# Colonials or Co-Workers: Developing a Model for Providing Pastoral Supervision for Aboriginal Church Leaders in the Fourth-World Contexts of the Northern Territory, Australia

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## CHALLENGES IN INTERCULTURAL SUPERVISION

This article tracks the development of a new model for professional pastoral supervision in intercultural contexts. At its heart, the practice of professional pastoral supervision aims to cultivate intentional relationship, within boundaried space, to enable meaningful and safe reflection on a practitioner's past ministry practice for the sake of those they serve.[1] Yet, for Aboriginal ministers in the fourth-world contexts of the Northern Territory, there is great risk that mainstream models for provision of supervision will result instead in a fresh expression of colonialism. And, in such settings, negative outcomes stand to harm not only ministers but also those they serve.

The aim of this research is to integrate intercultural learning with mainstream supervision research to enhance the capacity of supervisors to provide support to church leaders in Aboriginal fourth-world contexts (AFWC) which will help rather than harm. The first section identifies the barriers to mainstream supervision achieving its purpose in a fourth-world context. The second considers the portability of insights from eight alternative support modalities for achieving the functional tasks of pastoral supervision.[2] This survey demonstrates an absence of existing models capable of sufficiently meeting the supervision needs of AFWC ministry practitioners. However, a set of criteria is established by the survey which guides the development of a meaningful supervision model for these remote workers. The final part presents and evaluates a new model for the provision of pastoral supervision for AFWC ministry workers. This new model will be shown to meet the established criteria. Further, feedback from early-stage trials will be presented which indicate the significance of this model not only for AFWC workers but potentially also for those in more general intercultural supervision contexts.

First, it is important to clarify three key terms upon which this research depends. The 'fourth world' refers to 'indigenous minorities in countries that are dominated by a different ethnic mainstream and therefore a different culture, often a culture that has invaded or colonised the indigenous people's land.'[3] In this article, the fourth-world context under discussion is the remote regions of the Northern

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Territory, Australia. Further, this project simply uses the term 'supervision' to refer to the practice by faith practitioners of undertaking professional pastoral supervision with a pastoral and theological orientation which is disconnected from line management for the purpose of reflecting on the supervisee's ministry praxis. Finally, the term 'intercultural supervision' is used to denote a supervision relationship where one or more members in the supervision system have a different cultural heritage or worldview from others' in the system. This choice of phrase seeks to respect the complexities of fourth-world contexts, which typically contain multiple distinct Indigenous cultures in addition to various non-Indigenous worldviews.

There are several compelling reasons for undertaking this research. At the heart of this project lies the primary conviction that current models of supervision are incapable of providing appropriate, 'culturally humble', effective support to AFWC church leaders.[4] Despite an increasing modern acceptance that differences in culture must determine the ideas and practices of supervision,[5] the models and processes being presented for effective practice to non-Western practitioners are 'still based largely on knowledge and values developed in Western, Euro-American, and post-industrial societies.'[6] Remarkably, there remains a surprising scarcity of research into the meaningful application of supervision in intercultural contexts in Australia or in any other fourth-world context.[7] Yet, AFWC ministers are crying out for ministry support of a type which pastoral supervision could provide, though not in its mainstream form.[8] There is little doubt that the ministry context of AFWC ministers ranks amongst the most distressed in Australia today.[9] Finally, church denominations Australia-wide are increasingly mandating supervision as a requirement for all ministry practitioners in response to the recommendations of a royal commission.[10] Therefore, given the absence of an 'off-the-shelf' model for providing appropriate and relevant supervision to AFWC church leaders despite its being desperately needed, development of a model is paramount.[11]

Good intentions notwithstanding, efforts to provide suitable intercultural supervision are 'often thwarted by a mono-cultural worldview'.[12] Thus, before presuming to evaluate the efficacy of existing models, it is important to clearly identify the challenges to providing meaningful pastoral supervision for AFWC workers. Four areas of challenge are worthy of further exposition: clashes of worldview and cultural values, linguistic challenges, definitions of praxis, and colonial stigma.

While 'western people tend to see themselves as culturally neutral,' [13] research indicates that either minimising or magnifying worldview differences impedes the functioning of a supervision alliance.[14] Therefore, supervisors must consciously name and legitimise different cultural values in order to remove the invisibility of the dominant culture's influence.[15] If this is ignored, supervisees may come to question the relevance of the supervision, leading to resistance and even conflict in the supervisory relationship.[16]

Even where a strong supervisory relationship can be established, unexpected issues of patronage and dependency may cause conflict for unsuspecting supervisors. [17] Further, monocultural models of supervision may in fact create value contradictions

for AFWC supervisees who are seeking to meet the sometimes conflicting cultural expectations of two or more cultures.[18] The notion that normative expectations are culturally bound must be explicit.[19] Unless supervisors are aware of potential points of tension and are able to validate different cultural expectations, supervision will fail to provide the intended support to AFWC ministers and will become instead yet another mechanism for imputing negative labels to them.

Secondly, some suggest that supervision models are often unworkable in diverse linguistic and cross-cultural contexts.[20] Yet, this is precisely the context of AFWC church leaders in the Northern Territory.[21] Any grouping of AFWC ministers is likely to span different languages, and mainstream English is not readily understood by all.[22] Difficulties in communication may even be leveraged by ministers who are resistant to being supervised, particularly if supervision is perceived to be primarily evaluative in purpose.[23]

A third area of challenge in fourth-world contexts is the praxis focus of supervision. Monocultural models of supervision typically 'fail to acknowledge their contribution to ineffective ministry praxis delivery by cross-cultural workers.'[24] For AFWC pastoral workers, 'ministry' is indistinguishable from family life, [25] a reality compounded by the honorary nature of most church work in fourth-world contexts. Even the so-called 'whole' systems approach typically neglects to map cultural expectations and ancestors as agents in the supervision system.[26] The presumption that ministers can disentangle their individual role in the church from the community in which they function is flawed. Meaningful supervision must acknowledge these challenges for those who stand in the unbridged chasm between competing cultural expectations.

Finally, in light of historic colonial abuses, it is crucial to consider the impact of the power dynamics behind the concept of supervision as it may be experienced by Aboriginal church leaders. Because the term 'supervision' may be perceived as yet another tool to reinforce colonisation,[27] Scerra pleads, '[D]on't call it supervision!'[28] Supervision unashamedly aims to provide accountability, yet normative accountability is problematic in intercultural supervision because the dominant culture so easily 'influences relations of power and privilege through systems, institutions and dominant ideas about best practice.'[29] Many AFWC ministers already feel labelled with a 'damage-centred identity,'[30] and it is easy to see how supervision is vulnerable to reinforcing such judgements. Especially given that the mandate for supervision is coming from the dominant culture, it is critical that supervisors are alert to the risks of further 'colonialism.'[31] Clearly, '[D]eveloping local models of culturally relevant supervision is an important response to social inequalities experienced by oppressed communities.'[32]

Considering these identified areas of friction, for a supervision model to be effective and appropriate for pastoral workers in AFWC contexts it must attend in nonanxious ways to these challenges, particularly by modelling vigilance against the risks of colonial stigma.

## EVALUATING ALTERNATIVE MODELS

Clearly, there are many challenges to providing safe, meaningful supervision for AFWC ministers. This section of the article therefore compares and evaluates alternative models of pastoral engagement which might be helpfully adopted in the development of a model of supervision suitable for AFWC ministers. The subjectivity of any such comparisons must be noted upfront. Good practitioners of any form of soul care may push the boundaries of whichever method they offer. Therefore, this evaluation is based on the inherently normative practice intrinsic to each model.

Eight alternative models were evaluated against eight measures which together encapsulate the identified supervisory needs of AFWC ministers.[33] The eight measures are whether each model serves all the functions of supervision, has a demonstrated precedent of success in intercultural or Indigenous contexts, risks further colonialism, is practical for delivery and replication in AFWCs, can cope with linguistic multiplicity, can embrace different boundaries and definitions of praxis, resonates with traditional Aboriginal methods of supervision, and is compatible with biblical and theological themes and priorities.

A summary of this evaluation is found at Figure 1.

| Model | Tasks of supervision? | Precedent of success Indigenous contexts. | Risks further colonialism? | How likely is self-replication in 4W. contexts? | Linguistic challenges? | Embraces different praxis | Traditional Ab. supervision? | Biblical resonance? |
|---|---|---|---|---|---|---|---|---|
| Counselling | ✗ | ✗ | ✗ | ✗ | ✗ | ✗ | ✗ | ✓ |
| Mentoring | ✗ | ✗ | ✗ | ✗ | ✗ | ✗ | ✗ | ✓ |
| Coaching | ✗ | ✗ | ✗ | ✗ | ✗ | ✗ | ✗ | ✓ |
| Spiritual Direction | ✗ | ✗ | ✗ | ✗ | ✗ | ✗ | ✗ | ✓ |
| Community Based Psych Aid programs | ✗ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ |
| 'Kaupapa' Supervision | ✗✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✗ |
| Narrative practice | ✗ | ✓ | ✓ | ✗ | ✗✓ | ✗✓ | ✓ | ✓ |
| Art Therapy Supervision | ✓ | ✓ | ✓ | ✗ | ✓ | ✗✓ | ✓ | ✓ |

Figure 1: Comparative evaluation summary of alternative models of pastoral engagement

Based on the degree to which they offered promise in meeting the supervisory needs of AFWC ministers, we evaluated four models further: art therapy supervision, Kaupapa cultural supervision, community-based psychological first aid models, and narrative practice.

Art therapy supervision (ATS) has its roots in other clinical therapies, such as social work, psychotherapy, and counselling. In ATS, a therapist may bring either their client's art or their own as a way of exploring meaning in their experiences or as a metaphor for discussing countertransference and other issues.[34] Advocates extol ATS as offering a mode for processing experience that can transcend cultural

challenges. As Carpendale notes, '[A]rt therapy offers the opportunity for new kinds of dialogues.'[35] ATS also seems able to readily syncretize the best of other therapies, offering particular strengths in the restorative task of supervision.[36]

Despite clear potential in relation to AFWC supervision needs, ATS has some significant limitations. The primary limitation is that supervisors are required to be highly qualified in multiple specialist areas—in the fields of art supervision, and pastoral ministry. Such a combination is rare enough in wider society to suggest it would be a prohibitive requirement when one needs such a supervisor to live and work in remote Australia. Further, not all AFWC ministers are willing to embrace art as a legitimate form of reflective practice. Moreover, Fish cautions against dual relationships in ATS, which raises concern over whether the ATS model is suitable for replication by AFWC practitioners, who are always operating in a context of dual relationships.[37] Therefore, while ATS offers a potentially useful form of expression, on its own it does not seem to offer sufficient solutions to meet the identified supervision needs of AFWC ministers.

Kaupapa supervision is a specialised form of 'cultural supervision' (CS) variously practised in New Zealand by those in the clinical human services.[38] Kaupapa supervision is 'an agreed supervision relationship by Māori for Māori . . . according to the philosophy, principles and practices derived from a Māori worldview.'[39] CS models are valued because 'many younger, urban Māori workers report being terrified of getting *tikanga* [cultural customs] wrong.'[40]

However, owing to its specific focus on culture, CS risks failing to meet the formative and normative tasks of supervision in relation to the administrative, legislative, and ethical frameworks of the mainstream culture.[41] Accordingly, some CS is not counted as professional supervision by employers.[42] Some argue that it is more important to have 'effective supervision' than specifically Kaupapa supervision.[43] In terms of the application of CS models to AFWC ministers in Australia, there are additional concerns. While CS has been effective in health and justice systems, it does not seem to have any demonstrated success in faith-based contexts.[44] Indeed, the focus on Indigenous culture means that CS may be refused by some existing AFWC ministers because of their theological convictions about the interplay between gospel and culture.[45] AFWC ministers are not 'terrified of getting cultural customs wrong' and are not looking for cultural advice. Additionally, international evaluations of CS have found that too much emphasis in supervision on cultural differences created patronising and overprotective behaviour with negative outcomes.[46] Therefore, cultural supervision models do not seem to offer an appropriate way forward to support the supervision needs of AFWC church leaders in Australia.

In hunting for pastoral support models that do not require tertiary Western degrees to administer, a number of programs which provide community-based psychological first aid (CBPFA) seem to offer possibilities. CBPFA provides individuals with skills they can use in coping with the stress in their own lives and in the lives of those in their community.[47] Typically these programs focus on active listening skills that allow participants to tell their stories and feel heard. In general,

CBPFA programs are psychologically informed and delivered on location. They aim to build on the strengths of a given community and develop the specific skills which will increase people's capacity to cope in times of difficulty. We examined three such programs as part of this evaluation.[48]

A chief benefit of CBPFA programs is that minimal training for delivery and self-replication is required. The Aboriginal cultures of the remote parts of the Territory are strong in storytelling and group learning models, which are readily aligned to this method. Therefore, CBPFA models potentially offer a solution to the challenge of seeking a supervision model which can be delivered locally and readily replicated by AFWC ministers. Because CBPFA programs are 'deeply rooted in each community where it is practised, it ensures interventions are responsive to the cultural needs of the community.'[49] Accordingly, linguistic challenges are met, as are cultural differences, including the requirement that any model be aligned with Christian values and beliefs. In keeping with the principles of supervision, CBPFA models also advocate referral to a clinical professional when needed. Moreover, CBPFA programs readily share power and leadership in the storytelling process, which may attend to the identified risk of colonialism.

However, a substantial drawback to this method of providing support is that it is not intended as a model for the supervision of professionals. It is designed to train lay people to provide emotional 'first aid' after trauma. Whether ordained or not, the AFWC church leaders are the ministry professionals in their community; first aid will not suffice for their long-term support. Furthermore, while it may attend to the restorative needs of AFWC church leaders, CBPFA programs have limited capacity to address formative or normative issues. Therefore, despite offering some hopeful processes, CBPFA models cannot alone meet the supervision needs of AFWC ministry workers.

Narrative therapy is a form of counselling which aims to assist people to tell the stories of their lives in ways that make them stronger.[50] It provides 'a respectful, non-blaming approach to counselling and community work, which centres people as the experts in their own lives.'[51] Narrative therapy seeks to externalise problems from people, enabling the person to claim the ways they have resisted the problem as part of recasting their identity in ways that enhance their coping resources.

Narrative therapy offers promise as a helpful model to meet the supervision needs of AFWC ministry practitioners in several ways. Firstly, it resonates with the cultural and linguistic challenges identified for AFWC ministers in that 'storytelling and storylines are an integral part of Aboriginal culture.'[52] Narrative therapy has demonstrated success among Australian Aboriginal people[53] and allows for 'collective externalising conversations' as well as individual therapy.[54] By externalising problems, narrative therapy avoids blame and even enables decolonising conversations.[55] Another benefit is the inherent expectation of a change process for the participant as storytellers are encouraged to 'change the headline.'[56] Moreover, because the storyteller is seen as having power over their own story, it may be easier to attend to the potentially negative power dynamics inherent in other models of

supervision. Ward and Sommer advocate narrative supervision in the context of an integrated development model of supervision.[57] These researchers also attest to the capacity of stories and narrative practices to transcend cultural boundaries. Finally, some resonance with the praxis focus of supervision is seen in Drake's claim that narrative therapy draws on Paulo Freire's notion of praxis as a dialectical process which brings out story and fosters a new level of consciousness and action.[58]

However, a critique of narrative therapy's capacity to meet the supervision-needs of AFWC ministers is that it is a form of counselling. In the minds of many Aboriginal people, '[C]ounselling and therapy has a stigma' because they have been forced to attend by justice and other government processes.[59] Counselling is normally 'crisis centred' and inherently better suited to the restorative task of supervision than the normative or formative tasks. [60] Further, counselling does not claim to attend to the whole system in which a client works, which is a requirement of the process model of supervision. Narrative therapy resists normative judgements, but if mainstream normative expectations are not presented, some agencies may refuse to accept narrative therapy as legitimate supervision, as happens with Kaupapa supervision. Finally, narrative therapy also requires highly trained and qualified practitioners to facilitate delivery. As with other models that have been explored, this creates a prohibitive barrier which, in practice, would undermine the capacity to meet the supervisory needs of AFWC ministers. In summary, while narrative practice offers potentially beneficial processes, there are a number of ways in which it is unable to satisfy the identified requirements for any supervision model appropriate for use with AFWC church leaders. Therefore, of the eight models of pastoral engagement that we have explored, none offers a stand-alone solution to the pastoral supervision needs of AFWC ministry workers.

## THE TERRITORY YARNING MAP

Consequently, to offer culturally appropriate, safe, and helpful supervision, both to and from AFWC ministry workers, I determined it was necessary to develop a new model. In keeping with the findings of this research project, the aim was to integrate all the functions of supervision with the most helpful processes of both narrative practice and CBPFA programs. The outcome needed to enable accessible supervision using oral, visual, and externalised processes in a culturally humble manner. To be fit for purpose and context, any resource would need to be simple, cheap to replicate, and easily transportable. Thus, in 2019 I developed the territory yarning map (TYM) model of supervision.[61] Although much of the imagery and nomenclature of traditional supervision is changed, the TYM aims nonetheless to offer pastoral support that meets both the needs of fourth-world church leaders and the expectations of mainstream society.

At the heart of the TYM model is a group of Indigenous leaders engaging in reflective practice as they sit together around a large fabric map (see figures 1 and 2). The map provides the structure of a supervision process that views the challenges of ministry through a range of perspectives, including the lenses of relevant

multicultural, spiritual, and legal frameworks. The TYM externalises the issue in focus, inviting supervisees to look at and physically engage with the topic under discussion. Perhaps most importantly, by laying out the map before all, power over the direction and order of the discussion is shared, reducing the risk of colonialism.[62]

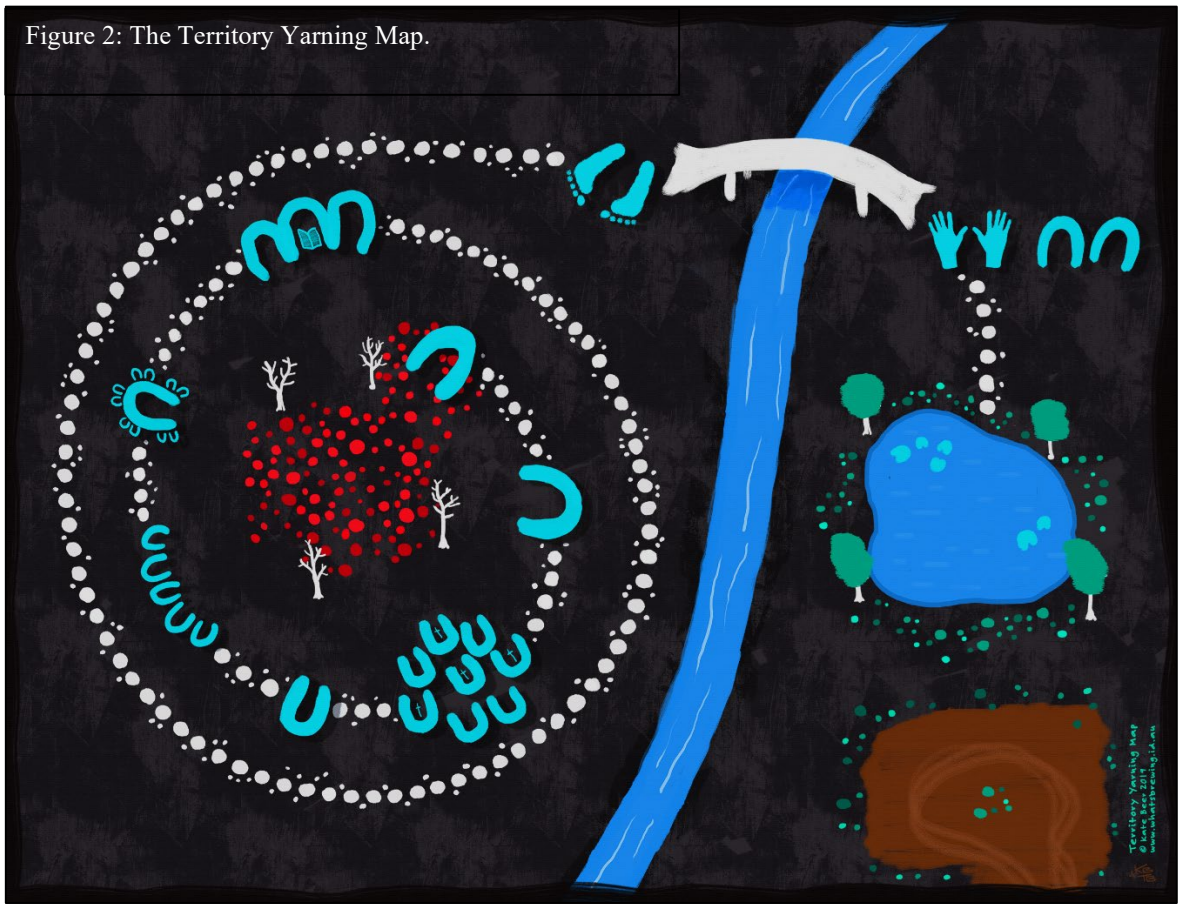

Figure 2: The Territory Yarning Map.

The structure of the supervisory process set out by the TYM echoes the CLEAR model of mainstream supervision.[63] There are five phases to a 'yarn', designated by various icons on the map. The mapping phase elicits the focus, which opens the yarning phase, resulting in the 'bridge,' which articulates a more life-giving way forward and concludes the yarn.

In the mapping phase of the yarn, particularly in a group context, it must be clearly articulated whose story will be the focus of discussion for the session. That person will be the storyteller (supervisee). Even when several participants have experienced the story, it is important to treat each person's sharing as a separate yarn, according to the TYM model. Mapping must attend to establishing an alliance of 'stability and psychological safety' that enables the necessary vulnerability of all those present so that the yarn can be effective.[64] The fabric map (figure 2), is laid down in the middle of the group, the journey explained, and the use of local vernacular

encouraged in the ally's (supervisor's) welcome, preferably using the spoken language(s) of the participants.

**Figure 3: Key to the Yarning Map:**

The river is an image of the ongoing life & ministry of the storyteller. The flow is important; outflow must match inflow in the minister's energy reserve. It also cautions pastoral workers not to allow issues to 'dam up' the flow.

The campfire symbolises the contemplative heart of the yarning journey; the ministry issue the storyteller has brought. The primary perspective is brought by the Storyteller, who brings the issue for discussion, and is steeped in it.

Other people may also sit with the issue, each with their own perspective, including the Ally.

Also sitting around the issue, with their own perspective are members of the Community, including the Church.

The stepping stones symbolise the relationships, connections and resources that comprise the context or supervision system.

Indigenous culture may bring yet a different perspective to the issue, represented here by a group of elders who may be past and present.

Western organisations like government, school, clinic and the Diocese may hold yet more perspectives.

This symbol represents God's Perspective, which may come through scripture, prayer and discernment.

The feet represent a temporary stance, unlike the seated perspectives, it is the invitation to stand back to survey the issue as a whole scene.

The bridge symbolises the point of readiness to stop yarning about the issue for now.

Crossing the bridge invites the question "what will the storyteller take away from the yarn?" Hands represent action: 'what will the Storyteller change because of this yarning?' The two figures seated here invite the storyteller to consider who may be allies for this change or action.

The billabong is a place of life, contrasted to the place around the issue. It represents a settled place, which is restorative to be in.

The carpark allows some things that surface during a yarn to be acknowledged as unrelated to the focus on the issue. The car park sits in the settled place because these issues remain with the storyteller: "parked" to be returned to at a future point.

The focussing phase invites the storyteller to choose a rock or other symbol to represent the issue or incident which they'd like to process in the yarn and place it in the 'campfire.' Their sharing lays out the 'stepping stones' of the agenda for the conversation.[65] It is critical that the supervisor-ally ensures that the desired focus of the storyteller is clearly understood at this point so that the group yarns with purpose. During the yarning phase, the storyteller is encouraged to consider various perspectives in the ministry system. These eight perspectives, as detailed in figure 3, allow reflection on differing cultural expectations and views. The main role of the supervisor-facilitator at this point is to deconstruct group-think.[66]

The first seven perspectives can be explored in any order. Experienced storytellers and groups direct the yarn with little instruction, attending to different angles as relevant to the issue in view. Sometimes during the yarning phase, when the facilitator is a member of the dominant culture, there is a tendency for AFWC groups to slip into the discourse of 'instructing' the facilitator in black culture. The metaphor of putting side issues in the 'car park' on the map has been helpful in keeping the group focussed on the storyteller's needs.

The transition to the bridging phase begins when the issue has been adequately explored. The icon of the feet invites the storyteller, metaphorically, to step away from the circle where the issue is central and to consider their desired change in thinking or ministry practice which emerges from the insights of the yarning process.

The bridge indicates the opportunity for the storyteller to articulate the action or change in thinking they have identified as a way forward from the yarning. In a group yarn, the storyteller's insights are given priority, but all members may be encouraged to share insights they take away for themselves. Attending to the communal value of the culture, the storyteller may identify possible allies who might help them achieve the identified action or change to their ministry practice. These allies are not always part of the yarn but may be crucial to follow-through in communal cultures.

The final phase of the yarn represents the transition to the life-giving way forward. In contrast to the deadness of the campfire circle, the way forward is represented by the billabong. In practice, this phase is often enacted through rituals of closure, such as prayer, expression of thanks, and sometimes the gifting of the rock or object that symbolised the issue being reflected upon.

Trials of the TYM began in late 2018, and to date nearly one hundred yarns have now occurred with AFWC ministry workers, providing much feedback worthy of further research. The TYM model aims to provide a culturally responsive framework which attends to known clashes of cultural values while still performing to the tasks of mainstream supervision as set out in the functional and process models of professional pastoral supervision. These early trials have been overwhelmingly positive. Before participating, one AFWC ministry worker wanted more information about 'normal' supervision models. After exploring the options, she declared: "They can do it that way, but I am using this [TYM]. This makes sense to me."[67]

Despite the positive feedback, further research is needed to evaluate the TYM along several lines of inquiry. Firstly, evaluation around cultural reception is needed. To what degree is the TYM self-explanatory, well understood, and meaningful among different AFWC people groups? To date, all known yarns have included the author, who is a trained professional supervisor. Further research should seek to clarify the comprehensibility of the symbols to someone with little training in use of the resource. In terms of the capacity of the model to be replicated by AFWC practitioners after minimal training, these are important measures for evaluation. Additionally, there is a need to evaluate the concurrence of the TYM with best-practice supervision, particularly in the hands of minimally trained workers. While the map clearly carries the potential to address all the functions of supervision, of particular concern in evaluation should be the experience of the map when facilitated by allies untrained in professional supervision. Another avenue worthy of evaluation is the efficacy of the TYM as a mechanism of genuine support for AFWC ministers. The map was designed to accommodate a communal worldview, with the expectation that most storytellers would desire a group yarn. However, some senior AFWC leaders have expressed the view that confidentiality in groups in their context is unachievable. These leaders have

pointed to experiences of jealousy and payback for sharing their strain as a ministry worker. However well-intentioned, any model that enables or perpetuates such experiences in the name of "support" will fail, at best resulting in meaningless yarns where storytellers 'play it safe' in terms of what they bring for focus; at worst, it may cause great harm to ministry workers already under enormous pressure.

Notwithstanding these questions, feedback from sharing and using the map in non-Aboriginal fourth-world contexts also provides significant hope that the model may be adaptable for provision of supervision in other intercultural contexts. One trained supervisor of Chinese heritage said, "This makes a lot of sense to me and I would like to use it with my people."[68] Additionally, a doctor enthused that the icons could be used to help medical staff in reflective practice regarding determining complex medical care plans with patients and their families in a manner that allows for all relevant perspectives.

In conclusion, this research has demonstrated that there is a manifest need for a model of professional supervision relevant to Australian Aboriginal ministry professionals working in remote, fourth-world contexts. The appeal for a solution arises from AFWC ministers themselves, national church bodies, the community, and the fact that no pre-existing model currently exists which is appropriate to the context. By exploring particularities about the context of AFWC ministry professionals that pose a challenge to the provision of supervision, I have highlighted four points of friction: clashes of worldview and cultural values, linguistic challenges, definitions of praxis, and colonial stigma. These points of friction crystalised into a set of eight criteria used to evaluate alternative models that could be adopted to provide supervision for AFWC ministers. Despite the prevalence of their use by mainstream ministry workers, traditional alternatives like counselling, spiritual direction, mentoring, and coaching were shown to be unable to satisfy the identified needs of AFWC church leaders. While art therapy supervision, Kaupapa cultural supervision, community-based psychological first aid programs. and narrative therapy seemed to offer helpful processes, no pre-existing model adequately satisfied the eight criteria that had been developed to reflect the identified supervision needs of AFWC ministry workers.

This led to the development of the territory yarning map. The TYM model integrates elements from the previously explored methods and, in doing so, meets the identified criteria regarding the identified needs of AFWC ministers. Yet, while early trials have been extremely positive, next steps should involve undertaking collaborative research. This research should involve AFWC ministers and others in formal evaluations to determine, in a qualitative and rigorous manner, the potential of the new territory yarning map model in widespread usage as a supervision model fit for intercultural contexts.

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[41] Eketone, "Cultural Supervision," 28.
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[55] Drahm-Butler et al., "Decolonising Identity," 39–43.
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[57] Janice E. Ward and Carol A. Sommer, "Using Stories in Supervision to Facilitate Counselor Development," *Journal of Poetry Therapy* 19 (2006): 65.

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[59] Drahm-Butler et al., "Decolonising Identity."
[60] Gary W. Moon and David G Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices (*Downers Grove, IL: IVP Academic, 2004), 205.
[61] The term 'yarning' is inspired by Drahm-Butler et al., 'Decolonising Identity', who articulate this somewhat widespread Indigenous practice (p. 28). The term 'map' is inspired by Butler, "Who's Your Mob?" 22–26.
[62] Davys and Beddoe, *Professional Supervision*, 44–45.
[63] Hawkins, *Supervision in the Helping Professions*, ch. 6.
[64] Fish, *Art-Based Supervision,* 12.
[65] The concept of the stepping stones in supervision arose in personal conversation with Joseph Park, 2018.
[66] Davys and Beddoe, *Professional Supervision*, 45.
[67] Private supervision session, Angurugu, 2018.
[68] Participant in the St Mark's National Theological College training for the graduate certificate of professional supervision, 2020.