



ANZASW Social Work Practice Standards

*Enhancing Competent
Social Work Practice*



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*Takiri Mai te Ata Pakiri Mai te
Mana
The Dawn Day is Breaking Competency
is the Key
Pirihi Te Ohaki (Bill) Ruwhiu*

Introduction

E nga, Iwi, e nga Mana o nga hau e wha, Tena Koutou, Tena Koutou, Tena Tatou Katoa

Two years after the establishment of the Tangata Whenua caucus at the 1986 Aotearoa New Zealand Association for Social Workers (ANZASW) Conference in Turangawaewae, the 1988 Conference moved to set up the structure and processes that would enable the membership of the Association to be based on the demonstration of competent social work practice, as well as a commitment to both the Code of Ethics and the Objects of the Association.

A Board of Competency was established, led by inaugural Chairperson Maurice McGregor, the handbook was written and a comprehensive competency assessment process was launched.

Some years later, a parallel Kaupapa Maori competency process utilising the Niho Taniwha tool was developed by Turoa Haronga (Life Member) with members of the Takawaenga o Aotearoa caucus. Roopu Assessors trained in the use of this tool have provided an alternative competency assessment process for Tangata Whenua members. The development of this alternative model has significantly enriched the ANZASW bicultural partnership and has undoubtedly contributed significantly to the increase in Maori membership of the Association. In November 2007, Roopu Assessors were disestablished and the Tangata Whenua competency process is now offered by Tangata Whenua National Assessors who are trained in the use of the Tangata Whenua competency assessment process.

From those first early days, the ANZASW competency programme has grown to provide a nationwide network of National Assessors who, together with peer panellists, undertake many hundred face-to-face competency assessments each year. Since its inception, the ANZASW competency programme has received wide acclaim both nationally and internationally as a profession-led, practice-based competency process.

The five-yearly paper-based recertification process is regionally based, moving to different localities from time to time. Due to an increase in the numbers of members needing to complete the recertification process, this work has expanded to involve co-ordination by two regions. An alternative process is available to Tangata Whenua members.

Since 2002, the Executive Chairperson of the Board of Competency has taken responsibility for the leadership, development, day-to-day running and moderation of the competency programme.

In 2003, the Social Workers Registration Act was passed to regulate the profession of social work. During the passage of this legislation, strong representations were made to ensure that competency was additional to a qualification requirement and a separate and essential part of the regulatory framework. The ANZASW competency programme is recognised by the Social Workers Registration Board as meeting the requirements for achieving the competency component for registration as a social worker under the Act. A significant number of members are involved in some aspect of peer review as part of ANZASW's robust competency assessment programme.

The combined launch of the ANZASW Practice Standards by incoming Chairperson James Makowharemahihi and SWRB 2014 Core Competencies by Sean McKinley, Registrar of the SWRB at the National Event of the 50th Anniversary of ANZASW in 2014 in Christchurch is a testimony to co-operation and collaboration between ANZASW and SWRB.

I would like to especially acknowledge the work of Simon Lowe, who led the project to revise the Practice Standards and the Working Group and members who contributed to the project.

No reira

Tena Koutou, Tena Koutou, Tena Koutou Katoa

James Makowharemahihi, President – ANZASW (2014)

ANZASW Practice Standards

(Approved 6 November 2014)

Introduction

The ANZASW Code of Ethics (2013) provides the foundation for the Practice Standards. These practice standards should therefore be read in conjunction with the ANZASW Code of Ethics.

The Practice Standards provide guidance to practice and form the basis of expected standards of practice for social work in Aotearoa New Zealand, thus forming the basis for assessment of practice and planning for ongoing professional development. Competent practice occurs in conjunction with a range of individual, community, organisational and government support.

The principles of empowerment (for people to have control over their own circumstances), social justice, partnership, biculturalism and accountability are paramount and these values provide the foundation for competent practice.

Social work practice needs to be considered in the light of the contribution it makes to the social wellbeing of Aotearoa New Zealand. Elements of social work practice in Aotearoa New Zealand include working directly and indirectly with people in the following ways to:

1. Enhance problem-solving and coping capacities

Working with people to enhance their problem-solving and coping skills so as to put them in better control of their lives – to provide them with ‘voice, choice and hope’. In completing this work, assessment and intervention strategies are guided by frameworks, approaches, theories and models to enhance people’s problem solving.

2. Link people with systems that provide them with resources, services and opportunities

Putting people in touch with resources, services and opportunities to meet their needs and promoting interdependence among people, and between people and their environment.

3. Promote the just, effective and humane operation of these systems

Working within the parameters of current social policy within Aotearoa New Zealand. This usually means working from an agency base that is expected to provide the platform and set the parameters for just, effective and humane service delivery. Also working to promote and support social development outcomes that enable people and communities to work towards environmental sustainability.

4. Contribute to the development and improvement of social policy

Working to influence the development and improvement of policies that shape social services to ensure that they are effective and humane and challenging systems and policies that maintain inequity and inequality.

5. Evaluate

Evaluating and critically reflecting on social work practice to ensure social work is responsive and professionally supported.

Social workers are expected to demonstrate an appropriate level of professional and personal conduct. Context for this is available both through ANZASW's Code of Ethics and Standards of Practice, and from the Social Workers Registration Board's Code of Conduct.

Social Workers are expected to meet all the practice standards irrespective of their field of practice or the nature of their practice. For this reason the practice standards should be read as an integrated set of expectations rather than as standalone standards.

Standard 1

The social worker adheres to the Code of Ethics and the Objects of Aotearoa New Zealand Association of Social Workers.

This standard is met when the social worker demonstrates knowledge of:

1. The ANZASW Code of Ethics
2. The Association's Objects
3. The IFSW Code of Ethics
4. The Global Definition of Social Work (2014) including the Commentary

and when the social worker:

5. Is committed to professional standards, principles and practices;
6. Upholds their ethical responsibilities through their conduct and decision making;
7. Demonstrates knowledge about the value base of their profession, its ethical standards and relevant law;
8. Demonstrates knowledge and impact of own personal strengths, weaknesses, values and beliefs on their practice;
9. Acts consistently with the Code of Ethics when faced with ethical problems, issues and dilemmas.

Standard 2

The social worker demonstrates a commitment to practicing social work with an understanding of Te Tiriti o Waitangi, Articles 1, 2, 3 and 4 and demonstrates competence to work with Māori.

This standard is met when the social worker:

1. Demonstrates a knowledge and understanding of Te Tiriti O Waitangi, te reo, tikanga and kawa and its implications for social work;
2. Recognises the Tangata Whenua status of the indigenous Māori people of Aotearoa New Zealand;
3. Respects Māori culture and protocol and has an understanding of their own culture and cultural heritage;
4. Challenges racism at personal and institutional levels in Aotearoa New Zealand
5. Recognises the right of Māori people to determine their own needs and to develop services in accordance with those needs;
6. Offers practical support to the local Tangata Whenua for their initiatives
7. Works collaboratively with Māori services in their area of work;
8. Demonstrates and understands and respects Māori / Indigenous models of practice;
9. Demonstrates, understands and constantly applies skills, knowledge and experience required for working with Tangata Whenua.

Standard 3

The social worker demonstrates competence to work with different ethnic and cultural groups in Aotearoa New Zealand.

This standard is met when the social worker:

1. Engages collaboratively with a people in ethnically and culturally appropriate ways;
2. Recognises and supports diversity among groups, individuals and communities;
3. Articulates how the wider context of Aotearoa New Zealand both historically and currently can impact on practice;
4. Demonstrates an understanding of multi-culturalism which involves understanding and sharing the values of another culture, as well as understanding and/or preserving another language and allowing people the choice of the language in which they communicate officially.

Standard 4

The social worker establishes an appropriate and purposeful working relationship with people and communities, taking into account individual differences and the social context of situations and environments.

This standard is met when the social worker:

1. Engages effectively with people when navigating complex situations;
2. Demonstrates utilisation of ethical and informed interventions to challenge all forms of discrimination, such as but not limited to, culture, class, race, ethnicity, spirituality, gender, sexuality, age, health and disability;
3. Gathers a range of information to inform judgment for interventions;
4. Routinely explains professional reasoning, judgments and decisions;
5. Develops a range of interventions using them effectively and evaluates them in practice;
6. Understands and takes account of differentials in power, and is able to use authority appropriately to challenge discrimination and oppression at a personal and institutional level.

Standard 5

The social worker collaborates with people to gain control over their environment and circumstances.

This standard is met when the social worker:

1. Uses strategies that are aimed at increasing people's hope, self-esteem, resilience and creative potential to confront and challenge oppressive power dynamics and structural sources of injustices;
2. Engages people, social, organisational and political systems to address life challenges and enhance wellbeing;
3. Effectively collaborates with others and assists people to gain access to resources;
4. Employs a range of interventions: promoting independence, providing support and protection, taking preventative action and ensuring safety, whilst balancing rights and risks;
5. Supports working with rather than for people;

6. Reflects on social work practice with a view to assisting people to realise potential and participate in their communities;
7. Works to reduce social isolation and build social interaction through social relationships, and employs principles of social cohesion, development and inclusion.

Standard 6

Social workers have and develop the applied knowledge, skills and theories required for effective social work practice

This standard is met when the social worker:

1. Demonstrates understanding of social work practice within family, whanau, community, Iwi, global and environmental contexts;
2. Uses and articulates a range of specific social work methods and techniques appropriate to the area of practice while drawing upon wider theoretical frameworks;
3. Critically reflects upon and analyses traditional and contemporary knowledge and applies the knowledge to practice as and when appropriate;
4. Identifies, evaluates and integrates a range of knowledge demonstrating creativity and curiosity with a commitment to considering emerging and developing changes to social work and societal perspectives;
5. Critically reflects on practice evidence, one's own practice experience, service user's and carers experiences together with research-based, organisational, policy and legal knowledge.

Standard 7

Social workers demonstrate the skills and knowledge required to communicate and work effectively with people, communities and organisations.

This standard is met when the social worker:

1. Maintains confidentiality and understands the legal limits to confidentiality and privacy;
2. Is able to evidence the ability to be an effective member of a team and communicate within the team;
3. Is able to deal with conflict in a constructive and timely manner;
4. Is able to evidence safe and ethical and competent use of digital and internet technology, in both personal and professional circumstances;
5. Is able to evidence good quality factual and timely recording of all case/file notes, reports and completion of all required documentation;
6. Demonstrates knowledge and understanding of organisational and social policies, social services, resources and opportunities and acts to ensure access for people.

Standard 8

The Social Worker demonstrates commitment and contribution to social change and social development.

This standard is met when the social worker:

1. Practices in a way that respects and promotes interdependence amongst people, and between people and their environment;
2. Challenges those structural conditions that contribute to marginalisation, social exclusion and oppression;
3. Understands changing contexts at local, national and international levels, and takes account of these in practice;
4. Demonstrates the ability to work as part of a collective;
5. Challenges all forms of discrimination in New Zealand that result in the values and lifestyle of the dominant group being regarded as superior to those of other groups;
6. Actively takes reasonable and practicable steps to eliminate deprivation and alienation and promotes equity of access to services and resources;
7. Works to promote and support social development outcomes that enable people and communities to work toward environmental sustainability.

Standard 9

The Social Worker has an awareness of and demonstrates commitment to social justice, human rights and human dignity.

This standard is met when the social worker:

1. Understands the effects of oppression, discrimination, poverty and inequality;
2. Advocates for social protection and the need for equity and fairness;
3. Respects the inherent worth and dignity of human beings and communities, does no harm, respects diversity and upholds human rights and social justice;
4. Demonstrates that practice is underpinned by principles of human rights and social justice, recognising that these principles are protected in national and international law, conventions and policies;
5. Constantly works to make organisations and systems, which are part of the social work effort, responsive to those who use them.

Standard 10

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

This standard is met when the social worker:

1. Contributes to a range of social work activities and organisations including taking an active role in ANZASW to reinforce their identity as a social worker;
2. Accesses critical, reflexive supervision, appropriate to, and consistent with, their needs in order to enhance professional development and support competent accountable practice;
3. Actively promotes and models social work values, responsibilities and objectives and consistently acts in a principled, accountable and transparent manner;
4. Contributes to education and professional development of others;
5. Brings to the attention of the Association instances where social work practice is at variance with professional standards;
6. Understands the need for and demonstrates congruity between the personal and professional, including maintaining appropriate boundaries at all times and recognises, declares and responds to conflicts of interest;

7. Recognises the limits of the social workers' roles, functions and skills and practices appropriate self-care in order to maintain safe competent practice.
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References:

- AASW Practice Standards 2013
- ANZASW Code of Ethics 2008, revised 2013
- ANZASW Practice Standards 2008
- BASW: Social Media Policy
- Canadian Association of Social Workers: Social Media Use and Social Work Practice
- College of Social Work UK: Practice Framework
- Entry-Level Competency Profile for the Social Work Profession in Canada
- Health & Disability Commissioner Services Consumer Rights Code
- Health Care Professions Council Standards of Proficiency: Social Workers in England
- MSD Social Work in Schools: the 17 Core Competencies
- Nursing Council of New Zealand: Guidelines: Social Media and Electronic Communication
- NZ Government: Standards of Integrity & Conduct 2007
- Oakland University: Core Competencies
- Privacy Commissioner: Information Privacy Principles
- Puao-Te-Ata-Tu (day break) 1988
- SWRB Core Competences, adopted by SWRB August 2014
- The Global Definition of Social Work (2014) and the Commentary
- The IFSW, IASSW, ICSW Global Agenda for Social Work and Social Development: Commitment to Action March 2012
- University of Bermidji: Competency areas & practice behaviours
- University of Southern Indiana: Ten Core Competencies of Social Work Practice
- Using Social Media Scottish Social Services Council

Comparison: ANZASW Practice Standards & SWRB Core Competencies

ANZASW	SWRB – Adopted Core Competences
1 The social worker adheres to the Code of Ethics and the Objects of Aotearoa New Zealand Association of Social Workers.	9 Competence to practice within legal and ethical boundaries of the social work profession
2 <i>The social worker demonstrates a commitment to practicing social work with an understanding of Te Tiriti O Waitangi, Articles 1, 2, 3 and 4 and demonstrates competence to work with Māori.</i>	1 Competence to practice social work with Māori (A statutory requirement)
3 The social worker demonstrates competence to work with different ethnic and cultural groups in Aotearoa New Zealand	2 Competence to practice social work with different ethnic and cultural groups in Aotearoa New Zealand (A statutory requirement)
4 The social worker establishes an appropriate and purposeful working relationship with people and communities, taking into account individual differences and the social context of situations and environments.	3 Competence to work respectfully and inclusively with diversity and difference in practice
No ANZASW equivalent – included in PS 6	7. Competence to apply critical thinking to inform and communicate professional judgments
5 The social worker collaborates with people to gain control over their environment and circumstances.	8. Competence to promote empowerment of people and communities to enable positive change
6 <i>Social workers have and develop the applied knowledge, skills and theories required for effective social work practice</i>	6. Competence to understand and articulate social work theories, indigenous practice knowledge, other relevant theories, and social work practice methods and models
7 Social workers demonstrate the skills and knowledge required to communicate and work effectively with people, communities and organisations.	No SWRB equivalent – included in Core Competency 3 & 8
8 The Social Worker demonstrates commitment and contribution to social change and social development	5 To engage in practice which promotes social change
9. The Social Worker has an awareness of and demonstrates commitment to social justice, human rights, human dignity	4 <i>Promotes principles of human rights and social and economic justice</i>
10 Membership of the ANZASW is used to promote and support the SW profession with integrity	10. Represents the social work profession with integrity and professionalism

Glossary of Terms

Bi-Cultural

A bicultural society in Aotearoa New Zealand is one in which Māori and Pākehā should have an equal opportunity to contribute towards policy development and decision-making. This should include equal opportunity of access to resources at all levels of society.

Bicultural social work practice requires social workers to: understand and recognise the tangata whenua status of the indigenous Māori people of Aotearoa New Zealand. Social workers need an appreciation of Te Taha Māori, aspects of Māori culture and protocol and an awareness of racism at personal and institutional levels in Aotearoa New Zealand.

Bicultural refers to being at home in two cultures and you acknowledge that you have a culture and others do too. It is the further development of a society, of two cultures where the people are sensitive to the aspects of both cultures. One needs to learn to be bi-cultural before one can be multi-cultural¹.

Sensitivity to aspects of the Māori culture can be shown through knowledge of: the culture and protocols of Te Iwi Māori and the Tangata Whenua of the area; the history and significance of the Treaty of Waitangi, and by upholding the Māori people as the Tangata Whenua of Aotearoa New Zealand.

Bi-culturalism involves understanding and sharing the values of another culture, as well as understanding and / or preserving another language and allowing people the choice of the language in which they communicate officially².

Sources:

- ¹ 'Social Work Today', John Bradley, Social Work Review August 1989 2:1
- ² Puao-te-Ata-Tu (Day Break) 1988 P 20

Environmental sustainability

Promotion within organisations of standards in education and practice that facilitate sustainable social development outcomes, including the prevention, mitigation and response to disasters, poverty eradication, changing unsustainable and promoting sustainable patterns of consumption and production and protecting and managing the natural resource base of economic and social development.

Sources:

The Global Agenda for Social Work and Social Development: commitment to action March 2012 IFSW, IASSW, ICSW

How to build sustainable development goals: integrating human development and environmental sustainability in a new global agenda
Claire Melamed, ODI; Paul Ladd, UNDP1; March 2013

Indigenous

Originating in and naturally living in a region or country, therefore belonging naturally to a place (as opposed to those coming later).

Māori are the indigenous people, or Tangata Whenua, of Aotearoa New Zealand.

Sources:

- *Encarta Dictionary – English (UK)*
- *Collins English Dictionary 2003*
- *Pocket Oxford Dictionary Oxford University Press 1997*

Iwi

Tribe, race, people.

Sources:

- *Te Aka Māori-English, English-Māori Dictionary and Index, Longman /Pearson Education New Zealand, 2005*

Kawa

Marae protocol - customs of the marae and wharehenui, particularly those related to formal activities such as pōhiri, speeches and mihi.

Source:

- *Te Aka Māori English, English Māori Dictionary*

Multi-culturalism

Multiculturalism is the cultural diversity of communities within a given society and the policies that promote this diversity.

Source

- en.wikipedia.org/wiki/Multiculturalism

Racism

Racism exists where the life-style and interests of one group are viewed as being superior to others. This may manifest itself as personal racism through bigotry, prejudice or acts of discrimination. Institutional racism occurs where the system and processes of society are biased to the benefit of one culture and disadvantage of another.

Sources

- *‘Social Work Today’ John Bradley, Social Work Review August 1989 2:1*

Social protection

Social protection floors are nationally defined sets of basic social security guarantees that should ensure, as a minimum that, over the life cycle, all in need have access to essential health care and to basic income security which together secure effective access to goods and services defined as necessary at the national level.

Sources:

- *International Labour Organisation* <http://www.ilo.org/secsoc/areas-of-work/policy-development-and-applied-research/social-protection-floor/lang--en/index.htm>

Tangata Whenua

Local people, hosts, indigenous people of the land - people born of the whenua; i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.

Ko te tangata whenua te hunga pupuri i te mana o tētahi whenua (Te Ara 2013). / The tangata whenua are the people who have authority in a particular place.

Sources:

- Te Aka Māori English, English Māori Dictionary

Te Reo

Language, dialect, tongue, speech.

Source

- Te Aka Māori English, English Māori Dictionary

Te Tiriti O Waitangi,

1. In 1840 the Treaty of Waitangi was signed by a much larger number of chiefs, including many of those who would also have signed the 1835 declaration. The Māori text of the first article of the treaty stated that these chiefs, 'ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu te Kawanatanga katoa o o ratou wenua'. In the original English version of the treaty this expression reads, 'give absolutely to the Queen of England forever the complete sovereignty over their land.' The term 'kāwanatanga' was used by the translators to mean 'complete sovereignty'.

Source

- Paul Meredith and Rawinia Higgins. 'Kāwanatanga – Māori engagement with the state - Defining kāwanatanga', Te Ara - the Encyclopedia of New Zealand, updated 13-Jul-12
 - URL: <http://www.TeAra.govt.nz/en/kawanatanga-Māori-engagement-with-the-state/page-1>
2. The Te Tiriti o Waitangi, an agreement between the British Crown and about 540 Māori rangatira (chiefs) that was first signed on 6 February 1840.

Source:

Ministry for Culture and Heritage

Tikanga

Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention.

Source:

- Te Aka Māori English, English Māori Dictionary

Whanau

Extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society.

In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.

Source:

- Te Aka Māori English, English Māori Dictionary

Global Definition of Social Work

The following definition was approved by the IFSW General Meeting and the IASSW General Assembly in July 2014:

Global Definition of the Social Work Profession

“Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. 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.

The above definition may be amplified at national and/or regional levels”.

COMMENTARY NOTES FOR THE GLOBAL DEFINITION OF SOCIAL WORK

The commentary serves to unpack the core concepts used in the definition and is detailed in relation to the social work profession’s core mandates, principles, knowledge and practice.

CORE MANDATES

The social work profession’s core mandates include promoting social change, social development, social cohesion, and the empowerment and liberation of people.

Social work is a practice profession and an academic discipline that recognizes that interconnected historical, socio-economic, cultural, spatial, political and personal factors serve as opportunities and/or barriers to human wellbeing and development. Structural barriers contribute to the perpetuation of inequalities, discrimination, exploitation and oppression. The development of critical consciousness through reflecting on structural sources of oppression and/or privilege, on the basis of criteria such as race, class, language, religion, gender, disability, culture and sexual orientation, and developing action strategies towards addressing structural and personal barriers are central to emancipatory practice where the goals are the empowerment and liberation of people. In solidarity with those

who are disadvantaged, the profession strives to alleviate poverty, liberate the vulnerable and oppressed, and promote social inclusion and social cohesion.

The social change mandate is based on the premise that social work intervention takes place when the current situation, be this at the level of the person, family, small group, community or society, is deemed to be in need of change and development. It is driven by the need to challenge and change those structural conditions that contribute to marginalization, social exclusion and oppression. Social change initiatives recognize the place of human agency in advancing human rights and economic, environmental, and social justice. The profession is equally committed to the maintenance of social stability, insofar as such stability is not used to marginalize, exclude or oppress any particular group of persons.

Social development is conceptualized to mean strategies for intervention, desired end states and a policy framework, the latter in addition to the more popular residual and the institutional frameworks. It is based on holistic biopsychosocial, spiritual assessments and interventions that transcend the micro-macro divide, incorporating multiple system levels and inter-sectorial and inter-professional collaboration, aimed at sustainable development. It prioritizes socio-structural and economic development, and does not subscribe to conventional wisdom that economic growth is a prerequisite for social development.

PRINCIPLES

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.

Advocating and upholding human rights and social justice is the motivation and justification for social work. The social work profession recognizes that human rights need to coexist alongside collective responsibility. The idea of collective responsibility highlights the reality that individual human rights can only be realized on a day-to-day basis if people take responsibility for each other and the environment, and the importance of creating reciprocal relationships within communities. Therefore a major focus of social work is to advocate for the rights of people at all levels, and to facilitate outcomes where people take responsibility for each other's wellbeing, realize and respect the inter-dependence among people and between people and the environment.

Social work embraces first, second and third generation rights. First generation rights refer to civil and political rights such as free speech and conscience and freedom from torture and arbitrary detention; second generation to socio-economic and cultural rights that include the rights to reasonable levels of education, healthcare, and housing and minority language rights; and third generation rights focus on the natural world and the right to species biodiversity and inter-generational equity. These rights are mutually reinforcing and interdependent, and accommodate both individual and collective rights.

In some instances "doing no harm" and "respect for diversity" may represent conflicting and competing values, for example where in the name of culture the rights, including the right to life, of minority groups such as women and homosexuals, are violated. The Global

Standards for Social Work Education and Training deals with this complex issue by advocating that social workers are schooled in a basic human rights approach, with an explanatory note that reads as:

Such an approach might facilitate constructive confrontation and change where certain cultural beliefs, values and traditions violate peoples' basic human rights. As culture is socially constructed and dynamic, it is subject to deconstruction and change. Such constructive confrontation, deconstruction and change may be facilitated through a tuning into, and an understanding of particular cultural values, beliefs and traditions and via critical and reflective dialogue with members of the cultural group vis-à-vis broader human rights issues.

KNOWLEDGE

Social work is both interdisciplinary and transdisciplinary, and draws on a wide array of scientific theories and research. 'Science' is understood in this context in its most basic meaning as 'knowledge'. Social work draws on its own constantly developing theoretical foundation and research, as well as theories from other human sciences, including but not limited to community development, social pedagogy, administration, anthropology, ecology, economics, education, management, nursing, psychiatry, psychology, public health, and sociology. The uniqueness of social work research and theories is that they are applied and emancipatory. Much of social work research and theory is co-constructed with service users in an interactive, dialogic process and therefore informed by specific practice environments.

This proposed definition acknowledges that social work is informed not only by specific practice environments and Western theories, but also by indigenous knowledges. Part of the legacy of colonialism is that Western theories and knowledges have been exclusively valorised, and indigenous knowledges have been devalued, discounted, and hegemonised by Western theories and knowledge. The proposed definition attempts to halt and reverse that process by acknowledging that Indigenous peoples in each region, country or area carry their own values, ways of knowing, ways of transmitting their knowledges, and have made invaluable contributions to science. Social work seeks to redress historic Western scientific colonialism and hegemony by listening to and learning from Indigenous peoples around the world. In this way social work knowledges will be co-created and informed by Indigenous peoples, and more appropriately practiced not only in local environments but also internationally. Drawing on the work of the United Nations, the IFSW defines indigenous peoples as follows:

- They live within (or maintain attachments to) geographically distinct ancestral territories.
- They tend to maintain distinct social, economic and political institutions within their territories.
- They typically aspire to remain distinct culturally, geographically and institutionally, rather than assimilate fully into national society.
- They self-identify as indigenous or tribal.

<http://ifsw.org/policies/indigenous-peoples>

PRACTICE

Social work's legitimacy and mandate lie in its intervention at the points where people interact with their environment. The environment includes the various social systems that people are embedded in and the natural, geographic environment, which has a profound influence on the lives of people. The participatory methodology advocated in social work is reflected in "Engages people and structures to address life challenges and enhance wellbeing." As far as possible social work supports working with rather than for people. Consistent with the social development paradigm, social workers utilize a range of skills, techniques, strategies, principles and activities at various system levels, directed at system maintenance and/or system change efforts. Social work practice spans a range of activities including various forms of therapy and counseling, group work, and community work; policy formulation and analysis; and advocacy and political interventions. From an emancipatory perspective, that this definition supports social work strategies are aimed at increasing people's hope, self-esteem and creative potential to confront and challenge oppressive power dynamics and structural sources of injustices, thus incorporating into a coherent whole the micro-macro, personal-political dimension of intervention. The holistic focus of social work is universal, but the priorities of social work practice will vary from one country to the next, and from time to time depending on historical, cultural, political and socio-economic conditions.

It is the responsibility of social workers across the world to defend, enrich and realize the values and principles reflected in this definition. A social work definition can only be meaningful when social workers actively commit to its values and vision.

ADDITIONAL MOTIONS THAT WERE PASSED AT THE IFSW GENERAL MEETING JULY 2014 RELATING TO THE GLOBAL DEFINITION OF SOCIAL WORK

"No part of this definition shall be construed in a way to interfere with any other parts of this definition"

"Amplifications on national and/or regional levels shall not interfere with the meaning of the elements of the definition and with the spirit of the whole definition"

"As the definition of social work is the key element for establishing the identity of an occupational group, a future revision of this definition has to be initiated only after precise evaluation of the implementation process and the need for change. Adding further comments is to be first choice before altering the definition."

Ethics

Ethical conduct is an integral part of social work practice.

ANZASW is a member association of the International Federation of Social Workers (IFSW), and as such adheres to the joint IFSW and International Association of Schools of Social Work (IASSW) 'Ethics in social work, Statement of principles' which can be sourced from the IFSW website at <http://ifsw.org/policies/statement-of-ethical-principles/>.

ANZASW has developed and revised its own Code of Ethics as a detailed guide to the ethical standards expected of members of ANZASW. The revised ANZASW Code of Ethics (2007) incorporates the Bicultural Code of Practice. A copy may be obtained from the ANZASW national office at: admin@anzasw.org.nz, or from the ANZASW website at www.anzasw.org.nz.

Objects of ANZASW

3. OBJECTS OF THE ASSOCIATION

3.1. The objects of the Association shall be:

- 3.1.1. To promote an indigenous identity for social work in Aotearoa New Zealand.
- 3.1.2. To assist people to obtain services adequate to their needs and supports them to influence their social environments to achieve sustainable wellbeing;
- 3.1.3. To facilitate social development and social cohesion;
- 3.1.4. To ensure that social work in Aotearoa New Zealand is underpinned by Te Tiriti O Waitangi.
- 3.1.5. To model a bicultural partnership throughout the structure and operations of the Association.
- 3.1.6. To advocate for full social justice in Aotearoa New Zealand and actively challenge oppression.
- 3.1.7. To promote collective responsibility for human rights, social justice and human dignity
- 3.1.8. To promote formal qualifications in social work and such other professional or educational awards deemed appropriate.
- 3.1.9. To promote, endorse and maintain for its members opportunities for continuing professional development,
- 3.1.10. To provide and promote a system of competency assessment in social work for all members of the Association.
- 3.1.11. To protect the interests and public standing of its members.
- 3.1.12. To facilitate forums for social workers to discuss matters of common interest.
- 3.1.13. To encourage and promote research on all matters relating to social work.
- 3.1.14. To publish such journals, monographs, directories, or other publications as the Board shall, from time to time, decide.
- 3.1.15. To co-operate wherever possible with kindred organisations.
- 3.1.16. To form affiliations with other national and international social work organisations as may be determined from time to time.

- 3.1.17. To ensure the continuing development of professional standards which promote and support high quality practice,
- 3.1.18. To ensure the maintenance of appropriate professional and ethical standards and conduct of members by:
 - 3.1.18.1. the adoption of a Code of Ethics for the profession
 - 3.1.18.2. application and/or association with IFSW and any Code of Ethics and Guidelines issued by IFSW
 - 3.1.18.3. liaison with the Social Workers Registration Board (SWRB) (constituted under the SWRA 2003), employers, Commissions and other public bodies
 - 3.1.18.4. such other means as may seem appropriate to the Association from time to time
- 3.1.19. To mediate, and/or adjudicate in complaints concerning its members.
- 3.1.20. To discipline members following due inquiry in accordance with the Association's Standing Orders, Policies, and Procedures.
- 3.1.21. To have Standing Orders and Policies and Procedures and Charter for the due and efficient regulation of:
 - 3.1.21.1. The Association's business and the business and procedure of the Board, and of any Committee, Sub-Group or Branch of the Association.
 - 3.1.21.2. The investigation and determination of complaints.
 - 3.1.21.3. The procedures and terms of disciplinary action within the Association, which may include one or more of the following determinations and/or penalties:
 - 3.1.21.3.1. Determine that the charge is not proven; or
 - 3.1.21.3.2. Determine that the charge is proven but impose no conditions; or
 - 3.1.21.3.3. Determine that the charge is proven and make an order censuring the Member; and/or
 - 3.1.21.3.4. Determine that the charge is proven and place conditions on the membership of the Member, which may include any one or more of the following:
 - 3.1.21.3.4.1. That the Member undergo a specified programme of training,
 - 3.1.21.3.4.2. That the Member undertake additional supervision at the Member's expense, by a person nominated by the Association (and where the Member is not self-employed, agreed by the Member's employer) for a specified period,
 - 3.1.21.3.4.3. That the Member undertake mentoring at the Member's expense, by a person nominated by the Association (and where the Member is not self-employed, agreed by the Member's employer) for a specific period;
 - 3.1.21.3.4.4. That the Member is restricted from practising in any specified field of practice or with any specified type of client, for a specified period;

- 3.1.21.3.4.5. That the Member apologise in writing to any legal person, commission or other relevant organisation; or to any complainant, or to their employer, or to any professional colleague, within or by a specified time,
- 3.1.21.3.4.6. That the Member pay a sum not exceeding \$5,000.00 to the complainant within or by a specified time;
- 3.1.21.3.4.7. That the Member pay a sum towards the costs of and incidental to the Hearing within or by a specified time;
- 3.1.21.3.4.8. That the Member pay a sum not exceeding \$5,000.00 to the Association within or by a specified time;
- 3.1.21.3.4.9. That the membership of the Member be suspended for a specified period; or
- 3.1.21.3.5. Determine that a charge of professional misconduct is proven and revoke the Member's membership of the Association; and
- 3.1.21.3.6. Unless the Disciplinary Hearing Chair determines there are grounds not to do so,
 - 3.1.21.3.6.1. Make an order as to the publication of: the identity of the Member; the charge(s); the evidence presented at the Hearing, if held, and the Hearing Determination;
 - 3.1.21.3.6.2. Vary or revoke any such order from time to time;
 - 3.1.21.3.6.3. Make any such order permanent, or for such time or on such terms as the Disciplinary Hearing Chair deems appropriate; and
- 3.1.21.3.7. Unless the Complaints Hearing Chair determines there are grounds not to do so, make an order suppressing the identity of the complainant;
- 3.1.21.3.8. Where the Disciplinary Hearing Chair determines it is proper to do so, having regard to the interests of any person or to the public interest, the Chair may:
 - 3.1.21.3.8.1. Make an order prohibiting the publication of the whole or any part of any books, evidence or documents given or produced at a Hearing;
 - 3.1.21.3.8.2. Make an order prohibiting the publication or report of any part or the whole of any proceeding before it;
 - 3.1.21.3.8.3. Make an order prohibiting the publication of the name or any particulars which might identify any Member charged or any other person appearing before a Hearing;
 - 3.1.21.3.8.4. Vary or revoke any such order from time to time;
 - 3.1.21.3.8.5. Make any such order permanent, or for such time or on such terms as the Disciplinary Hearing Chair deems appropriate.
- 3.1.22. To insure against loss or damage any insurable property owned by the Association and to insure and to protect and indemnify any person acting for or on behalf of the Association acting in good faith.
- 3.1.23. Do anything necessary or helpful to the above purposes
- 3.1.24. Pecuniary gain is not a purpose of the Association.