Recognition of the role of our journal Aotearoa New Zealand Social Work

At the time of writing, it is my pleasure to note that The Editorial Collective of the Aotearoa New Zealand Social Work journal has won the Social Work Research or Education Award and the John Fry Memorial Supreme Award in the 2023 ANZASW Social Work Awards. the Editorial Collective was delighted to receive this recognition for our labour of love, producing the journal. It is an honour and a privilege for us to contribute to social work in Aotearoa New Zealand, and increasingly, to see the journal expand its international reach. In our 2023 report to the Aotearoa New Zealand Association of Social Workers Annual General Meeting, we note that our journal continues to make a significant and well-respected contribution to social work scholarship in Aotearoa and internationally, with 47,000 users accessing journal articles in the last year, 20% of whom are visitors from outside Aotearoa New Zealand. In 2017 after the first year of being open access, we had 14,000 visitors. Each issue of the journal is the result of many hours of work by our authors, reviewers, and editorial collective members, along with our production team.

In "Revisiting the 2019 Oranga Tamariki Inquiries: What did we learn, and what might we learn for the future of child protection in Aotearoa?", Luke Fitzmaurice-Brown (Te Aupōuri) identifies two contrasting positions within the six reports produced in response to public discontent with the practice of the state child protection agency in 2019. This analysis provides a valuable resource for those seeking a critical understanding of this watershed moment for statutory social work, particularly in relation to outcomes for tamariki and whānau Māori. The future development imagined in these reports is divided into two horizons of possibilty:

one concerned with reform of the current system and the other with a more radical transformative vision. Fitzmaurice-Brown reminds us that the issue of power is critical. The development of systems designed to meet the needs of children cannot be separated from the question of who gets to determine these needs and how they should be met. This involves confronting the implications of adopting 'for Māori by Māori' solutions consistent with te Tiriti and tino rangatiratanga. In turn, this begs the question of whether this objective can be achieved without significant change to constitutional governance structures within Aotearoa.

In "Nurturing the political agency of young people in Aotearoa-New Zealand", Amanda Hay, Vincent Wijeysingha and Nicky Stanley-Clarke investigate the relationship between young people and political action. Young people are often perceived as politically disengaged from the adult-centric context of mainstream politics. Contemporay efforts to take account of young peoples' voices are often performative rather than empowering. This article reports on a small study concerned with the development of political literacy and agency in young people through the process of political activity. Qualitative interviews with six young people about their experience of political participation are analysed in order to identify how barriers and opportunities might be better understood. The study identifies factors which contribute to awareness and involvement, while suggesting that formal political institutions often fail to take adequate account of the broader ways in which young people engage politically. A cultural shift that makes real political space for young people is advocated: a space which recognises the need to understand how political learning is embedded in everyday

life, particularly in the use of social media. Ways in which the political agency of young people can be recognised, developed and nurtured are tentatively formulated and issues for further research are identified.

In "Understanding the incidence of street children in Accra, Ghana through the public opinion, mass media, recognition and judgement perspective", Abraham Tetteh Teye investigates how relations of power influence responses to street children. This is a call to apply theory to practice in a complex environment. Findings from a systematic literature review are combined with insights about the role of media and the politics of recognition. This fusion generates a wider analysis of how street children are perceived and the ways that their rights are violated. It is argued that the political configuration of nation-states influences media framing of social problems, apportioning causation to, for example, individual fault or structural inequalities. It is suggested that perceptions of street children, in terms of public opinion and in the eyes of social workers, significantly influence interventions and life outcomes. Examination of the mainstream narrative indicates that negative attitudes to street children are tied to the liberal structure of the Ghanaian state.Teye considers the capacity of social workers to see beyond the ideological confines of these representations and to advocate for the resourcing and support required to address the needs of children in this context.

Darren Renau, Nicky Stanley-Clarke and Tracie Mafile'o offer an insightful empirical piece exploring social worker understandings of neoliberalism, advocacy and othering. Their qualitative-exploratory study, "Social workers and their understanding of neoliberalism, advocacy, and othering", found that social workers in Aotearoa New Zealand have a limited understanding of neoliberalism—despite being familiar with its effects—thus generating what the authors call a "neoliberal blindness paradox". This paradox means that social workers risk

perpetuating and sustaining othering neoliberal practices without necessarily challenging these structures at a micro or macro level. Somewhat concerningly, the authors also found that only half of the participants thought there was any benefit in understanding the prevailing government ideology, suggesting that social workers' perpetuation of neoliberalism may be linked to an overall lack of understanding of the importance of ideology to practice. Lest readers think this is all a little depressing, this piece has two notes of hope. The first is a discussion of instances of resistant narrative that speaks to how some social workers push back within the confines of their practice to "bend the rules" and create alternate possibilities for clients. The latter, which the authors conclude with, notes that social workers, when given the opportunity, can and do perform important social justice within their communities that might just challenge some of that neoliberal dominance.

In the article: "A scoping Review of New Zealand Women's Experiences of Substance Use, Alcohol and Drug services" Suzette Jackson, Laura Chubb and Irene de Haan explore the existing Aotearoa research in relation to this topic. Although substance abuse and its adverse effects have been widely researched, the experiences of women, particularly mothers who access services in relation to substance use are often missing. Undertaken to inform the development and delivery of a new residential addiction-treatment parenting programme (Te Whare Taonga) for mothers and children under the age of 3, the authors draw conclusions relating to how substance use, alcohol and drug services can be more responsive to the needs of this client group.

To undertake the review the authors considered research on the topic undertaken in Aotearoa or with participants from Aotearoa. They identified 16 articles of interest. Key learnings from the review included recognising the influence of male partners as well as the role of stigma

and cultural context in shaping women's engagement with substance use, alcohol, and drug services. The authors further identify missing voices within research relating to older women, sexual minorities, Māori, and other ethnic minorities. The article concludes with some suggestions for social practice including the importance of education for social workers and the maintaining of a non-judgemental attitude and open-mindedness towards women engaging with these services.

Social workers' work in many diverse fields of practice, and education for practice does not end with qualification and registration. The next two articles in this issue, while focusing on different fields, explore the needs of social workers working with trauma, death, and end of life care. In "An inquiry into trauma-informed practice and care for social workers in care and protection roles in Aotearoa New Zealand" Rachel Dyer and Charlotte Chisnell interviewed four care and protection social workers, capturing stories in a narrative format and considering in the light of academic research on trauma-informed practice and care (TIP). The authors identified themes relating to social workers' perceptions of trauma, the implementation of trauma-informed practice, the investment in knowledge development about TIP, and practitioner access to TIP and care support. The authors argue for organisational responses to social workers' exposure to secondary trauma, rather than relying on the practitioner managing themselves. Among their recommendations, they advocate for better inclusion of TIP in the social work education curriculum, developing practice guidelines for TIP into agency policies, external supervision and further training for practitioners and supervisors.

Identifying training needs for particular fields of practice was also identified in the second-to-last article in this issue. "Self-care methods of social workers working in end-of-life care", by Suzi Gallagher and Lareen Cooper, focuses on social work involvement in end-of-life care. The authors note that

social workers are becoming more involved in this area of practice and, whilst they often have a good understanding of self-care, how does this change when working with death and dying on a daily basis? Their qualitative study sought to explore these questions and gain a greater understanding of social workers' experiences and challenges. Findings addressed three main themes: first, workers' personal experience and understanding of death and dying, and their professional experience and understanding of death and dying; their personal and professional self-care strategies, and last, the need for specialised training related to working with death and dying. Working with death and end-of-life care provokes many cultural, spiritual and psychological responses and social workers wanted more attention to these, particularly cultural and spiritual elements.

Family violence and social stigma for ethnic migrant women are the focus of the last article in this issue. Irene Ayallo and Tyler Kelly describe the experience of visa-seeking women in "Challenges to the proof of violence, and social stigma for ethnic migrant women in the current Victims of Family Violence (VFV) visa policy in Aotearoa, New Zealand". They note that, while applications for the victim/survivor family violence visa (VFV) are low from Middle Eastern, African, and Latin American (MELAA) communities compared to other groups, these numbers do not necessarily reflect the needs, as reported by workers in the field. Rather, there are complex cultural factors that impact on women seeking this visa. In a qualitative study, the authors used narrative inquiry and semi-structured interviews to explore 20 participants' experiences with the VFV visa policy process. The authors found that proving violence and the inability to return to their country of origin due to social stigma were complex and challenging factors for ethnic migrant women. In this article, themes identified include the dominance of psychological abuse, that violence occurs transnationally, and that the social stigma experienced

extends well beyond the victim-survivors' individual and immediate circumstances. The visa requires a high burden of proof on the victim-survivors with stringent evidence requirements related to the genuineness of the relationship and abuse. The nature of the abuse being experienced, along with social stigma and the precarious immigration status of the victim-survivors makes establishing their status very difficult. Ayallo and Tyler recommend policy and process changes to prevent further abuse due to financial dependency. This would allow the victim-survivors to establish themselves and give them more time to consider their immigration options.

Finally, this issue contains a bumper selection of book reviews. Two reviews are of books that address aspects of professional supervision for practitioners, with a focus on practitioner exposure to trauma. Nicki Weld reviews *Trauma informed support and supervision for child protection professionals: A model for those working with children who have experienced trauma, abuse and neglect and their families* by Fiona Oates, while Nicki Weld's book *Applying the therapeutic function of Professional Supervision: Attending to the emotional impacts of human service work* is reviewed by Ksjenia Napan.

Oluwagbemiga Oyinlola reviews *Social Work with the Black African Diaspora* by Paul Michael Garrett and Marovatsanga Washington. Suzette Jackson reviews *The Routledge handbook of social work and addictive behaviors*, edited by Audrey L. Begun and Margaret M. Murray. Rachel de Lima reviews *Older people, ageing and social work: Knowledge for practice*, by Mark Hughes and Karen Heycox. *Embedding spirituality and religion in social work practice: A socially just approach by* Fiona Gardner is reviewed by Jenny Hare. Finally, Peter Matthewson reviews *The origins of social care and social work: Creating a global future* by Mark Henrickson.

Liz Beddoe

For the Editorial Collective

Neil Ballantyne, Open Polytechnic of New Zealand / Te Pukenga

Liz Beddoe, University of Auckland

Nicky Stanley-Clarke, Massey University

Kerri Cleaver, University of Canterbury

Yvonne Crichton-Hill, University of Canterbury

Anaru Eketone, University of Otago

Ian Hyslop, University of Auckland

Eileen Joy, University of Auckland

Emily Keddell, University of Otago

Deb Stanfield, Educational consultant

Shayne Walker, University of Otago