



New Zealand
Association of Counsellors
Te Roopu Kaiwhiriwhiri o Aotearoa



Promoting Professional Counselling
In Aotearoa New Zealand

Information for Supervisors of NZAC Provisional Members

April 2018

New Zealand Association of Counsellors

Te Roopu Kaiwhiriwhiri o Aotearoa

Objects

The objects of the Association shall be:

1. To promote effective counselling services that are consistent with responsibilities under the Treaty of Waitangi;
2. To assist clients to obtain services adequate to their needs;

Core Values Of Counselling

The practices of counselling involve the expression of particular core values. This Association expects counsellors to embrace these core values as essential and integral to their work.

The core values of counselling are:

- Respect for human dignity
- Partnership
- Autonomy
- Responsible caring
- Personal integrity
- Social justice

New Zealand Association of Counsellors Philosophy

- The New Zealand Association of Counsellors believes that counsellors work to:
- Provide individuals, families, groups and institutions with expanded or alternative perspectives and choices
- Foster personal and social conditions in which client growth and development can occur
- Encourage, support and challenge clients to translate their enhanced awareness into actions which increase a sense of worth and mastery
- Offer leadership in the area of human relationships with awareness of and respect for difference
- Advocate for those who are disempowered.

Ethical Principles Of Counselling

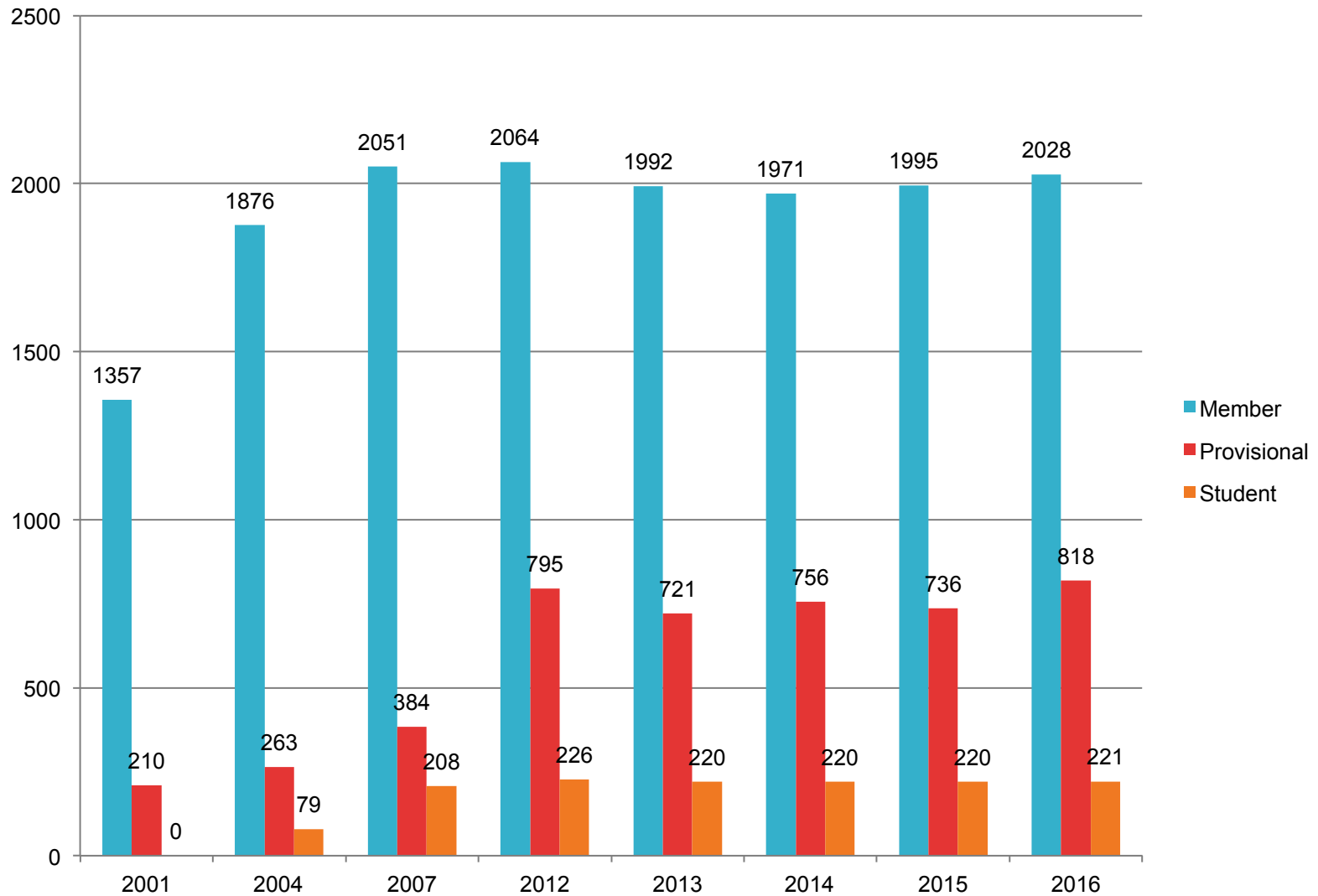
The following principles are expressions of these core values in action. They form the foundation for ethical practice.

Counsellors shall:

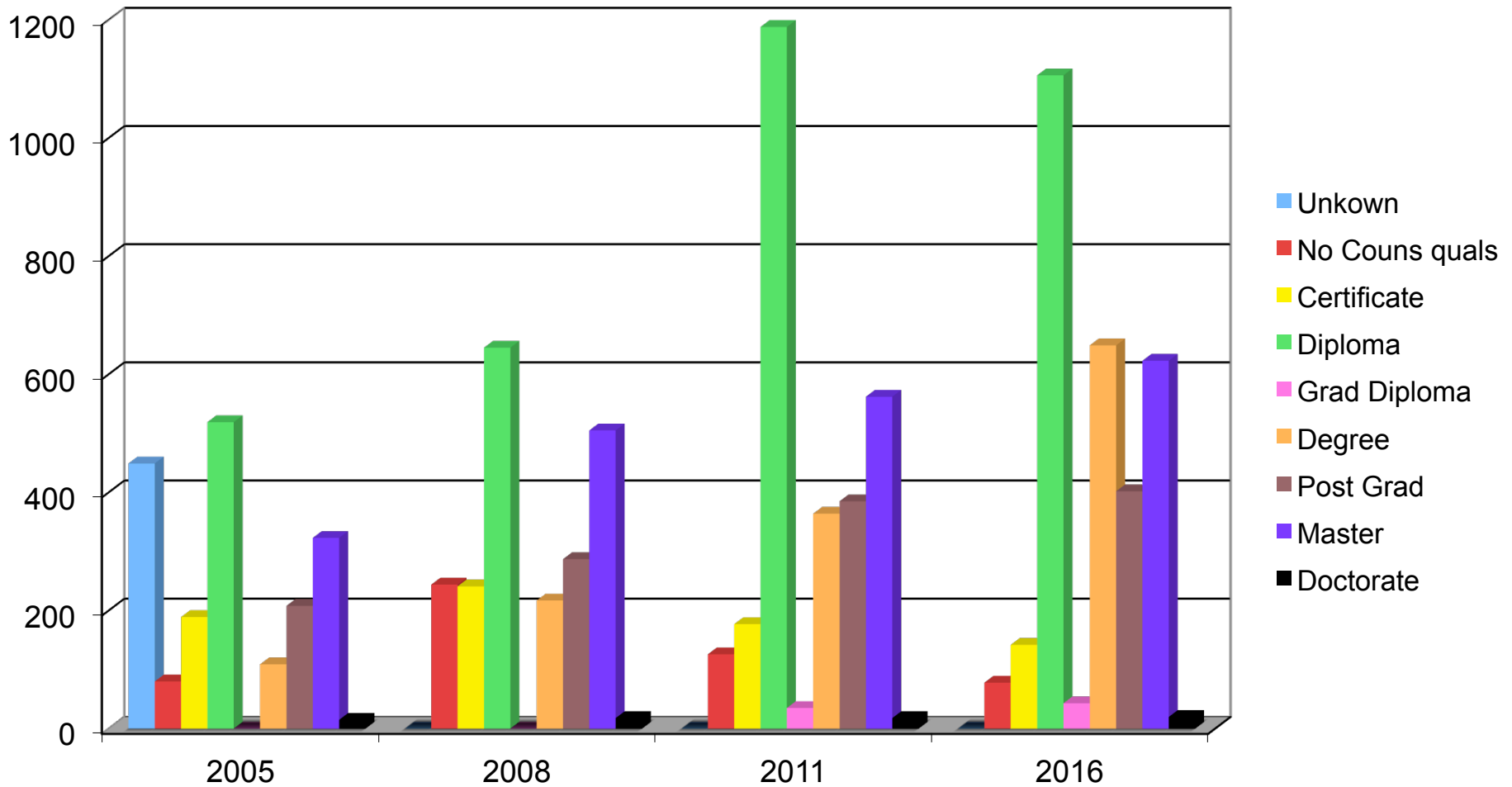
- Act with care and respect for individual and cultural differences and the diversity of human experience
- Avoid doing harm in all their professional work
- Actively support the principles embodied in the Treaty of Waitangi
- Respect the confidences with which they are entrusted
- Promote the safety and well-being of individuals, families, communities, whanau, hapu and iwi
- Seek to increase the range of choices and opportunities for clients
- Be honest and trustworthy in all their professional relationships
- Practice within the scope of their competence
- Treat colleagues and other professionals with respect.

Source: NZAC Code of Ethics 2002

Membership growth



Qualification Comparison



Current NZ Counsellor Education Providers

Training Provider	Highest Qualification	Location
Auckland University of Technology (AUT)	Bachelor	Auckland
Bethlehem Tertiary Institute (BTI)	Bachelor	Tauranga
Laidlaw College	Bachelor	Henderson / Christchurch
Manukau Institute of Technology	Bachelor	South Auckland
Massey University	Master	P/North Distance *
Nelson Marlborough Institute of Technology (NMIT)	Bachelor	Nelson
Otago Polytechnic	Bachelor	Dunedin

Training Provider	Highest Qualification	Location
Unitec	Master	Waitakere
University of Auckland	Master	Auckland
University of Canterbury	Master	Christchurch
University of Waikato	Master	Hamilton Distance
Vision College	Bachelor	Christchurch
Waikato Institute of Technology (WINTERC)	Bachelor	Hamilton
Wellington Institute of Technology (Weltec)	Bachelor	Wellington

- Distance Learning – Some courses require attendance at the provider

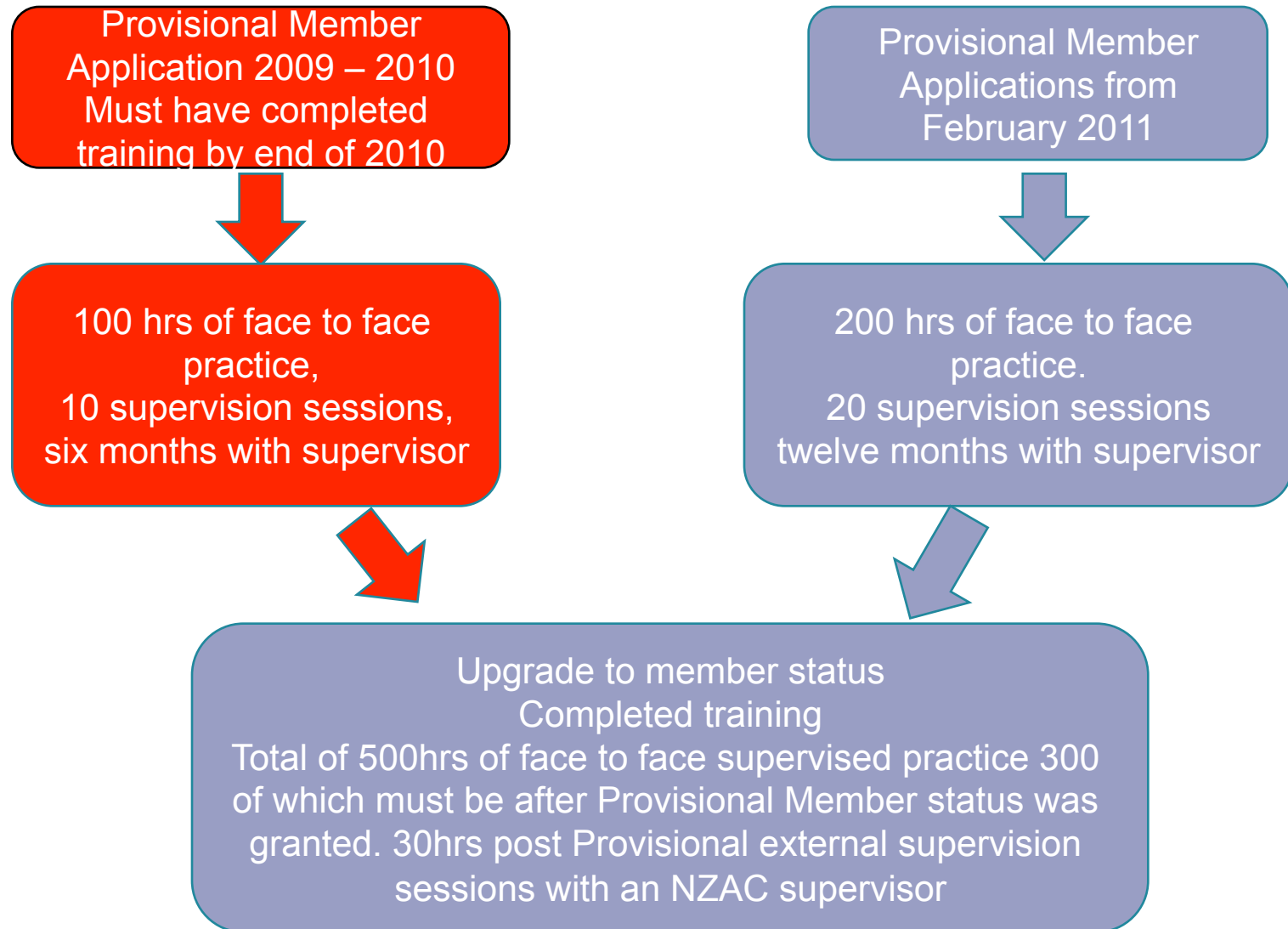
NZAC Membership Criteria

There are 3 streams of membership to NZAC

- **NZ Professional Counselling Programme**
- **Overseas Professional Counselling Programme**
- **Particular Circumstances**

Process to Member status New Zealand Professional Counselling Programme

–That this qualification has as its core component both theory and supervised practice throughout training. This qualification is a minimum of 1200hrs of study and 240 credits at a minimum NZQA approved Level 6



Criteria for Member status - NZ Course

The following shall be eligible for Membership **A person of good character** who has:

- Completed an Aotearoa New Zealand professional counselling training programme. That this qualification has as its core component both theory and supervised practice throughout training. This qualification is a minimum of 1200hrs of study and 240 credits at a minimum NZQA approved Level 6
- Been a Provisional Member for a minimum of **12 months**.
- Completed a minimum of **500 hours** in total of supervised practice with individuals, couples, family and whanau, **300 hours** of which must be after training has been completed. Up to 10% of these hours can be in leadership of therapeutic groups as outlined in the Introduction of the NZAC Code of Ethics. (Telephone, online, skype counselling, therapeutic letters and practice labs hours cannot be counted towards the totals.)
- An acceptance of Te Tiriti o Waitangi / Treaty of Waitangi and an ongoing commitment to bi-cultural learning, experience and knowledge.

- Undertaken a minimum of **30** minimum of 1 hour individual post provisional supervision sessions with an NZAC supervisor who should not be in a position of power over the counsellor such as a line manager or trainer.
- Total for both training and post provisional individual supervision sessions should be **50**
- Experienced and has an understanding of being a client in a therapeutic relationship with a counsellor.
- Experienced and has an understanding of being a participant in a group therapeutic process.
- Demonstrates an ongoing commitment to personal growth.
- Attended a minimum of **3 NZAC activities**. For example: NZAC conference, local branch meetings, NZAC professional development activities.

Purpose of supervision as outlined under the NZAC Code of Ethics

The purpose of professional supervision is for counsellors to reflect on and develop effective and ethical practice.

It also has a monitoring purpose with regard to counsellors' work. Supervision includes personal support, mentoring professional identity development and reflection upon the relationships between persons, theories, practices, work contexts and cultural perspectives.

Responsibilities in Professional Supervision (from COE)

1. **Counsellors** shall be responsible for:

- selecting and taking to supervision relevant aspects of their work and their personal functioning.

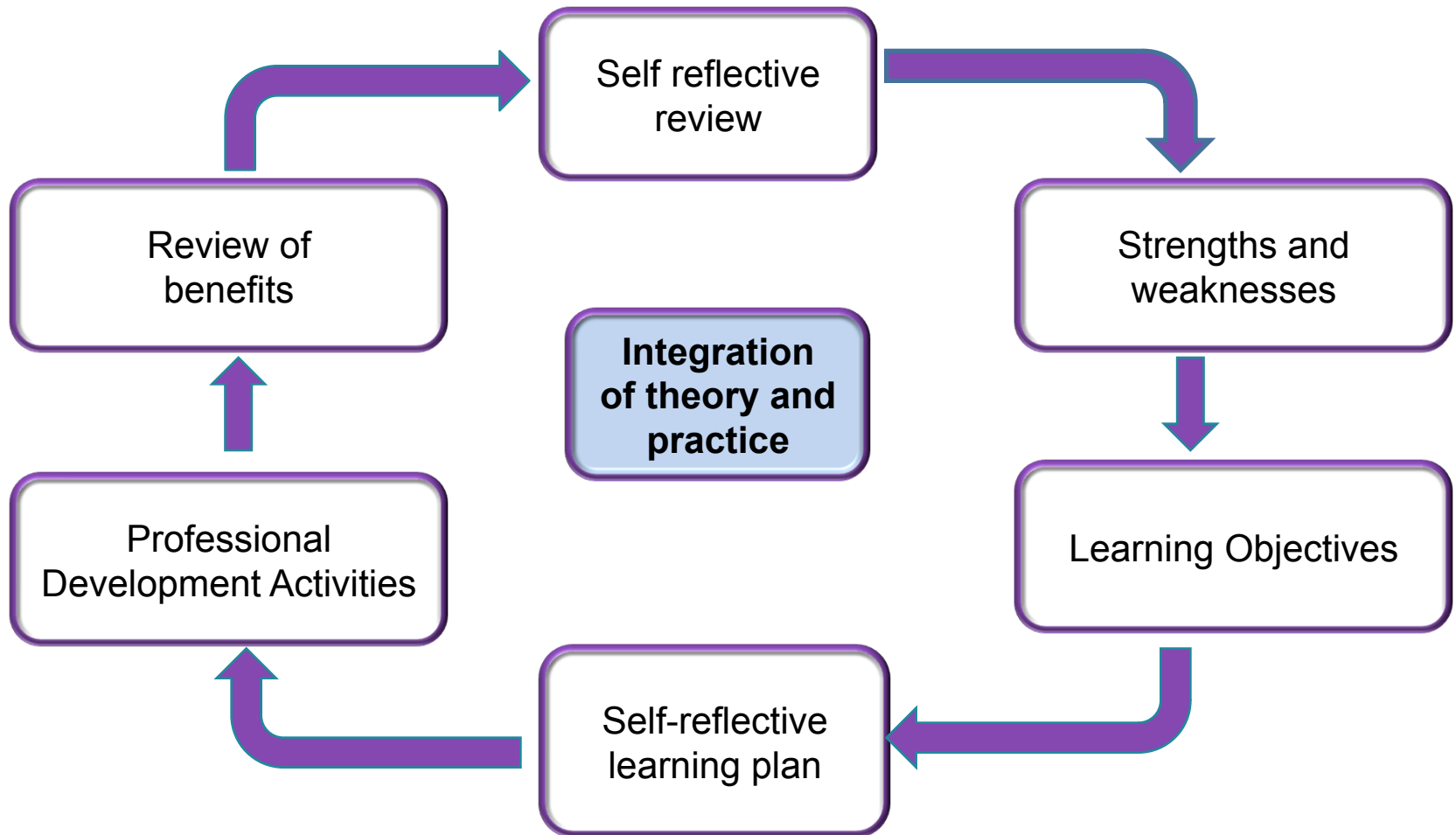
2. **Supervisors** shall be responsible for:

- assisting counsellors to explore and address their professional practice, helping counsellors to monitor their competence, safety and fitness to practice
- disclosing concerns about the counsellor's work to the counsellor, before taking further action.
- maintaining the boundaries between supervision and other relationships the supervisor may have with the counsellor.

3. **Counsellors and supervisors** are jointly responsible for:

- distinguishing between supervision relationships and other professional or personal relationships. identifying when the counsellor needs to seek counselling for personal concerns.

Supervision of Provisional Members



Supervisor's role is key in supporting their supervisee through to Member status

Viewing/hearing critiquing of videos/audios of supervisees work to enhance safe practice.

That the supervisor is honest about the supervisee's readiness for membership upgrade. Some candidates believe that the statistics come before readiness for being a member.

That that application process evolves over time and that the application is fully read and discussed with the supervisee.

That a proportion of the supervision time is given over to the NZAC Code of Ethics and Constitution. This could be in the form of case studies rather than just client work that arises.

Although bicultural safety is discussed and their application is supported by a bicultural adviser it is important that there are Bicultural conversations about bicultural safety as part of the supervision process to develop an understanding of the Maori world view and implications for practice in NZ not just for those who have Maori clients.

That the supervision report is as full as possible and reflects the supervisors assessment of the readiness of the supervisee to proceed to full membership

Upgrade process from Provisional Member to Member

The upgrade process has **2 distinct** phases now:

Stage One:

Written Submission that shows an integrated knowledge of theory into practice.

That the application process evolves over time and that the application is fully read and discussed with your supervisor.

Stage Two:

An Interview in front of a 3 Member panel where they demonstrate that they have an integrated understanding of:

- NZAC Code of Ethics
- Constitution
- Philosophy and Core Values and Beliefs of the Association

Key things that the Assessment Committee are looking for in an application for candidates seeking interview. The written assessment process is a lot tighter given the change of focus of the Interview

A

- Fully answered application which shows an integrated knowledge of theory into practice.

B

- That they have fulfilled the required hours of face to face supervised practice.

C

- That the supervisor has seen/heard their work on an ongoing basis.



D

- That they have fully demonstrated their commitment to professional development.



E

- That their personal self-awareness statement is reflective, demonstrating an understanding of how this may impact on their work as a counsellor.



F

- A well argued and comprehensive answer to the Ethical Dilemma they have faced and that it demonstrates an integrated understanding of the NZAC Code of Ethics.



G

- That the strengths and challenges statement is a reflective of their development as a counsellor.



H

- That the supervisor should read the candidates full application and time is taken to discuss it fully in the lead up to the application being sent in.



I

- Bicultural statement is fully answered for each statement. This should be from a personal perspective not a text book answer. Links within the community are established and discussions about the Māori world view have occurred.

Key questions in the written submission

Theoretical frameworks you work from:

Reflective practice in counselling can only be achieved by counsellors identifying their own theories-in-use through a process of critical thinking.

- Describe your personal theory of counselling which informs your work with clients.
- Which theory / theories of counselling have contributed to your formulation of your own theory of counselling? **(We suggest about 1200 words maximum)**

Commitment to ongoing professional development:

Please detail, and provide evidence of, any professional development you have undertaken since completing your counsellor education / training:

- Provide course title/s
- Name of education/training provider and the duration of the course.
- Detail any current plans for your professional development.

Ongoing commitment to Personal Development

It is expected that you will have:

Experienced and have an understanding of being a client in a therapeutic relationship with a counsellor.

*Experienced and have an understanding of being a participant in a group therapeutic process.
And are able to demonstrate an ongoing commitment to personal growth.*

- a. Please detail and provide evidence of, any personal development you have undertaken since completing your counsellor education/training.
- b. Provide evidence of being part of a therapeutic group and a reflective statement about personal meaning gained from this experience.
- c. Describe what you have learned or gained through personal work, either during your course or other personal work you have completed.

This may have been gained from personal counselling and from reflection and learning from significant life events or experiences. The assessment team are looking for a detailed response for this section about your life journey.

- d. What are you currently doing to address your growth in self-awareness and personal development generally, especially as it relates to your counselling practice?

Your experience of Ethics in practice

In this section you need to **fully** demonstrate how you have integrated your knowledge of NZAC Code of Ethics into your practice.

Describe your understanding of a recent ethical dilemma, within your work with a **client** and how you resolved it. It is important that you link the details of the event by identifying and cross-referencing to the Code of Ethics.

Please note in any ethical dilemma you present, we are particularly interested in such things as:

- Which two (or more) core values are in conflict to create an ethical dilemma for you;
- How did you recognize there was an ethical dilemma;
- What was your own internal response to the dilemma;
- How did you respond to your own reactions and how did you manage them;
- How did you use this information to assist you in your work;
- How and which parts of the Code of Ethics did you use to guide you in responding to the ethical dilemma;
- How did you relate to the client with all of the above information;
- How did this affect the process of the work;
- What was your internal response to the outcome;
- What was your client's response to the outcome;
- What has this experience taught you that will be useful in your future practice?

Describe how you adhere to NZAC ethical standards in your current practice.

Bicultural Awareness

Under the current Membership Criteria it is expected that candidates will have established an ongoing relationship with a cultural advisor/consultant/supervisor from the rohe.

Cultural Safety Practice

Cultural safety practice is with a person of Māori descent, who has ancestral / whakapapa knowledge and who has a clear understanding of working with Māori in culturally safe ways.

This person must be a Member of NZAC or a similar professional body, and/or needs to hold a position of responsibility in iwi, hapu, and/or a position of responsibility within their marae, and/or a position of responsibility in the wider community.

This can occur in individual, peer or small groups.

PUĀWANANGA

(Section 9 of the upgrade application)

Under the current Membership Criteria it is expected that candidates will have established an ongoing relationship with a Puawānanga Kaitiaki.

A Puawānanga Kaitiaki is a person of Māori descent, who has ancestral/ whakapapa knowledge, and who has a clear understanding of working with Māori in culturally safe ways.

Puawānanga is a process, based on a relationship with your Puawānanga Kaitiaki which supports the first object of the NZAC Constitution, Te Tiriti o Waitangi, and achievement towards cultural understanding and competence.

The Puawānanga Kaitiaki could facilitate to you as an individual, as a peer group or as a small group.

PUĀWANANGA

"Tahia te ara Kia kite a ai te huarahi
Ahu at u te mata ki te ao Marama
Kei kona nga uri Whakatapu
Kahore ano I Whanau mai
E tatari mai ana Ki a Koe"



"Clear away the obstacles so that the pathway forward may be seen. Turn your face to the world of light, for there the unborn generations are waiting for you"

PUĀWANANGA

This model was developed by Teina Piripi and Vivienne Body. It's a self-assessment tool through a Māori lens.

This is traditional Māori knowledge, he taonga tuku iho.

TIHEI-WA MAURI ORA



We acknowledge Vivienne Body for the koha of this kōrero, the Puawānanga name, and both Vivienne Body and Teina Piripi for the koha of Tihei-Wa Mauri Ora to be used in this application process.

PUĀWANANGA

There are three parts:

Part 1 (A) and (B)

Two Reflections to be submitted

Part 2

Korero with a Puawānanga Kaitiaki

Part 3

Puawānanga Kaitiaki Report

PART ONE – Reflections

Part 1 (A) Reflection (*minimum 2 pages*)

- Using the ***Tihei-Wa Mauri Ora: Indigenous Resource***, the applicant is asked to reflect on three domains.
- The three domains are cultural identity, understanding of colonisation and its impact in Aotearoa, and engagement with Māori clients and their whanau.
- The applicant needs to create one goal for each domain.

Part 1 (B) Reflection (*minimum 2 pages*)

- Reflect on your experience of utilising the “Tihei-Wa Mauri Ora: Indigenous Resource” in self-assessing 1(a).

These written reflections need to be sighted and signed by the Puawānanga Kaitiaki.

PART TWO – Korero with a Puawānanga Kaitiaki

Engage with a Puawānanga Kaitiaki, for a minimum of 3 sessions. The korero should include:

- Use of the Tihei-Wa Mauri Ora Indigenous Resource and personal experience of it.
- Engagement with the ‘Let’s get Real – Working with Māori’ module.
- Discussion around the applicants written reflections, including any challenges and/or concerns.

This is not submitted with the application

PART THREE – Puawānanga Kaitiaki Report

The Puawānanga Kaitiaki Report is completed by the Puawānanga Kaitiaki (who must be of Māori descent) and confirms that:

- A minimum of three Puawānanga Kaitiakitanga sessions were held.
- The applicant engaged with the “Tihei-Wa Mauri Ora Indigenous Resource” (Piripi & Body 2010, 2013)
- The ‘Let’s Get Real - Working with Māori’ module was part of the korero.
- The Puawānanga Kaitiaki sighted and signed the applicant’s reflections.
- The Puawānanga Kaitiaki supports the applicant’s application.
- Any further comments the Puawānanga Kaitiaki would like to provide (this is optional)

This is signed by the Puawānanga Kaitiaki and given to the applicant to submit.

Puāwananga in this context it is about bringing to fruition, to blossom and grow our learning and our own understanding of identity and relationship to Tangata Whenua in Aotearoa, as NZAC members and applicant members.



Supervisors Report - What we ask you to comment on

1. Comment on the Candidate's ability to establish and maintain a close empathic therapeutic counselling relationship with clients.
2. Comment on the extent to which the Candidate demonstrates effective practice as a counsellor.
3. Comment on the Candidate's integrated understanding of the NZAC Code of Ethics.
4. Comment on the extent to which the candidate demonstrates effective use and understanding of their main theoretical framework.
5. Comment on the extent to which the Candidate demonstrates knowledge and understanding of another theoretical framework.
6. Comment on the Candidate's ongoing commitment to the development of self-awareness and self-understanding.

7. Comment on the Candidate's commitment to the supervision process.
8. The NZAC Code of Ethics should be an integral part of the Supervision process. Do you believe the Candidate understands the implications of the NZAC Code of Ethics? What evidence supports this belief?
9. How does the Candidate demonstrate an integrated understanding of Bi-culturalism in his/her practice? Please be as specific as possible.
10. What Professional Development training has the candidate undertaken in the last 6 months?
11. Recommendations for further training and/or development.
12. Further comments you wish to make.

The Interview Process

The candidate will go before a 3 Member Interview Panel

The Panel will receive a summary of the candidate along with a copy of the supervisors report.

They do not receive the whole application as the interview Panel is no longer looking at the candidate's practice.

This has been done by the Assessment Team through the written submission.

Interview Questions

- 1 Tell us about yourself and what has influenced you to choose the career of counselling?
- 2 a What attracts you to join NZAC?
b Please speak further to this in relation to 1 or 2 Objects of the Constitution?
- 3 a What in the NZAC “Philosophy” stands out for you?
b Please tell us about your own philosophy of counselling?
c How do you integrate your philosophy of counselling into your practice?
Please give us an example.
- 4 a The first “Object” of the NZAC Constitution is, “To promote effective counselling services that are consistent with responsibilities under Te Tiriti o Waitangi (Treaty of Waitangi)?”. What does this mean for you?
b What actions do you take in your counselling practice, your NZAC community and the wider community to promote the first Object?
- 5 a What is the purpose of a Code of Ethics?
b How does the NZAC Code of Ethics influence you in your counselling practice?
- 6 a What is the ethical dilemma in the example you have chosen?
b What ethical dilemmas did it raise for you and how would you resolve these?
- 7 How might you like to be involved with NZAC?
- 8 Have you any questions you would like to ask us?

Ethical Dilemma - example

A counsellor begins counselling a man who is experiencing difficulties in his marriage due to his infidelity.

The client talks about his wife, Mary, they are currently separated.

It is not until the second counselling session that the counsellor realises the man is married to another client of hers, a woman she knows by the name Marie, whom she has been counselling for 3 months on a fortnightly basis.

Marie has come to counselling about her husband, who she describes as abusive.