Kaitiakitanga Supervision Hui, Monday 9 June 2025

Te Kakano o te Aroha Marae, Lower Hutt

Notes from comments shared in discussion … by no means a complete record, but hopefully this will prompt your memory and ongoing whakaaro.

Reflections on culture and supervision

- How are you aware of the Western foundations of this thing called 'Professional/Clinical Supervision'?
- What aspects of your cultural heritage shape your work in supervision?
- How are you changing or forming something new in this space?

Fele: What is the nature of the supervision relationship? From a minority cultural perspective, it is loaded with assumptions and expectations that seem pre-determined. Who benefits from supervision?

Molly: Seeing whānau getting pushed out of processes in Mental health & the need for cultural sensitivity.
We see each others' wairua.

Jarrel: Supervision does have an idea of power imbalance; supervisors are more qualified, and it costs a more than counselling. Even if you don't want to have that extra mana because you're a supervisor, it does appear that way.

Anne W. highlighted links between Māori and Irish cultures.

Roger: This is my seat, that is your seat. Whose seat are you on and what can you explore from your seat?
Remind ourselves that we are on a paepae. Tangata whenua have provided a seat for others.
Understand my rangatiratanga, help me out with that – tautoko tangata. Loosen up the rules about how I am sitting in my seat.

Liz: Music therapy insights; supervision as transition space, an inter-tidal zone, where worlds overlap. Things happen in that space that don't get a chance to happen anywhere else.

Kamaia: It is a relief that supervision is not tightly defined – we can shape it as our practice develops. Has had quite different experience of Māori & Pakeha supervisors.
Who are our Māori experienced supervisors?
From a mana point of view we are all equal.

Ann N.: So much dissociated grief – don't want to talk about but disappearing grief will re-emerge into clinical settings.

Tokaia: We are all about the tamariki.

For us, the rangatira is the ‘tapahi kai’ of the whare, the cooks, the ones doing all the mahi.
Our mana, our power … Our money was the whenua, the ngahere, the river, and the Atua.

Adrienne: Highlighted the joy, buzz of supervision, making space for someone to grow and learn, seeing others come closer to who they want to be.

Silvia noted the Kaitiakitanga post-graduate programme offered by Te Wananga o Aotearoa. Kaitiakitanga crosses out from the western professionalism box into the wider community, raising up leadership in a wide range of contexts.

Darren shared about the Baptist church’s development of training and registration for supervisors.

Other comments:

- Appreciate supervision’s major importance on safety.
- We need people who can see me, hear me, talk with me.
- Someone has got my back!
- Knowing who you are is vital
- All about being very present to the person in front of me.
- The 7-eyed supervision approach was recommended

Question about whether Aotearoa needs a professional body for supervisors.
Comments picked up both some potential benefits of having an organisation for supervision, but also some issues.

- Supervision needs to be based in a model of practice, so naturally emerges out and within professional disciplines
- Each professional body brings with it a set of expectations and paperwork and accountability. Little space to add another one.
- Appreciated chance to get together. This is the first Supervision hui across-disciplines that anyone had attended.
- This is a particular issue for the churches, as people in ministry don’t belong to a professional body that can accredit supervisors.

Silvia suggested that we hold another hui in 2026, and this was warmly endorsed: an interdisciplinary network related to the kaupapa of supervision.
Tokaia encouraged us to be rowing the waka together!