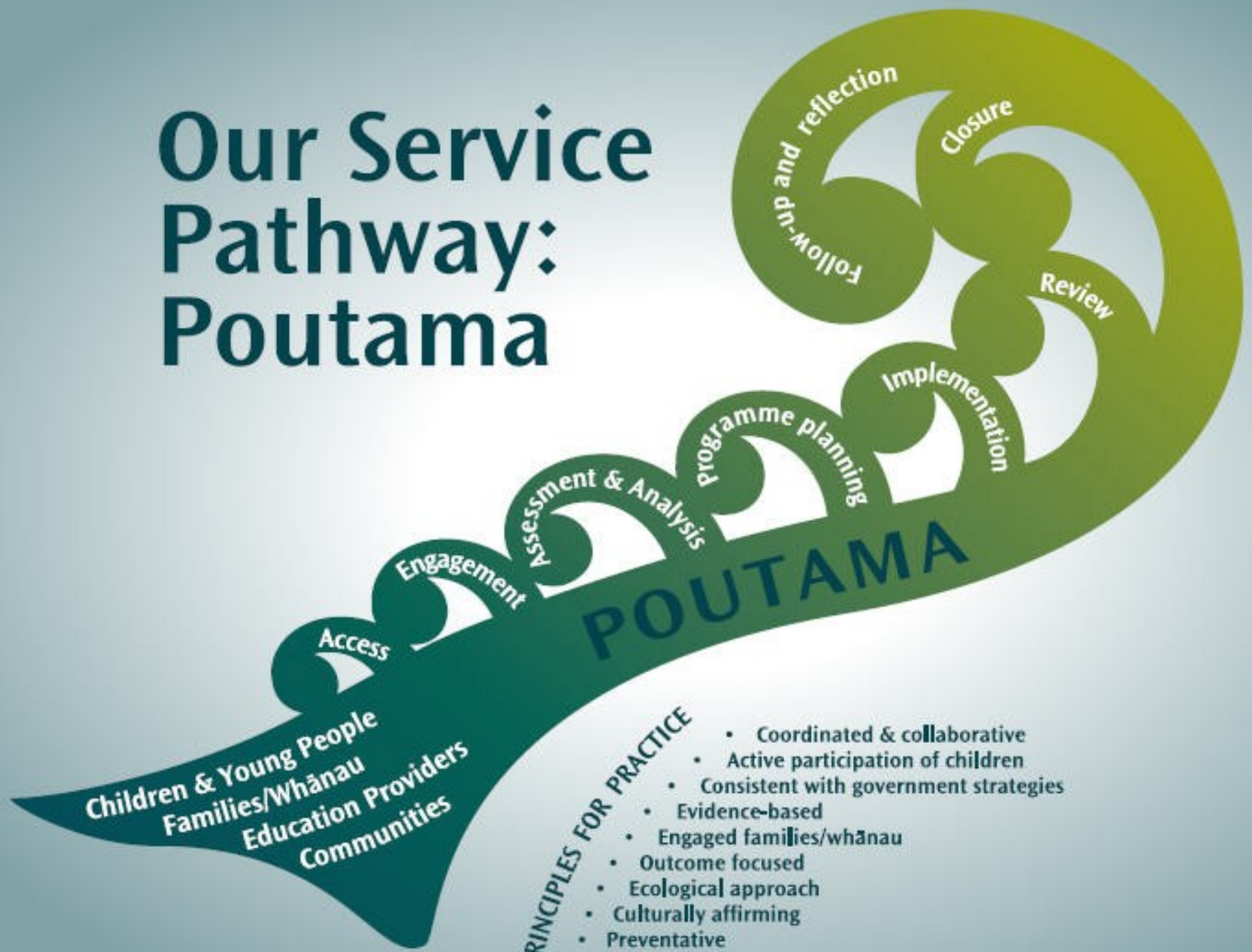
1. be a case-related issue? 😊
2. be a cultural issue? 😊
3. link to Te Tiriti o Waitangi? 😊

BUT....

What is a cultural issue?

What is a clinical issue?

Our Service Pathway: Poutama



Children & Young People
Families/Whānau
Education Providers
Communities

PRINCIPLES FOR PRACTICE

- Coordinated & collaborative
- Active participation of children
- Consistent with government strategies
- Evidence-based
- Engaged families/whānau
- Outcome focused
- Ecological approach
- Culturally affirming
- Preventative
- Inclusive

Cultural Practice	Pathway / Poutama	Clinical Practice
<ul style="list-style-type: none"> • Mātauranga Māori • Māori knowledge and ways of knowing • Values and beliefs 	<p>Access</p>	<ul style="list-style-type: none"> • Clarity about the service • Evidence based
<ul style="list-style-type: none"> • Māori kawa for ways of engaging: the marae model for encounters - time, space and boundaries • Whānau 'buy in' / backing / sponsorship • Reciprocity • Trust 	<p>Engagement</p>	<ul style="list-style-type: none"> • Service agreement • Informed consent • Professional codes of conduct (<i>including the notion of 'do no harm'</i>)
<ul style="list-style-type: none"> • Cultural profile • Relationship mapping • Cultural intervention plan 	<p>Assessment & Analysis</p>	<ul style="list-style-type: none"> • Functional assessment & analysis • Serious risk assessment • Report
<ul style="list-style-type: none"> • Whānau participation • Māori-preferred approaches • Kaupapa Māori frameworks • Cultural affirmation (affirming identity) • Traditional approaches to healing, well-being 	<p>Programme planning & Implementation</p>	<ul style="list-style-type: none"> • Intervention plan • IEP / IBP • Curriculum content & adaptation • Social skills programmes • Psychological therapies
<ul style="list-style-type: none"> • Secure cultural identity • Enhanced sense of belonging • Improved well-being: spiritual, psychological, physical, social 	<p>Outcomes</p>	<ul style="list-style-type: none"> • Reduction in challenging behaviour • Presence, participation & learning • Functional capacity

Adapted from: Durie, M. (2007, August). Alignment of clinical and cultural perspectives: Innovation at the interface. Paper presented at Manu-ao Weekly Seminar Series, Waikato University, Hamilton.



The handbook

5 sections:

1. Te Tiriti o Waitangi - the springboard
2. Māori Cultural Supervision - the details
3. The Supervision Session - the practice
4. Monitoring & Reporting - the reporting requirements
5. Roll-out & Implementation - the key actions to support supervision



The Session: documentation

Key documents:

- Implementation Framework (the roles of key players)
- Negotiation Framework (the contract)
- Supervision Closure Letter (termination or standard)
- Agreed process for resolving differences (processing termination)
- Session Record (the write-up)

Documentation - Who gets what?

	Kaiwhakahaere Ahurea	Practitioner	SM / DM
Negotiation framework (the supervision contract)	✓	✓	✓
Supervision Closure Letter	✓	✓	✓
Agreed process (for resolving differences / progressing termination)	✓	✓	✗
Session record (termination or standard)	✓	✓	✗



Roll-out & Implementation

Key decisions

1. Presentations to Managers at all levels
2. Prioritisation / selection criteria
3. Number of practitioners per KA
4. Duration of contracts
5. Frequency, duration, preparation and follow-up time
6. Supervision / support for KAs
7. PL & D support and networking opportunities
8. Time commitment
9. Workload management
10. Role conflict: cross-team supervision arrangements
11. Monitoring and reporting
12. Organisational leadership and support (Regional co-ordinators)



Monitoring & Reporting: to support roll-out & implementation

Key documentation:

1. Kaiwhakahaere Ahurea monthly report
2. District Managers bi-monthly report
3. Poutama Pounamu 12-month evaluation



Acknowledgement

I would like to acknowledge the leadership, commitment and innovation of **Darlene Te Karu** (Ngāti Kahungunu) who was the Ministry of Education Special Education *National Māori Cultural Supervision Project Leader* during the 2007 and 2008 project phase. Darlene was instrumental in the design, development and delivery of the supervision model of practice that is now currently operating.

Ko tenei he mihi aroha.