

# Draft Education Standards Discussion Document

Part 1 – Discussion and context

Part 2 – Narrative

Part 3 – Draft Education Standards

## Part 1- Discussion and context

### 1. The purpose of this discussion document

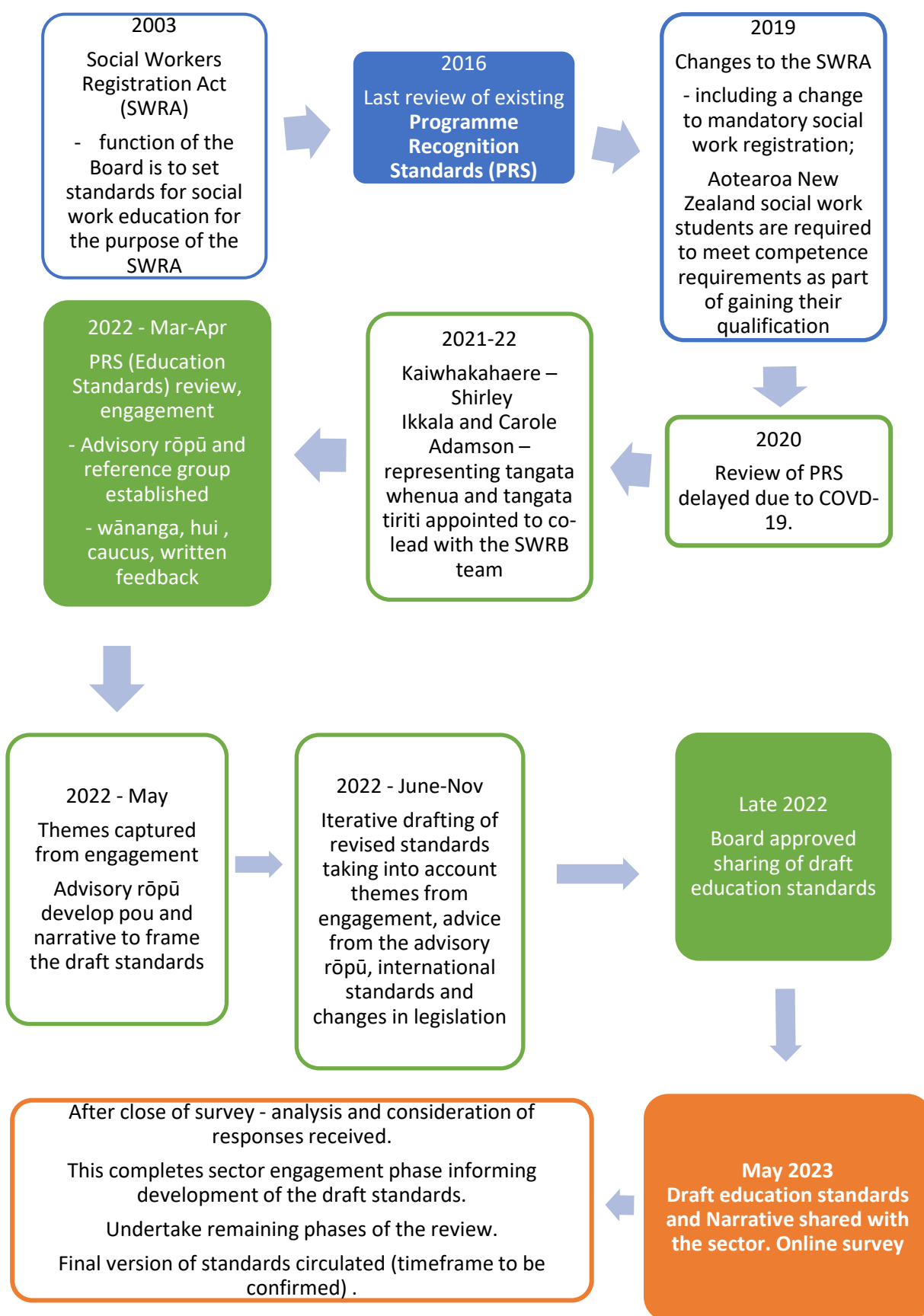
We are sending this document to people who have engaged with the review of the Education Standards to date, previously referred to as the Programme Recognition Standards (PRS). Our main purpose is to update you on our progress, and to share the draft education standards, and the narrative which frames them.

The draft Education Standards take into account what we heard from you, and the themes that emerged from the engagement undertaken last year – the wānanga, caucus, hui and written feedback we received. This is your opportunity to read the draft standards and to let us know, if there is anything that you feel is missing from them, or any key aspects you would like to comment on.

You are invited to complete an online survey to enable us to capture your responses. We will also be discussing the draft standards in two Zoom hui. You are welcome to attend one of these before commenting on this document.

Details of the survey and the Zoom hui are below [page 4 of this document].

## 2. Timeline for the draft education standards



### 3. Developing the draft education standards

#### 3.1 What we heard from you

The draft education standards have been informed by the richness of the engagement to date. For the engagement we followed a Te Tiriti o Waitangi-informed sector engagement process underpinned by the principles and structure of He Arapaki, the SWRB Māori Development Strategy and Action Plan and the SWRB values of matatika, manaaki, mahitahi and māia. The SWRB was supported in this approach by the appointment of Kaiwhakahaere – Shirley Ikkala and Carole Adamson – representing tangata whenua and tangata tiriti, to co-lead the work with the SWRB review team. An Advisory rūpu was also appointed and was made up of four tangata whenua and two tagata Pasifika social workers.

The themes emerging from the wānanga, caucus and other hui and written feedback were captured by the kaiwhakahaere and considered by the advisory rūpū.

In a meeting between the Advisory rūpū, Kaiwhakahaere and SWRB at a hui in late May 2022, broad areas within which to structure the standards were identified, which incorporated the themes and summary points from sector engagement.

#### 3.2 Advice from the Advisory rūpū on framing the standards

The Advisory rūpū developed a narrative that supports and amplifies the meaning of the Pou utilised as the framework of the draft standards. This narrative can be found in part 2 of this document.

The Pou are: Rangatiratanga, Kaitiakitanga, Whanaungatanga, and Manaakitanga. Te Tiriti o Waitangi overarches the Education Standards.

#### 3.3 Regulatory context and changes in legislation

The current PRS were last reviewed in 2016. At that time social work registration was voluntary, and the title of social worker was not protected. The regulatory context for the social work profession and for social work education changed significantly as a result of the changes to legislation in February 2019, with the introduction of mandatory registration from February 2021.

A number of key documents and policies have been developed following on from the legislative changes in 2019, including:

- The requirement that scope(s) of practice would be developed to describe the services performed by social workers, and the prescribed qualifications for the scope(s) of practice would form the pathway to registration.
- Aotearoa New Zealand social work students are required to meet competence requirements as part of gaining their qualification.

- In addition to requiring the SWRB to obtain a Police Vet and consider information disclosed by Police as part of assessment of fitness to practise, the Board now must also consider any other information otherwise known to the Board (Section 50 of the Act). This has implications for education providers to assess whether there is any other information alongside a Police Vet that may compromise a student's ability to gain registration on graduation.
- Additional fitness to practise clauses were added to the Act, including ensuring applicants for registration can communicate effectively for the purposes of social work practice, and are able to communicate in and comprehend English sufficiently well to protect the health and safety of the public.

Links to our legislation and other background reading:

- [Social Workers Registration Act \(2003\)](#)
- General [Scope of Social Work Practice](#)
- [Core Competence Standards](#)

#### 4. Next Steps

Sharing this document with you allows us to feed back to you where the work has got to, to share the draft education standards themselves and the narrative which frames them. We welcome your comments on these draft education standards.

The survey asks if we have captured the essence of what came through the engagement process, if the purpose and intent of the education standards are clear, and whether purpose statements and/or a guidance document to support the standards would be useful. Other questions relate to whether Mātauranga Māori and other bodies of knowledge have been better integrated into the curriculum, and if there is enough flexibility in the standards relating to field education to allow providers to meet the standards. There is a final question asking for any other comments for us to consider. The survey does not include any questions about the narrative framing the standards.

We will analyse and consider all responses to inform our next steps.

Please send us your responses using the following online survey link:  
<https://www.surveymonkey.com/r/BNBGYDD> before Friday 2 June.

We will be running two zoom sessions alongside this if you would like the opportunity to discuss the Education Standards or to clarify anything before completing the survey: Tuesday 16 May 1-3pm and Wednesday 17 May 10am-12pm

To join a zoom session, please follow the link:

<https://swrb-govt-nz.zoom.us/j/82113067219?pwd=NXpsTjhDTy9jeHFQYlpneHk4T2UzQT09>

**Meeting ID:** 821 1306 7219

**Passcode:** 390861



Tāhuhu: The tāhuhu is ridge pole of a whareniui.

Pou Tāhu: The post supporting the ridgepole in the front wall inside the whareniui.

Pou Tokomanawa: The central pole in the whareniui, the main structural support or heart of the whareniui.

Each of the Pou are connected to one another. The Poutokomanawa is the heart of the whare and the connection between Papatūānuku, the ground on which it stands, and Ranginui, the heavens. As with the Poutokomanawa, the Pou Tāhu and the Pou Tuarongo are also connected to Papatūānuku and Ranginui. The Tāhuhu connects all three Pou and is the conduit that stores and transmits kōrero that takes place in the whareniui. This connectedness demonstrates the importance of whakapapa and identity. The whareniui offers shelter and protection from the elements. The all-encompassing features of the whareniui as a whakaruruhau, a place to shelter, can be symbolic of Te Tiriti o Waitangi, the agreement between two peoples, tangata whenua and tangata Tiriti, to live and thrive together in one place, thereby reflecting the expressions of rangatiratanga, kaitiakitanga, manaakitanga and whanaungatanga within the draft Education Standards.

### The values underpinning each pou:

The draft Education Standards in being presented as Pou serve to remind us of:

- the right to sovereignty or **rangatiratanga** in practice and as people.
- the strength of kōrero and expression embodied in **manaakitanga**.
- the opportunity to afford custodianship or **kaitiakitanga** as facilitators of learning pathways.
- the power of connection or **whakawhaungatanga**.

**Poutokomanawa: Rangatiratanga:** Ensuring the Tohu; the degree is built on a strong foundation

Whakataukī:

Te kai a te rangatira, he kōrero

Te tohu o te rangatira, he manaaki

Te mahi a te rangatira, he whakatira te iwi (Pihopa Manuhuia Bennett)

This aspirational statement captures how good leadership depends upon how well the needs of people are responded to. The goal is that social work programme providers demonstrate the attributes of a rangatira as defined in this statement. 'Kai' of rangatira is not only the gift of speaking but the responsibility to listen to and convey the voice of the people. The 'tohu' is the obligation to care for the people and the 'mahi' of rangatira is to, in mana-enhancing ways, do all that is required to bring the people together. When leaders engage in activities to be generous, uphold their obligations and to support and enhance processes and procedures to achieve the aspirations of Māori, whānau, hapū and iwi they will be fulfilling the objectives of Bishop Bennett's parting words. (Winiata, P. (2001). Leaders are made, not just born. Proceedings of the Young Māori leaders conference, Wellington).

**Pou Tāhu: Manaakitanga/The Student Journey:** Where the student is appropriately supported throughout their study in order to blossom into a competent and capable graduate, endowed with mātauranga, an ambassador of the organisation.

Whakatauki: Mā mua ka kite a muri; Mā muri ka ora a mua  
Those who lead give sight to those who follow  
Those who follow give life to those who lead.

Programme leaders and deliverers are responsible for ensuring Māori cultural practices are embedded with integrity within the delivery of social work programmes. Students must develop a theoretical and practical understanding of Māori cultural practices to develop capability to engage with tangata whenua.

In the context of the whakatauki, an expression of manaakitanga is to ensure past experiences in the student journey are included to inform the present and future aspirations and that there are mana-enhancing processes that support the student journey.

**Pou Tūārongo: Kaitiakitanga/Knowledges and Mātauranga Māori:** Ensuring the curriculum is sound

Whakatauki: Tūngia te ururua, Kia tupu whakaritorito te tupu o te harakeke  
Clear the under growth so that the new shoots of the flax will grow.

Kaitiakitanga is about nurturing and protecting the people and their places. As supported in the whakatauki, it requires us to nurture and enrich those taonga that have been nurtured and tended by others. Social Work Programme Managers / Staff must model the attributes of a kaitiaki when working with their team to progress the work and be mindful of their stewardship responsibilities of the range of knowledges that they hold and share, considering who are the kaitiaki of the social work programme and its knowledges, ensuring that the voice of mana whenua and placement organisations are heard.

**Tāhuhu: Whakawhanaungatanga/Relationships and Engagement:** Setting the scene, utilising whakapapa to emphasise the importance of relationships.

Whakatauki: Poipoia te kākano, kia puāwai ai.  
Nurture the seed so that it will blossom.

Whakawhanaungatanga underpins, unites, and is embedded within the pou of Rangatiratanga, Manaakitanga and Kaitiakitanga.

In the process of whakawhanaungatanga, whakapapa ties (to mana whenua and others) and relationships need to be visible. Whanaungatanga commences and informs all engagement. It is foundational to connection and relationship. Whakapapa shapes understanding and contributes to the mātauranga continuum. It provides the context of the engagement and sets the scene. Social Work Programme Providers must identify themselves and weave the relevance of whakapapa connections to the programme. This is based on the notion that graduates who work in the field must be able to acknowledge the whakapapa of whānau in establishing and maintaining relationships that are positive, relevant, and meaningful in practice.

The purpose of whanaungatanga in this context shows collaborative effort. Working together provides opportunity to make our unique contribution to the collective enterprise, enabling shared aspirations to be advanced and reinforcing whanau, hapū and iwi associations.



## PART 3 – Draft education standards

<b>Pou Tokomanawa</b>	
<b>Rangatiratanga</b>	
1.1	<p>A tertiary education organisation (TEO) that is approved by the SWRB to deliver a prescribed qualification must comply with all SWRB education standards AND meet tertiary education standards. TEOs must maintain accreditation and approval by New Zealand Qualifications Authority (NZQA) or Committee on University Academic Programmes (CUAP) AND continue to comply with all SWRB education standards.</p> <p>In addition to continuing to meet the SWRB's education standards, TEOs must continue to meet NZQA or CUAP standards and maintain accreditation and approval.</p> <p>The SWRB will publish all prescribed qualifications in the New Zealand Gazette in accordance with Section 5b of the Social Workers Registration Act (2003).</p> <ul style="list-style-type: none"> <li>a) The SWRB will monitor the education provider against these standards through the compliance and monitoring programme as set out on its website.</li> <li>b) The SWRB will publish a gazette notice when an education provider no longer delivers a prescribed qualification.</li> </ul>
1.2	<p>The programme is implemented through a distinct unit that reflects the values, ethical principles, identity, and mana of social work. Within this distinct unit, academic and cultural leadership of the social work programme is the responsibility of academic staff members who have the authority and responsibility for professional decision making.</p>
1.3	<p>The programme regulations, policies and practices support the student journey from enrolment to graduation, ensuring that all processes are mana enhancing.</p> <ul style="list-style-type: none"> <li>a) In order to deliver graduates who are competent and fit to practise social work as beginning practitioners in accordance with section 6 of the Social Workers Registration Act (2003), policies need to clearly articulate the transition process for students who are not demonstrating academic and professional suitability.</li> </ul>
1.4	<p>Academic staff meet the following requirements.</p> <ul style="list-style-type: none"> <li>a) A social work academic staff member is a fully registered social worker with a current practising certificate (PC) who holds a master's level qualification; or a Social Work Bachelor degree and has demonstrable, relevant and suitable professional experience, in consideration of Section 100 and 101 of the Social Workers Registration Act (Appendix 1).</li> <li>b) The education provider provides opportunities to all staff to build and maintain skills in Te Reo Māori, kaupapa Māori theory, knowledge and mātauranga Māori, an understanding of tikanga, and to keep up to date with current trends and issues in social work practice.</li> <li>c) Teaching of all social work specific theory, field education, practice and skills components of the curriculum is carried out by social work academic staff members.</li> <li>d) Interdisciplinary approaches to the development and delivery of indigenous and cross disciplinary teaching are encouraged and supported.</li> </ul>

1.5	<p>The education provider ensures that:</p> <ul style="list-style-type: none"> <li>a) staffing is sufficient in number and diversity to deliver a programme that enables students to develop effective social work skills and meet the SWRB Core Competence Standards, while also giving effect to Te Tiriti o Waitangi by drawing on the skills and knowledges of Mātauranga Māori, ā iwi, indigenous and diverse communities,</li> <li>b) the programme is allocated sufficient staff to enable social work academic teaching staff to be active in scholarship and/or critical reflective practice, and to meet the Tertiary Education Organisation's (TEO's) requirements for research and/or rangahau,</li> <li>c) staff are supported to maintain links with their respective communities, hapu/iwi, 'Aiga, to preserve the integrity of their professional identity,</li> <li>d) programmes provide appropriate support and recognition for those with specialist and cultural expertise who are contributing to the design, development, or delivery of the curriculum.</li> </ul>
1.6	<p>The programme will have a community/stakeholder engagement plan, regular meetings and is able to demonstrate that the community has been provided with opportunities to collaborate with the programme on matters relating to design, development and delivery including field education.</p> <ul style="list-style-type: none"> <li>a) Community/stakeholders will be representative of the diverse communities in which the programme is located.</li> </ul>
1.7	<p>The TEO must have quality assurance policies, guidelines and processes for:</p> <ul style="list-style-type: none"> <li>a) student assessment,</li> <li>b) student evaluation of courses and programme,</li> <li>c) Self- evaluation of programme and staff,</li> <li>d) internal &amp; external moderation of assessment of student learning across all components of their qualification,</li> <li>e) external peer review and assessment of curricula.</li> </ul>
1.8	<p>To remove barriers to admission and support the development of a diverse social work workforce:</p> <ul style="list-style-type: none"> <li>a) admission criteria into the social work programme must be rigorous, clearly articulated, consider experience within and across communities, address academic and professional suitability, and include screening and a police check under the Children's Act (2014) at application to the programme,</li> <li>b) applicants to the programme will not be discriminated against on the basis of race, colour, ethnicity, gender, linguistic origin, religion, political views, sexual orientation, age, marital status, physical status and socioeconomic status,</li> <li>c) community partners, stakeholders and agencies (inclusive of mana whenua/Māori) are involved in the admission and selection into the programme so applicants can see their diversity reflected in the organisation's practices and processes.</li> </ul>
1.9	<p>Admission criteria at the postgraduate level require a content review of the candidate's previous degree(s) and of their relevant prior experience, with learning plans for applicants needing further exposure to the foundational knowledge necessary for social work.</p>
1.10	<p>The TEO's policies regarding credit transfer and recognition of prior learning will be clearly articulated and transparent.</p> <ul style="list-style-type: none"> <li>a) Recognition of relevant practice experience as an alternative to field education will be considered on a case-by-case basis as outlined in the TEO's policies.</li> </ul>

<b>Pou Tāhū</b>	
<b>Manaakitanga The Student Journey</b>	
2.1	Programme processes and documentation enable students to participate in and understand their journey through the programme of study. This includes what is required of them, and what is provided for them/available to them through the programme.
2.2	All information regarding, assessment, course aims and structure, learning outcomes, class attendance, examination rules, appeals procedures and student support services should be clearly articulated and explained to students at the beginning of each course.
2.3	Students are actively and regularly engaged in programme development and review, evaluating their experience and contributions to the degree, their professional/ personal development, and ensuring diversity of the student voice is considered and incorporated in the planning and delivery of their course.
2.4	Programme policies, processes and curriculum are student-centric and enable students to locate and recognise their own indigeneity, identity, and culture within the programme and within the social work profession.
2.5	Students are aware of the TEO's policy outlining the process for identifying and supporting students' academic professional and practice development. TEOs address fitness for practice issues with students as they arise, in a way that is safe and mana enhancing.
2.6	Students are provided appropriate support to ensure they have the ability to communicate effectively for the purposes of practising as a social worker and communicate in and comprehend English sufficiently to protect the health and safety of the public, as per Section 47(2)(a & b) of the Social Workers Registration Act.
<b>Pou Tūārongo</b>	
<b>Kaitiakitanga Knowledges and Mātauranga Māori</b>	
3.1	The curriculum must embed social work values, principles, ethics, code of conduct, and an understanding of Tangata Whenua, indigenous, cultural, and ethical considerations which specifically relate to social work and ensures that graduates can work safely with members of the public by evidencing competence to practise as a beginning practitioner.
3.2	The social work curriculum: <ul style="list-style-type: none"> <li>a) critically embeds knowledge and understanding of the political, Te Tiriti o Waitangi, socio-legal, cultural, and historical forces and power relationships that have shaped social work in Aotearoa,</li> <li>b) provides a transformative understanding of colonisation and privilege when working with Māori, tangata whenua and mana whenua as the indigenous peoples of Aotearoa.</li> </ul>

3.3	<p>The curriculum:</p> <ul style="list-style-type: none"> <li>a) reflects principles of social justice, human rights, collective responsibility, and respect for diversities that are central to social work.</li> <li>b) is underpinned by theories of social work, social sciences, humanities, tangata whenua, and indigenous and other cultural knowledges as well as research and rangahau.</li> </ul>
3.4	The curriculum critiques the relationship between Tangata Whenua and Tangata Tiriti, with consideration of the position of Pasifika/Pacific peoples, migrant and refugee, and other ethnic groups in the Aotearoa context (in which He Whakaputanga and Te Tiriti o Waitangi are founding documents).
3.5	The curriculum considers intersectionality through the lens of gender, sexuality, disabilities, spiritualities and other diversities within Aotearoa and the global context. It also considers students' personal identities and location, working with difference, as well as relational and structural approaches to practice and systems of belief.
3.6	The curriculum engages with issues of sustainability that actively support an understanding of hapū, iwi, Māori and community development, wellbeing of communities, and a commitment to environmental justice.
3.7	The facilitation, teaching and delivery of the social work curriculum reflects the knowledge bases of the social work profession (local and global) and of Te Tiriti-informed, Mātauranga Māori, ā iwi, and indigenous contributions in the form of cultural, theoretical, practice and research/ rangahau expertise.
3.8	<p>The curriculum must:</p> <ul style="list-style-type: none"> <li>a) equip graduates with the knowledge and skills to engage with service users, whānau, iwi and communities,</li> <li>b) equip graduates to conduct rigorous bio-psycho-social-spiritual and cultural assessment (both oral and written) for both risk and potentiality, to develop mana-enhancing, evidence-informed, strengths-based and culturally appropriate responses that recognise the dignity, mana and uniqueness of all human beings.</li> </ul>
3.9	<p>The curriculum must:</p> <ul style="list-style-type: none"> <li>a) prepare graduates to work across the breadth of social work settings with generic skills and knowledge as described in the SWRB General Scope of Social Work Practice and the SWRB Core Competence Standards,</li> <li>b) include principal legislation that affects the delivery of social work services in Aotearoa New Zealand,</li> <li>c) be structured in a manner that demonstrates both the interconnectedness of theory and practice, and the interrelationships between the individual, whānau/family, iwi, the wider community, national and international contexts.</li> </ul>
3.10	The curriculum reflects the Māori, ā iwi, indigenous and cultural world views. These world views contribute to the development of interpersonal skills, self-awareness, social and emotional competence, appropriate professional conduct, reflective practice, self-care, awareness of the importance of supervision.
3.11	The curriculum evidences engagement with community partners including iwi, in co-design, facilitation, and teaching to support students to access knowledge, characteristics, and diversity of ā iwi and local communities and have opportunities to learn about local initiatives, practice, and context.

3.12	<p>Distance programmes have a minimum of 20 days face to face social work skills teaching over the course of the programme.</p> <ul style="list-style-type: none"> <li>a) These teaching days may not be considered as replacement for field education requirements.</li> <li>b) It remains the responsibility of TEOs to assure the SWRB that distance students have developed sufficient skills and competencies to practise as a beginning social worker across all 10 core competence standards.</li> </ul>
3.13	<p>Field education enables students to demonstrate and apply social work knowledge, skills, and values in a practice setting, that contributes to the student's capability to meet the Core Competence Standards of the SWRB for the purpose of registration. To achieve this, the programme must:</p> <ul style="list-style-type: none"> <li>a) provide field education courses and clearly articulated policies and processes,</li> <li>b) integrate theory, research, practice learning, Mātauranga Māori, ā iwi, colonisation, indigenous and cultural knowledge, and multicultural experience,</li> <li>c) have experience of different practice contexts and approaches,</li> <li>d) provide appropriate working conditions and good health and safety arrangements within their field education placement.</li> </ul>
3.14	<p>To support students to be ready to practise on graduation, the SWRB expects all students to complete two placements with a combined total of 900 hours (that may also be counted as 120 days) of practice experience.</p> <ul style="list-style-type: none"> <li>a) Each field education placement must be a minimum of 375 hours (that may be counted as 50 days) duration over a minimum of three days per week in the final two years of the programme.</li> <li>b) If field education placements are 50 days or 375 hours, the remaining 20 days can be added onto the two placements or can be used to form a third placement.</li> <li>c) Reasonable allowance for sick leave, tangihanga or bereavement leave is managed in accordance with the TEO's own guidelines and is documented within the Field Education Handbook.</li> </ul>
3.15	<p>Field education will be delivered through a collaboration between the TEO, the field education provider, and practitioners supporting the students in field education.</p> <ul style="list-style-type: none"> <li>a) The programme will have an effective process for assessing the field education provider's suitability for providing field education experiences that integrates the agencies' requirements and previous student evaluations and/or feedback.</li> <li>b) Ensuring the provision of competent professional supervision in field education is the joint responsibility of the TEO and the placement provider. The programme staff member coordinating the placement will not be the supervisor of the student for that field education experience.</li> </ul>
3.16	<p>The programme must have a field education handbook that provides a detailed plan for field education. Accurate and up-to-date reference is made to: SWRB Fit and Proper policy, SWRB Code of Conduct, SWRB General Scope of Practice, SWRB Core Competence Standards and the ANZASW Code of Ethics.</p>
3.17	<p>Co-ordination of field education, including placement allocation and final assessment of student competence, is the responsibility of an academic staff member in the programme.</p>
3.18	<p>For students who are placed within their current employment organisation, the field education experience must:</p> <ul style="list-style-type: none"> <li>a) provide a significantly different social work experience to their regular employment and/or to any previous placement within the same agency,</li> <li>b) include learning goals related to integrating new skills and knowledge,</li> <li>c) ensure there is a plan in place for supervision and management of the dual role of employee and student.</li> </ul>

3.19	<p>All students undertaking field education have reflective supervision of a minimum of 1 hour per week or equivalent if undertaking part-time placement.</p> <p>a) Supervision can be individual, cultural, peer, kaupapa, or group.</p> <p>b) The final placement must have regular individual supervision from a Registered Social Worker.</p>
3.20	<p>The final field education placement should be supervised by an onsite social worker who holds full registration, has at least 2 years of supervised social work practice in Aotearoa and who has a current Practising Certificate.</p>
3.21	<p>The social work programme is responsible for field education assessments, which will be conducted through a joint process involving the TEO, the placement provider, and participation by the student in self-assessment.</p>