



Reflective practice for the mātau
ā-wheako consumer, peer support
and lived experience workforce
A guide for CPSLE workers

July 2023

Published in May 2023 by Te Pou.

ISBN: 978-1-99-116928-0

Te Pou is a national centre of evidence-informed workforce development for the mental health, addiction, and disability sectors in New Zealand.

PO Box 108-244, Symonds St, Auckland, New Zealand

Web: www.tepou.co.nz

Email: info@tepou.co.nz

Acknowledgements

This guide has been shaped by the expertise of mātau ā-wheako consumer, peer support and lived experience (CPSLE) leaders and cultural leadership, to be relevant for the unique supervision needs of the mātau ā-wheako CPSLE workforce and guided by the principles of Te Tiriti o Waitangi.

This guide draws on previously published supervision guides.^{1,2} It is also informed by an [evidence review](#) and we thank Taylya Postelnik and Angela Jury from Te Pou for their contribution to this.

We acknowledge all those who contributed their expertise and experience to shape the development of this guide, including Rhonda Robertson, Amanda Luckman, Belinda Walker, Fiona Clapham Howard, Tui Taurua, Sara Howard, Chris Hocken, Jordy Bealing, Tyson Smith, Kahurangi Fergusson-Tibble, Will Ward and Rae Lamb.

This document has been written by Te Pou. The authors include Holly Coulter, Caro Swanson and Kerri Butler (independent contractor).

Part one – A general guide to reflective practice for the mātau ā-wheako CPSLE workforce

Terms used in this guide

- › **Mātau ā-wheako CPSLE worker** refers to lived experience in all its diverse forms.³ This guide uses mātau ā-wheako CPSLE worker to describe all those working in a role that requires personal lived experience of mental health challenges or problematic substance use. This term is used in lieu of supervisee in this guide to acknowledge the reciprocal, rather than hierarchical, nature of the relationship for reflective practice for mātau ā-wheako CPSLE workers.
- › **Reflective practice** in this guide refers to a regular, ongoing process wherein two or more people meet for facilitated, in-depth reflection on professional practice. This term is used in lieu of supervision in this guide to support the incorporation of peer values such as mutuality and experiential knowledge. Other sectors may use reflective practice to mean different things.
- › **Reflective practitioner** is an experienced individual with in-depth knowledge and experience of facilitating the reflective practice process to support the mātau ā-wheako CPSLE worker. Ideally this person will be an experienced mātau ā-wheako CPSLE worker or have a solid understanding of the nature of mātau ā-wheako CPSLE roles. This term is used in lieu of supervisor in this guide.
- › **Tāngata whai ora** is a literal translation of tāngata whai ora is “people seeking wellness”⁴, and in this context we mean people who are in the process of, or on a journey towards, improving their wellbeing. This term is used in this guide to describe people and their whānau who access mental health and addiction services.

Overview of this guide

This guide has been developed to support the mātau ā-wheako CPSLE workforce to engage in reflective practice. It provides an overview of reflective practice for the mātau ā-wheako CPSLE workforce, including different approaches, key elements of effective reflective practice, and benefits to mātau ā-wheako CPSLE workers. It also highlights culturally safe and responsive practice.

This guide is not designed to provide an in-depth guide to all aspects of reflective practice, but to specifically cover the unique context of the mātau ā-wheako CPSLE workforce, and how aspects of traditional supervision may be used in effective reflective practice for the workforce. This guide seeks to embed Te Tiriti to ensure culturally safe reflective practice with Māori and to acknowledge the importance of a ‘by Māori for Māori’ approach to reflective practice.

Reflective practitioners should have sufficient experience and training to undertake this process. There are a few published in-depth supervision guides^{5, 6} for the clinical mental health and addiction workforce, as well as a range of supervision training providers, including bicultural and kaupapa Māori supervision. However there is a lack of training focused specifically on supervision or reflective practice for the mātau ā-wheako CPSLE workforce. This guide is intended to complement existing training about supervision by providing information relevant to the unique needs of this workforce.

This guide is part of a suite of reflective practice guides for the mātau ā-wheako CPSLE workforce. This includes this guide for mātau ā-wheako CPSLE workers, a guide for [reflective practitioners](#), and a guide for [kaiwhakahaere/managers](#). Each guide includes the same information in part one, followed by information specific to the audience in part two.

Reflective practice

Supervision is a common tool used in mental health and addiction professional practice. Its purpose is to ensure ethical, quality service provision. Supervision enables the mental health and addiction workforce to effectively translate new knowledge into practice and provides an opportunity to explore challenges and enhance their practice.

For some members of the mātau ā-wheako CPSLE workforce, supervision may not be a preferred term, having historically been used in the context of clinical supervision, and with an implied hierarchical rather than reciprocal relationship.

In this guide, we suggest a reframing of both the concept and the name of supervision for the mātau ā-wheako CPSLE context, thus the term 'reflective practice' is used throughout this guide. This term can be used to encompass the supervision process while incorporating peer values such as mutuality, the authentic two-way relationship between people through 'the kinship of common experience', and experiential knowledge, valuing and sharing the expertise and wisdom developed from personal experiences. This guide explores some of the specific considerations as they relate to mātau ā-wheako CPSLE workers.

Te Tiriti o Waitangi

Mātau ā-wheako consumer, peer support and lived experience (CPSLE) work sits within the context of Te Tiriti o Waitangi (Te Tiriti) principles, as outlined in *Wai 2575: The Health Services and Outcomes Inquiry*⁷ and subsequently in *Whakamaua: Māori Health Action Plan 2020-2025*,⁸ as well as *Kia Manawanui Aotearoa*.⁹ Te Tiriti reflects our commitment to tāngata whenua.

The table below outlines how the Tiriti-centric principles should be actioned for workers.

Tiriti-centric principles	Actions
Tino rangatiratanga	Supporting Māori mana motuhake (autonomy) and leadership in the design, delivery, and monitoring of services.
Self-determination	Supporting the self-determination of people accessing services, and their whānau, at all stages of service design, delivery, and evaluation.
Mana taurite	Committing to achieving equitable health outcomes for Māori in mātau ā-wheako (CPSLE) practice.
Equity	Committing to attaining equitable health outcomes for people accessing services and their whānau.
Whakamarumarutia	Ensuring that support from mātau ā-wheako practice is well informed and culturally safe.
Active protection	Ensuring that mātau ā-wheako practice proactively embodies the preferences of people accessing services and their whānau.
Kōwhiringa	Advocating for greater access to culturally appropriate ways that recognise and support the expression of hauora Māori frameworks.
Options	Advocating for the diversification of support options and greater access to those options.
Pātuitanga	Working in a relational rather than transactional manner with Māori.
Partnership	Working in a relational rather than transactional manner with people accessing services and their whānau.

Mātau ā wheako CPSLE workers are required to continually develop and demonstrate culturally safe and responsive practices when working with Māori and to give effect to the principles of Te Tiriti¹⁰. Culturally safe practices include honouring and using te reo Māori, understanding and incorporating tikanga such as karakia, acknowledging mana whenua (the home people/peoples of the area), and understanding the importance of whakawhanaungatanga (developing authentic relationships).

Practice development is an ongoing process, and effective reflective practice supports workers to consider and reflect on progress in terms of awareness, knowledge, skills, and responsiveness. All those involved in undertaking reflective practice need to honour Te Tiriti o Waitangi within their practice and to support others to do so.

Peer values

All mātau ā-wheako CPSLE roles are defined and underpinned by values intrinsic to lived experience communities spanning mental health and addiction. There are six key values as shown below.



These values demonstrate the core beliefs within mātau ā-wheako CPSLE workforce and provide a platform for reflective practice sessions.

Understanding reflective practice for the mātau ā-wheako CPSLE workforce

Reflective practice is a process wherein two or more people meet for facilitated, in-depth reflection on professional practice. Generally, one person will act as the reflective practitioner, supporting one or more people to reflect. This is a regular and ongoing process designed to provide an opportunity to explore and reflect. Reflective practice is a two-way relationship. Both the reflective practitioner and the mātau ā-wheako CPSLE worker need to be actively involved and committed to reflective practice for it to be effective.

Reflective practice can support:

- › practices that provide high quality, safe and effective support for tāngata whai ora and their whānau
- › accountable and ethical decision making in all aspects of practice
- › facilitation of learning and professional development
- › worker wellbeing, managing trauma responses, and personal growth¹¹
- › culturally safe and responsive practices when working with Māori
- › implementing Te Tiriti o Waitangi principles in practice.

While reflective practice is a tool to support a worker's wellbeing, it is not intended to provide a therapeutic or counselling function. This therapeutic support should be sought and provided separately, so that reflective practice sessions can focus on professional practice and personal growth.

A trauma-responsive approach¹² to reflective practice is important for the mātau ā-wheako CPSLE workforce. This is when practitioners use a trauma-informed lens to structure reflective practice. Vicarious trauma (sometimes called compassion fatigue) describes the impact on workers of working with people who have experienced their own trauma.¹³ A safe, trauma-responsive space can help to mitigate the impact of trauma and vicarious trauma for workers.¹⁴

Reflective practice is one component of the infrastructure that enables manaakitanga, quality improvement, sustainability, and oversight of the mātau ā-wheako CPSLE workforce. Elements of activities, like coaching and mentoring, may be drawn upon but are distinct from and complement reflective practice.

The difference between reflective practice and coaching and mentoring can be understood as follows.

- › **Reflective practice** is the process of working together to develop professional practice to ensure culturally safe, ethical, quality service provision to tāngata whai ora and whānau who access health services.
- › **Mentoring** is a long-term relationship facilitating transfer of knowledge and skills between an experienced and less experienced worker. Mentoring aligns with the key peer values of mutuality and reciprocity. Mentoring from a current worker can be useful for staff new to an organisation and can help to smooth their transition into the workplace.¹⁵
- › **Coaching** is a short-term, goal focused relationship, often based on a performance related goal.

Benefits of reflective practice

Reflective practice benefits mātau ā-wheako CPSLE workers, people accessing services and whānau, and organisations. A responsive, informed, and well supported workforce provides better services and enhanced wellbeing for people accessing services.^{16, 17} For organisations, it improves worker performance and retention, supports safe practices, and helps to achieve organisational goals and objectives.^{18, 19} Reflective practice is a tool which can be explored using holistic frameworks and models including Māori health models, such as [Te Whare Tapa Wha](#).

The mātau ā-wheako CPSLE workforce has specific needs which reflective practice can meet. Reflective practice can:

- › support and educate to ensure safe, ethical, and effective work practices
- › identify and address areas for competency development
- › minimise ‘peer drift’ where mātau ā-wheako CPSLE workers can be pulled towards adopting a clinical approach which may conflict with peer values
- › support mātau ā-wheako CPSLE workers to understand the best ways to use their own lived experience for the benefit of others
- › support resilience and responses to stressful situations
- › prevent burnout and vicarious trauma
- › support cultural accountability and development, reflections on own biases, and effectively working with people from cultural backgrounds that are different from their own
- › support culturally safe practices when working with Māori and application of Te Tiriti o Waitangi principles.
- › support effectively managing boundaries, confidentiality, dual relationships, and multi-layered relationships
- › set the culture for how mātau ā-wheako CPSLE roles are seen and accepted within organisations and support integration into organisations
- › identify areas for growth and career development
- › support exploration of and critical evaluation of new practices, developments, ideas, and perspectives related to mātau ā-wheako CPSLE workers^{20, 21, 22}
- › enhance professional development through reflective practice, critical reflection, and solution-seeking skills.

Mātau ā-wheako CPSLE workers may experience unique challenges due to the nature of their roles than non-lived experience workers, such as differing boundaries, values and work practices. Reflective sessions, in particular with a reflective practitioner who has an in-depth understanding of mātau ā-wheako CPSLE values, competencies and the nature of the work, can support workers to navigate some of these challenges. The relationship between a mātau ā-wheako CPSLE worker and a reflective practitioner is founded on the [peer values](#).

Tuakana-tēina relationship in reflective practice

The tuakana-tēina relationship (a Māori way of being that encourages learning and reflection), may be a useful approach in the context of the reflective practice relationship for a mātau ā-wheako CPSLE worker. Tuakana-tēina relates to principles of whanaungatanga and ako (to teach and to learn), whakaaroaro (deep and thoughtful consideration), and mana.²³

Within the tuakana-tēina relationship there is an acknowledgement of reciprocity where the tuakana-tēina roles may be interchangeable where the tuakana also learns from the teina. One way of describing a tuakana-tēina relationship is that an older or more experienced relative (traditionally an older or the eldest sibling or cousin) helps, nurtures, and guides a younger or less experienced relative (traditionally a younger sibling or cousin). Reflective practice for Māori builds on concepts of identity, values, and whakawhanaungatanga. For Māori, identity is central to wellbeing and ideas of self are entwined in the group or the collective rather than the individual. What is important is who someone is, not what someone is.

The relationship between a mātau ā-wheako CPSLE worker and a reflective practitioner is important. Mātau ā-wheako CPSLE work is both value-led and underpinned by values. The concept of a tuakana-tēina relationship is one that may be relevant for mātau ā-wheako CPSLE workers, recognising the dynamic nature of relationships between two people in a reflective practice setting.

Different approaches to reflective practice

There are several different approaches to, and formats of, reflective processes. What works best for a mātau ā-wheako CPSLE worker will vary depending on organisational staffing, resources, needs and culture. Ideally, individual preferences will determine the approach used.

Generally, reflective practice should not be facilitated by a worker's manager, to avoid conflicts of interest and allow an open reflective process.²⁴

Reflective practice may be internal (undertaken by someone from within the same organisation) or external (undertaken by someone outside of the organisation). Internal reflective practice may be beneficial in that the reflective practitioner has an in-depth understanding of the specific work the worker undertakes and the organisational context. However, as with reflective practice with a manager, workers may be less comfortable discussing mistakes or concerns with an internal reflective practitioner. Reflective practice contracts that clearly identify roles and responsibilities help build a trust relationship with each other.

Reflective practice may be facilitated by a reflective practitioner either within the same profession or a different profession (inter-professional). Inter-professional reflective practice can provide exposure to diverse perspectives, wider knowledge, and provide more choice of reflective practitioner. Disadvantages may include misunderstandings and an absence of shared theories and language.²⁵

For the mātau ā-wheako CPSLE workforce, it is ideal for a reflective practitioner to be an experienced mātau ā-wheako CPSLE worker,^{26, 27, 28} who is familiar with the unique characteristics of mātau ā-wheako CPSLE roles.

Reflective practice may take place either one-on-one, or in a group. One-on-one reflective practice allows for focus on the worker's individual needs, while group reflective practice requires less resources and allows for common challenges to be explored in a group setting. It is important to consider how group dynamics may impact this approach, including the possibility that individuals may not want to disclose particular issues or topics in front of internal colleagues.

Reflective practice may be conducted with a reflective practitioner with extensive experience in the same or a related area of practice. It is important to consider whether this may create a hierarchical power dynamic. Alternatively, reflective practice may take place between two mātau ā-wheako CPSLE workers with similar levels of experience as a method of problem solving, discussing ethical dilemmas, reflection, and decision making. It allows the participants to share skills and experiences and learn from one another. This option aligns to the values of mutuality, and experiential knowledge, and may be preferred by the mātau ā-wheako CPSLE workforce.

Reflective practice may take place in-person or remotely (such as via telephone or Zoom). The decision on which of these to choose may depend on the mātau ā-wheako CPSLE worker's own preference, and availability of reflective practitioners who are located geographically close.

Characteristics of effective reflective practice

Some key characteristics of effective mātau ā-wheako CPSLE reflective practice are listed below.²⁹

1. It is based on mutual trust and respect.
2. Workers are offered a choice of reflective practitioner regarding personal match, cultural needs, and expertise as much as is practical.
3. All those involved in reflective practice have a shared understanding of the purpose of the sessions, which are based on an agreed contract.
4. Reflective practice focuses on the sharing/enhancing of knowledge and skills to support professional development and improved service delivery.
5. Reflective practice is regular and based on the needs of the worker. Additional reflective practice time should be provided if required.
6. Approaches are based on the needs of the worker and availability of practitioners. This may include individual, group, internal or external, remote or a mix of these.
7. Employers must create protected time and private space to facilitate the reflective sessions for workers.
8. Training and feedback are provided for reflective practitioners.
9. Reflective sessions are delivered using a flexible timetable to ensure all workers have access to the sessions, regardless of working patterns.

Culture and reflective practice

Culture is a broad and dynamic concept that may refer to many things including ethnicity, gender, age, religion, sexual identity, ability, location or 'place'. Cultural competency is one of the mātau ā-wheako [CPSLE competencies](#). Reflective practitioners and mātau ā-wheako CPSLE workers should ensure they reflect on their cultural competence as part of reflective practice, including specifically how they honour Te Tiriti o Waitangi in their work. For mātau ā-wheako CPSLE workers who are Māori, it may be preferable for reflective practice to be facilitated by a Māori reflective practitioner.

Cultural supervision aims to enhance awareness, knowledge and skills for working with and within the cultural context of tāngata whai ora. Cultural supervision enables safe and accountable professional practice, cultural development, and self-care based in the philosophy, principles and practices derived from a culture.^{30, 31, 32} It involves the application of cultural values, knowledge and skills and is focused on cultural accountability and cultural development. Cultural supervision may be provided as part of, or in addition to, other reflective practices.

Organisations should look at building capacity for cultural supervision and for reflective practice that includes 'by Māori for Māori'. This could include proactively seeking out and fostering relationships with individuals and organisations that can provide this and who understand the nature of mātau ā-wheako CPSLE work, or by providing training to build internal capacity.

Māori models of health and practice, Māori approaches to supervision, and providers of bicultural supervision training or cultural supervision training may support with building and enhancing organisational capability and capacity.

Part two – A guide to reflective practice for mātau ā-wheako CPSLE workers

This section outlines information relevant to mātau ā-wheako CPSLE workers who are undertaking reflective practice to support their practice.

For people who have not engaged in reflective sessions before, the process may seem confusing at the start. You may be unsure of what to expect, how to choose a reflective practitioner, how to prepare for reflective sessions, what rights and responsibilities you have, and how to address barriers or issues that might come up.

Reflective sessions should be regular, protected (specific time set aside for this), and occur during paid work hours. Reflective sessions may be specified within an employment contract or workplace policy, or you may need to request them if it is not already in place. The [reflective practice guide for kaiwhakahaere / managers](#) may be helpful where reflective practice is not already established for mātau ā-wheako CPSLE workers in your workplace.

Choosing a reflective practitioner

Organisations may already have a list of reflective practitioners or supervisors they work with, or you may need to seek out your own. It is important to think about what your needs are, and what areas you would like to develop. A reflective practitioner's understanding of the mātau ā-wheako CPSLE role, values, competencies, and common challenges faced is very important.³³ Therefore, an experienced mātau ā-wheako CPSLE worker who has undertaken relevant training is the ideal option for a reflective practitioner.

A range of traits are important for reflective practitioners working with mātau ā-wheako CPSLE workers. Reflective practitioners need to be able to support the authenticity and openness of mātau ā-wheako CPSLE workers to draw upon and speak about their lived experience. Strengths-based approaches in using constructive feedback are essential so information can be used to improve practice.³⁴

Reflective practitioners need to be suitably experienced to facilitate reflective sessions. It is important to look at what training and experience they have, both in working with tāngata whai ora and providing reflective sessions or supervision. Some reflective practitioners may have limited availability or not have the capacity for additional work. It is a good idea to find a few potential people.

You should discuss options with your manager. Some organisations may encourage staff to use internal reflective practitioners. Cost may also be a factor for some organisations in choosing a reflective practitioner. Being clear about your needs and prepared with options of reflective practitioners may support clear conversations with your manager.

You should contact potential reflective practitioners before deciding on one. A meeting or phone call with a potential reflective practitioner is an opportunity to discuss the following.

- › Your needs as a mātau ā-wheako CPSLE worker, such as areas you want to develop, your current experience level, your cultural needs.
- › The reflective practitioner's availability and cost, their reflective practice and lived experience, their approach to reflective practice, and their cultural knowledge.
- › Your and the reflective practitioner's values and preferred style for working together.
- › The reflective practitioner's understanding of the mātau ā-wheako CPSLE values and competencies, and the nature of mātau ā-wheako CPSLE work.
- › For peer support workers who are endorsed by dapaanz, there may be other requirements such as a supervision with a dapaanz accredited supervisor.

It may not always be possible to find a suitable mātau ā-wheako CPSLE reflective practitioner. It is important to discuss your needs as a mātau ā-wheako CPSLE worker and any barriers to working together effectively that may occur with a non-mātau ā-wheako CPSLE reflective practitioner.

After meeting with potential reflective practitioners, take time to reflect on who is a good fit. Reflective practice is an important tool for developing workers' practices, and an effective relationship is important. Once a reflective practitioner has been selected, a contract outlining goals, expectations, and the details of reflective practice should be developed. The reflective practitioner or employer should be able to provide support around this.

Preparing for reflective practice

To prepare for a reflective practice session, you should make some time to reflect on what you want to get out of the sessions. You might keep notes as topics come up or events that occur you would like to discuss. Before the session review these and decide which are the most important to cover, as you may not be able to cover everything in the session. You can also look for any common themes in your notes, for example if you have been finding certain things difficult with a few people you are working with. Ensure all notes are stored securely and protect the privacy of the people you are working with. You might also review any notes from previous reflective sessions to discuss any progress that has made between sessions.

It is important that you play an active role in planning and participating in reflective practice sessions. Some important personal traits to help you get the most out of sessions include being open to receiving constructive feedback, willing to engage in ongoing education and development, able to accept responsibility for own practices, and committed to professional development.³⁵

There is no single way that a reflective practice session might take place. However, generally a session may include the following.

- › Welcome, whakawhanaungatanga which may include karakia, manaaki through sharing of kai or a hot drink, or other practices to warm the space. This will likely require more time during the first session. This is a mutual process and may be initially led by the reflective practitioner, but you can also discuss what is helpful and important for you.
- › Reviewing previous session and agreeing agenda for the current session. Preparation for your session should include thinking about what you would like to cover and communicating that. Reflective sessions usually have a set duration, so you may need to agree on what will be covered in this session and what can wait.
- › Working through each topic which could include discussion, reviewing a case or a piece of work. You may decide to take notes during this and must ensure these are stored safely.
- › Summarising and checking in where either person may summarise what has been covered. The reflective practitioner may check-in on whether your needs have been met and the value of the session.
- › Closing which is a mutual process that will likely include agreeing on next session and may include karakia or other protocol to close the session.

A reflective practitioner will generally keep a record of the session, this may include notes. You can request to see notes if you wish. You can also ask your reflective practitioner about what is being shared with your employer about your sessions. Generally, the content of the session will be kept confidential.

Rights and responsibilities

As a mātau ā-wheako CPSLE worker taking part in reflective practice you have the right to:

- › a collaborative reflective practice relationship in which you are respected, and your cultural needs are acknowledged and responded to effectively
- › request reflective practice to support effective bicultural practice and responsiveness to Māori within Aotearoa New Zealand
- › request cultural supervision if this is needed to support safe and effective practice
- › punctuality and reliability from your reflective practitioner, uninterrupted sessions at the frequency and duration specified in your contract
- › lead the development of the agenda for each session, focusing on areas in which are of concern to you
- › confidentiality regarding the content of reflective sessions, unless there are safety issues (your own or others) which the reflective practitioner is ethically obliged to address by breaking confidentiality. These should be agreed within the initial session and the practitioner will keep you informed
- › receive clear and constructive feedback to support safe, effective service delivery and your own development
- › support, encouragement, and a non-judgemental approach from your reflective practitioner
- › request a review when your needs are not being met
- › end a reflective practice relationship that is no longer effective.

As a mātau ā-wheako CPSLE worker taking part in reflective practice it is your responsibility to:

- › contribute towards developing an effective relationship with your reflective practitioner
- › participate in reflective practice in a spirit of openness and full and honest disclosure
- › participate in ongoing reflection to ensure you apply the principles of Te Tiriti o Waitangi in your practice
- › explore the impact of culture on your work with tāngata whai ora, your organisation and your reflective practice
- › request kaupapa Māori reflective practice if this is needed to support safe and effective practice
- › request cultural supervision if you need it to support your practice
- › use reflective practice as a means of continuous reflection to identify your ongoing needs for development and support
- › honour the reflective practice relationship by prioritising attendance, being punctual and using the time constructively
- › prepare adequately for each reflective practice session
- › apply the learning from reflective practice in your work
- › raise ethical issues, and be open to your reflective practitioner raising ethical issues, in relation to your practice
- › be open to constructive feedback and respectful challenge
- › participate in regular review of reflective sessions
- › report any boundary or ethical issues with your reflective practitioner to your manager.

Barriers and challenges

There are several barriers and challenges that may occur around accessing reflective sessions. Some of the key barriers and challenges relevant to the mātau ā-wheako CPSLE workforce are outlined below, alongside potential solutions.

Barrier	Solution
Difficulty finding time for reflective practice due to high workloads, not being prioritised or valued by organisation	<ul style="list-style-type: none"> › Discuss with your line manager. This may require asking for support, adjusting workload, support with time management. › Review any organisation policy around reflective sessions. › Ask colleagues for support with managing workload. › Offer to lead a team discussion on reflective sessions or invite a reflective practitioner in to make a presentation to the team, highlighting benefits of reflective sessions and how they align to mātau ā-wheako CPSLE values and competencies.
Feeling anxious about sharing misgivings, uncertainty or mistakes, or finding constructive feedback difficult to receive	<ul style="list-style-type: none"> › This is not uncommon, many others feel like this. › Discuss with your reflective practitioner, ask for support in managing these feelings and let them know how you find it helpful to receive feedback. › A reflective practice contract that outlines the purpose, confidentiality, roles, rights, and responsibilities. › Talk with peers and find out how they manage these feelings.
Lack of appropriate reflective practitioner options eg line manager; reflective practitioner does not have mātau ā-wheako CPSLE experience, does not have relevant cultural experience	<ul style="list-style-type: none"> › Discuss concerns with your manager. › For a line manager, clarifying roles, boundaries, purpose and confidentiality within reflective practice may be helpful. › Look for ways to be flexible, seek out other potential reflective practitioners within your organisation, encourage an arrangement with another organisation to provide reflective sessions for each other. › Communicate these issues with your reflective practitioner if you feel comfortable doing so. › Explore other ways to develop your practice eg through communities of practice.

Barrier	Solution
Conflict with a reflective practitioner	<ul style="list-style-type: none"> › Reflect on the nature of the conflict and consider your role and your reflective practitioner's role in this. › Consider whether the conflict could be a constructive learning opportunity to manage conflict that may arise in your role. › Discuss with your manager and request review if needed.
Reflective practitioner behaviour issues, eg is often late or cancels sessions, talks about themselves and their work a great deal etc	<ul style="list-style-type: none"> › Discuss with your reflective practitioner, referring to your contract, reviewing as necessary. Affirm your requirements. › Use a respectful approach such as "I feel..... and I would prefer if" (practise how you will do this with a colleague if that will help). › Discuss with your manager and request a review if there is no improvement.
Relationship between reflective practitioner and mātau ā-wheako CPSLE worker has become friendly and professional boundaries are blurred	<ul style="list-style-type: none"> › Discuss the issue with the reflective practitioner. › Review the purpose and goals of reflective practice. › Consider terminating the professional relationship and seeking a new reflective practitioner.
Reflective practitioner is behaving in an unethical manner, such as breaching confidentiality	<ul style="list-style-type: none"> › Discuss the issue with the reflective practitioner, your concerns and the steps you are going to take, if you feel comfortable doing so. › Discuss with manager immediately, or another manager, or human resources representative. › Develop a plan of action. › Terminate the relationship.

Cultural safety

All practice should be underpinned by the principles of Te Tiriti o Waitangi and be explored in reflective sessions. Useful considerations for discussion are outlined below.

- › In what ways do I incorporate te ao Māori (Māori worldview and ways of being including use of te reo Māori) in my practice?
- › How do I acknowledge approaches to wellbeing that are holistic when working with Māori eg use of Te Whare Tapa Wha and the dimensions of wellbeing from a Māori worldview including tinana, hinengaro, whānau and wairua?
- › What is my knowledge of mana whenua and taurahere (groups that are away from their traditional rohe/district)? What relationship do I have with mana whenua and taurahere?
- › What are the ways in which my practice and service reflects and supports principles of tino rangatiratanga (self-determination) and mana motuhake (autonomy) for Māori?
- › How do I enable tāngata whai ora to exercise tino rangatiratanga?
- › How do I understand working in partnership with Māori?
- › How do I advocate for options and choices, including rongoā Māori (traditional Māori healing)?
- › How do I ensure/advocate for equitable approaches and treatment for Māori? (Discuss ways you actively protect Māori from experiencing inequitable outcomes).

You may also seek cultural guidance and supervision if you identify this is needed to support your work. Your reflective practitioner or organisation can support you to access this.

A successful reflective practice relationship

A successful reflective practice relationship is built on mutual respect, trust, and a clear understanding of the purpose and nature of reflective practice. Following the guidance above to choose a reflective practitioner, prepare for reflective sessions, and manage barriers and challenges helps to lay a solid foundation for successful reflective sessions.

Your wellbeing is important and impacts the support you are able to offer tāngata whai ora. Reflective practice is distinct from therapy or counselling. Your reflective practitioner may work with you to define clear boundaries on what is and isn't in scope for reflective practice and may work with you to identify if additional support for yourself may be helpful.

References

1. Te Pou o Te Whakaaro Nui. (2015). *Supervision guide for mental health and addiction kaiwhakahaere/managers*. Te Pou o Te Whakaaro Nui.
2. dapaanz (2014) Aronui. *Supervision guide for addiction practitioners, supervisors and managers* – Developed by Dapaanz (Addiction Practitioners' Association), Matua Raki and Te Pou o Te Whakaaro Nui. Te Pou o Te Whakaaro Nui
3. Opai, K. (2017). *Te reo hāpai: the language of enrichment*. www.tereohapai.nz
4. Opai, K. (2017). *Te reo hāpai: the language of enrichment*. www.tereohapai.nz
5. Te Pou o Te Whakaaro Nui. (2015). *Supervision guide for mental health and addiction kaiwhakahaere/managers*. Te Pou o Te Whakaaro Nui.
6. dapaanz (2014) Aronui. *Supervision guide for addiction practitioners, supervisors and managers* – Developed by Dapaanz (Addiction Practitioners' Association), Matua Raki and Te Pou o Te Whakaaro Nui. Te Pou o Te Whakaaro Nui
7. Waitangi Tribunal. (2019). *Hauora: Report on stage one of the Health Services and Outcomes Kaupapa Inquiry*. https://forms.justice.govt.nz/search/Documents/WT/WT_DOC_152801817/Hauora%20W.pdf
8. Ministry of Health. (2020). *Whakamaui: Māori Health Action Plan 2020-2025*. Ministry of Health. www.health.govt.nz/publication/whakamaui-maori-health-action-plan-2020-2025
9. Ministry of Health. (2021). *Kia Manawanui Aotearoa – Long-term pathway to mental wellbeing*. www.health.govt.nz/system/files/documents/publications/web3-kia-manawanui-aotearoa-v9_0.pdf
10. Te Pou & Ministry of Health. (2021). *Let's get real: Real Skills for working with people and whānau with mental health and addiction needs*. Te Pou.
11. Oranga Tamariki. (n.d.) *Professional supervision: Policy and standards*. <https://practice.orangatamariki.govt.nz/assets/practice/use-professional-supervision/professional-supervision-policy-and-standards.pdf>
12. Te Pou. (2021). *Weaving together knowledge for wellbeing | Trauma informed approaches*. www.tepou.co.nz/resources/weaving-together-knowledge-for-wellbeing-trauma-informed-approaches
13. American Counseling Association. (2011). *Vicarious trauma*. www.counseling.org/docs/trauma-disaster/fact-sheet-9---vicarious-trauma.pdf

14. Pennsylvania Coalition Against Rape. (2020). *A guide to trauma-informed supervision*. https://pcar.org/sites/default/files/resource-pdfs/trauma_informed_supervision_guide_508.pdf
15. Philadelphia Department of Behavioral Health and Intellectual Disabilities Services and Achara Consulting Inc. (2017). *Peer support toolkit*. https://dbhids.org/wp-content/uploads/1970/01/PCCI_Peer-Support-Toolkit.pdf
16. Global Social Service Workforce Alliance. (2020). *Guidance manual on strengthening supervision for the social service workforce*. https://bettercarenetwork.org/sites/default/files/2020-10/Guidance_Manual_Strengthening_Supervision_Social_Service_Workforce.pdf
17. SAMHSA. (n.d.). *Supervision of peer workers*. www.samhsa.gov/sites/default/files/programs_campaigns/brss_tac/guidelines-peer-supervision-4-ppt-cp5.pdf
18. *ibid*
19. Care Council for Wales. (2013). *Supervising and appraising well: A guide to effective supervision and appraisal for those working in social care*. https://socialcare.wales/cms_assets/file-uploads/Supervising-and-appraising-well-social-care.pdf
20. Peer Work Hub. (2016). *Employer's guide to implementing a peer workforce*. www.nswmentalhealthcommission.com.au/sites/default/files/2021-05/Toolkit.pdf
21. Phillips, K., Harrison, J., & Jabalee, C. (2019). *Supervising peer workers: A toolkit for implementing and supporting successful peer staff roles in mainstream mental health and substance use/addiction organizations*. <https://cmhawwselfhelp.ca/wp-content/uploads/2016/11/Supervising-Peer-Workers-Toolkit-CMHA-WW-2019.pdf>
22. Repper, J. (2016). *Peer support workers: A practical guide to implementation*. <https://imroc.org/wp-content/uploads/2016/09/7-Peer-Support-Workers-a-practical-guide-to-implementation.pdf>
23. Baxter, R., & Mayor, T. (2008). *Supervision scrapbook*. Authors.
24. Te Pou. (2015). *Supervision guide for mental health and addiction kaiwhakahaere/managers*. www.tepou.co.nz/uploads/files/resources/supervision-guide-for-mental-health-and-addiction-kaiwhakahaere-managers.pdf
25. Howard, F., Beddoe, L., & Mowjood, A. (2013). Interprofessional supervision in social work and psychology in Aotearoa New Zealand. *Aotearoa New Zealand Social Work* 25(4) 24-38.

26. Peer Work Hub. (2016). *Employer's guide to implementing a peer workforce*. www.nswmentalhealthcommission.com.au/sites/default/files/2021-05/Toolkit.pdf
27. National Mental Health Commission. (2021). *National lived experience (peer) workforce development guidelines*. www.mentalhealthcommission.gov.au/getmedia/a33cce2a-e7fa-4f90-964d-85dbf1514b6b/NMHC_Lived-Experience-Workforce-Development-Guidelines
28. Legere, L. (n.d.). *The provider's handbook on developing and implementing peer roles*. www.psresources.info/images/stories/A_Providers_Handbook_on_Developing_Implementing_Peer_Roles.pdf
29. Rothwell, D. C., Kehoe, D. A., Farook, D. S., & Illing, J. (2019). *The characteristics of effective clinical and peer supervision in the workplace: A rapid evidence review*. Newcastle University. www.hcpc-uk.org/globalassets/resources/reports/research/effective-clinical-and-peer-supervision-report.pdf
30. Elkington, J. (2013). *Kaupapa Māori supervision in social services and the implications of culture for wholistic well-being*. <https://doi.org/10.13140/RG.2.1.4165.0966>
31. Elkington, J. (2014). A Kaupapa Māori supervision context – cultural and professional. *Aotearoa New Zealand Social Work Te Komako Edition*, XXVI, 65. <https://doi.org/10.11157/anzswj-vol26iss1id56>
32. Oranga Tamariki. (2019). *Cultural supervision*. <https://practice.orangatamariki.govt.nz/practice-approach/practice-standards/use-professional-supervision/cultural-supervision/>
33. *ibid*
34. SAMHSA. (n.d.). *Supervision of peer workers*. www.samhsa.gov/sites/default/files/programs_campaigns/brss_tac/guidelines-peer-supervision-4-ppt-cp5.pdf
35. Daniels, A. S., Tunner, T. P., Powell, I., Fricks, L., & Ashenden P. (2015). *Pillars of peer support services summit six: Peer specialist supervision*. <https://mopeerspecialist.com/wp-content/uploads/2018/03/POPS2014.pdf>

