4

Attention in the Here and Now

Summary

Supervision needs to concentrate not only on the then and there situations that supervisees report, but on the here and now dynamics of the supervision relationship itself. This involves the kind of embodied awareness we see in Jesus. This chapter introduces three modes of supervision that pay attention to unconscious dynamics, offering tools for paying attention, as the supervisor, to the impact of the supervision on oneself and using this information appropriately in supervision sessions.

When Jesus had crossed again in the boat to the other side, a great crowd gathered round him; and he was by the lake. Then one of the leaders of the synagogue named Jairus came and, when he saw him, fell at his feet and begged him repeatedly, 'My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live.' So he went with him. And a large crowd followed him and pressed in on him. Now there was a woman who had been suffering from haemorrhages for twelve years. She had endured much under many physicians, and had spent all that she had; and she was no better, but rather grew worse. She had heard about Jesus, and came up behind him in the crowd and touched his

cloak, for she said, 'If I but touch his clothes, I will be made well.' Immediately her haemorrhage stopped; and she felt in her body that she was healed of her disease. Immediately aware that power had gone forth from him, Jesus turned about in the crowd and said, 'Who touched my clothes?' And his disciples said to him, 'You see the crowd pressing in on you; how can you say, "Who touched me?" ' He looked all round to see who had done it. But the woman, knowing what had happened to her, came in fear and trembling, fell down before him, and told him the whole truth. He said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.'

Mark 5.21–34

One of the striking things about this story is the ability of Jesus to respond in the present moment even when he has a busy, indeed life-and-death, schedule. As the narrative makes clear, Jesus has been asked by a man of importance to do something really urgent and yet, in the busyness of the task, he is touched by someone and is immediately aware that power has gone out of him. Something unconscious, pre-verbal and beneath the surface has taken place. How easy it would have been to let it pass and continue with the important and urgent task of healing. But Jesus has felt something that needs to be brought to consciousness. He knows it is important even though at first he does not know its significance. Stopping in his tracks amid the business of the day and the busyness of the crowd he makes this slight, fleeting impression central.

One of the things that makes this narrative uncomfortable to contemporary hearers is that Jesus places the woman right there in the middle for all to see. Although it may seem potentially humiliating, somehow, the fullness of her healing will not be effected until what has happened surreptitiously between them can be named. What she has taken from him, she needs to receive as gift. Though physically healed, she is still frightened and trembling, unsure of her place in the community. But as now she has the courage to name what a few minutes ago she could not ask for, so Jesus is able to declare, not only to her, but also to the community

from which she has been excluded, that her faith has restored her, and allow her to go in peace.

This chapter is about getting beneath the story, the task, the programme of supervision to become more attentive as supervisors to the things that touch us: those fleeting mental, emotional or bodily impressions that something is going on which we cannot necessarily name and yet which is important. That sense or intuition that something unarticulated is being asked of us, perhaps even draining us of power, that must be named if fullness of life is to be received.

The Presence of the Supervisor

There is a common illusion that supervisors like other pastoral workers should leave themselves outside the supervision room as if they were a blank canvas, neither expecting nor allowing what is brought to supervision to impact upon them. This illusion rests on a mistaken belief that being fit to practise means that nothing they see, hear or sense in the supervision space should affect, interest, attract or repel them. But if relationship lies at the heart of ministry then the most important factor which will determine the usefulness of supervision is the quality of the relationship between the parties involved. Part of that requires that supervisors work in an ongoing way to integrate the various parts of themselves so as to be present in the supervisory space, not as neutral automatons, but as whole people rooted and at home in their own histories, personal, spiritual and ministerial stories and experiences of life. Supervisors need to be people who have known (as supervisees) the vulnerability of trusting themselves into the loving hands of another as well as the power of being met with redemption rather than condemnation in admitting their weaknesses and mistakes.

If supervisors are to be *usefully* objective in supervision, though, it is imperative that they resist having their own needs met through the encounter since nothing detracts more from the spaciousness of supervision than a needy supervisor who fills the sessions with their own issues or uses them to impart their own pent-up wisdom. For this reason it is important that supervisors have been and continue to be supervised themselves.

The Intentional Use of the Self

While not denying that supervisors need to develop a certain degree of objectivity, an understanding of the supervisor as reliable presence strongly advocates that supervisors need to develop their capacity to use their *subjectivity* for the good of those they accompany. As Searles notes, 'One does not become free from feelings in the course [of supervision]; one becomes, instead, increasingly free to feel feelings of all sorts.'[1] So it is not so much that supervision makes me more objective (though a degree of that is necessary), rather, it makes my own subjectivity more useful and trains me to use myself as a tool that is of use to others. When all of me turns up to supervise and I do my best to practise real presence in the here and now of the supervision space, then all sorts of surprising things can and will be happening. While none of these can be manufactured or conjured up, common phenomena include:

1. feeling responses (anger, envy, boredom),
2. bodily and behavioural responses (physical sensations, loss of energy, pain), and
3. fantasy responses (strange mental images, stray thoughts).[2]

The role of the supervisor as reliable presence and as witness is simply to name what they see, hear, sense or intuit and to offer it to the supervisee to mull over rather than to presume to interpret the meaning. Thus pastoral supervision involves the intentional use of the self of the supervisor for the deep wellbeing of the supervisee. Naming stray thoughts or bodily sensations is but one intentional use of the self.

As Jesus names a bodily sensation in his encounter with the crowd and seeks to discover its meaning for the sake of the healing of the other, so supervisors can use their feelings and bodily responses as information to feed into supervision sessions. Michael

remembers working with a supervisee for several years who struggled with anorexia. After each session Michael would eat three biscuits until he realized that the hunger he was feeling was not his own but his supervisee's. The hunger then became something that Michael was able to disentangle himself from and use as information to bring into supervision sessions.

Likewise Jane remembers a supervisee whose presence would make her head feel too heavy to hold up. When she realized that this sensation only happened with this particular supervisee, she named what was happening, 'As you're talking I'm finding it difficult to hold my head up – it feels too heavy. I'm wondering if that sensation has any resonance for you?' As soon as she mentioned it, the supervisee started holding up her own head, and the sensation in Jane's body disappeared. After a few minutes of thought the supervisee said, 'I think I feel like this, when I'm at the hospital. It's like the whole hospital is a baby that can't hold its head up. Somehow it can't take responsibility for itself and I feel like I have to carry it.' Once the supervisee had articulated the feeling and identified that it didn't belong to her either, she stopped holding her head and they were both able to start thinking about what it might mean for 'a whole hospital not to be able to support its own head'.

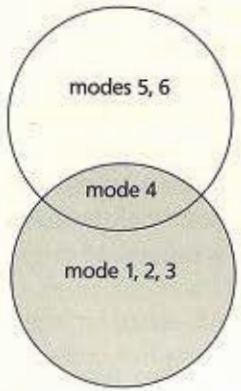
In using feelings and bodily sensations (**somatizations**) as information in pastoral supervision it is important for the supervisor to be constantly alert to the question of whose feelings these are. It may well be that the feelings triggered in the supervisor belong to them and need processing elsewhere. In this case, the supervisor needs to note the feelings, check that they do not belong to the supervisee, and put them on one side for attention later. Those feelings, thoughts or sensations that seem unrelated to the supervisor's inner life, however, can be offered tentatively to a supervisee to see whether they hold any resonance.

So far we have discussed the importance of the full presence of the supervisor in the here and now of the supervision session in order to be a witness to what is going on. Like all relationships, supervision is an art which demands that supervisors pay careful attention to what supervisees' need, what they can cope with and

what will overwhelm them. A good supervisor is one who is flexible enough to coach when needed, counsel as required, and be a consultant, evaluator, monitor or model as and when the learning needs of their supervisees require it.[3] Towards the end of this chapter a map of the stages of development of supervisees is set out to help you think about appropriate strategies in supervision for people at different stages in the development of their ministry.

Working with the Here and Now in Supervision

Figure 4.1 Hawkins and Shohet's modes of supervision



In the previous chapter, we outlined three modes of supervision which focus on the 'there and then' of a supervisee's pastoral practice, represented by the lower circle in Figure 4.1: diagnosis (mode 1), interventions (mode 2) and the story of the supervisee's relationship with their context (mode 3).

The last three modes of Hawkins and Shohet's process model pick up the theme of attending to the *here and now* of what lies beneath the surface or between the lines in supervision (represented by the upper circle in Figure 4.1): those fleeting mental, emotional or bodily impressions that something is going on, such that it can be named, brought out into the light and incorporated rather than suppressed.

Mode 4 Focus on the Supervisee

Towards the end of the last chapter we began to explore the kinds of unconscious processes that might be operating in the ministry context as we looked at mode 3 of Hawkins and Shohet's model. Our focus then was on the projections that individuals and groups might make on to those in ministry. Then, we were asking questions about the attitudes towards authority of members of congregations, or the sense of reduced or increased size that supervisees might experience when coming for supervision. We were focusing on how it is important in supervision to help your supervisee be alert to the ways in which the people they work with might be transferring feelings and attitudes from one context into their relationship with their chaplain, minister or pastoral counsellor. Being alert to this helps to avoid counter-transference.

In mode 4 the focus remains on unconscious processes, but now the spotlight falls on what supervisees might be carrying into their work with a person or a group and what might be triggered by the projections on to them. In other words, the projections and transferences in pastoral encounters may originate with pastoral workers themselves. To access these dynamics a supervisor might ask questions such as:

- Does this person remind you of anyone?
- How do you feel waking up on the day you see that person?
- How do you feel when you hear them ring your doorbell?
- What thoughts or fantasies go through your head about him or her?

Behind these questions is the realization that most of us, by our very calling as Christians, filter out our more primitive responses to people only to be surprised when they jump up and bite us. Of course, such responses might, on the face of it, be positive. In response to being asked, 'Does the old lady you are visiting remind you of anyone?' a supervisee might answer: 'Yes, she reminds me of my late grandmother whom I miss dearly.' Bringing that transference or human echo into awareness allows the supervisee to disentangle and separate out the person they encounter in pastoral visiting (the parishioner) from their *real* grandmother, permitting both people valuable yet distinct existences in the life of the supervisee.

Naturally, positive transferences or human echoes are usually easier to manage appropriately, but, if we are honest, some of what goes on in our hearts and minds about people in our pastoral care can be much harder to deal with. Admitting to ourselves that we find a certain person repugnant or someone else sexually desirable can test the limits of our own self awareness long before we get to the stage of trusting that information to our supervisors. Michael will never forget a supervisor, sensing that he could not allow himself to name his true feelings about someone, asking him the question: 'What would you like to say to this person if there were no holds barred, and you were not her pastor?' The momentary silence that followed was broken by a torrent of venom from his lips which shocked both of them. Once they had both recovered, Michael's wise supervisor asked if there was anything within what he had said that it would be ethically and pastorally responsible to say to the woman concerned. They then spent the rest of the supervision session role-playing and refining what Michael might say next time they met.

Bringing what lay hidden and buried out into the open was not only cathartic for Michael personally, but led to a much more creative and pastorally healthy relationship with the person concerned. As Sheila Ryan writes in *Passionate Supervision*, 'supervision can re-connect us with our experience, to what we knew before we censored, interpreted and changed it to fit this way and that'.[4] That is not to say, however, that I have the right to offload my uncensored raw experience on to those with whom I minister. Supervision, as a place of truth-telling, catharsis and confession, is a good place to deal with that and to examine the effects that unprocessed material can have on pastoral relationships.

An example is provided by Gail, a curate who was part of a verbatim group that Jane was running. An analysis of her interventions when visiting a woman called Janice, whose husband, John, was in the last stages of Parkinson's disease and living in a nursing home, revealed that Gail was not really listening to Janice.

Although Janice and Gail took it in turns to speak, there was no real connection between the two speakers. When asked whether Janice reminded her of anyone, Gail said no, but what she did talk about was the fact that her own mother had died of Parkinson's disease. When asked what she would really like to say to Janice, Gail said she should stop being so selfish. In answering these questions Gail realized that she was so consumed with her own feelings about how important it had been to care for her own mother at home rather than in a nursing home when she was dying, that she was unable to hear what Janice was saying.

Such questions reveal the dynamics of what psychologists call projection and transference, whereby the feelings and behaviours attached to one relationship or situation can be felt and enacted in another. Being asked questions like those listed above enables a supervisee to focus on their relationship with the person they are visiting or dealing with by disentangling them from those they remind them of. As a result of this supervision session, for example, Gail was able to disentangle John and her mother and appreciate that Janice's feelings, constraints and options might be quite different from her own when her mother was dying. Gail was then able to visit Janice again with quite a different approach.

Although this is an example from a training context, focusing what a supervisee carries into and away from their work is an important dimension of all supervision. The drama triangle was explored in the last chapter as a tool for helping supervisees explore the dynamics of their pastoral relationships. It is also useful in helping supervisees think about their own tendencies under pressure. Helping them to identify whether they are most likely to become rescuers, persecutors or victims can help them resist counter-transferences and be effective in their roles.

In an ongoing supervision relationship, the possibilities for spotting patterns of relating that crop up again and again is much higher. In order to do this, supervisors need to be attentive, not just in each supervision session, but from one session to the next. Keeping notes of themes and key phrases used and ongoing questions is an important way of being able to bear witness to what you notice across sessions.

Mode 5 Focus on the Relationship between the Supervisor and the Supervisee

This mode draws attention to unconscious dynamics happening in the supervision relationship itself. Projections, transferences and counter-transferences, as outlined in mode 3, are as likely to be happening here as in the situations supervisees are bringing to supervision. Michael's work with Jack has already provided an example of transference at work in supervision. Being in supervision yourself can help you spot and work with these dynamics, but there is one unconscious dynamic – **parallel process** – which features in counselling and supervision relationships that is worthy of exploration.

Parallel process is worthy of a whole book in itself. Originally identified within the literature of psychoanalysis, the term has had a checkered history with as many advocates as enemies. At its most basic it describes the process in which the *here and now* of the supervision session mirrors the *then and there* process of the pastoral encounter being presented.[5] Perhaps some examples drawn from live supervision sessions would help to clarify the point, like this one from Michael's experience with a supervisee called John:

> Normally, John, I feel that you and I understand each other and communicate quite freely. Today I've noticed that since you started talking about your work with Maureen, our communication has become stilted. I wonder if that rings any bells for you in your work with Maureen?

The key word in that sentence which suggests the possibility of parallel process is 'normally'. Had the relationship between John and Michael typically been stilted, then they could probably do with revisiting their supervision covenant. On the other hand, if the relationship between John and Michael, which was normally fluid, had shifted significantly since he started talking about Maureen, then parallel process arises as a possible way of explaining the change in the dynamic. In fact, John did go on to say that

his work with Maureen had a stilted quality to it. Through relating in an uncharacteristically stilted manner in supervision, John had unconsciously opened a window through which his supervisor could see an aspect of his pastoral work. To put it another way, what happens in parallel process is that some piece of information is presented in supervision in disguised form. The supervisee, at some level, has the information, but it is out of their line of vision. As James Neafsey suggests,[6] the attentive supervisor can bear witness to that which is marginalized and help make it central so that its insight can be heard.

Another example from Michael's practice arises from his work with Tom. As Tom was talking about his parishioner, Trish, he was upbeat and positive, but the more he talked the harder Michael found it to believe him. Suspecting that there might be a parallel process at work he said to Tom:

> Everything you are telling me about Trish is upbeat and positive, but the more you go on about how well she is doing, the more heavy I feel and the harder I find it to believe. I wonder if that is significant?

Of course, Tom could have responded defensively and perhaps surprised Michael with something like 'I never feel you trust me', in which case Michael might have misjudged the appropriateness of the intervention for the developmental level of the supervisee. In actual fact Tom was quite shocked by the question, but after some conversation volunteered that Trish herself was very upbeat about the children's work in the church, for which she was responsible. Tom acknowledged that he wanted to believe that it was all going well but, if he was honest, he had some real questions about it which he had been afraid to ask.

What Tom had done was **communicate by impact** what he couldn't quite bring to consciousness on his own. By unconsciously paralleling what was happening in his pastoral relationship with Trish, Tom allowed Michael to pick up an unspoken anxiety about the children's work in his church and to explore his fears about raising the subject with Trish.

Counsellors and psychologists differ over their interpretation of what accounts for the phenomenon they term parallel process. Theologically speaking, parallel process is 'an attempt to penetrate and open up matters which are present but hidden'.[7] Michael Carroll cautions against the overuse of parallel process which 'can too easily become a magical formula for clever interpretation and woolly connections'.[8] Yet as one aspect of the ministry of supervision, and in common with all forms of theological reflection, it is a useful tool if applied appropriately.

Mode 6 Focus on the Supervisor

In this last mode, the supervisor becomes aware of the ways in which what is being presented in supervision – the relationship the supervisee has with someone in their pastoral care – enters into their own internal world. Often this process is akin to Jesus' realization that, amid all the pushing and shoving, one person in particular – the woman with the issue of blood – has touched him. Similarly, an experienced supervisor might sense a sudden change of mood or have a surprising image or picture flash through their mind while supervising. Nowhere is self-knowledge more important than at this moment when trying to discern whether what is in your head is unusual, spontaneous and out of character (therefore potentially a response to the supervisee's story) or simply personal material begging to be addressed in your own supervision and not that of the supervisee.

Michael had been supervising Karen for some years. He looked forward to her appointments and found energy in working with her. However, in a recent session she was talking about a new piece of work she was doing, supervising a spiritual director named Paul. Unusually, he found himself struggling to pay attention and drifting off to sleep. Knowing that he was not in fact tired and certainly not uninterested in what she had to say, he interrupted her by saying: 'You are talking about being with Paul (there and then) but, here and now, I am feeling really drained and heavy. I don't normally feel that way working with you, and so am left

wondering whether Paul leaves you feeling heavy or drained?' A brief pause ensued while Karen thought about what he had said. She then broke into a big smile and said: 'I have just realized that, because he won't pick himself up, I have been trying to carry him myself. I need to put him down and simply walk beside him, or at least just sit with him if he doesn't want to move. I haven't got the strength to carry both of us.' What happened next was that they both felt palpably lighter and relaxed their tensed body postures. It was as if a gust of fresh air had just entered the room and driven out the staleness.

Often such experiences are characterized by a real risk on the part of the supervisor which, as in the example above, once named and brought out into the light, results in physical and psychological relief. Sometimes, as in the following example, that risk is heightened by the power of the imagery or fantasy in the supervisor's head.

In a group supervision session, facilitated by Michael, Jim was presenting his meeting with a group of relatives following the death of a young man in the Accident and Emergency department of the hospital where he is chaplain. The narrative was, on the face of it, about his sense of helplessness at having nothing to say that could comfort the family. The language he used was measured and temperate, but the more Michael listened to him the more his mind was filled with people in balaclavas with machine guns in their hands. Michael became afraid: afraid of his own mental image; afraid to speak it out since this particular supervision group contained people at very different levels of experience; afraid that he might overwhelm them; afraid that he would be dismissed as crazy and lose their respect. But the more he tried to suppress the image the more sweaty his palms became and the faster his heart began to beat. Finally, Michael gave in, said what was in his mind, and asked Jim if it had anything to say to the situation. At first Jim seemed stunned, leaving Michael tempted to retract. He then proffered the suggestion that he had been in the direct line of fire of the bereaved family, but, while that interpretation was feasible, Michael sensed there was more going on and asked him to stay with it a little longer. What finally emerged through tears and anger was that

Jim was fed up with having to make excuses for God, and wasn't it about time God stood in the firing line for himself? Thankfully Michael's relationship with Jim was strong enough for him to survive such a cathartic breakthrough. As a result of that session Jim took a week's break from the hospital, sought spiritual guidance and was able to return to work with a more realistic sense of what he was and was not responsible for.

Using the six modes

The various modes of working outlined here offer different focuses for the supervisor's attention, but all with the aim of bringing into consciousness that which is out of focus or bringing to light that which needs to be revealed, so that the supervisee can see more clearly and make responsible choices about how to proceed.

Which mode to use will depend partly on the preferences and skills of the supervisor and partly on the developmental stage of the supervisee. Someone new to ministry and to supervision might be very surprised if at a first supervision session the supervisor began talking about the stray images in their own head, for example.

What is needed, as in all relationships, is a sensitivity to the needs of the people one is working with. One way of thinking about how to choose which of the various modes of Hawkins and Shohet's model to work with at any given time is to consider the developmental needs of the supervisee. Having such a map in mind when first meeting a supervisee helps a supervisor assess (a) what the needs of the supervisee are likely to be and (b) how best to respond so that there is a fit between those needs and their manner of working.

Stages of development of a supervisee

Stage 1

Supervisees at this level are often novices in pastoral ministry who come to supervision anxious, fearful and needing consider-

able reassurance about their performance as pastoral workers. Ultimately, their plea to the supervisor amounts to, 'Help *me* survive rather than drown in the work *I* do.' Implicitly they ask the supervisor to help them diagnose what is going on and to prescribe interventions that will remedy the situation. Often such supervisees hang on every word that falls from the supervisor's mouth and take copious (mental) notes as to what to do next. Alternatively such anxiety may be covered by bravado and an unwillingness to let the supervisor tell the supervisee that 'they are doing it wrong'. In both cases the assumption is that the supervisor is in charge.

Such supervisees need a supervisor who

- knows the context in which the supervisee is working,
- welcomes the expression of anxieties,
- focuses upon skills development,
- builds up the supervisee's confidence and self belief,
- helps the supervisee to trust the supervision space,
- can work in the diagnostic mode 1 of Hawkins and Shohet's model.

Stage 2

Having gained some confidence, supervisees at this stage are less anxious and fearful and are more able to tolerate open explorations of what might have been going on with specific people in pastoral encounters. At this stage, the supervisee is beginning to ask, 'How can *I* (as opposed to you, my supervisor) help this particular person that *I* am working with?' A supervisee at this stage begins tentatively to speak with their own voice, stand in their own shoes and express *themselves* as opposed to mimicking the supervisor in their pastoral work. While such supervisees find their own balance, supervisors become like stabilizers on a child's bike which can be attached and detached as needed. Not surprisingly, with confidence ebbing and flowing and not yet firmly established, personal and spiritual issues are often triggered in this phase. Since these issues have arisen out of the work context and

perhaps also impact on that work, it would normally be advantageous if they can be sensitively handled within the supervisory relationship itself rather than through referral to another external party.

Such supervisees need a supervisor who

- can help them get detailed work into the room,
- can tolerate difference and allow them to find their own voice,
- can work with personal and spiritual issues arising from the work,
- can work in modes 2, 3 and 4 of Hawkins and Shohet's model.

Stage 3

Having acquired significant pastoral experience, the supervisee is *beginning* to see their individual work in its wider context, to understand the various dynamics at work in a given situation and to deal with the relationship processes in their ministry. It is no longer a case of simply *surviving* pastoral ministry but of coming to feel at home in it. Unconsciously competent, what becomes evident in supervision is the personal skill and flair of someone able to bring their own personal signature to the work they do. Level 3 supervisees, while grateful for the support of their supervisors, are generally able to trust themselves and their own decisions. As a result what is brought to supervision is more likely to be more complex or multifaceted pastoral situations rather than the detail of ordinary aspects of ministry.

Supervisees need a supervisor who

- can rejoice in the independence and expertise of the supervisee,
- can attend to unconscious processes,
- can attend to wider contextual and organization issues (see Chapter 6),
- can work in modes 4, 5 and 6.

Stage 4

Such a supervisee is not only a well-seasoned pastoral practitioner but someone with a highly developed capacity for critical self evaluation of their ministry. Such a person will by now have developed an internal supervisor which holds them in check, encourages them, and acts as a guide and inner mentor. Supervision is still sought regularly but is valued primarily as a place of collegiality with a peer in which subtleties are explored, blind spots revealed, practice tweaked, identity strengthened and integration sought. This stage is often characterized by contemplation in action as supervisees sense the action of God in their work, see Gospel stories unfold before them and make connections between theology and life.

Such supervisees need a supervisor who

- is not threatened by an equal,
- can tolerate the complexity of situations to which there are no easy answers,
- can work in all modes.

Conclusions

Just as the story of Jesus' healing the woman with the issue of blood demonstrates but one among many of his responses to human need, so too working to bring 'what is seen in the dark'[9] into the light of day needs be embedded within a wider repertoire of care and attention according to what is needed at any given time. But what is equally true is that a failure to incorporate things marginal, inaudible and invisible will short-change supervisees and consequently the people with whom they minister, and rob them of a chance to get beneath the surface and heal those many factors that hold us captive in our patterns of relating.

The first exercise at the end of this chapter invites you to think about the developmental stages of your supervisees (and your own) and the modes of supervision that might be appropriate in each case. The further exercises suggest ways of embedding the three modes of working explored in this chapter.

Exercises

Exercise 4.1 Mapping Developmental Stages

For reflection

Look at Figure 4.2 and think about your own needs in supervision.

- Where do you see yourself?
- What kind of supervision do you need?
- Is there anything you need to review with your supervisor or supervision group?

Having considered the various stages,

- What kind of supervision do those you are supervising need?
- What skills development might you need to concentrate on in order to meet their needs?
- Is there anything you need to review with your supervisees?

Figure 4.2 Developmental stages of supervisees

Developmental stage of supervisee		Needs a supervisor who:
Stage 1: The novice practitioner	Experiences the supervisor as an expert who will tell them what to do (this may be experienced positively or resisted). Seeks someone who can help them survive rather than drown in the work they do. May blame the supervisor if the advice given doesn't work.	➢ Knows the context in which the supervisee is working. ➢ Welcomes the expression of anxieties. ➢ Focuses upon skills development. ➢ Builds up the supervisee's confidence and self belief. ➢ Helps the supervisee to trust the supervision space. ➢ Can work in the diagnostic mode 1 of Hawkins and Shohet's model.

Figure 4.2 cont.

Developmental stage of supervisee		Needs a supervisor who:
Stage 2: The apprentice practitioner	Oscillates between wanting: An experienced practitioner who can help them develop their own skills, interpretations and strategies, and Someone who can reassure them and direct them.	➢ Can help them get detailed work into the room. ➢ Can tolerate difference and allow them to find their own voice. ➢ Can work with personal and spiritual issues arising from the work. ➢ Can work in modes 2, 3 and 4 of Hawkins and Shohet's model.
Stage 3 The independent practitioner	Seeks an experienced supervisor whom they can consult about difficult cases and dynamics. The supervisor need not necessarily be acquainted intimately with the work context of the supervisee.	➢ Can celebrate their supervisee's independence and expertise. ➢ Can attend to unconscious processes. ➢ Can attend to wider contextual and organization issues (see Chapter 6). ➢ Can work in modes 4, 5 and 6.
Stage 4 The senior practitioner	Seeks supervision as a place of collegiality with a peer in which subtleties are explored, blind spots revealed, practice tweaked, identity strengthened and integration sought.	➢ Is not threatened by an equal. ➢ Can tolerate the complexity of situations to which there are no easy answers. ➢ Can work in all modes.

Exercise 4.2 Making a Process Report

To try

Bearing in mind Hawkins and Shohet's process model of supervision outlined above, write a process report on a supervisee you are working with. This involves identifying the modes in which you are working and the processes in play in the supervision you are offering. Think back to the beginning of the supervision relationship and review the development of the work using the form in Figure 4.3.

Figure 4.3 Process report form

Name of supervisee	
Period and frequency of meeting (e.g. monthly since May 2006)	
Covenant	➢ What have you covenanted to work on? ➢ What structure of session/methods of working have you agreed? ➢ At what developmental stage was your supervisee?
Early sessions	➢ What did the work focus on? ➢ What tools did you use for getting the work into the room? ➢ Which modes of working did you use? ➢ How effective were these?

Figure 4.3 cont.

<table>
<tr><td>Now</td><td colspan="2">➢ What is the work focusing on?
➢ What tools are you using for getting work into the room?
➢ At what developmental stage is your supervisee now?
➢ Comment on a recent session in terms of Hawkins & Shohet's six modes:</td></tr>
<tr><td></td><td>Mode 1: Diagnosis
'Tell me what happened . . .'</td><td></td></tr>
<tr><td></td><td>Mode 2: Interventions
'Show me your strategies . . .'</td><td></td></tr>
<tr><td></td><td>Mode 3: Relationship
'Tell me about your relationship with this person/group/context . . .'</td><td></td></tr>
<tr><td></td><td>Mode 4: Supervisee
'What are carrying into/away from your work?'</td><td></td></tr>
<tr><td></td><td>Mode 5: Parallel Process
'Is the way you are with me here and now mirroring what was happening there and then?'</td><td></td></tr>
<tr><td></td><td>Mode 6: Supervisor
'Is what I'm feeling anything to do with the way you're feeling or what was happening there and then?'</td><td></td></tr>
<tr><td>Review</td><td colspan="2">➢ What have you noticed or realized?
➢ Is there anything you want to discuss with your own supervisor?
➢ How will you approach your next supervision session with this supervisee?</td></tr>
</table>

Exercise 4.3 Working in the Here and Now (Mode 4)

To try

1. Spread some picture postcards (or other images of art, people and scenes) around the room and invite your supervisee(s) to choose one that speaks to them about themselves as a minister.
2. Invite each person in turn to present their postcard as a sculpt. This involves asking other members of the group to take up static positions to represent the significant elements of what is happening in the postcard.
3. Invite the group to share what it felt like to watch this sculpt or to take one of the roles.
4. Invite the presenter to share any resonances for them.
5. Is there anything they have realized about their ministry in general or about their work with particular groups or individuals?

Exercise 4.4 Working in the Here and Now (Modes 5 and 6)

To try

1. With a peer or in a group take it in turns to read out a six-minute journalling exercise you have prepared. (See Exercise 3.1.)
2. As each person reads their reflection, concentrate on noticing your own feelings, bodily sensations and thoughts.
3. Allow some silence when the person has finished reading.
4. Offer any feelings, sensations or thoughts triggered by their presentation and ask whether they resonate, for example: 'As you were reading about your relationship with your colleague I started to feel immensely sad. Does that resonate with how you are feeling, or how your colleague seems?'
5. Allow time for the presenter to see whether what you have offered resonates. If not, it is likely that this feeling, thought or sensation belongs to you. Don't worry. The exercise is about

being fully present and learning to distinguish what belongs to you and what might be information relevant to what is being presented.

6. Allow time at the end for each person to share anything that came up for them from someone else's presentation.

This exercise can also work well with pieces of creative writing. Try writing a short story about an encounter or situation and reading that out in a similar group. You will have to be disciplined to prevent the group becoming simply a space to share stories. Even if you find yourself in sympathy with the presenter, the purpose of the exercise is not your own catharsis, but the presenting of your feelings as potential information for them. Step 7 of the exercise allows some time for the naming of material that you may need to work on yourself at a later stage without allowing it to swamp someone else's supervision time.

Notes

1 H. Searles (1966) 1979, 'Feelings of Guilt in the Psychoanalyst', in *Countertransference and Related Subjects*, New York: International Universities Press, quoted in D. Sedgewick (1997), *Journal of Analytic Psychology* 42, pp. 41–6.

2 For a fuller discussion see Andrew Samuels, 1989, *The Plural Psyche: Personality, Morality and the Father*, London: Routledge.

3 Michael Carroll (1996) outlines the seven tasks of supervision (to set up a learning relationship; to teach; to evaluate; to monitor professional ethical issues; to counsel; to consult; to monitor administrative aspects) in *Counselling Supervision: Theory, Skills and Practice*, London: Cassell, pp. 53–87.

4 Robin Shohet (ed.), 2008, *Passionate Supervision*, London and Philadelphia: Jessica Kingsley Publishers, p. 71.

5 Michael Carroll, 1996, offers a very accessible summary of parallel process within the literature of psychological counselling in *Counselling Supervision*, pp. 103–8.

6 J. Neafsey, 2005, 'Seeing Beyond: A contemplative approach to supervision', in Mary Rose Bumpus and Rebecca Bradburn Langer (eds), *Supervision of Spiritual Directors: Engaging in Holy Mystery*, New York: CPI

Morehouse Publishing, pp. 17–31.

7 Edward Farley, 1979, *Ecclesial Man*, Philadelphia: Fortress Press, p. 70.

8 Carroll, *Counselling Supervision*, p. 103.

9 Matthew 10.27.