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From the President

Kia Ora Kautau Katoa

Piri ki te tu roroa, me te whakakake rite ki tetahi

‘United to stand tall and proud as one’

The General Election is scheduled to be held on Saturday 23 September, this year. It is breath-taking how quickly time passes us by. It does not feel, to me anyway, that it has been almost three years since New Zealanders last went to the polls. Regardless, the reality is that we are moving into 2017 pre-General Election Period.

We have a window of opportunity of five months to challenge, advocate and influence current and proposed public policies. ANZASW advocacy during the pre-Election Period will be grounded in our vision of ‘An equitable, socially just and sustainable society in which social work is a valued profession’. Our advocacy focus will highlight that too many whanau/families are struggling on low incomes and that the impact of this struggle on current and future generations will result in an increase in the numbers of people who are homeless, suffer poor health and further erosion of positive educational and employment outcomes.

Our Social Justice Committee highlights the incongruence between the government’s public policies and its actions. Our committee’s findings on the Government’s achievements are supported by the Salvation Army, State of the Nation (2017) Report¹. Three stark conclusions emerge from the data and analysis offered in this report:

1. there has been a failure to put a dent in rates of child poverty over the past decade.
2. efforts to reduce the prison population have failed and the Government is planning to expand the already record high prison population by a further 18%.
3. housing investment and speculation have been allowed to distort the economy, making us more indebted, and created levels of homelessness unseen in more than a generation².

As social work professionals, we are proactive and purposeful advocates on behalf of our clients. The next five months is an opportunity for our profession to become politically active, to lift our voices over the drone of political double speak and strive to influence and have politicians turn their minds to developing and implementing public policies that make a difference for the more vulnerable members of our society.

Whilst most politicians are now probably thinking about their campaign priorities, ANZASW continues to monitor the progress of the Mandatory Registration legislation and the intersecting boundaries and roles of ANZASW and the SWRB (Social Workers Registration Board). There are two matters I raise for consideration. Firstly, the consultation document put out by the SWRB on developing definitions of social work, social workers and social work practice. I intend to meet with the SWRB to highlight the work that IFSW and ANZASW have undertaken on these definitions over the years and our expectation that ANZASW is an intrinsic part of this work. Mark Henrickson has posted his thoughts on our Facebook page.

Secondly, we are thinking about the impact that Mandatory Registration legislation will have on those who are employed as para-professionals, e.g. social work assistants, community/whanau workers. ANZASW understands some job descriptions are explicit about tasks an assistant can undertake, however this is not consistently applied by all employers. ANZASW is implementing a project to focus on developing a ‘scope of practice’ and a Code of Ethics for social work assistants.

Most of you by now will have received the ‘On-Board’ newsletter from the New Zealand SWRB. ANZASW congratulates Sarah Clark, on her appointment as the new CE and Susan Yorke, the Professional Standards Manager. We welcome the opportunity to work constructively with the Regulatory Body and the new leadership.

In closing, I wanted to bring your attention to the publication of Tribunal Decisions in the SWRB Autumn (2017) newsletter. Disciplinary processes are stressful, extraordinarily costly and have a significant impact on the person and their whanau. As the invoice for annual membership of ANZASW is being processed I felt compelled to remind members not to be complacent about the risk we face as practitioners, and to be cognisant that our employers are not obliged to cover the costs of disciplinary action. One of the many benefits of being a member of ANZASW is the insurance indemnity cover. See the article on Professional Indemnity Insurance.

Your Association also continues to lobby, and to focus on promoting and protecting the practice of capable, ethical and culturally responsive social workers in Aotearoa New Zealand.

Shannon Pakura

From the Chief Executive

Greetings-Kia ora-Talofa- Namaste- Ni Hao

It is with great sadness that I acknowledge the passing of Maurice McGregor, QSM, 16 April 2017, aged 87 years. Our condolences are extended to Maurice’s family.

A very brief bio of Maurice:

- Dip Soc Sci, Victoria University of wellington 1957
- Diploma in Education 1962
Maurice has made a significant contribution to ANZASW. If you wish to contribute to a tribute to Maurice please send information to lucysandford-reed@anzasw.nz with a copy to Mary Nash egmanash@gmail.com.

It is with pleasure that the Board welcomes Brownie and Pare Rauwhero as the Board Kaumatua. Brownie and Pare are from Waikato-Tainui Iwi. Brownie is the Chair of Puukaki Marae. Both Brownie and Pare have an extensive background in the social service sector and advocacy for Tangata Whenua.

ANZASW has signed a Memorandum of Understanding with the Social Workers Registration Board. The MoU articulates the key functions of both organisations and identifies areas of regular interaction, including:

- policy
- enhancing the professionalism of social workers
- continuing professional development
- complaints
- competency assessment

The MoU recognises ANZASW as the primary provider of continuing professional development for social workers.

An MoU has also been signed with the PSA. The following areas of shared interest have been identified:

- Policy relating to social work
- Advocacy for social workers and the social work profession
- Complaints about social work practice in the workplace
- Advocacy for social justice, human rights and human dignity

The journey towards mandatory registration continues. At this stage, the amended Bill or new legislation appears to be on track to go to the House in the last week of July. With the House rising 16 August for the elections it is hoped that the Bill will go through first reading.
before then.

One of the recommendations from the Social Services Select Committee Inquiry into the Operations of the Social Workers Registration Act was that SWRB develop a scope of practice to be gazetted. Having a scope means that there has to be a definition of social work.

5. “That it require social workers to practise in accordance with scopes of practice to be developed by the Social Workers Registration Board and as prescribed by notice in the Gazette.”

This recommendation is not inconsistent with the Health Practitioners Competence Assurance Act 2003, Section 11.1 “Each authority appointed in respect of a profession must, by notice published in the Gazette, describe the contents of the profession in terms of one or more scopes of practice”.

Sitting alongside scope of practice is a definition of social work. The Select Committee recommendation #2 states “that it permit only registered social workers to practice social work, as defined in a legislative instrument (Order in Council or regulations)”.

Clearly regulatory authorities have a statutory responsibility to develop scopes of practice and a definition of the associated practice. The scope and definition provide the mechanisms to protect title.

There has been some disquiet about the definition being developed by SWRB. In the legislative process of moving to mandatory registration agencies that could become involved in defining social work include the Social Workers Registration Board, Ministry of Social Development and or lawyers in the Parliamentary Council Office. With SWRB taking the lead in developing the definition of social work social workers have been given the opportunity to critique the definition and provide feedback to SWRB. Members are encouraged to make the most of this opportunity individually, collectively or through the ANZASW submission.

In the context of the definition it is appropriate to think about the parallel with the SWRB Code of Conduct and the ANZASW Code of Ethics. A code of ethics is a guide of the desired values and standards to use when making decisions or taking action (for example, ‘try to work for social justice’), whereas a Code of Conduct is more specific about what actions are appropriate and inappropriate (for example, ‘never discriminate’). Similarly, the ANZASW Practice Standards are aspirational while the Core Competencies set out minimum standards.

The joint Global Definition of Social Work and the Asia Pacific Regional Amplification are aspirational definitions developed by the profession for the profession. The next step is for ANZASW, TWSWA and CSWEANZ to develop the New Zealand Amplification. A definition defined in a legislative instrument is part of the mechanism of holding regulated practitioners to account for their practice.

We are in changing and challenging times. Mandatory registration is on its way. Individual Client Level Data (ICLD) reporting has gone quiet while there is an independent investigation into the governance and decision making relating to the IT system used to cature the ICLD, however this does not mean that this issue will not re-emerge. Elections are to be held 23 September. Electioneering will present opportunities to raise the wide-ranging concerns about social justice issues in Aotearoa New Zealand. The Oranga Tamariki Way statement “we will challenge when things aren’t right for the child” provides a useful mandate for members as we move towards the elections as clearly things are not right for many children in Aotearoa New Zealand.
Diversity makes for a rich tapestry. We must understand that all the threads of the tapestry are equal in value, no matter their colour; equal in importance no matter their texture. – Maya Angelou

Na mihi nui,

Lucy Sandford-Reed

From the Professional Development Coordinator

Kia ora koutou,

It has been a busy time here in the Professional Development department of ANZASW. We celebrated World Social Work week with some challenging Webinar presentations about environmental social work. The saying “act local think global” took on a new professional dimension for many and it highlighted how much catching up we need to do in this emerging field of practice in Aotearoa, particularly around disasters and the impact on communities. Another area that needs professional and personal attention is Self-Care. Dr Margaret Pack and Rosemary Nash delivered some important models for social workers to learn about during their presentations. Missed the webinars? Check them out on our website here http://anzasw.nz/anzasw-webinars/

Speaking of Webinars – We are working with a new platform provider and this will bring some changes to your webinar experience. Many of you have given us feedback about making the process easier (less clicks) and hands free (using Voice Over Internet Protocol (VOIP)). Using VOIP means no more nasty toll calls for ANZASW to pay, but because we know internet isn’t perfect for everyone you will still be able to listen in to Webinars on the phone as you have done. One of the biggest changes will be the need to register to attend a Webinar – but don’t panic this will be easy to do and we will help you as we learn the new system together. Our new system goes live next week! Check your inbox for details!

The new system will start with our “Working with Families” series of Webinars 8th – 11th May. To mark International Day of Families on May 15th, join me to learn about Therapeutic Social Work, Child Centred Practice, the Impact of Open Adoption and Working Collaboratively to Assess Families at Risk. See you there!

Do you work with refugee and migrant communities? I am looking for webinar presenters to share their knowledge in this area of work for the week of JUNE 19th – 22nd. It’s World Refugee Day on the 20th June so it gives us a chance to learn more about current issues taking place in Aotearoa. Please contact me on lindad@anzasw.nz
Are you a Social Worker who is new to Aotearoa/NZ looking for a way to fulfil registration requirements? Look no further! ANZASW will be providing workshops in Auckland and Wellington during July–November 2017 for this specific group of social workers. Let us help you meet the core competency requirements needed to practice social work in Aotearoa. These workshops will ensure you meet the minimum 20 hours training required to show competence to practice social work with Maori and competence to work with different ethnic and cultural groups. Register your interest with me so I can update you as the details are confirmed. Email lindad@anzasw.nz

Looking for some advanced training around Core Competence to practice social work with Maori? Wānanga will be provided by Tangata Whenua Social Workers Association (TWSWA) in partnership with ANZASW and regional Branches covering the following topics: Cultural Competence: Working with Whānau Māori; Tikanga versus Ethics: A Māori Whakaaro; Risk, Safety and Ahurutanga: Cultural Competence in Practice; Spheres of Influence: Cultural Considerations. Further details coming soon.

Interested in attending online learning modules to meet your CPD requirements? Keep a look out in your inbox for news of our developing suite of online learning modules. It’s new ground for us so it’s taking a bit of time to set up but we hope to go live in May with one or two modules that are focussed on increasing practice skills and developing competence. Watch this space and our website for details!

What does “Beyond Boundaries” and “Collaboration in Action” mean to you? Save your pennies to attend the Social Service Providers Aotearoa (SSPA) conference at Te Papa, Wellington in September 2017 http://www.sspa.org.nz/events/sspa-conference-2017 Registrations are open now. ANZASW is running a Master Class forum -Tuesday 5th September as a part of the SSPA conference experience. Registrations will be available via the SSPA conference website (available to registered and non-registered conference attendees). Presentations will be made by Daryl Brougham, (social worker and author of 'Through the eyes of Foster Child'); Toni Hocquard (Stand Children’s services); and Amanda Meynell (Child Matters) with Nicola Woodward (Aviva). Come along to challenge your ideas about what collaboration looks like; the role and importance of social work in promoting change for individuals and families; and learn about moving beyond our workplace boundaries to reclaim the social work voice. http://www.sspa.org.nz/events/conference-2017 Discounted registration for this post-conference event is available for ANZASW members.

Interested in social justice topics? Need some collegial support? Want an easy way to complete your professional development requirements? Come along to your next regional Branch or Roopu event and benefit from the collaboration and support that comes from kanohi ki kanohi (face to face) interaction with your peers http://anzasw.nz/anzasw-branch-listing/

We’d love to see you there!

Ehara toku noa i te toa takitahi engari toku noa toa takitini

Our strength is not ours alone but that of our community

Linda Dockrill
Kaipurongo: Whose Korowai are you wearing?
By Sharyn Roberts

Mā te huruhuru te manu ka rere, mā te kākahu te tangata ka tika ai

By feathers a bird flies and by clothing is a person presentable

When I graduated with the Bachelor of Social Work it was very important to me that I wore my own whānau korowai to symbolise my identity as a mokopuna of Ngāi Tahu, Kāti Mamoe, Waitaha, Ngāti Kahungunu, Ireland, Scotland, Wales and America. I am the first to graduate with a bachelor degree in my whānau, so it is an achievement to be celebrated accordingly. My whānau has been on a journey of identity reconnection and mana restoration; of reconnecting with our whenua, papakainga, marae, extended whānau and learning te reo Māori me ōna tikanga. To graduate wearing a kākahu korowai represents a coming home, of being complete as tangata whenua and I graduated proudly displaying my dual heritage by wearing my korowai over the hired black graduate gown. The juxtaposition of these cloaks is not lost on me and I often muse on the multi layered meanings that they represent.

“A korowai is a finely woven cloak; traditionally made and worn to express the mana of whānau, hapū and iwi … weaving a korowai creates a garment that identifies the wearer as a person of standing, worthy of aspirational achievement. Spiritually, a korowai embodies the lineage of the familial collective that ‘links the living with those passed’ (Harwood, 2011: 438). It is a garment that provides warmth and coverage in Aotearoa New Zealand’s cool climate, and is constructed of natural materials and resources: fibre, feathers and other adornments. Symbolically, the korowai is highly prized, signifying social status, and was traditionally considered a form of economic currency and reserved for formal occasions. Te Rangi Hiroa (1950: 177) wrote that ‘woven garments were ... a form of wealth necessary for social exchange and provided appropriate gifts at marriages and funerals.’”

Fast forward a few years and I have just returned from a contact course at Massey University where I have been challenged to confirm my thesis topic for the Masters of Social Work. In 2015 I contributed a chapter entitled Assessment with Māori which was published in Practice Skills for Social Work and Welfare: More than just Common Sense, that was published in 2016. In this chapter I propose the notion that for Māori the narrative of our lives, our pūrākau or pakiwaitara is worn like a korowai depicting our status. For some,

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the pūrākau is of deficit and disparity and the korowai is ill fitting, well-worn and uncomfortable. For others, it is of strength and success and the korowai is worn with pride, and is elegant and distinguished to behold. Assessment with Māori is the process undertaken to deconstruct or decolonise the old e pūrākau and re-weave a new pūrākau utilising a fusion of the past, present and future aspirational interpretations of who we are as tangata whenua into a korowai that is the expression of He Pakiwaitara Hou.8

My thesis topic takes the notion of weaving He Pakiwaitara Hou and considers the weaving a korowai of practice that we as tangata whenua social workers wear in our practice; to symbolise firstly our indigeneity and secondly the value of ‘being Māori’ that gives expression and value to our practice. Whakawhanaungatanga, manaaakitanga, kotahitanga, wairuatanga, tika and pono, te reo Māori, tikanga, karakia, waiata; of whānau ora and how we engage in processes of powhiri and mihi whakatau every day in our mahi. For me to be tangata whenua, and practice as tangata whenua, means that I wear my own korowai and I do not borrow or assume an identity that is not my own. My authenticity as tangata whenua is expressed through my korowai that I wear with pride every day that influences my practice and is focused on mana restoration for all whānau, as ours is being restored.

“The Korowai lies resplendent upon the wooden frame, the only habitation it has known its entire life. Now it is complete and the time has come to fulfil its destiny, its desired purpose. The culmination of years of animated voices with nimble fingers, the intonation of eulogies and chanting of song, the anticipation and wonder is fully realised. It is now time to be placed where it belongs, where it has always belonged. Amidst the hush a voice is heard, softly and quietly it resonates as the old man gently lifts the Korowai from its rest. The voice increases in complexity as the Korowai is placed ceremoniously upon the shoulders of the recipient, then silence. Instantly there is a connection, an association, warmth flows between garment and human. Surprisingly the Korowai is light and comfortable, not the weighty expectation. They draw breath together and the recitation begins, whakapapa; the stream of years of knowledge is released and so the journey continues.” 9

So, whose korowai are you wearing and what is your pūrākau?

Sharyn Roberts

Ngā uri ē Kai Tahu, Kāti Mamoe, Waitaha, Ngāti Kahungunu, Aerana, Kōtarana, Wēra, Marika hoki

8 Ibid
9 Ibid

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From the Competency Co-ordinator

ANZASW Competency Programme – Business as Usual

Changes to website information, forms and ongoing expectations

CPD log Supervisor signoff – only one per 12 months of CPD required

This change has occurred in line with the SWRB expectations for CPD logs. The single supervisor comment should provide detailed critical feedback which should add to the picture of the CPD undertaken and the application to practice. The supervisor signing off should provide a signature or email address in lieu of signature under each comment they have made to ensure the assessment is not delayed.

The website information and forms have been changed to reflect this.

Recertification is still the requirement to maintain a certificate of competence.

Gaining and maintaining an ANZASW Certificate of Competency to Practice Social Work, demonstrates to your clients that you undertake regular professional development, have appropriate supervision and reflect on and work within the required practice standards or core competence standards.

Thank you for those social workers and their supervisor/Managers who have completed and submitted their portfolios in a timely way so assessment and approval can occur before they are due. Not completing the portfolio on time can become a stressful experience for all concerned especially for those who are registered.

If you have not maintained a CPD log since your last competency assessment it is recommended that you start to update this as soon as possible. I have found that doing this is a worthwhile exercise and provides the basis to planning the following few years of CPD to ensure all the required standards are covered over the five-year period.

Please contact me if you have any questions about initial competency and/or recertification.

Mauri ora

Shelley Crawford

Mobile: 027 2269279
Email: compman@anzasw.nz

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ANZASW Practice Standard 10: An exploration of how this could look

Taken from an email sent from Shelley Crawford, Competency Co-ordinator to a member following a query:

Kia ora [Member’s Name]

Fiona from ANZASW passed on your query regarding Practice Standard 10

*We had a meeting for our branch the other night and were looking at the value of having a branch in southland. One of the queries that came up was whether attending webinars etc. covers Practice Standard No 10, “Membership of ANZASW is used to promote and support the SW profession”?*

*Or is there more that would be expected like attending ANZASW meetings?*

*Many thanks*

[...]

I asked a number of assessors and considered the content of Practice Standard 10 and Core Competence Standard 10

My suggestions taken from the comments I received and my own reading are below.

Possible CPD activities for Practice Standard 10.

**Membership of ANZASW is used to promote and support the SW profession with integrity**

Like all other CPD activities, it is the reflection on the activity that is crucial in a CPD log.

- Attendance at and involvement in ANZASW meetings and branch activities
- Activities and training around self-care in order to practise safely.
- Leading workshops, training, or reading etc about contributing to training of other social workers.
- Training related to supervision as supervisee or supervisor
- Training, discussions, reading re: ethics or other topics which touch on role clarity, boundaries, power etc
- Peer meetings/discussions with other social workers where there is transfer of learning as seen in the reflections.
- Contributions to submissions etc re legislation and participating in working parties related to social work topics. eg new legislation either through ANZASW or other group/workplace.
- Participation or leadership in interest groups.

**In relation to Core Competence Standard 10.**

A lot of the activities above I see would apply to this Core Competence standard.

You raised an interesting question and I hope that this gives some ideas to help your colleagues.

Mauri ora

Shelley
Professional Indemnity Insurance

Professional Indemnity Insurance (PII) is an integral part of membership. As the 2017/2018 membership subscription invoices have recently been distributed it is appropriate to remind members of the benefits of being included in the professional indemnity insurance scheme. The cover is available to all members who have met their financial obligations to ANZASW.

There are a number of parts to the PII policy purchased by ANZASW for members:

The Legal Advisory Panel

The services of the Advisory panel are offered allowing members of the ANZASW scheme access to free legal advice on claims related matters. This advice is available without the requirement for the insurer’s prior consent, up to a limit of $2,500.

The Panel can be contacted via the ANZASW Liability Helpline 0800 694294

The EAP Assist Programme

Policy will pay for the insured to receive counselling through EAP Services Limited provided that:

a) the Broker for the ANZASW Liability Scheme and an executive member of the ANZASW agree that the nature of the claim or circumstance warrants the offer of counselling; and

b) The maximum liability of in respect of any individual Insured for counselling shall be $1,000 on any one claim and in the aggregate and $15,000 for all Insured members any one Period of Insurance

A Brief Summary of Cover

The professional indemnity cover includes:

- Professional Liability:
- General & Products Liability:
- Employers Liability:
- Statutory Liability:
- Legal Prosecution Defence:
- Internet Liability:
- Fidelity:

Amongst these covers are extensions for Costs of Representation at Disciplinary Proceedings; ANZASW’s Complaints Procedure; Section 195a of the Crimes Act, Employer Investigations into Professional Services and Sexual Misconduct Investigation Costs. You won’t find these in other policies. (More details are available from http://anzasw.nz/indemnity-insurance-2/)

Claims
Over the period, August 2012 – 2016 fifty-seven claims have been made with claim value ranging between $42,387.00 and $1,750.00. Of these claims twenty-one related to practicing without an annual practicing certificate. The average claim was $7,800.00.

Broadly, claims were initiated because of:

- Competency / conduct issues: 24
- Confidentiality breaches: 4
- Practice (No APC): 25
- Other: 4

Organisations initiating claims included the Coroner, Child Youth & Family, employers, Health & Disability Commissioner, the Privacy Commissioner and the Social Workers Registration Board.

The following is a sample of penalties imposed in 2016 by the SWRB Complaints & Disciplinary Tribunal.

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</thead>
<tbody>
<tr>
<td>Practicing without an APC</td>
<td>$200.00</td>
<td>$600.00</td>
</tr>
<tr>
<td>Practicing without an APC</td>
<td>$350.00</td>
<td>$2,200.00</td>
</tr>
<tr>
<td>Practicing without an APC</td>
<td>$300.00</td>
<td>$1,000.00</td>
</tr>
<tr>
<td>Practicing without an APC</td>
<td>$500.00</td>
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<td>Practicing without an APC</td>
<td>$500.00</td>
<td>$1,500.00</td>
</tr>
<tr>
<td>Breach of Code of Conduct</td>
<td>$1,500.00</td>
<td>$13,000.00</td>
</tr>
<tr>
<td>Breach of Code of Conduct</td>
<td></td>
<td>$2,500.00</td>
</tr>
</tbody>
</table>

In some cases, the practice issue that gave rise to the claim was not upheld. Having access to legal defence enabled the member to defend their professional practice.

Being a Social Worker puts you squarely in the firing line for being called to account for your professionalism and conduct. Often you are dealing with very complex issues and a wide gambit of human emotions. Society is demanding more of you and regulatory frameworks are empowering employers and associations to investigate and act.

Of particular note is your cover through ANZASW is particular to you and only you are entitled to the full benefit of the policy. This means you do not have to rely on any cover that may be provided by your employer. Many “practice” issues can start as or evolve into “employment” issues and it would be dangerously contradictory to be in a dispute with your employer while at the same time looking to rely on insurance that they control.
The ANZASW Quality and Innovation Awards were established following the 2014 Year of celebrating 50 years of ANZASW, to formally recognise excellence in social work practice.

Categories of Awards include exemplary and or innovative social work showcasing one or more of the following:

**Human Rights:**
Social Work practice demonstrating how an identified human rights issue or issues has/have been addressed.

**Indigenous Knowledge:**
Exemplar of contributing to indigenous body of knowledge, models of practice and / or improved consumer outcomes.

**Innovative Practice:**
Exemplar of new and creative ways of effective social work practice.

**Research:**
Research contributing to development of contemporary evidence based best practice.

**Social Justice:**
Social Work practice demonstrating how an identified social justice issue or issues has/have been addressed.

**Students:**
Practice demonstrating innovation in student education or exemplary student work.

**Process:**
Beginning in 2015, and every two years thereafter, applications will be sought from ANZASW members in each of the categories.

Sufficient details of the work completed to enable a panel to assess the application including:

- What the piece of work is
- How it was developed and applied
- Evidence of ANZASW member’s explicit role in the piece of work
- ANZASW member’s agreement to submitting the application
- The category or categories the application is entered into
- A letter of endorsement / permission including verification of authenticity from relevant authority (employer or tertiary education provider and social work supervisor);
- Evidence from appropriate party / parties of improved outcomes.

Individual or group applications will be considered. Adherence to Social Work Ethics including with respect to the completion of this application must be evidenced. Winners in each category must be willing to provide summary of work for publication in relevant ANZASW Journal. Applications may be submitted by
individual practitioners or candidates may be nominated by a third party in which case there must be sufficient detail for the Assessment Panel to evaluate the nomination.

**Assessment:**
An assessment panel (minimum 3, maximum 7) will review the applications for each category, there may be different panel members for different categories. The panel will reflect cultural, gender and/or expertise relevant to the categories.

All applicants will be notified of the decision of the panel with feedback as appropriate. The decision of the panel will be final and no correspondence will be entered into following the decision.

Awards will be announced on Social Work Day – applications will need to be at National Office by 31 July of the year of the award.

**Award:**
There would be usually be one overall winner, but at the discretion of the panel a joint award could be offered. In addition to a certificate, letter and publication, an “ANZASW Social Work Quality & Innovation Trophy” may be presented.

Winners in each category will receive a ‘Certificate of Excellence’, letter of commendation and publication in an ANZASW Journal and on the website. In any year there may be supplementary awards such as a ‘Certificate of Achievement’ and/or ‘Highly Commended’ awards.

From time to time, if resources allow, there may be a small monetary acknowledgement (expected to be used for continuing professional development) for some or all of the awards.

**Review:**
At the completion of the awards process, the panel will review the process and all other aspects of these awards, to consider what further developments may be required.
1. INTRODUCTION

Aotearoa New Zealand Association of Social Workers, or ANZASW, is the professional body for social workers in New Zealand. It is imperative that we provide a voice for our members on The Children, Young Persons and Their Families (Oranga Tamariki) Legislation Bill and its direct effect on the social work profession and users of social work services.

In order to be in a position to write this submission on behalf of our membership, ANZASW invites members to comment on:

• Investing in Children – Legislative Reform Paper 1, Overview
• Investing in Children – Legislative Reform Paper 2, Foundations for a Child Centred System
• Investing in Children – Legislative Reform Paper, Intensive intervention and care support
• The Children Young Persons and Their Families (Oranga Tamariki) Legislation Bill

Social work practice is about providing assistance, understanding and encouragement to sensitive, stressed and vulnerable clients. Social workers are focused on improving clients’ wellbeing whilst effecting long term change. Our members have a significant professional interest in the potential or intended effects the Children Young Persons and Their Families (Oranga Tamariki) Legislation Bill will have on their ability to help clients.

2. AOTEAROA NEW ZEALAND ASSOCIATION OF SOCIAL WORKERS

Aotearoa New Zealand Association of Social Workers (ANZASW) is the professional body for a national collective of approximately 3,400 social workers, who have day-to-day involvement with the most vulnerable people in our society. Our work is guided by a Code of Ethics that is aligned with the International Federation of Social Workers (IFSW).

Social work is founded on principles of human rights and social justice. We are guided by the Treaty of Waitangi and respect the equality, worth and dignity of all people. In accordance with the March 2012 IFSW Global Agenda (1) “we commit ourselves to supporting, influencing and enabling structures and systems that positively address the root cause of oppression and inequality. We commit ourselves wholeheartedly and urgently to work together, with people who use services and with others who share our objectives and aspirations, to create a more socially-just and fair world”. We believe the overarching principles of social work are respect for the inherent worth and dignity of human beings, doing no harm, respect for diversity and upholding human rights and social justice.
Our mission is to enable people to develop their full potential; our skill-set is problem solving and facilitation of positive change in individuals, organisations, whānau and communities. We recognise the environment contains opportunities for people to be both agents of change and victims of factors beyond their control. As a profession, we strive to alleviate poverty, foster social inclusion and liberate those who are vulnerable or oppressed. Social work is evidence-based and draws on theories of human development, behaviour and social systems.

Social workers respond to crises and emergencies along with the personal or social problems that arise from experience of barriers, inequities and injustices within our society. Our interventions involve problem solving, development of coping strategies, one-on-one counselling and therapy, family and group work, agency administration, community organisation and helping people to access services, resources and support systems within their community. We work across government and non-government settings including community organisations, iwi agencies, private practice, youth justice, child protection, mental health, addictions and disability. We are involved in research, training, education, professional development, competency assessment, data gathering, risk assessment, structural analysis, interagency protocols and the improvement of social policy.


3. TANGATA WHENUA SOCIAL WORKERS ASSOCIATION

“A te wa, ma te wa, kua taemai te ra, kia tutangata tatou i roto te mana o tou rangatiratanga”

“Now and in time, in this day we stand together in our rangatiratanga” The Tangata Whenua Social Workers Association (TWSWA) was formed to:

• To assert Tangata Whenua identity in the Social Work Profession
• To embed Rangatiratanga in competent social and community work practice and more importantly
• To ensure the oranga of tangata whenua whānau, tamariki and mokopuna is the kaupapa of the Association and practitioners.

It is for these reasons that the Tangata Whenua Social Workers Association offers tautoko to the Aotearoa New Zealand Association of Social Workers in this submission on the Children Young Persons and Their Families (Oranga Tamariki) Legislation Bill.

4. SUMMARY COMMENTS

The Children, Young Persons and Their Families (Oranga Tamariki) Legislation Bill has a number of provisions that will enhance the care of children and young people. ANZASW supports:

• Inclusion of requirement to take into account the impact of disability and the need to mitigate the impact
• Extension of the definition of young people to include 17 year olds
• Extension of the Youth Court jurisdiction to 17 years and the inclusion of the principle of the best interest of the child or young person in youth justice proceedings.
• Extension of the age a young person can remain or return to, living with a caregiver to 21 years.
• Provision of advice and assistance for young people up to the age of 25 years;
• Provision to fund or contribute to the costs of education or training beyond the age of 25

Editor’s Note: Due to the length of the report please email if you would like a copy fionas@anzasw.nz, alternatively you can phone me and I can send you out a hard copy ph: (03) 3490 0190 x6

SWRB Consultation on Scope of Practice for Social Workers, a Regulatory Definition of Social Work & Social Worker

SWRB is consulting social workers on a draft general scope of practice for social workers, a regulatory definition of social work and social worker in anticipation of mandatory registration legislation.

From the SWRB Website: http://www.swrb.govt.nz/

From that the SWRB have developed a draft general 'scope of practice' for social work. The reason why the Board has been developing these definitions is because the Social Services Select Committee Report (at page 12) thought it would be useful if the Board prescribe a scope of practice for social work. The regulatory authorities for the health professions all do this. It is common practice for a professional regulator to do this.

The Board wishes to invite any suggestions or comments about the content of these draft definitions. Please click on the link to view the consultation document.

If you wish to make any comments or suggestions, please email consultation@swrb.govt.nz by 5pm Friday 19 May 2017.

Members are encouraged to participate in this important consultation. Members can:

• Make an individual response
• Respond as a group eg workplace, Branch Roopu Special Interest Group
• Send feedback to lucysandford-reed@anzasw.nz by 8.00am 16th May for inclusion in the ANZASW submission.
The Enabler Pānui
Filipino Social Workers Interest Group

FSWIG Convenor’s Message
Welcome to the first issue of The Enabler! We are very excited to launch this newsletter which will showcase interesting information and inspiring stories about the work that we do in Aotearoa. We hope you like the design, the layout and new ways of sharing our knowledge and news with you.

This issue, you will find information about the leadership team - who they are, what they are passionate about, and many more interesting facts about them. You will also find some success stories from our members about their work. You will also notice a section about job opportunities, mentoring and coaching on social work registration or recertification. We are very happy that we managed to pull together our thoughts to have this newsletter. To us, it is important to bring relevant information that will inspire us as we continue to perform our roles as statutory social workers, community social workers, support workers and many other roles that help our clients to be empowered, keep children safe and healthy and connect our whanau to appropriate resources that will enable them to meet their needs.

Our newsletter will be posted on our Facebook page and will also be e-mailed to members, as we are aware that some of our members don’t have a Facebook account. We always welcome your feedback as we strive to improve our ways to communicate.

Sincerely, Leonila Melendrez

Editor’s Note: Due to the length of the report please email if you would like a copy fionas@anzasw.nz, alternatively you can phone me and I can send you out a hard copy ph: (03) 3490 0190 x6
International conferences are a classic forum not only in politics and business, but far more in the field of science in order to establish fundamental definitions and agreements. In social work, the conferences of IFSW (International Federation of Social Work) and of IASSW (International Association of Schools of Social Work) have been of interest\(^{10}\) since the 30s of the last century. For teaching and science in social work, the developments of definitions since the 1980s have resulted to the fact, among other things, not only that the self-confidence of the subject has strengthened and has become a force unto itself, but much more that a global self-perception of science and profession has become apparent. Especially with respect to the struggle for the object area of the subject, the clear offer of definitions was helpful to survive the very frequent colonisation attempts by the so-called reference sciences\(^{11}\). In “Forum sozial 2 / 2014” Mrs Gabriele Stark-Angermeier demonstrated clearly that since the IFSW delegates meeting in Salvador 2008 the aspect of “indigenous knowledge” has been added to the struggle for definitions. Thus, the last sentence of the presently valid definition (see: http://www.dbsh.de/beruf/definition-der-sozialen-arbeit.html) reads as follows: “Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing.”

In the course of my long service as a lecturer in social work, it happened rarely that a definition caught my attention; after all, what was indicated by the concept of “indigenous knowledge”? Did this apply for cultures only, in which there were “indigenous people”? How does this concept get into a globally valid definition for scientific use pending practical application actively? Which force and movement is concealed behind the concept?

The note by Mrs Stark-Angermeier, that the influence of the Australian social workers had inspired the inclusion, evoked curiosity.

The youth welfare literature indicates that the family conference approach originating in Australia and New Zealand reached Germany in the 1990s, and was understood and implemented here in particular as a network-oriented diagnostic model.

The New Zealand Children, Young Persons and Their Families Act of 1st November 1989 and the help plans of the FGC were translated by Frank Früchtel and Wolfgang Budde in http://www.familienrat-fgc.de/ges_grund_neuseeland.html, and presented to a wider professional audience for the first time in Berlin in June 2006 within the framework of the 3rd Specialist-Policy Discourse / Berlin Youth Welfare Service. During the discourse the family conference was mentioned as a network-oriented help plan process. Family groups are motivated and activated to recognise “their competences and resources” and to

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\(^{10}\) The global IFSW was newly established in 1959 in Munich as successor organisation of “International Permanent Secretariat of Social Workers”, which was founded in 1932 in the USA (see: Constitution of the international Federation of Social Workers; source: http://ifsw.org/what-we-do/governance/constitution-and-by-laws/).

\(^{11}\) One remark in this respect: Since 2013 the author has been retired from professorship, and thus is rather more an “outside” observer; however, it seems (subjectively) that in revisions of present study concepts the so-called reference sciences have been gaining more influence in the setup of curricula. The acceptance of social work as an academic field of science does appear to be obvious by any means.
introduce an own help network. In this way, they turn into real actors in the help plan. They can share their experiences, habits and wishes directly and unfiltered, and can work out solutions themselves. The families are no longer objects of help, but experience that they themselves and their environment have strengths which they can provide to improve the situation. Feelings of powerlessness and helplessness, which frequently are an important part of the problem, can be replaced by a more positive self-awareness in this way. By means of the family conference, clients in help procedures turn into citizens again who take their lives into their own hands again (see above). It is hoped that families need for help is understood anew in this way.

In essence, a family conference is about giving an active role in special life situations to persons, who are related to another – either as a family, a chosen family or in another form of togetherness. This means for persons and their social network that they have the chance of discovering their own resources and to render them available to the community and/or for one another. This new and further view provided the youth welfare service with important stimuli to understand itself network-oriented and sociospacial.

With this understanding of the family conference process, I replied to the call for tender which invited the exchange of expertise with the Council of International Fellowship (CIF) for New Zealand. In the meantime, C.I.F.\textsuperscript{12} has become a worldwide association for the exchange of specialists in social fields in the widest sense; in the call for tender I saw the opportunity of getting an insight into processes of social work, teaching and theory development, of talking to New Zealand colleagues about their work, and of getting to know them locally in attendance in parts. In addition, there was also the chance of living together with a local partner in his family for some weeks.

The journey to “down under” was not only very long, but led “to the other end of the world”. From a global point of view After all, there is no other spot in the world that is further away from Germany. And, in absolute “hype” about New Zealand with young Germans for many years, and indeed meet young Germans on the year with a “Work and out and about as so-called farms).

Our CIF group consisted of two women from Finland, one from Sweden, one from Estonia, one from Nepal, and me the only male person and from Germany. As a retired professor, I pulled the average age up quite a bit.

The project gave me the opportunity of getting to know the study on the Bachelor of Social Work level in Auckland and New Plymouth as well as a wide range of social-work fields of action.

\textsuperscript{12} From German-language „Wikipedia“: The origin goes back to 1954 when the US Secretary of State Henry B. Ollendorf was sent to Germany within the framework of the re-education programme in order to run course for youth leaders and social workers. The Youth Ministry in Bonn supported him. In 1956, the said together with the Fulbright Commission gave the travelling scholarship to the German participants for study contract in the USA. At a later point into time the programme was extended to other countries. The Cleveland International Program (as from 1965 Council of International Programs for Youth and Social Workers Federation with its headquarters in Cleveland (Ohio) was born. In 1958, the German federal government invited for the first time American social workers to Germany. In 1960, the Council of International Fellowship (CIF) was founded in Hamburg, which at a later point in time was changed to the Council of International Fellowship. The association was registered at the District Court of Bonn.
The studies of social work, sometimes also referred to as “social practice”, take place on a university level as well as on a non-university level in so-called Unitec institutes which call themselves Polytechnics.

They are comparable with German technical colleges, but not identical. I was able visit the Unitec University in Auckland and New Plymouth, and the Social Work Department in Dunedin City. The biggest difference to our known education, also in contrast to the US versions, is the massive emphasis of the indigenous approach.

In this respect, the orientation is of special importance during assessment. The coverage of the living conditions is oriented very much to a background of the Maori culture, even when there are only a few links to the Maori culture. This is explained on the grounds that the consideration is based on the special living environments of the islands. Moreover, under the perspective of a life together, a kind of “dominant Maori culture” is accepted. Thus, “being Maori” depends less on the real ethnic inheritance, but rather on the individual and collective consciousness of being Maori. On account of the very different immigrations, the culture and lifestyle in New Zealand in total is a culture of immigration, whereby the Maoris are granted the privilege of the “first group” 13. In the historic understanding of the relationship between the different ethnic groups, the historic Treaty of Waitangi (1840) plays a central role, in which the rights and obligations of the groups amongst each other were regulated. 14

The acceptance of Maori tradition as a basis for the methodical orientation in social work has effect right into the special forms of youth welfare, such as in “outward-bound education”, in which deviant young people experience in camps (marae) the attachment to family in a specific landscape. The experience of imparted landscape (pitiga) gained by generations shall not be passed on in an individual sense of security but in the roots of the group and tribe. The family tradition is integrated and obligated in the help process.

These principals are transmitted to community work as well. The intensive community development embeds in the immigration culture in the communal development process; the socio-political anchoring is considered as common task. The service range of the so-called independent institutions is compared by means of an EDP-assisted process and is put up for discussion during the community meetings (marae). In the process, competition should be avoided and cooperation shall be encouraged.

The four-week CIF programme gave us the opportunity of living with colleagues and their families for twelve days each in two locations. The open friendly

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13 The settlement history of New Zealand is straight forward. It has been defined that the first boats (Maori in the 13th century. The European immigrations took place as from the 17th century (Abel Tasman is considered the one put foot on the islands James Cook made the first topographical and nautical maps of the islands and with him the colonisation started by the British Empire. Thus, New Zealand has no “aboriginal people” (as opposed to Australia), i.e. they are all immigrants.

14 The Treaty of Waitangi (1840) is an agreement between the British Crown and Maori chieftains. The document introduced the British law in New Zealand, and at the same time gave the Maori the authority and determination over their land and their culture. Up to this day, this Treaty is accepted the constituent document of New Zealand, and is considered as historic example of a mediative process, in which the interests of the individual groups and tribes are described and legally drawn up. The Treaty has been written and valid in English and Maori language. There are still interpretation problems due to different interpretations of legal concepts. As not all Maori tribes have agreed to the Treaty, political arguments about the justice of the Treaty occur again and again.
naturalness with which we were welcomed and hosted did not only make us very thankful and touched but also permitted us to experience at the other end of the world that social work is considered a very significant social investment. The social development in a so-called post-modern world is definitely very similar to ours, however the relaxed manner and the emphasis that social work is what supports and shapes the social consensus, astonishes frequently.

In Europe, New Zealand is known to us often enough only from “Lord of the Rings” where the strange “Hobbit” permits a quaint naturalness to appear. The breath-taking nature and the friendly calm of the “Kiwi” have made the “excursion” to the social work of “Down Under” enchanted and precious.

For this reason, a very cordial “Thank you” at this point, and respect that even during the severe earthquake at the beginning of November we were told with a smile: “It’s the usual shakin’ “.

Prof. Dr. Hubert Jall
Prof. (em) Dr. Hubert Jall, Sonnenstr. 1; 87629 Füssen; hubert.jall@web.de, Germany

Avoiding Burnout

Posted by Tessa Johnstone | March 30, 2017 | For your career, How to be awesome at your job, Work tips
http://dogoodjobs.co.nz/avoiding-burnout/

Tips on taking care of yourself
Doing good can be a tough job sometimes – so if you’re going to avoid burning out, you’ll need to take care of yourself.

You might be supporting young people with addictions, former refugees with post-traumatic stress disorder, rehabilitating neglected animals, lobbying for urgent action on poverty or climate change, but that doesn’t mean that taking time to have a drink with a friend, go for a bush walk, sleep in, or hang out with your family doing nothing isn’t equally important.

If you’re tired and stressed you’re actually not very useful to those teenagers/sinking islands/puppies, so recognising when you need a break and giving yourself time to do it is a really important skill.

Take time out
It sounds obvious, but take a break. Everything feels very urgent, I know, but even marathon runners have days off training and we all need to re-energise. Don’t work when you’re not at work, take the lunch breaks.
you’re allowed to while you’re at work, take sick days when you’re sick, take the leave you’re legally entitled to.

**Have boundaries and an off-switch**

If you’re motivated by making your community, environment, world, the best it can be, it can be very difficult to switch off.

It can be hard to not to reply to those texts or emails that really are important, hard to not keep reading stuff online, always looking for news and ideas, hard to stop thinking about what’s coming up and what you haven’t done or could do.

But to avoid burnout, it’s important to set firm boundaries and let people know where they are. For example, a youth worker might let the kids he works with know that he won’t respond to texts on weekends unless it’s an emergency; a counsellor might let her clients know she won’t accept social media requests from them; a chief executive might let their employees know they won’t answer emails in the evenings.

**Have a self-care plan**

Before you really need it, think about what helps you when you’re having a rough time of it. Is it long runs, loud music, quiet drinks with friends, sleeping in, tramping, time with family, having a technology detox, getting a massage, meditating, going to a counsellor, going to the gym, going to Fiji? What is going to revive you, physically and spiritually? Whatever it is that restores you, it can be sensible to make sure you’re also doing it in small doses often rather than waiting until it all gets too much and needing to work back from a bad point.

**Focus on the good stuff**

When you’re going through a tough time at work, it can be hard to remember why you’re in it. Be kind to your future self by writing down the good stuff that happens as it happens – moments of victory, stuff that’s inspired you, positive feedback people have given you on your work. Refer to that list when you’re struggling and use it to try to get you back into a positive frame of mind.

**Find mentors**

Find mentors or peers who you can have frank talks with about some of the challenges you’re facing, who can guide you when you’re feeling a bit lost, and sometimes just give you a pat on the shoulder and tell you you’re doing a good job. Sometimes they’ll be your managers, sometimes colleagues, sometimes people outside the organisation, sometimes even outside the sector – find people you trust and admire to chat to.

**External supervisors**

Particularly if you’re working in an emotionally tough job like social work or counselling, it’s worth asking your employer if they’ll pay for an external supervisor. Even if you have a great manager, an external supervisor can be an objective person who supports you in your role, helps to build your skills and challenges you when you need it. If there’s no money for an external supervisor, think about creating a peer supervision group – people in similar jobs who you can get together with and talk about what’s going well and what you can support each other on.

**Take time to reflect**
If you’re doing everything right and still struggling to stay afloat, it might be time to reflect on whether you are in the right role.

You might be having a dramatic impact on the people or issue you’re working on, but that doesn’t always translate to good feelings. Depending on the work, your working conditions, your temperament, you might be more or less suited to the role. Ask yourself if you’re feeling energised by the successes you’re having, or drained by how hard you’re having to work to get there.

If it’s the latter, it might be worth asking yourself if you’re in the right position – it might be the right content, the wrong task, or the right task, the wrong organisation. Keep an open mind and be honest with yourself.

**Membership Statistics**

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**Membership by Qualifications**

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<td>Number of non-registered members with recognised qual</td>
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<td>Number of non-reg members without recognised qual or not known</td>
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**Membership by Age**

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**Membership by Gender**

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<td>Transgender</td>
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Advertising

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**Clinical skills for treating posttraumatic stress disorder (Treating PTSD)**

This two-day (8:30am-4:30pm) program presents a highly practical and interactive workshop (case-based) for treating traumatised clients; the content is applicable to both adult and adolescent populations. The techniques are cognitive behavioural, evidence-based, and will be immediately useful and effective for your clinical practice. The emphasis is upon imparting immediately practical skills and up-to-date research in this area. **In order to attend Treating Complex Trauma, participants must have first completed this ‘Treating PTSD’ program.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Location</th>
<th>Date</th>
<th>Location</th>
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<tbody>
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<td>11-12 May 2017</td>
<td>Brisbane CBD</td>
<td>8-9 June 2017</td>
<td>Adelaide CBD</td>
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<td>18-19 May 2017</td>
<td>Melbourne CBD</td>
<td>15-16 June 2017</td>
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<td>2-3 November 2017, Brisbane CBD</td>
<td>9-10 November 2017, Sydney CBD</td>
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**Clinical skills for treating complex trauma (Treating Complex Trauma)**

This two-day (8:30am-4:30pm) program focuses upon phase-based treatment for adult survivors of child abuse and neglect. This workshop completes Leah’s four-day trauma-focused training. The content is applicable to both adult and adolescent populations. The program incorporates practical, current experiential techniques showing promising results with this population; techniques are drawn from emotion focused therapy for trauma, metacognitive therapy, schema therapy, attachment pathology treatment, acceptance and commitment therapy, cognitive behaviour therapy, and dialectical behaviour therapy.

<table>
<thead>
<tr>
<th>Date</th>
<th>Location</th>
<th>Date</th>
<th>Location</th>
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<td>13-14 July 2017</td>
<td>Brisbane CBD</td>
<td>3-4 August 2017</td>
<td>Wellington CBD*</td>
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Program Fee for each activity is in Australian Dollars (AUD). Valid for NZ residents only

- $550 AUD each if you register to attend an Australian workshop using this form (subject to availability so book early)
- $615 AUD or $550* each if you register to both (or with a colleague) more than three months prior using this form
- $680 AUD or $615* each if you register to both (or with a colleague) less than three months prior using this form

Program fee includes program materials, lunches, morning and afternoon teas on each workshop day

Please direct your enquiries to Joshua George on: mail@talominbooks.com

For more details about these offerings and books by Leah Giarratano refer to www.talominbooks.com

### 2017 Trauma Education Registration Form for ANZASW

Please circle the workshop/s you wish to attend above and return a scanned copy of this completed page

<table>
<thead>
<tr>
<th>Name:</th>
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<tbody>
<tr>
<td>Address:</td>
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<td>Phone:</td>
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<tr>
<td>Email (<em>essential</em>):</td>
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<td>Mobile:</td>
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**Method of payment (circle one)**

- [ ] Visa
- [ ] MasterCard

**Special dietary requirements:**

**Name of cardholder:**

**Card Number:**

**Card Verification Number:**

**Signature of card holder:**

Debit amount in Australian Dollars: $

Credit card payment is preferred. Simply complete the information above, scan and email this page mail@talominbooks.com

A receipt will be emailed to you upon processing. Note: Attendee withdrawals and transfers attract a processing fee of $55 AUD.

No withdrawals are permitted in the seven days prior to the workshop; however positions are transferable to anyone you nominate.
IDT – Interactive Drawing Therapy

Interactive Drawing Therapy

More than words...
A page-based way of working with words, images and feelings
to access different parts of the psyche. The page becomes a mirror for your client,
helping them see themselves more objectively from new perspectives, and facilitating
insight, inner resourcefulness, and profound change. A unique map of the stages of the
therapeutic journey guides you through the tasks, challenges, risks and interventions of
each stage, dramatically increasing your effectiveness and ability to work safely.

Creative, Inspiring and Respectful
A client-centred process of disclosure and discovery in which you actively partner the
client in the process of deepening their work, often through the development of visual
metaphors. The counselor does not interpret the client’s imagery.

A practical and versatile modality
that you can use across a wide range of situations, client groups and presenting
problems and with other therapies. IDT can be used for self, individual, couple or
group therapy, with all ages (including young children), with less verbally or
conceptually fluent clients, cross culturally, and for short-term crisis to long-term
developmental work.

Well-established (and growing)
with over 8,000 Australasian course registrations over the last 10 years, published in
several peer reviewed journals, and presented at national and international
conferences.

Widely-used by a diverse range of helping professionals
including counsellors & psychotherapists, social workers, psychologists & psychiatrists,
doctors & nurses, occupational therapists, speech language therapists, guidance
counsellors, teachers, youth workers, career practitioners, spiritual directors, staff from
Aboriginal & Maori service agencies, alcohol & drug services, sexual abuse & refuge
centres, immigrant services, hospices & stopping violence agencies.

What people say about IDT
“it’s the best psychological tool I’ve found and I’ve been working in the social welfare industry for 30 years.” “We
continue to be delighted, excited and amazed at the wide uses of IDT in the mental health setting.” “Creative and
empowering for the client, enlightening for the therapist.” “… a universal therapy … engages with ease &
safety.”

To register or for more information visit

www.InteractiveDrawingTherapy.co.nz
Email: info@InteractiveDrawingTherapy.co.nz

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