The Power of Kawa: Metaphor in Counseling Supervision

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Abstract

Clinical supervision is an essential aspect of counselor training. Apart from traditional models of supervision, many new and creative ways of conducting supervision have emerged. The integration of the *Kawa* Model that employs a metaphorical river, with Bernard's (1997) Discrimination Model offers a culturally responsive and creative approach to clinical supervision. An overview of the *Kawa* Model, detailed description of the integration process, and case study are provided.

Keywords: culturally responsive supervision, Discrimination Model, Kawa Model, experiential activity, metaphor

The Power of Kawa: Metaphor in Counseling Supervision

Supervision is an essential component to the professional practice and development of counselors. Within counselor education, supervision is a fundamental learning process and primary means of ensuring client welfare (Bernard & Goodyear, 2018). As the field continues to grow, counselor educators and supervisors work to amplify traditional supervision models by implementing creative strategies such as experiential activities and metaphor in an attempt to model best practices and techniques. Further, by implementing creativity into the supervision process, supervisors actively engage supervisees in an individualized manner, offering the opportunity to explore issues related to counseling interventions, client conceptualization, personalization, and professional behavior (Christian & Perryman, 2017). The purpose of this article is to provide a creative approach to supervision that integrates a metaphorical river into the Discrimination Model of supervision. Supervisors can use the *Kawa* Model comprised of a river and other natural elements (i.e., water, rocks, driftwood, walls and bottom, and the space between these elements) as a metaphor to form a culturally responsive supervision alliance and facilitate the supervision process.

Metaphors in Supervision

Metaphors evoke cognitive and affective introspection by fostering information processing, knowledge attainment, inter- and intrapersonal awareness, and understanding of socio-cultural influences on the counseling process (Storlie et al., 2018). The purpose of metaphor is to make the unfamiliar familiar and increase understanding and transferability, while reducing overwhelming feelings produced by new information or experiences (Guiffrida et al., 2007). According to Guiffrida et al. (2007), this "process of thinking about and describing one thing in terms of another" (p. 393) allows people to generate new ideas.

Storlie et al. (2018) found the use of conceptual metaphors with master's level counselors-in-training resulted in increased creativity, self-awareness, transferability of knowledge, and development of insight and new meanings. While the use of metaphor can help supervisees develop the requisite knowledge and skills for effective counseling practice, supervisors often overlook how they conceptualize and apply metaphors (Storlie et al., 2018). Bernard and Goodyear (2018) asserted metaphor has the potential to promote supervisee development, but many supervisors are unfamiliar with how to use metaphors in the supervision session. One means to help increase supervisors' comfort with introducing metaphor in supervision is to start by utilizing already familiar and/or established metaphors and activities (Bernard & Goodyear, 2018). The *Kawa* Model is an established metaphor, developed by and for rehabilitation and occupational therapists that supervisors can adapt to facilitate supervisee development.

Kawa Model

The *Kawa* Model was developed as a culturally responsive alternative approach to contemporary Western modes of therapy (Iwama et al., 2009). Originally developed and used by rehabilitation professionals and occupational therapists, the *Kawa* Model has become a popular metaphor for helping professionals worldwide address how a client's self and environment are both imagined and represented (Carmody et al., 2007; Iwama et al., 2009; Leadley, 2015). In contrast to Western models, where there is a distinctly defined self, apart from the environment, the *Kawa* Model reinforces a holistic approach that considers the "self and the world and all of its elements as integrated parts of an all-encompassing whole" (Iwama et al., 2009, p. 1128). The *Kawa* Model provides a unique approach of interconnectedness in the frame of life experiences, where well-being is not isolated to just the body or just the environment (Iwama, 2006). To

emphasize the inseparability of self in relation to others, the environment, and time, as well as

highlight the model's fluid nature, Iwama (2006) adopted the metaphor of a river – or *kawa* in

Japanese.

(Insert Figure 1)

The purposeful use of a natural metaphor such as the *kawa* provides an example of life

experiences between self and context through a harmonious perspective. Nature inevitably

reveals life processes such as birth, death, reproduction, and relationship between species (Maller

et al., 2005). "Life is understood to be a complex, profound journey that flows through time and

space, like a river" (Iwama et al., 2009, p. 1129). The river includes elements such as water,

rocks, walls and bottom, and driftwood. These environmental structures are inseparable from the

river and determine its boundaries, shape, rate of flow, and quality (Iwama et al., 2009). The

river includes elements such as water, rocks, walls and bottom, and driftwood. Typically,

through metaphorical imagery of a river's flow, therapists prompt clients to depict their state of

well-being and empower them to improve life flow by enhancing the harmony between these

elements. Water or *mizu*, represents the movement of water or one's life flow. Rocks, *iwa*, reflect

life circumstances or challenges. Driftwood, *ryuboku*, relates to resources, supports, personal

characteristics, assets, and liabilities. The river walls and bottom, *kawa zoko*, represent aspects of

the wider environment. Between all these elements exists space, *sukima*, where interventions can

reduce challenges and increase life flow (Iwama, 2006; Iwama et al., 2009). Figure 1 provides an

illustration of a *Kawa* Model.

Counseling Supervision

Supervision is the process of engaging in supportive educational interactions between an

experienced counselor (i.e., supervisor) and a neophyte counselor (i.e., supervisee) aimed at

fostering supervisee development, enhancing professional functioning, and ensuring client welfare by monitoring the quality of counseling services (Borders et al., 2014; Bernard & Goodyear, 2018). Christian and Perryman (2017) emphasized supervision as a necessary part of the journey to becoming a professional counselor as it creates a conducive atmosphere for supervisees to learn therapy. Although supervision occurs throughout various stages of counselor development, it is particularly important as newer counselors encounter difficult scenarios and work to develop and apply their knowledge and skills pertaining to counseling.

Because supervision is a separate skill from counseling (Douce, 1989), it is necessary to train supervisors to be intentional in applied supervision techniques (American Counseling Association, 2014). The American Counseling Association's (ACA) *Code of Ethics* reinforces the importance of supervisors to be knowledgeable of supervision models (ACA, 2014). The standards related to supervision, as set forth by the Council for Accreditation of Counseling and Related Educational Programs (CACREP), require doctoral programs to teach theoretical frameworks and models, roles and relationships, and clinical supervision skills (CACREP, 2016). Operating from a clearly defined framework provides supervisors the ability to effectively evaluate and facilitate the development of counselors-in-training (CIT) while protecting clients. Also, a clear framework that guides the supervisor's style and techniques is positively correlated to supervisees' perceived self-efficacy (Fernando & Hulse-Killacky, 2005). Bernard's (1997) Discrimination Model has become one of the most widely accepted and supported frameworks for clinical supervision (Bernard & Goodyear, 2018).

Discrimination Model

The Discrimination Model (Bernard, 1997) was initially developed as an educational tool and formed to be broad enough to meet the needs of both the supervisor and supervisee while

providing an effective guide for supervisors. It has since been integrated with creative counseling techniques such as adventure therapy, sandtray, expressive arts, and play therapy (Anekstein et al., 2014; Carnes-Holt et al., 2014; Christian & Perryman, 2017; Perryman et al., 2016). The supervisory relationship is divided into two integral aspects: function and role (Bernard & Goodyear, 2018). The function of supervision highlights four skill areas, or foci, to be assessed by the supervisor: intervention, conceptualization, personalization, and professional behavior. The supervisor responds appropriately through the utilization of three supervisory roles: teacher, counselor, and consultant. Supervisors choose to attend to one or all foci as necessitated by the supervisee's level of development. Intervention refers to the observable responses by the supervisee in session (Bernard & Goodyear, 2018). Intervention skills pertain to the counseling techniques related to basic and advanced skills and theoretical interventions, such as reflections, reframing, and paraphrasing. Supervisors attending to this focus may wish to explore the supervisee's rationale and execution of skill in session. Conceptualization refers to the supervisee's process for gathering and organizing pertinent information presented by the client to assist supervisee's understanding of the client, recognize patterns or themes, and choose appropriate therapeutic goals informed by the supervisee's theoretical orientation (Bernard & Goodyear, 2018). Supervisors can support supervisee's in developing their working knowledge and understanding of clients through interventions aimed at improving supervisee's ability to identify themes or patterns. Conceptualization issues often arise when supervisees feel stuck or unsure how to proceed with clients (Koltz, 2008). Personalization refers to the supervisee's natural disposition reflected in their counseling style and emotional experience of the client. Supervisors work with supervisees to increase self-awareness related to supervisee's feelings, reactions, behaviors, and attitudes that may affect the counseling process. Professional behaviors

refer to how well the supervisee attends to ethical, legal, cultural issues using best practices (Bernard & Goodyear, 2018).

The role of the supervisor comprises the other aspect of the Discrimination Model, which includes teacher, counselor, and consultant (Bernard & Goodyear, 2018). The supervisor assumes one of the three roles to approach the abovementioned foci with the supervisee (Crunk & Barden, 2017). From session to session, and within each session, the supervisor can alternate between these roles (Carnes-Holt et al., 2014). Effective supervisors are intentional with the role they choose to operate from based on the supervisee's needs (Bernard & Goodyear, 2018). Supervisors assuming the teacher role provide the supervisee with structure through direct feedback, modeling, and instruction (Christian & Perryman, 2017). The counselor role is effective when the focus is for the supervisee to gain self-awareness and reflect on their internal process. The consultant role fosters supervisee independence and encourages them to rely and reinforce their personal insights in the counseling process (Bernard & Goodyear, 2018).

The supervisory relationship is evaluative, hierarchal, and longitudinal with a focus of the client, supervisee, supervisor, and their interactions through an intentionally informed theoretical lens (Bernard & Goodyear, 2018). The Discrimination Model provides supervisors with a framework in which they can navigate the supervisory relationship, but additional interventions are required to enhance the supervisor's skills. The *Kawa* Model provides a fluid intervention that can support supervisors in transitioning between these functions and roles.

Kawa Model of Supervision

Multicultural supervision refers to the extent supervisors intentionally engage in discussions examining diverse cultural issues relevant to counseling clients and the supervisory relationship (Ancis & Marshall, 2010). This process involves having distinct interventions and

educational sessions to develop supervisee cultural awareness, examine cultural influence of theoretical orientation and interventions used in counseling practice. Minimal attention has been given to culturally responsive methods for conducting supervision and those that exist focus on the use of Relational-Cultural Theory (Ancis & Marshall, 2010; Bradley et al., 2019; Duffey et al., 2016; Lenz, 2014). The Association for Counselor Education and Supervision (ACES) emphasized the responsibility of the supervisor to address multicultural perspectives, which are an expected part of supervision. Therefore, the supervisor must infuse multicultural considerations into their supervision framework (ACES, 2011). The Discrimination Model provides a flexible infrastructure to identify and address supervisee needs. Within the *Kawa* Model, emphasis is placed on the significance of culture as an influence on values, beliefs, perspectives, and behavior (Iwama, 2006). Therefore, the integration of the Discrimination Model with the *Kawa* Model provides supervisors with a strong metaphorical and culturally responsive framework to attentively address supervisee needs and enhance their professional competencies.

Applied to clinical supervision, the *Kawa* Model provides supervisors with a creative visual representation to assess supervisees while simultaneously empowering them to engage in self-reflective practice. This model departs from conventional western ideology and embraces a more culturally responsive approach critical to the supervision process. According to ACA (2014), supervisors must be aware and actively "address the role of multiculturalism/diversity in the supervisory relationship" (p. 13). Further, Lenz (2014) reflected the need to account for cultural influences affecting supervisees and their clients by exploring the interactions of "personal histories on all relationships" (p. 8) including the therapeutic and supervisory alliance. Supervisors can use the *Kawa* Model to explore these relationships and influences by harnessing

the power of the river metaphor. What follows is a detailed description of how supervisors can integrate the *Kawa* and Discrimination Models into the supervision process. A single case example flows throughout this section. Portions of the case follow each *Kawa* element to demonstrate the application of this integrative model for a variety of supervisee concerns at various points throughout supervision. Figure 2 provides an illustration of how the counseling supervisee can develop an individual *Kawa* Model in counseling supervision.

Mizu – Water

Mizu (water) represents the movement of water or one's life flow (Iwama et al., 2009). In relation to supervision, the *kawa* (river) embodies the whole experience, whereas *mizu* (water) is a metaphor for the supervision process, from beginning to end, encompassing different time points in supervision. Similarly, within the Discrimination Model, supervisors adopt various roles and foci depending on where they are in the supervision process (Bernard & Goodyear, 2018). Early in the process, supervisors often take the role of teacher or counselor while fluidly moving between the four foci. As supervision progresses, supervisors tend to assume the consultant role with increased frequency, while supervisees assume a more active role in directing the flow of supervision as a result of their development.

Case Example

Clarissa recently graduated with a master's degree in mental health counseling and is currently working at a community agency setting where she primarily provides individual therapy. As part of her state's requirements for professional licensure, she is under the supervision of Pierce, a licensed professional counselor supervisor. This supervision process will last the duration of Clarissa's provisional license period as outlined by her state's credentialing body. Clarissa is confident in her basic counseling skills as well as her ability to conceptualize

clients through her theoretical lens, but needs help developing advanced counseling skills and applying theory in session. At their initial meeting, Pierce assumes the role of teacher to outline how he uses the Discrimination Model to guide the supervision process and his belief in the power of metaphor to facilitate growth. Pierce then teaches Clarissa about the *Kawa* supervision model, and collaboratively they begin to map out Clarissa's *kawa*.

(Insert Figure 2)

Kawa Zoko – River Walls and Bottom

Kawa zoko (river walls and bottom) represent aspects of the wider environment (Iwama et al., 2009). Within the context of supervision, *kawa zoko* refers to elements affecting the supervision space such as physical setting and atmosphere, professional expectations, and culture. Supervisors should be mindful of where supervision is occurring, paying attention to the provision of privacy and confidentiality, promotion of physical and emotional safety, and creation of a comfortable environment with minimal distractions that encourages open dialogue (Bernard & Goodyear, 2018). Supervisors also review professional expectations with supervisees such as when and where supervision will occur, cancellation procedures, and guidelines for the structure of supervision (i.e., supervision contract, informed consent, and guiding model of supervision).

An important element of the *kawa zoko* relates to the culture of both the supervisor and supervisee. Borrowing from Ratts et al.'s (2015) Multicultural and Social Justice Counseling Competencies, supervisors are responsible for being aware of and understanding their own cultural background and identity (i.e., social status, power, privilege, etc.) as well as possessing the skills to continually increase this awareness and understanding as it relates to the supervision of diverse individuals. Supervisors must also be aware of their supervisee's cultural background,

identity, and worldview and how those influence the supervision alliance and process (Ratts et al., 2015). Supervisors are also aware of and understand how their cultural background and identity and their supervisee's cultural background, identity, and worldview influence the supervisory alliance and how to create a culturally responsive supervision process (Ratts et al., 2015). Finally, supervisors are aware of, understand, and engage in interventions and advocacy that promotes cultural diversity and social justice for supervisees and their clients (Ratts et al., 2015). While the *kawa zoko* guides the direction of the *mizu,* it is also shaped by the *mizu.*

Case Example

As the initial supervision session continues, Pierce introduces the concept of *kawa zoko.* He explains that their environmental context and both of their cultural backgrounds can and will influence the *mizu* (supervision process), just as the *kawa* is influenced by its surroundings. While referencing their co-created *Kawa* Model, Pierce and Clarissa begin to address the *kawa zoko.* First, Pierce and Clarissa agree to meet in-person once-a-week for 55 minutes at Pierce's counseling office. Within this space, Pierce eliminates physical barriers between himself and Clarissa to encourage equitable and open dialogue. He intentionally sits away from the door to allow Clarissa the seat nearest the door, to foster a sense of physical safety. The room is well insulated with a white noise machine outside the door to reduce noise distractions and maintain confidentiality. Also, during their first session, Pierce and Clarissa review the supervision agreement that outlines expectations for supervision, cancellation policy, informed consent, and limits to confidentiality, and Pierce's approach to supervision (i.e., Integrated Discrimination and *Kawa* Model).

Pierce, a multi-racial, single, cisgender, 34-year-old male, considers how Clarissa's cultural background as a newly married Asian/Pacific Islander, cisgender, 25-year-old female,

who moved to the continental United States for her graduate program, influences their working supervisory relationship. He models cultural responsiveness for Clarissa by being aware of and acknowledging differences between them in the supervision space. Pierce's acknowledgement of cultural and power differences and his modeling of social justice advocacy helps inform and increase Clarissa's cultural responsiveness and advocacy for her clients. Within this culturally responsive supervisory space and alliance, Pierce and Clarissa can explore appropriate interventions and advocacy for Clarissa's clients that promotes cultural diversity and social justice.

Sukima – Space In Between Everything

Sukima represents the space between all elements (Iwama et al., 2009), essentially highlighting the relationship that permeates the supervision process (*kawa*). In this symbiotic space, known as the supervisory alliance (*sukima*), interventions reduce challenges (*iwa*) and increase the flow of supervision (*mizu*). Supervisors establish and maintain *sukima* using core conditions such as empathy, acceptance, and unconditional positive regard, genuineness, warmth, and benevolence to build trust and connection which binds all the elements of the *kawa*. The emphasis on the supervisory alliance and connection is powerful as this is believed to be the driving force for supervisee development and growth (Tangen & Borders, 2016).

Case Example

As supervision progresses, Pierce attends to the supervisory alliance (*sukima*) by assuming the role of counselor and attending to various foci. As they continue to co-create their *kawa,* Pierce uses counseling skills and core conditions to create a space conducive to Clarissa's growth. From experience, Pierce anticipates a time where he will need to confront challenges (*iwa*) and knows that *sukima* will be critical for *mizu* and Clarissa's growth. Pierce uses

immediacy to explore various ways to foster *sukima* he has modeled during supervision that Clarissa can apply in counseling sessions with her clients. They also discuss how Clarissa can create *sukima* conducive to meaningful client disclosure and growth.

Iwa – Rocks

  Iwa (rocks) reflect life circumstances or challenges (Iwama et al., 2009) that supervisees may present during supervision. *Iwa* emerge at different points along the *kawa*, influencing the *mizu,* or flow, of the supervision process. Because *iwa* range in size and intensity, supervisors must assess supervisees' perceived level of concern or challenge for each presented *iwa*. When drawing the *iwa* on the *kawa,* supervisors should direct supervisees to draw the *iwa* using size as a representation of their perceived level of concern or challenge. For example, supervisees might draw an *iwa* representing work with a client who has experienced a recent loss of a loved one as large boulder to emphasize the gravity of the presenting concern, whereas supervisees might draw *iwa* representing anxiety related to being a new counselor as small pebbles or rocks that can accumulate. If left unaddressed, both large and small *iwa* have the potential to affect the flow of the supervisee's *mizu*.

Case Example

  During their next supervision session, Clarissa appears visibly anxious and rigid as evidenced by her abrupt and short speech, stiff posture, and fleeting eye contact. She explains that while she is excited by her transition from graduate school to working full time as a counselor, she has concerns about starting her new role including feeling unprepared to create and facilitate client change. Clarissa highlights her feelings of anxiety as her largest and heaviest *iwa* to address before meeting with her clients. Clarissa highlights her anxiety towards clinic procedures, ability to apply her theory and skills, and countertransference towards effective

counseling and assessing client progress, breaking up her large *iwa* into smaller pieces.

Pierce initially assumes the counselor role to aid Clarissa in exploring her anxiety. After hearing her concerns, Pierce points out that her anxiety appears to be a cluster of *iwa* (rocks) blocking her *kawa's mizu* or her ability to provide effective counseling to her clients. Pierce uses part of their supervision to review Clarissa's recordings of client sessions and asks her to take a moment to consider the challenges she has faced or might face related to her work as a counselor. Clarissa identifies time, finances, effective practice, fear/anxiety, and motivation as *iwa*. He then has her place the identified challenges as *iwa* in her *kawa*. Pierce notes the placement of these rocks and how they influence Clarissa's *mizu*. To foster *sukima*, Pierce reflects Clarissa's feelings and summarizes what she has shared. Over the next few sessions, Pierce spends time in the counselor role to address Clarissa's emerging anxiety towards working with new clients (personalization).

Ryuboku – Driftwood

Ryuboku (driftwood) relates to supervisees' and supervisors' resources, supports, personal characteristics, assets, and/or liabilities as they pertain to the interventions, counseling skills, and core conditions of clinical supervision. The goal of the *ryuboku* is to clear out the *iwa* that are disrupting or potentially creating a block in the *mizu* flow (Iwama, 2006; Iwama et al., 2009). In some instances, superviees possess the skills and interventions necessary to address their *iwa*, but at times their *ryuboku* becomes hung up on the *iwa* creating a dam resulting in the supervisee feeling stuck. It is at this point that supervisors fully integrate the *Kawa* and Discrimination Models using the three roles and four foci as metaphors for *ryuboku* to help dislodge *iwa*. Specifically, as supervisors assess supervisees' presenting concerns (*iwa*), they discern the appropriate role and focus (*ryuboku*) most likely to foster growth and strengthen their

supervisees' *ryuboku.* In turn, as supervisees' *ryuboku* increases so does their ability to dislodge their *iwa*, thus decreasing the need for supervisors to take on the roles of counselor and teacher.

Case Example

As supervision progresses, Clarissa shows growth in her ability to develop rapport and use her theory to conceptualize clients but struggles implementing techniques and facilitating interventions. Pierce asks Clarissa to identify resources, supports, personal characteristics, assets, and/or liabilities (*ryuboku*) and place them near *iwa* throughout her *kawa.* Pierce and Clarissa then discuss how the driftwood can improve or impede her *kawa's mizu*. For instance, the driftwood can either become stuck on the *iwa* or force them to move and clear the river path. Clarissa identifies her training/skills, ability to establish counseling rapport, staff support, supervision, previous school resources/materials, online training resources, significant friends, and family members, and being a single parent as *ryuboku*.

To address clinic procedures, Peirce adopts the consultant role and asks Clarissa to identify resources at her site that can serve as *ryuboku* to clear out the clinic procedures *iwa*. Clarissa identifies her on-site supervisor and a colleague at her clinic with whom she can consult for guidance on procedures. She also identifies various forms, resource materials, and a training manual she can review to help address her anxiety towards clinic procedures.

Continuing in the consultant role, Pierce asks Clarissa to identify *ryuboku* that might help clear the *iwa* related to applying her theory and skills. Clarissa points to materials and resources she collected during her graduate program and experiences she had during her practicum/internships. She highlights her ability to establish rapport and use of basic and advanced counseling techniques to address her anxiety towards applying her theory and skills. Pierce then assumes the teacher role to explore Clarissa's perceived competence to conceptualize

clients through her theoretical lens (conceptualization). In an attempt to move the *iwa*, he asks

Clarissa to identify a client she thinks she could begin conceptualizing through her theoretical

lens. As she shares about a specific client, Pierce encourages her by pointing out accurately

applied theoretical concepts and techniques, while teaching her new information or correcting

misperceptions about her theory applied to that specific client.

Pierce initially assumes the counselor role in order to identify *ryuboku* useful for moving

Clarissa's *iwa* related to her perceived ability to provide effective counseling that leads to client

progress. In this role, he reflects Clarissa's concerns back to her in an attempt to normalize her

feelings. He then assumes the teacher role by sharing literature related to countertransference and

new counselor anxiety. Next, Pierce adopts the consultant role and asks Clarissa to list *ryboku*

that might be helpful for moving this *iwa.* She identifies resources collected during her graduate

program, trainings at her current clinic, and supervision as *ryuboku* she can utilize. Switching

back to teacher role, Pierce asks Clarissa to think of specific *ryuboku* that she could use with the

client they previously discussed when exploring her theoretical orientation. Clarissa then shares

that she could develop measurable goals matched with evidenced-based practices and formal

clinical assessments. Pierce assigns Clarissa the task of writing one measurable goal, selecting an

evidenced-based intervention, and identifying a means to assess progress before their next

supervision session. He then facilitates a guided reflective process where Clarissa visualizes

dislodging the cluster of *iwa* making up her anxiety allowing her *kawa's mizu* to flow freely.

Kawa Model Variation: Implications for Practice

While the current article outlines the *Kawa* Model of supervision and provides a specific

example of its application, supervisors can facilitate this process in myriad other ways. For

example, rather than have supervisees represent their *kawa* through drawing, supervisors could

use sandtrays. In keeping with the theme of nature, supervisors could also take supervisees into natural spaces containing rivers (or creeks) and work through the *Kawa* Model in-vivo. Combining sandtray and a natural environment, supervisors could have supervisees collect rocks and sticks of varying and corresponding sizes to represent the metaphorical *iwa* and *ryuboko* in the sandtray. Finally, while the current article deals specifically with supervision, supervisees could adapt the *kawa* metaphor for working with clients, similar to the parallel use of adventure therapy activities (Christian & Perryman, 2017). Figure 3 provides an example of ways to process the supervisee's *Kawa* Model from the different roles and foci of the Discrimination Model in counseling supervision.

(Insert Figure 3)

Conclusion

While previous literature indicates usefulness of metaphor in supervision to increase creativity, self-awareness, transferability of knowledge, development of insight and new meanings, and counseling skill development, many supervisors are unfamiliar with how to use metaphors in the supervision session (Bernard & Goodyear, 2018; Storlie et al., 2018). To increase the use of metaphor in supervision, supervisors can introduce established metaphors (Bernard & Goodyear, 2018). In this article, we introduced one such metaphor, the *Kawa* Model and described how supervisors can integrate it with the Discrimination Model to form a culturally responsive supervision approach that facilitates the professional development of supervisees

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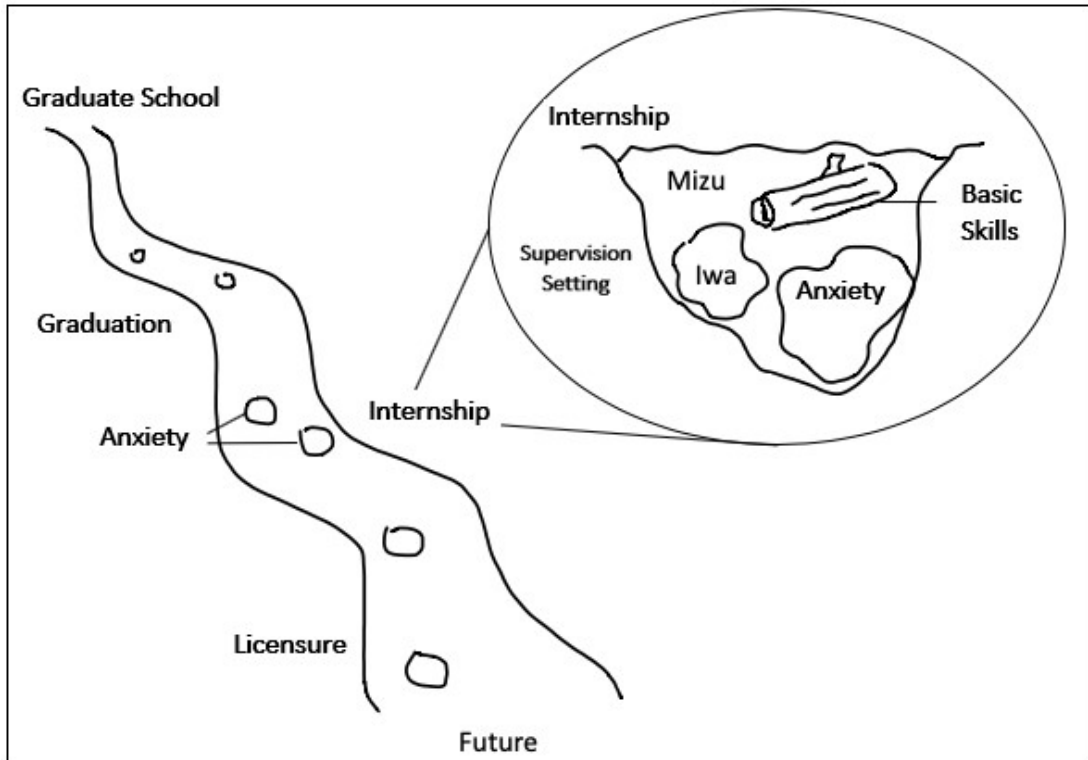
Figure 1

Kawa Model Example
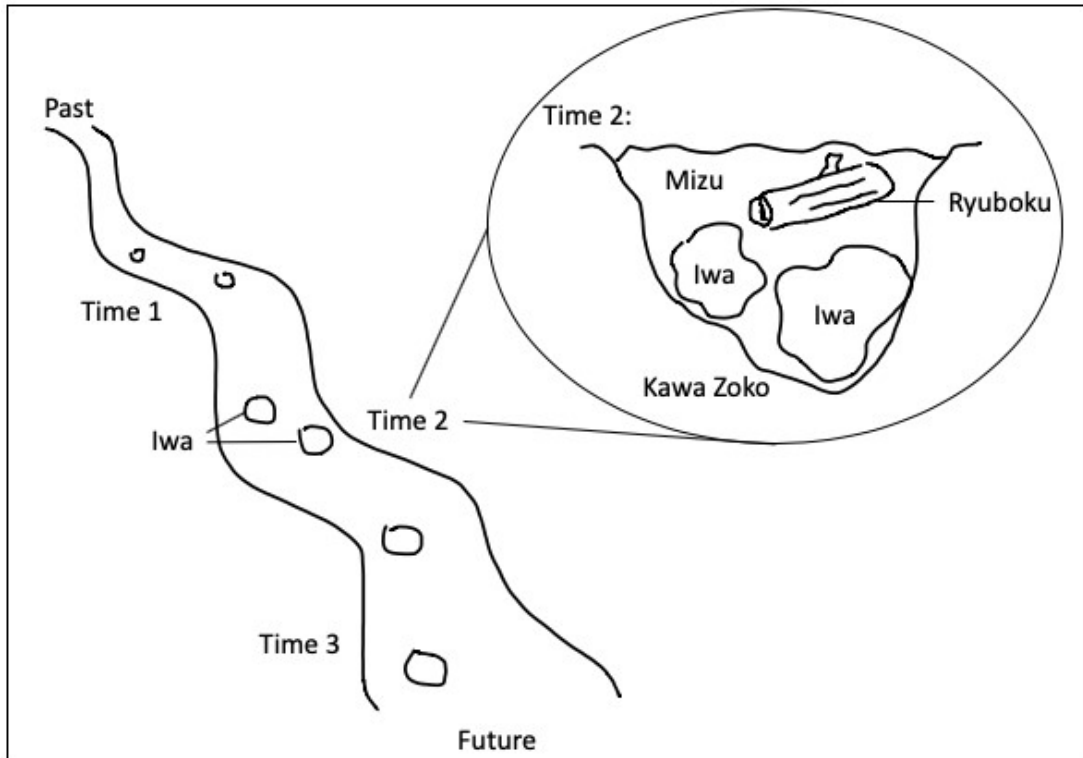
Note. Reference to time point 2 (Iwama, 2009).

Figure 2

Clarissa's Kawa Model Example

Note. Reference to Clarissa's developing *kawa* in counseling supervision case example.

Figure 3

Discrimination Model with Processing Examples

		Supervisor Role		
		Teacher	Counselor	Consultant
Supervision Focus	Intervention	Teaching or demonstrating a skill, such as reflections, open-ended questions, or using activities (Kawa model); Teaching the application of the Kawa model, the different elements and what they represent.; Providing resources; What skills do you observe me using? Practice them with me as the client.	"It can be challenging to try out new interventions. Tell me more about how this challenge (iwa) influences your river"; "You became more relaxed when you talked about this element in your river. It was relieving to see how much support you have."; "If this were an element in your river, place it there and let's see how it would impact the flow"	"What feels natural for you when you identified the different elements with clients?"; "Tell me the skills you think are most important to use with clients while using the Kawa metaphor."; "How would you apply the Kawa model and how could you make it different to fit your clients needs?"
	Conceptualization	"Tell me about how each element the client presented reflects what you believe is influencing your group"; "Imagine your client and create their Kawa, describe it in terms of your theory"; "Look at the Kawa I created, what do you observe and what does it tell you about me?"	"Show me in your Kawa where you feel most free, most restricted, where are you now"; "What feelings comes up for you when you look at your Kawa and these elements?"; "Create your experience of becoming a counselor through your Kawa."; "Show me the elements your clients place in their rivers, tell me about their Kawa."	"We're each going to create a Kawa today to represent your….supervision experience, …your group, …your professional development. Then we'll compare and discuss."; "Looking at your Kawa, show me what elements are most influential and what you need to better support your client/group".
	Personalization	"Demonstrate what it might look like for Kawa to merge between your clients, what elements might affect another client's Kawa, your Kawa?" "Show me what personal characteristics and resources I've provided will help you with creating an AT program."	"Looking at your Kawa, what elements make you feel proud, ashamed, etc.?"; "How might this element impact your ability to work with this population?"; "This element looks to be personal and valued."	"If this was my Kawa, tell me what you would advise me to do."; "Tell me about the boundaries of your Kawa are and how that influences supervision, counseling, personal relationships."