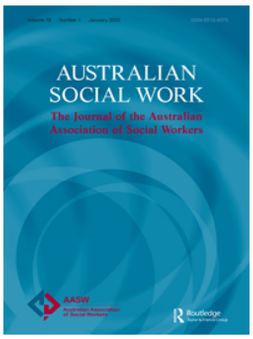

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Supervision on Country: Enhancing Culturally Safe Social Work Supervision Through First Nations Knowledges

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Supervision on Country: Enhancing Culturally Safe Social Work Supervision Through First Nations Knowledges

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ABSTRACT

There has been limited scholarship on culturally responsive supervision in social work. This article provides a comprehensive review of literature and builds artefacts and conceptual maps encompassing key cultural elements in cultural-clinical supervision to inform social work practice. The visual artefacts present five key areas of Aboriginal ways of knowing, being, and doing, including identity, community, relationality, deep listening, and yarning. This project was Aboriginal-led and developed collaboratively between Aboriginal and non-Aboriginal social workers and researchers. This article can assist both First Nations and non-First Nations supervisors to better understand the importance of culturally responsive supervision in all social work settings.

IMPLICATIONS

- It is important for social workers to incorporate Aboriginal ways of knowing, being, and doing in their supervision practices, to create culturally safe supervision.
- Bringing the cultural-clinical interface together can enhance cultural supervision in all services.

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Supervision; First Nations Knowledges; Knowledge; Cultural Healing Practices; Social Work Practice; Colonisation; Country; Aboriginal Ways of Knowing; Being and Doing; Aboriginal Social Workers; Identity; Collaboration; Cultural-Clinical Interface; Cultural Safety

The impact of colonisation, dispossession, and marginalisation on the health and wellbeing of First Nations Peoples is well known (Cox et al., 2022). To address this marginalisation, First Nations social work scholars such as Harris and O'Donoghue (2020) found that there needs to be more culturally responsive supervision for both Aboriginal and non-Aboriginal staff. Our thinking about cultural supervision was influenced by Yunkaporta's (2009) eight Aboriginal ways of knowing, being, doing, valuing, and learning at the cultural interface. His ancestral framework of knowledge interrelates story sharing, learning maps, nonverbal learning, symbols and images, links to land and community, in non-linear processes, to deconstruct and reconstruct the meaning, purpose, and structure of knowledge, through a process of watching and then doing (Yunkaporta, 2009).

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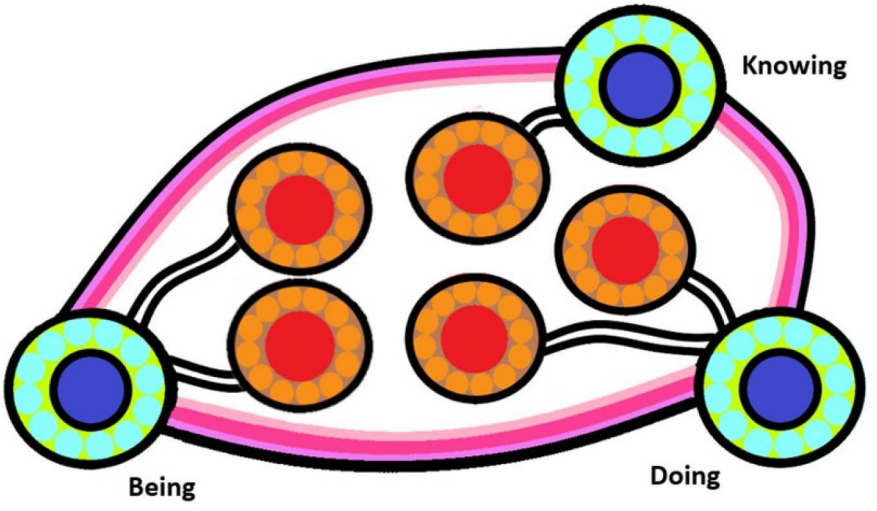

Figure 1 Cultural supervision on Country (artefact)

In this article, we propose artefacts (see Figures 1 and 2) and conceptual maps (see Figures 3–7) for cultural supervision on Country, when working at the cultural-clinical supervision interface. The artefacts and conceptual maps describe culturally informed knowledges in the third space of cultural-clinical supervision, as a process of knowing, doing, and being on Country (Martin & Mirraboopa, 2003). Country is a holistic concept that encompasses "more than the physical land, sea, and sky" (Butler et al., 2019, p. 140). Country is a connection to place but also central to the identity of an Aboriginal person, who is considered a protector and guardian of Country (Terare & Rawsthorne, 2020). Culturally informed supervision on Country honours culture and the relational nature of supervision and practice in social work.

While the social work profession has taken some action to make amends for past injustices, colonial discourses continue to permeate Australian society, impacting the way social work operates, especially in mainstream services (Green & Bennett, 2018; Russ-Smith, 2019b), such as clinical and criminal justice service systems (Blagg et al., 2017), affecting the retention of Aboriginal staff (Deroy & Schütze, 2019), and the career progression of First Nations university graduates (Plater et al., 2020). Furthermore, the social work profession itself has been noted to be infused with White epistemological and ontological assumptions (Walter et al., 2011).

Aligned with the Australian Association of Social Workers' (AASW, 2020) vision for reconciliation, this article amplifies Aboriginal voices and knowledges about cultural

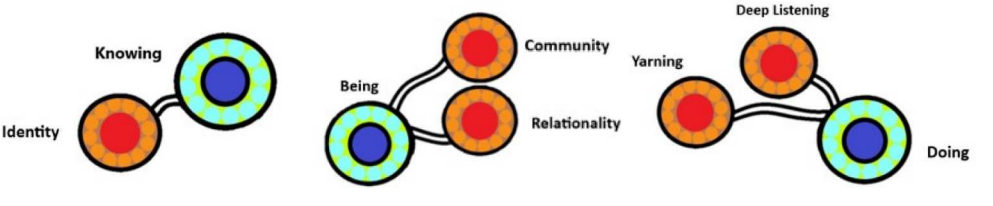

Figure 2 Breakdown of infographic in Figure 1 (artefact)

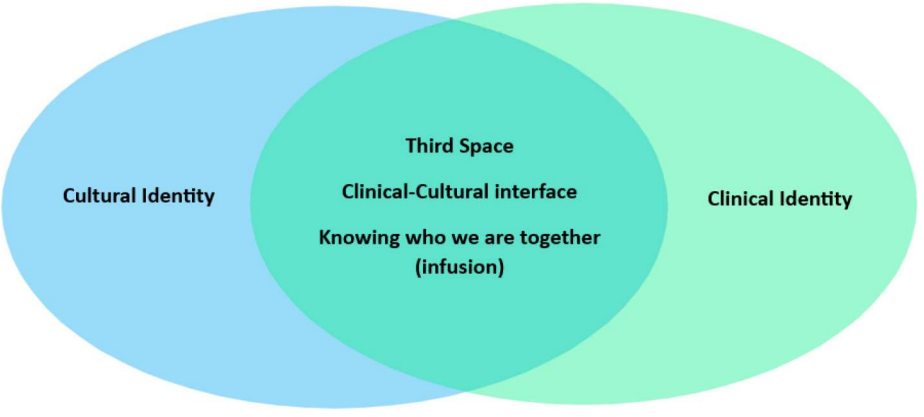

Figure 3 Knowing on Country—Identity

ways of learning through supervision. Social workers have a professional responsibility to engage in culturally responsive supervision practices, to understand truth telling and the intergenerational trauma associated with colonisation (AASW, 2020). Truth telling acknowledges the trauma, shame, and guilt associated with colonisation, focusing on two-way healing relationships that are based on respect and trust (Reynolds, 2021). Conversely, a failure to understand and acknowledge the traumatic experiences of colonisation can create mistrust within Aboriginal and non-Aboriginal professional relationships (Cox et al., 2022; Harris & O'Donoghue, 2020), including in supervision.

An important concept in this article is the notion of the third space (Bhabha, 2004), as a neutral space in which supervision occurs, promoting positive relationships and a place for healing through two-way communication and the exchange of shared cultural understandings. Bhabha (2004) described the third space as an in-between, hybrid place, where tensions and struggles between different cultural discourses exist in a constant state of flux. The third space can be the in-between space where differences, such as those between Aboriginal and non-Aboriginal knowledges, may coexist (Bhabha, 2004;

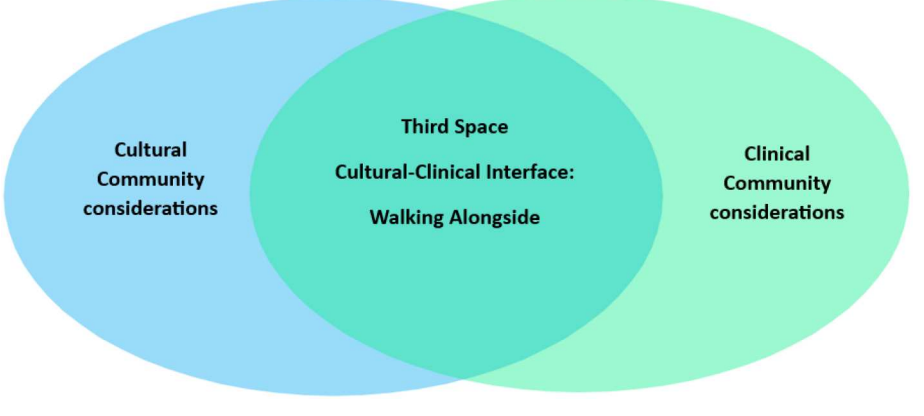

Figure 4 Being on Country—Community

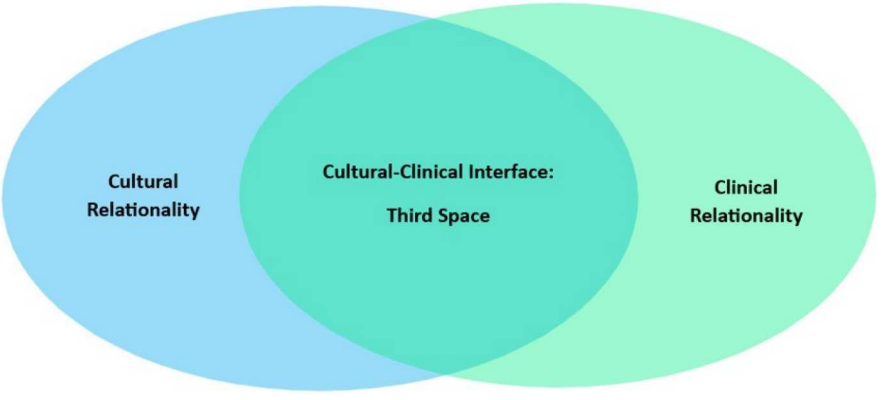

Figure 5 Being on Country—Relationality

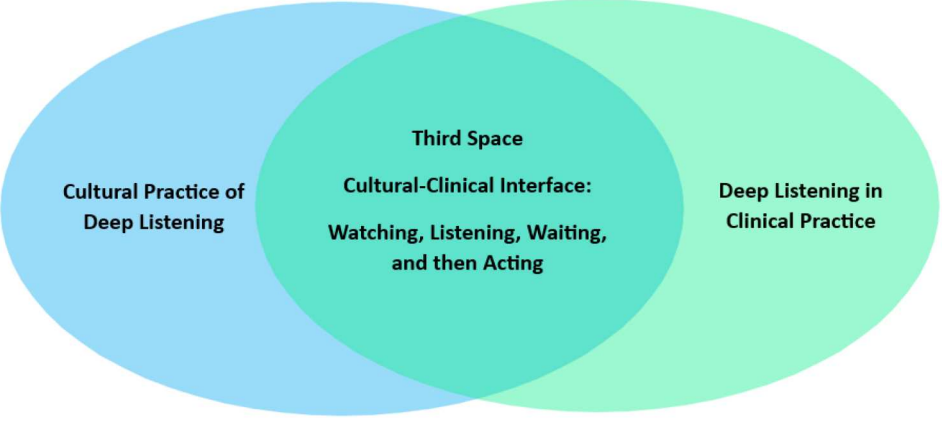

Figure 6 Doing on Country—Deep listening

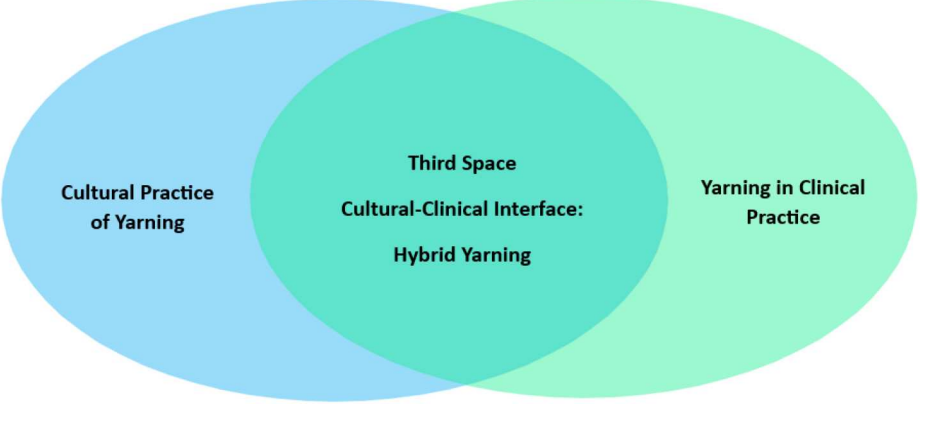

Figure 7 Doing on Country—Yarning

Hammond & Miller, 2023; Zubrzycki & Crawford, 2013). While a third space is often described as a place of tension and uncertainty, Bhabha (2004, p. 55) asserts that this hybrid space has potential to be transformative and liberatory, through a dismantling of cultural hegemony, positioning people as "free to negotiate and translate cultural identities in a discontinuous, intertextual temporality of cultural difference". Both Aboriginal and non-Aboriginal social workers and supervisors can be supported in the third space, to enhance healing and promote understanding about the ongoing impacts of colonialism.

Positioning of the Authors

We acknowledge the traditional custodians of Kaurna and Kulin lands where the authors live and work, and pay respects to Elders past, present, and emerging. This project was developed and led collaboratively between Aboriginal and non-Aboriginal social workers and researchers. The project was overseen by a Kamilaroi person living and working on Kaurna land who is also a qualified social worker (first author). The project was codesigned with an Adnyamathanha, Dieri, Bardi, and Karajarri woman and qualified social worker. Two non-Aboriginal senior academics were involved in the project as codesigners and academic mentors. The social work research assistant conducted the literature search and contributed to the conceptualising of the artefacts for the project, through multiple conversations with the first author and the research team. This article and the artefacts (see Figures 1 and 2 and associated conceptual maps) were further developed from the literature review by the first author and edited by other members of the research team.

Indigenous approaches to this research were critical in developing and maintaining the cultural integrity of this review (Bennett, 2022; Rowe et al., 2015; Waters, 2023). We completed a narrative review of the literature to holistically synthesise cultural concepts that contribute to culturally safe supervision practices, from which we created conceptual maps and artefacts (Waters, 2023). The literature review process and development of artefacts integrated clinical supervision approaches with Aboriginal ways of knowing, being, and doing, informed by Indigenous artefactual research methods (Waters, 2023) and Aboriginal pedagogies or ways of learning (Yunkaporta, 2009).

This article presents artefacts (see Figures 1 and 2) and associated conceptual maps (see Figures 3–7) about key cultural knowledges that inform the third space of cultural-clinical supervision in social work practice. An artefact that is built for purpose involves paying due attention to the materials used to ensure that the creation is specific to the topic being examined, including considering what should be present and what can be left behind (Waters, 2023). Waters (2023, p. 45) further proposed that as an artefact is made, the artefact may in fact be making you, signifying that the artefact has the power to change those interacting with it, in a creative transformative process. While an artefact may be specialised and therefore central to the community that created it, it also has potential to be a shared transformative resource that provides a vision for the wider community (Waters, 2023). The same can be said for this literature review process, as we began developing, constructing, and refining the review of the literature, we were transformed by the reading, along with the

scoping, the analysis, peer review, and assessment, and the final drafting of this article.

The research team on this project met on multiple occasions to reflect on the concepts to be included in the artefacts and how they interacted. We collaborated in an iterative and reflexive way to incorporate Indigenous research methods, which included relational mapping of concepts (McMahon et al., 2023). In addition, "multidimensional reflexivity" (Rowe et al., 2015, p. 299) involved the researchers reflecting on Indigenous-western research approaches associated with ontology (being), epistemology (knowing), axiology (values), and methodology (doing). The conceptual maps and artefacts about cultural supervision on Country involved paying due respect to the multidimensional relationships between identity, community, relationality, deep listening, and yarning, as they underpin cultural ways of knowing, being, and doing, relevant to supervision in all services. However, while our artefacts intend to provide broad guidance, they may need to be specifically adapted to each organisational and cultural context.

The primary research question for this literature review was "How can social work supervision be informed by cultural healing practices?" The project intended to enhance understandings of culturally responsive supervision to support both Aboriginal and non-Aboriginal social workers when working with First Nations Peoples.

Method

The search strategy for the literature review was developed and conducted in consultation with a non-Indigenous academic librarian. We conducted a preliminary search of existing literature in the databases Google Scholar, Scopus, Applied Social Sciences Index and Abstracts (ASSIA), Informit, Sociological Abstracts, and Social Science database, as well as in relevant Australian social work journals. We used search terms such as Aboriginal OR "First Nations" OR Indigenous AND "cultural healing" AND "social work" AND supervision, focusing on articles published in the Australian context between 2001–2024. We initially intended to focus on culturally safe supervision in crisis services in social work. However, given the limited scholarship on the topic of cultural practices in a crisis setting, we expanded our literature search to examine Aboriginal knowledges and/or cultural healing practices more broadly, such as in clinical, health settings.

To develop the artefacts (see Figures 1 and 2), conceptual maps, and the literature review, we drew on Waters' (2023) Indigenous Process Method (IPM) and Yunkaporta's (2009) eight ways of learning, which aligned with the cultural principles within and beyond the research process. Aboriginal-led scholarship was located and prioritised. The reference lists of Aboriginal-authored literature were searched to locate key articles and resources. This literature review centred Aboriginal expertise and prioritised and promoted Aboriginal voices, with the intent to decolonise dominant Western epistemologies.

Findings

Key findings are presented under the headings "Knowing on Country", "Being on Country", and "Doing on Country". Relevant subthemes under each heading are

associated with cultural identity; cultural infusion; community; walking alongside; relationality; a third space; deep listening; watching, listening, waiting, and then acting; and yarning, including hybrid yarning, to demonstrate core elements of cultural supervision. The research process enabled the creation of artefacts (see Figures 1 and 2) that illustrated relevant Aboriginal ways of knowing, being, and doing at the cultural-clinical supervision practice interface. We present the artefacts as a visual overview of five key concepts (identity, community, relationality, deep listening, and yarning) associated with Aboriginal ways of knowing, being, and doing (see Figures 1 and 2 above). We then introduce ways of working (cultural infusion; walking alongside; third space relationality; watching, listening, waiting, and then acting; and hybrid yarning) into the third space related to the cultural-clinical interface of social work supervision. Organisations can use our artefacts to infuse supervision processes in both cultural and mainstream service contexts.

Knowing on Country

Cultural Identity

Colonisation has diminished many cultural healing knowledges and compromised opportunities for cultural autonomy and self-determination (Cox et al., 2022). The continuation of cultural ways of being plays a vital role in enabling Aboriginal cultural identity to thrive, through relationships between culture, spirituality, and identity (Butler et al., 2019; Russ-Smith, 2019a, 2019b). Honouring Aboriginal healing practices in cultural-clinical supervision reflexively and holistically connects an individual to spirituality, cultural identity, Country, community, and family, enhancing a sense of belonging and wellbeing (Butler et al., 2019; Cox et al., 2022).

Cultural Infusion

Using the concept of cultural infusion within supervision can enhance opportunities to respectfully integrate cultural and clinical knowledges to support trauma-aware, strengths-based, and healing-informed practices (Atkinson et al., 2010). Cultural infusion is a process that captures "the intersection between different cultures so they are stronger together because of their discrete uniqueness and connectedness" (Harris & O'Donoghue, 2020, p. 69). For Aboriginal and non-Aboriginal supervisors, cultural infusion relates to knowing who we are together, which can promote a coming together of cultural and clinical identities, within a safe and supportive supervisory third space that is inclusive of our individual and collective selves (Makhanya & Mzinyane, 2023). Figure 3 above graphically illustrates "knowing who we are together" at the cultural-clinical interface.

Being on Country

Community

While there is diversity between Aboriginal cultural groups, the importance of community remains central to consider in social work practice. As a concept, community revolves around spiritual ties within an "experience of social and ancestral relationships and connections to Country" (Butler et al., 2019, p. 148). Cultural practices, such as storytelling and ceremony on Country, and honouring the knowledge of Elders, supports

Aboriginal cultural identity and contributes to family cohesion and community well-being (Busija et al., 2020; Heath et al., 2011; Waugh & Mackenzie, 2011). Supervision centred on honouring community and advancing decolonised practice can support workers to shift towards genuine collaborative relationships that include an openness to, and an understanding of, different ways of learning, knowing, being, and doing (Satour & Goldingay, 2021). Cultural supervision also supports workers to establish key relationships within Aboriginal communities, which can involve being "vouched for" by a community member (Bennett & Morse, 2023).

Walking Alongside

The decolonisation of social work supervision includes the concept of "walking alongside" (wayanha) each other in the cultural-clinical interface. Green and Bennett (2018) proposed that the transformation of social work involves wayanha, "walking Country together, side by side", as a way of being and belonging on Country and within community. This practice of "walking alongside" can be a safe third space that invites non-Aboriginal supervisors to collaborate with Aboriginal communities and leaders, and can contribute to a sense of connection to community, raise awareness about healing practices, and enhance social justice. This can assist non-Aboriginal workers and supervisors to learn and develop cultural insights and be aware of how their communication, interactions, and practices can impact, influence, or hinder collaborative cultural practices and supervision (Green & Bennett, 2018). Walking alongside also involves knowing when to step aside to support Aboriginal leadership. Figure 4 above visually illustrates how walking together can bridge the cultural-clinical supervision interface.

Relationality

Relationality is a way of being in relationship that foregrounds Aboriginal ways of knowing, being, and doing, including principles of respect, responsibility, generosity, obligation, and reciprocity (Martin & Mirraboopa, 2003; Moreton-Robinson, 2016; Satour & Goldingay, 2021). Moreton-Robinson (2016, p. 71) described relationality as "an awareness of our proper relationships with the world we inhabit". Barlo et al. (2020, p. 93) elucidated that reciprocity within relationship is "an honouring process that demonstrates the importance of the relationship". Reciprocity and relationality are intertwined in practice, extending respect for cultural knowledges shared and how these knowledges are carried forward (Barlo et al., 2020; Barlo et al., 2021), as obligations and responsibilities to both the individual and the collective (Green & Baldry, 2008; Kennedy et al., 2022). Relationality in supervision can promote healing-informed communication that creates a third space for respectful and genuine openness, deep listening, and equitable knowledge-sharing (Hamilton et al., 2020; Hewlett et al., 2023).

In all supervision settings, two-way relational working and learning requires workers and supervisors to reflect on, and learn from, practices that may be different from their usual ways of being. Relational supervision can provide an organic and connected third space where opportunities emerge for workers to develop practice skills through dadirri (deep listening) and storytelling approaches such as yarning (Hewlett et al., 2023; Ungunmerr-Baumann et al., 2022). This relational approach to supervision and the sharing of knowledge cultivates two-way respect and a deepening of cultural understanding.

Relational listening and storytelling can underpin the supervision process and enable workers to practise different ways of engaging, while also identifying clinical approaches that have the potential to compromise relational exchanges (Orr et al., 2022; Parter & Wilson, 2021). Two-way exchanges encourage non-Aboriginal social workers to reflect on their experiences of whiteness and their relationship to both their own and Aboriginal culture (Bennett & Morse, 2023; Cleland & Zufferey, 2023). When non-Aboriginal social workers are supported in the third space to understand the ongoing impacts of colonialism, healing can occur for both groups of people. A safe supervisory third space to undertake these reflections can provide opportunities to explore new ways of knowing, being, and doing based on two-way learning.

Third Space

Affirming the potential for transformation in cultural supervision, Hammond and Miller (2023, p. 4) suggested a third space is "neither the space of the coloniser nor the colonised, but a contested space, where difference needs to be understood so new understandings and ways of doing can emerge" through cultural infusion. When a conversation is conducted respectfully within a third space, it is possible to identify and explore the intracultural and cross-cultural dynamics in the professional social work environment, developing a deeper understanding of the interaction between Aboriginal and non-Aboriginal perspectives in the workplace. Supervision in the third space can centre cultural infusion and relationality through respect, genuine openness, deep listening, and learning. Figure 5 above visually illustrates the third space as a relational place between the cultural-clinical supervision interface.

Doing on Country

Deep Listening

Aboriginal writer and distinguished Elder Miriam Rose Ungunmerr-Baumann of Nauiyu community (Daly River, Northern Territory) was the first to bring the concept of deep listening, called dadirri, to national attention in 1988 (Ungunmerr-Baumann et al., 2022). Since then, the term is has been frequently used to describe the art of being present in the professional relationship and connecting in more profound ways (Fernando & Bennett, 2019; Satour & Goldingay, 2021; Ungunmerr-Baumann et al., 2022), including in the context of the supervisory relationship. Dadirri centralises deep listening at the heart of the supervision conversation and enhances awareness for both parties to be fully present with genuine respect and reciprocity (Bennett & Gates, 2021; Hewlett et al., 2023; Satour & Goldingay, 2021; Ungunmerr-Baumann et al., 2022).

Deep listening can be used in purposeful and formalised ways in the clinical setting (Fleming et al., 2023; Hewlett et al., 2023; Mooney et al., 2018) and in supervision. It has the potential to enhance engagement and openness, thus positively affecting the quality of connection between a supervisor and supervisee, when both are acknowledged as knowledge holders (Harris & O'Donoghue, 2020). Deep listening practices enhance relationships, build trust and respect, provide opportunities for worker reflexivity, and foster trauma-aware and informed practice, through empathy, listening, witnessing, and healing (Atkinson et al., 2010).

Watching, Listening, Waiting, and then Acting

Deep listening through watching, listening, and waiting centres Aboriginal knowledges (Hewlett et al., 2023; Murrup-Stewart et al., 2020) in supervision, which facilitates opportunities for the cocreation of knowledge, through self-determination, empowerment, and Aboriginal leadership. As Ungunmerr-Baumann et al. (2022, p. 96) stated, "Dadirri listens and knows, witnesses, feels, empathises in the pain of the Indigenous experience of trauma", including through listening and hearing about the truths of past injustices, in a mutual third space. It must be acknowledged, however, that cultural knowledges remain localised and specific to communities, where they are held and passed on through time (Dickson, 2020). Figure 6 above is a visual illustration of the cultural practice of deep listening as watching, listening, waiting, and then acting, in the cultural-clinical supervision interface.

Yarning

Yarning is a conversational process that utilises circular linguistic styles and oral narratives to convey information and transmit knowledge, often from one generation to the next (Barlo et al., 2020; Mooney et al., 2018). Grounded in storytelling traditions, this cultural method of communication centres connection to Country, land, law, culture, community, and family, and has been a way of exploring and learning since, and throughout, the Dreaming (Martin, 2008; Martin & Mirraboopa, 2003). Walker et al. (2014, p. 1216) described yarning as "culturally prescribed, cooperative and respectful". Yarning honours self-determination while prioritising respect, accountability, dignity, equality, and integrity within relationships (Barlo et al., 2020; Barlo et al., 2021), including in the supervisory relationship.

The practice of yarning can be a strategy for negotiation and information sharing that is purposeful, actively constructed, and specialised (Barlo et al., 2020; Fleming et al., 2023; Mooney et al., 2018; Walker et al., 2014). Yarning has been referred to as a practice of healing-informed communication that supports two-way learning (Hewlett et al., 2023). Yarning is a cultural tool, which can be used alongside other technology-based tools, such as audiovisual slides, that can assist workers to deliver information at "the right time, in the right place, and in multiple formats" (Bennett & Morse, 2023, p. 323). Yarning in supervision has the potential to increase engagement and openness within supervisory discussions that promote connectedness between the supervisor and supervisee and facilitate safe third-space discussions (Harris & O'Donoghue, 2020). As a conversational practice, yarning can be considered an important way of doing work at the cultural-clinical supervision interface (Barlo et al., 2020). However, it is also acknowledged that past research practice has "discounted, discouraged, disadvantaged and appropriated Indigenous knowledges and people" (Bennett, 2022, p. 273), including in the whitening of yarning methodologies.

Hybrid Yarning

The hybrid yarn was a term coined to describe a yarning process that included people with a non-Aboriginal identity (Cleland & Zufferey, 2023). It is was proposed that, with ongoing critical reflexiveness, there is potential for this type of yarning to be decolonising. Therefore, it and can play a vital role in both cultural and mainstream settings. However, it is important here to avoid the appropriation of Aboriginal ways of knowing,

being, and doing by non-Aboriginal people. Ongoing reflection on the decolonising of social work involves continuing to ask questions about the yarning process to avoid the further "whitening of yarning" (Cleland & Zufferey, 2023). Figure 7 above is a visual representation of the hybrid yarn as a go-between in the cultural and clinical supervision practice of yarning.

Discussion

This review of literature aimed to understand how social work supervision can be informed by cultural healing practices. The authors found that knowing, being, and doing on Country is related to five key concepts (identity, community, relationality, deep listening, and yarning), and is associated with ways of working in a third space that include cultural infusion; walking alongside; watching, listening, waiting and then acting; and hybrid yarning. A culturally responsive, relational approach to supervision is a third space that involves healing-informed deep-listening practices (or dadirri) intended to counter the effects of colonisation through opportunities for truth telling, Aboriginal leadership, and empowerment (Fleming et al., 2023; Hewlett et al., 2023; Satour & Goldingay, 2021; Ungunmerr-Baumann et al., 2022).

Existing scholarship acknowledges the complexity of non-Aboriginal people using cultural practices (such as yarning) in the clinical setting (Fleming et al., 2023; Green & Bennett, 2018). Nonetheless, an essential element of cultural supervision and cultural healing involves incorporating cultural practices that support and respect the cultural identity of Aboriginal workers in ways that value their expertise and lived experiences (Deroy & Schütze, 2019; Harris & O'Donoghue, 2020). Cultural infusion (such as in supervision) may be best supported by storytelling approaches (such as yarning) that incorporate relational aspects that come with the person in a professional context (Bennett et al., 2011; Deroy & Schütze, 2019; Harris & O'Donoghue, 2020; Scerra, 2012).

These findings can support new ways of thinking to influence social work practice and education, and enhance knowledge about cultural ways of learning in the training of both Aboriginal and non-Aboriginal supervisors. For a non-Aboriginal worker, prioritising cultural infusion in supervision practice may involve an uncomfortable reflexive journey of self-decolonising through "unlearning" Western practices (Hewlett et al., 2023, p. 11). Decolonising social work practice is reliant on efforts to elevate Aboriginal voices and knowledges (Bennett et al., 2011), that can inform social work supervision, assist in staff retention (Deroy & Schütze, 2019; Scerra, 2012), and enhance the cultural responsiveness of social work education (Young et al., 2013).

The visual artefacts and conceptual maps presented in this article can be used in practice and in social work courses to teach about cultural supervision. This would enable social work students to reflect on ways of building skills in cross-cultural reflexivity and cultural responsiveness through reciprocal ways of working that are vital in the supervision process and in cultural healing (Deroy & Schütze, 2019). Reflexivity, for a social worker working in cultural-clinical supervision, is crucial to enhancing culturally responsive practice because personal values, attitudes, world views, and cultural biases influence practice in all social work settings (Bennett et al., 2011; Bennett & Morse, 2023; Young et al., 2013).

Social work research, practice, and education need to specifically address disempowering colonial narratives that underpin Western cultural biases and institutional racisms because social workers can consciously and unconsciously privilege Western approaches (Walter et al., 2011). The artefacts presented in this article can assist social workers to reflect on the impact of Western social work institutions on, and associated healing assumptions about, cultural-clinical identities and supervision practices. This reflection would include how colonial injustices and structural racisms in mainstream institutions, such as the criminal justice and clinical service systems (Blagg et al., 2017), can shape supervisory practices. Structural racisms and Western-informed social work supervision practice can affect the professional progression of First Nations university graduates (Plater et al., 2020).

In this article we have argued that if the artefacts (and conceptual maps) are infused into yarning supervision (Harris & O'Donoghue, 2020), a critique of power and privilege in social work practice can be more professionally responsive. Culturally safe supervision and dialogues affirm cultural identities and healing through deep listening in a third space, that can bring together Aboriginal and non-Aboriginal ways of knowing, being, and doing to find commonalities (Bennett & Morse, 2023; Hamilton et al., 2020). In addition, through practices of walking alongside within supervisory processes, supervisors can foster social justice and community-focused social work, and promote opportunities for Aboriginal self-determination and empowerment (Green & Bennett, 2018).

Social workers have a professional responsibility to implement dadirri and truth telling in direct practice and community engagement, and within professional supervision contexts (AASW, 2020). This research is an initial review of the literature to develop useable artefacts for considering culturally safe social work supervision in all services. The writing of this article and the developing of the artefacts have enabled us to engage in a transformative research process, with the hope that the artefacts may also change others interacting with them. However, further research is needed that gathers the perspectives of practitioners and supervisors in different organisational settings in order to gain a deeper understanding as to the practice applicability of these artefacts.

Conclusion

In this article we have argued that conducting supervision on Country involves paying due respect to the multidimensional relationships that underpin cultural ways of knowing, being, and doing in social work supervision practice. Culturally responsive social work supervision can cultivate a safe third space that enhances cultural infusion and healing at the cultural-clinical supervision interface. This research has developed artefacts and concept maps that encompass supervision on Country by engaging with key concepts in the literature about Aboriginal ways of knowing, being, and doing. These artefacts and concept maps highlight cultural supervision in social work as being related to knowing on Country as cultural-clinical identity, being on Country as relationality-in-community and doing on Country as deep listening and yarning. In this article we construct new ways of knowing, being, and doing within social work supervision for First Nations and non-First Nations supervisors working with First Nations Peoples.

Disclosure Statement

No potential conflict of interest was reported by the author(s).

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Ethics

The project has ethics approval from both the Aboriginal Health Research Ethics Committee of South Australia and the University of South Australia Research Ethics Committee.

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