PERSPECTIVES OF SOCIAL WORK SUPERVISEES BASED ON EXAMPLES USED IN NEW JERSEY AND NEW YORK

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Abstract

The topic of social work supervision has received a fair amount of attention in recent years, especially with new supervision training requirements for licensing supervisors. The purpose of this survey research was to investigate the perceptions of social work supervisees surrounding the topic of supervision and supervision training. Using quantitative survey research, responses were received from thirty total survey respondents regarding their perceptions surrounding the topic of social work supervision and the possible need for additional training on the topic. The findings strongly supported previous research linking the provision of quality supervision to better service delivery and overall stress management for social workers.

Keywords: supervision, social work, social work training

1. Introduction

The professional work of the social service has always been one of the dimensions thrashed by profession, whether in areas of academic training or organizational category. This is linked to the fact that the profession has historically been called to intervene in reality, and the current configuration of the society is the various sectors that constitute the field of work for the social worker. A reflection on intervention strategies for professional, inserted these different workspaces should be in line with the assumptions of professional ethical-political project and, concomitantly, with the availability to build the 'new' from the observed reality. Unfortunately, due to wrong about the way the construction of scientific concepts, created a rift between academic knowledge and professional knowledge, as if they were on opposing sides. In social work this split is expressed in the separation of theory and practice. Long heard that 'theory was one thing and practice another'. Now, professional practice is transformative only to the extent that is guided by a theory as a theory is valid only proven its applicability. The professional social work of contemporary

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needs to do its work, the theoretical tools built from the professional reality, while the working professional is offering subsidies for reinterpretation of the theories and instrumental.

The professional practice in social work must then constitute itself into an element of discussion for the professionals themselves, as everyday practices are related to reading that it makes the reality where it operates and at the same time. This practice has to go beyond surpassing to simply point and constructing praxis, transformative agency intervention [1]. Professional actions of the social services cannot therefore be reduced to occasional interventions in reality, even if these are needed, while the theoretical construction cannot be detached from the reality of professional work. The workspace for the social worker has currently contemplating the implementation of educational measures, either at the municipal level, such as probation and the provision of services to the community, whether at the state, as semi freedom and hospitalization [2].

2. Field supervision vs. staff supervision

Historically, the social work profession considered supervision and staff (proficient) supervision to be comparative until the mid-1960s, given that both sorts of supervision incorporate an instructive segment. Be that as it may, in the late 1960s, the social work calling started to understand that while proficient supervision and field supervision were comparative in nature, there were a few handy, applied and methodological parts of both sorts of supervision that made them different from each other, and hence ought to be seen independently utilizing diverse approaches [3].

There are a few key contrasts between the edge of reference of understudy hands on work supervision and that of staff supervision. To begin with, the primary reason and centre of hands on work supervision is training (improvement of abilities and abilities), in opposition to the centre of value administration conveyance in expert supervision. Furthermore, hands on work supervision incorporates exercises that spin generally around instructing and research, though proficient supervision regularly puts a vast stress on viability and productivity of administration conveyance to customers. Hands on work supervision additionally centres basically on future situated objectives (i.e. values, learning obtaining, expertise fitness), while proficient social specialists have a tendency to concentrate on present-arranged objectives [4]. It also suggests that the technique for governance over fieldwork supervision and expert supervision make a distinction in requirements for supervision. For sample, fieldwork supervision is given inside a foundation or university setting whereby choices are regularly made by agreement. Proficient social specialists, be that as it may, work in more bureaucratic associations where power may be concentrated and hierarchal in nature, in this manner intrinsically changing the progress of the supervisory relationship. The distinction in supervision connections between fieldwork supervision and expert supervision have persuaded that the procurement of expert supervision requires extra preparing on

a portion of the more managerial undertakings of supervision, including the part of buffering the connections of social work hone particular to the associations in which social specialists rehearse [5].

3. Supervision in social work individual supervision and group supervision

3.1. Individual supervision

The individual supervisory conference is the most common kind of meeting between supervisors and workers, but in many agencies individual supervision is supplemented by other forms of supervision, especially group supervision. When that arrangement is used with a group of workers, the same supervisor is generally responsible for both individual and group conferences. One reason for this is that individual and group supervision should complement each other – the content of group conferences can be based on problems that repeatedly are discussed in workers' individual conferences; and discussions from group supervisory meetings may be referred to in subsequent individual supervisory meetings in which a worker's own case situations are addressed [6]. In the course of providing individual supervision to a worker, a supervisor may review the worker's entire caseload over the course of multiple conferences, so that all cases receive some attention; review the worker's cases selectively (e.g., check 25% of her caseload); review only cases with which the worker is having (or is likely to have) difficulty; or review only cases the worker selects for review [7]. Individual conferences are usually scheduled in advance and occur on a regular basis, but impromptu conferences can be held when a worker faces a crisis with a client.

3.2. Preparing for the conference and holding the conference

Each individual conference must have a clearly defined purpose, which has been determined in advance. Before a conference, the worker gives the supervisor some record of her current work (e.g., written records, case files, reports, work plan). The supervisor reviews this material, verifying that the worker is complying with agency procedure in delivering service (an administrative supervisory task) and checking for performance weaknesses that require training (an educational supervisory task). Based on this review, the supervisor develops a teaching plan for the upcoming conference or series of conferences. Ideally, the selected training objectives relate to the worker's job activities, and the chosen teaching approach is consistent with the worker's learning needs and patterns [8]. For educational purposes, the individual conference is essentially a tutorial in which the supervisor provides education and feedback to the worker. A conference focusing on a worker's clinical work will usually emphasize case management (i.e., increasing understanding of the client and his/her situation, planning intervention strategies, etc.) and further development of the worker's knowledge, skills, and professional identity [9].

Beginning workers should receive at least one hour of individual supervision per week.

3.3. Group supervision

Social workers going for advanced licensure are usually required to have 100 hours of supervision over two years and not more than 50 of those hours can take the form of group supervision (AASSWB, 1997). The group supervisory conference is a meeting between a supervisor and a group of workers who fall under the supervisor's administrative authority; a typical group includes four or five workers. In some agencies, the group conference is the main form of supervision; in most agencies, group supervision is used along with individual supervision [10].

3.4. Purpose/content of group conferences

As with individual conferences, group conferences are scheduled ahead of time to take place on a regular basis and their content is planned in advance. Each group conference should have a clearly defined purpose.

3.5. Case presentations

Clinical case material is typically used to stimulate group discussions. The supervisor may help a worker select (and sometimes prepare) a case for presentation; this case should be one that has the potential to provide valuable training to all the workers in the group. Planning for the case presentation occurs in the worker's individual supervisory conferences. Ideally, the case presentation will focus on general content that all workers in the group can apply to case situations in their caseload, rather than on specific planning for the case under discussion (such planning is appropriate to the worker's individual supervisory conferences) [11]. Examples of content that may be covered in group supervision meetings include interviewing clients, recording procedures, referral procedures, caseload management, worker-client interactions, ethics, communications from administration (e.g., about changes to agency policy), problems that workers want administration to know about, etc.

3.6. Leading the group

The supervisor has primary responsibility for leading the supervisory group, but the group as a whole shares responsibility for decisions about the group's purpose and function. Ideally, the supervisor will exercise the least amount of leadership necessary to assure that the group achieves its objectives. Over the life of the group, the supervisor should become progressively less active and allow the workers to take over more leadership activities [12].

3.7. Advantages of group supervision

According to Kadushin and Harkness [11, p. 391-399], the advantages of group supervision include the following:
- more efficient and cost-effective use of administrative time and effort;
- efficient use of a greater variety of teaching approaches (e.g. films);
- workers have an opportunity to share their experiences with similar job-related problems and solutions;
- workers can receive emotional support from members of the group;
- morale increases when workers share common job-related problems (i.e. universalization and normalization);
- workers can measure their relative competence by viewing others' work;
- some (but not all) workers is more comfortable learning in a group setting;
- some workers need 'safety in numbers' to challenge their supervisor (e.g. to voice objections to what he is saying);
- encourages interaction and peer-group cohesion among workers in a unit;
- the supervisor can observe how workers interact in a group;
- the group format can make it easier for a supervisor to fulfil his role responsibilities when they conflict – e.g. while the supervisor informs a worker about task expectations (instrumental role), the group can communicate support (expressive role).

It can be easier to modify a worker's behaviour when the members of her peer group have supported the supervisor's point of view. (This does not apply to noncompliant behaviour requiring a reprimand, however – such behaviour should be dealt with in private.)
- Workers can observe the supervisor in a group and learn group-interaction skills from him.
- A racially mixed group provides opportunities for multicultural learning [13].
- Group supervision offers a transitional step toward independence from supervision – e.g., initially, a worker may receive primarily individual supervision and only a limited amount of group supervision; as she progresses, she may receive less and less individual supervision, and more and more group supervision in its place.

3.8 . Disadvantages of group supervision

According to Kadushin and Harkness [11], the disadvantages of group supervision include the following:
- The primary disadvantage is that group conferences must focus on the general, shared needs of all workers in the group. A group conference can't address the specific needs of any one worker – e.g., it can't examine how one worker can apply the learning to her own caseload.

- There may be obstacles to learning if interpersonal conflict develops between/among workers in the group.
- It can be difficult to incorporate a newly hired worker into an existing supervisory group.
- Whereas an individual conference presses a worker to arrive at her own solutions and decisions, the group format allows her to avoid this responsibility and rely on the group's solutions and decisions.
- If a worker is anxious about hearing critical feedback, the multiple sources of feedback available in the group can be a problem.
- The supervisor has to communicate in a way that's meaningful to all the group members. Framing a message in a way that allows multiple workers to understand it reasonably well can prevent the supervisor from meeting all the particular needs of any individual worker.
- Because there are several workers and one supervisor, the workers might organize against the supervisor, or the supervisor may otherwise loss of control of a meeting.
- If the group is highly cohesive, the members may feel pressured to conform to group thinking i.e., groupthink may begin to operate. While such uniform thinking may influence individual workers to accept agency procedures, etc., it also tends to suppress innovation and individuality. To lessen groupthink, a supervisor should, among other things, encourage and support the expression of diverse ideas within the group.

4. Supervision procedures

4.1. Procedures for observing workers' performance

A worker's written records and verbal reports are the most common sources of information about the worker's performance and both are second-hand and subject to distortions. Supervision procedures involving observation of a worker interacting with clients gives the supervisor a more direct way of learning about the worker's performance. Ethically, a social worker must have the client's permission for any procedure that allows a supervisor (or other third party) to observe the client-worker interaction, as well as before audio taping or videotaping an interview with the client or letting a supervisor (or other third party) views the recordings.

4.2. Direct observation procedures

- Sitting In: The supervisor sits in on an interview (or group session) as just an observer.
- One-Way Mirrors: The supervisor watches the interview from behind a one-way mirror; he can see and hear the interaction but cannot be seen or heard by the worker or client.

- Co-Therapy Supervision: The supervisor sits in on an interview; the worker is in charge of the interaction with the client; the supervisor intervenes only when the worker has difficulty, the worker indicates she wants help, or he sees an opportunity to model behaviour the worker needs to learn.

4.3. Observation via audiotapes/videotapes

These recordings of worker-client interactions provide reliable information about the worker's performance, which can be studied and discussed after an interview during subsequent supervisory conferences.

4.4. Live supervision during interviews

With other observation procedures, the worker's performance is discussed after an interview has taken place. In live supervision, the supervisor actively intervenes during an interview, calling attention to significant client dynamics or events (e.g. nonverbal messages, key areas of exploration the worker has overlooked) and suggesting different approaches [14, 15]. The interventions made by the supervisor may either be general statements or specific directions for action; and may either be highly directive (telling the worker to do something) or delivered in the form of suggestion. Generally, the supervisor's interventions will be more concrete and more directive with beginning workers, and more general and less directive with experienced workers. Other supervisor interventions in live supervision may be supportive statements that praise something the worker is doing in the interview [16].

The supervisor providing live supervision may either sit in on the interview or watch it from behind a one-way mirror or through a video camera pickup. When using 'bug-in-the-ear' or 'bug-in-the-eye' supervision, the supervisor watches an interview from behind a one-way mirror or through a video camera pickup and makes suggestions and interventions that only the worker can hear [17]. One important advantage of live supervision is that it protects client welfare; significant drawbacks are that it can be disruptive (though 'bug-in-the-ear' or 'bug-in-the-eye' supervision are less so), and that it has the potential to produce workers who take too little initiative [11, p. 100-150].

5. Procedures for increasing worker autonomy

5.1. Peer group supervision

Peer group supervision may supplement traditional supervision but should not replace it. a. In peer group supervision, "a group of professionals in the same agency meet regularly to review cases and treatment approaches without a leader, share expertise and take responsibility for their own and each other's professional development and for maintaining standards of [agency] service"

[9]. Compared to traditional group supervision, peer group supervision offers workers a greater degree of independence. The workers control peer group supervision meetings, and if a supervisor attends the meetings, he is just another member of the group. Workers decide for themselves what to do with the suggestions and advice offered by their peers. Peer group supervision tends to be most useful when the group is made up of workers of "comparable experience, length of training, and background" [13, p. 29-36].

5.2. Peer consultation

Peer consultation is most effective when the involved peers have about equal levels of competence. In this way, the workers have equal status, and one case can serve as the consultant on another case.

5.3. Participatory management

Having workers participate more in management can improve morale and prevent burnout. The following are examples of participatory management approaches.

5.4. Team service delivery

In this approach, a team of workers is given responsibility for performing the main tasks of supervision. The group as a whole is responsible for work assignments, monitoring team members' work, and meeting the educational needs of team members. The supervisor is just one more member of the team but does have somewhat higher status than the workers – he serves as a consultant, coordinator, and resource person and, when necessary, as a team leader. And while the group is authorized to make decisions, final decisions have to be approved by the supervisor, who has ultimate administrative responsibility for the team's decisions and actions.

5.5. Management by objectives (MBO)

In management (or, in this case, supervision) by objectives, the supervisor and worker jointly establish precise, measurable objectives for each case: During conferences, the supervisor and worker define the objectives, set a time limit for achieving the objectives, and arrange the objectives in order of priority; the supervisor, with active participation by the worker, then monitors work toward the objectives; and when the time limit has expired, the supervisor and worker evaluate the worker's performance by determining the extent to which she achieved the objectives in each case.

5.6. Quality circles

These are voluntary groups of workers created to identify, study, and solve work-related problems. In social work, for example, staff members.

6. Perspectives of social work supervisees based among New Jersey and New York

It is well known that the social work profession is value-based, that is, professional values in mind should accompany everything social workers do. Yet the argument here is whose values should determine what is right and what is wrong anyway? This query becomes particularly important, when some people of the social work profession expect others to apply 'New York' and 'New Jersey' social work Code of Ethics and values to other cultures and societies such in New York or New Jersey peoples, without taking into consideration the New Jersey social worker different perspectives of what is right and what is wrong? Examples of such people are the authors of a journal article titled 'What are Sacred When Personal and Professional Values Collide?' written by Richard Spano, Ph.D., Associate Professor and Terry Koenig, Ph.D., Assistant Professor at University of Kansas, School of Social Welfare [3].

As for the development of amusing plan in the New Jersey , maps out the actual advance of amusing plan as a profession in the New Jersey as a artefacts of both French and British colonialism. According to Al-Krenawi and Graham [18], England played a cogent and affecting role in the development and amplification of the amusing plan profession in the humans of New Jersey and New York. In 1935, England became the receiver of the American archetypal of amusing plan apprenticeship and practice. Beginning in the 1960s, added New Jersey people's advised and implemented their own amusing plan apprenticeship programs generally with the abetment of accomplished amusing workers educations. In addition, some abstract advice acknowledge that, historically, amusing plan was apparent as a sub-discipline of folklore in the amusing worker; a angle still accepted in the advice and cerebration of abounding New Jersey amusing science advisers and advisers at New Jersey Peoples. This is apparent in the 1960's and till recently, amusing plan was commonly accomplished by folklore adroitness as allotment of folklore curricula at acclaimed above s in the New Jersey and New York.

In abounding occasions amusing plan was afar from folklore curricula footfall by footfall alone for few years. Yet unfortunately, in abounding New Jersey's, amusing plan is still accomplished by amusing sciences adroitness mostly rather than educators that accept an amount in the acreage of amusing plan itself. In the end, the New Jersey amusing workers who alum from GCC Universities with an amount in Amusing Plan do not accommodated the demands of their New Jersey clients, the communities they serve, nor the association as a whole. They acquisition themselves in the abortive position of practicing an amusing plan with a ability abject abundantly placed in

sociological approach with little or no absolute amusing plan abilities to advice those who appear to them for help. This is because amusing plans ability and conveyance maintained by the humans of New York. New York humans accept that animal attributes and the attributes of amusing problems in their manual to the New Jersey world, and these abide till today.

To illustrate how social work Code of Ethics should differ in matter of the multicultural views of the world, the view of education in the New York for example, is that it should not be political or religious; however, the situation in the New Jersey world is unlike the New York. As for the New Jersey has more trend of culture including great number of diverse religions of the world, education comes with interlink within religion and politics most of the time. Most clients construct problems and their solutions with strong reference to locality and regions. Thus, Woodrow [4], states: "for many cultures and societies (like the New Jersey culture), the interweave of education with politics and religion represents the ideal, a holistic and comprehensive view of the world and others" and he continues to clarify his point of view, by affirming; "certainly, it would reject the 'New York' view of education of separation as not reflecting the importance of dedicating to whole of one's life-actions". So that confirms the fact that the New York Code of Ethics in social work cannot be fully applied to all the cultures with different religious views [19-21] and different traditions for the New York. Another example would be how people of different region approach family involvement, divorce, and traditional healing differently from the New York.

Taking family involvement as extended example, according to Al-Krenawi and Graham [18], the family's involvement in individual helping may be considerable, and could make the social worker's tasks more complex. In New Jersey communities, many are raised to consider the family unit as a continual source of support [19, p. 193-204]. Extended family members may be highly valued as well. They may be expected to be involved and may be consulted in times of crisis. Although New Jersey people may value privacy, their personal privacy within the family nearly does not exist. At most times, even decisions regarding health care are not the responsibility of the individual but made by the family group. In some cases, when an individual is in distress, the family may intervene on behalf of the identified client, and may try to control a social work interview by answering questions directed at the client while withholding information that may be perceived as embarrassing.

If social work theory is applied without cultural competence, involvement with families of New Jersey students could be characterized as 'over involvement', 'over protection' when compared with family involvement in other cultures. In peoples of New Jersey social construction of family, to be less involved could be considered neglect and even abandonment of the family member in need. Social workers can use the cultural constructions of family; by educating themselves about family values, professionals can carefully familiarize family members regarding the essential elements of a workable helping relationship. This principle applies to New Jersey and to non-New

Jersey practitioners, given the continued New York people biases in so much of contemporary social work theory.

People of New York and New Jerseys accept actual altered angle about what is appropriate and wrong, adequate and bad, analytic and illogical, adequate and unacceptable, they reside in two altered cities; anniversary organized in accurate manners. In the New York, amusing plan apprenticeship and convenience is predominantly couched in, and guided by the able belief anchored in the National Association of Amusing Workers' Code of Belief (NASW, 2008). According to the NASW Code of Ethics, Amusing workers should abject conveyance on accustomed knowledge, including empirically based knowledge, accordant to amusing plan and amusing plan belief.

In consequence, Adams [22] states in analytical acknowledgment to Spano and Koenig's journal: "the Code of Belief is animated to a position alfresco and aloft aggressive worldviews", and accordingly agreement it in the attenuated brainy aspect of secularism. Secondly, Spano and Koenig's angle leads to the acceptance of getting an attenuated access of bankrupt acumen of association in acknowledgment to the 'invasion' of what they alleged "radical belief and claimed apple views" which is absolutely contradicting to the "open society" as a lot of theorists see capital to an affable complete culture [23]. Thirdly, it is somewhat bright that Spano and Koeing accept no apropos in arising 'claims' on annual of the humans of New York amusing plan moral belief that advisedly do not yield into annual added multicultural elements such as in the appearance of humans general, and the New Jersey amusing artisan adventures in particular [24].

In abounding occasions amusing plan was far from folklore curricula footfall by footfall alone in the abide few years. Yet unfortunately, in abounding New Jersey's, amusing plan is still accomplished by amusing sciences adroitness mostly rather than educators that accept an amount in the acreage of amusing plan itself. In the end, the New Jersey amusing workers who alum from GCC Universities with a amount in Amusing Plan do not accommodated the demands of their New Jersey clients, the communities they serve, nor the association as a whole. They acquisition themselves in the abortive position of practicing a amusing plan with an ability abject abundantly placed in sociological approach with little or no absolute amusing plan abilities to advice those who appear to them for help. This is because amusing plan ability and conveyance maintained by the people of New York. New York humans accept that animal attributes and the attributes of amusing problems in their manual to the New Jersey world, and these abide till today [25].

At the same time they seem to be unmindful of the fact that there is something called global citizenship and culture that extends the limits of social work practice beyond the traditional, historical and geographical dimensions. It is understandable and expected that social workers can separate their personal values from the professional ones and presume that the professional values set in the Code of Ethics to take place of their personal views.

Unfortunately, the people of New York have 'secular' view of social work Code of Ethics is naïve and narrow to the reality of the people in New Jersey culture and Islamic tradition when this view is examined thoroughly. Additionally, there are only few universal commonalities in the human thinking process and it is immature but common practice to impose one's own way of thinking onto other people. One must recognize the limits of one's perspective, for "[t]he proud pursuit of objectivity without a recognition of human limitations, and the dimension of subjectivity in the process, has proved to be a dead end that emits the stench of manipulation, loss of human dignity, and finally nihilism" [26]. That might be the only 'excuse' to justify the approach of Spano and Koeing towards 'internationalizing' the people of 'New York' NASW Code of Ethics. Ultimately, I advocate a more locally responsive, culturally appropriate model of professional intervention; a continuous advancement of social that is not comparative for the people of New York, but rather an incorporation of social work profession with local norms and traditions, creating a more culturally competent model of social work [27] for the New Jersey peoples. For the New Jersey people who are social worker, all knowledge, including social work theory and practice, is subservient to the disclosure of the ground realities. Unless one gains a deeper understanding of how these two mindsets differ, one group will end up with an unfavourable impression of the other.

Thus it is necessary to acknowledge that there will be some discomfort and cultural conflict experienced by New Jersey social worker people are expected to hold on to New York Code of Ethics in their practice with New Jersey clients. Furthermore, Al-Krenawi and Graham stated that "Social work in the New Jersey, like other aspects of colonialism, has left significant residues. The suspicions of social work and its sometimes tenuous relationship with New Jersey cultures introduce an imperative of localizing knowledge bases. Social work may indeed be a useful conduit for conveying social problems, for developing a social conscience within the people of New Jersey world for their resolution, and for the development of social services for vulnerable peoples. But only if social work's theory and practices continue to evolve in a manner that are culturally respectful." [28] Each individual person "is endowed with a 'moral starting point' that steers him/her to certain goals and practices and away from others. Of utmost importance, then, is for one to be aware of the particular traditional [cultural] narrative that (to a large extent) constitutes his identity." [29] Without this realization, one can never achieve "the authenticity of human person in his being" [30] and only stays on the superficial level of immediate experience.

7. Conclusion

In conclusion, it is important to stress that such an argument does not only exist in the New Jersey peoples, but also exists in many colonized regions such as Asia, Latin America, and Africa. A localized knowledge that would provide

people with the relevance, meaning and cultural knowledge adequately to address their economic and social needs is advocated in order to solve the differences issue. This is not to ignore the historic presence of social work, nor the considerable refinements and sophistication it can represent. Rather, advocating a balance between cultural practices and social work.

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