**PROFSUPV701 Advanced Approaches in Professional Supervision:**

**Post –Course Reflection**

**Incorporating the feedback from your supervisor or peer mentor supervisor (and the peer feedback) prepare a critical reflection on practice based on self and peer review of video work. 2500 words max.**

* **Identify the supervisee in terms of experience and professional developmental level.**
* **Describe your interventions in this session and the specific skills you used to assist the supervisee. Provide a rationale for your use of these skills and interventions.**
* **Identify and name any issues of power, how this affected the supervision session and how it was addressed.**
* **Identify your strengths in this session and areas you wish to develop.**
* **Name strategies you will use to address these developmental areas.**

**List of Figures:**

**Figure 1: The C4 Cycle or A Model for the Act of Reflection**

**Figure 2: The C4 cycle in supervision**

**List of Appendices:**

**Appendix A: Initial Material Explaining the PPCC Cycle Supplied to Supervisee**

**Appendix B: Appendix B: Supplementary Explanatory Material on PPCC Cycle Supplied to Supervisee**

**Appendix C: Script: “Introduction to the PPCC Cycle” presentation delivered to PROFSUPV701 peer-supervision group.**

**Appendix D: Keynote Slides that accompanied the “Introduction to the PPCC Cycle” presentation delivered to PROFSUPV701 peer-supervision group.**

**Appendix E: Supervisees Consent Form**

**Appendix F: Supervisees Feedback**

**Appendix G: Peer Feedback and Outline of Feedback Process**

**Appendix H: Pranayama Techniques for Practitioner Self-care and the Development of the C4 Cycle**

**Introduction**

This essay reports on the use of the PPCC cycle in a reflective supervision session involving a single supervisor and supervisee. In section one the experience and developmental level of the supervisee (S) is identified. The supervision session is described in section two. Observations are made about the efficacy of the PPCC cycle, changes to the description of the cycle are proposed and the relationship between the PPCC cycle and Davys & Beddoe’s ([2009](#_ENREF_17)) model for a reflective supervision session is discussed. Feedback on the supervision session was sought from peers, the author’s supervisor and the supervisee. This feedback supports the claim that the PPCC cycle enhances the supervisees’ ability to be reflective. Potential terms to describe the four phases of the cycle from te reo Māori are presented in section two. The use of collaborative power in the supervisory relationship is described throughout. The strengths and weaknesses of the supervisor and means to address these are presented in section three.

**Setting the scene**

S has a broad experiential, professional and cultural background. She is an interdisciplinary practitioner and supervisor who has spent most of her working life in the high touch professions. Given S’s background I felt an interprofessional approach was the most appropriate perspective from which to conduct the supervision ([Beddoe & Howard, 2013](#_ENREF_5); [Bogo, Paterson, Tufford, & King, 2012](#_ENREF_6); [Dolgoff, 2004](#_ENREF_23); [Hart, 2013](#_ENREF_34); [Pack, 2009](#_ENREF_56)).

[Skovholt and Trotter-Mathison (2011](#_ENREF_75)) provide an interdisciplinary six phase model of practitioner development for the high touch professions[[1]](#footnote-1). This tool forms the basis of my approach to assessing S’s level of experience and professional development.

S has thirty years experience in business. In this respect she is a senior professional. She has a degree in Māori Studies and is completing a postgraduate diploma in Māori Development. Of the Tuhoe iwi, she is recognised within her community as a Māori practitioner who has a strong connection to her tīpuna. With respect to her knowledge of Tikanga Māori and Te Ao Māori she is transitioning from the experienced professional to the senior professional phase.

S has four years experience working as a Tikanga Māori expert in the justice system. She has three years experience as a Māori Specialist Practitioner using the bi-cultural therapy model ([Department of Corrections, 2000](#_ENREF_20)) and two years experience providing Tikanga Māori supervision. During this time she has received some Tikanga Māori supervision. As a Tikanga Māori supervisor she is transitioning from the novice professional to the experienced professional phase.

S has a degree in psychology and is in the process of completing a postgraduate diploma in professional supervision. She has two years experience of providing professional supervision. As a professional supervisor she is in the advanced student phase.

Prior to our sessions S had not received supervision of any kind for four months. She had never received professional supervision. Although she delivers professional and Tikanga Māori supervision she is a relatively inexperienced supervisee equivalent to the beginning student phase of development.

Given this broad spectrum of developmental needs one of my goals was to be acknowledging of S’s strengths while also attending sensitively to her more tender needs as a relatively inexperienced supervisor and supervisee ([Adamson, 2011](#_ENREF_1); [Caroll, 2009](#_ENREF_10); [Carroll, 2011](#_ENREF_11); [Casement, 1985](#_ENREF_13); [Creaner, 2011](#_ENREF_15); [Davys & Beddoe, 2009](#_ENREF_17), [2010](#_ENREF_18); [Gard & Lewis, 2008](#_ENREF_29); [Hawkins & Shohet, 2006](#_ENREF_35); [Hay, 2007](#_ENREF_36); [Kolb, 1984](#_ENREF_42); [Littrell, Lee-Borden, & Lorenz, 1979](#_ENREF_45); [Stoltenberg, 2005](#_ENREF_78); [Theriault & Gazzola, 2006](#_ENREF_79); [Wickelgren, 2012](#_ENREF_84); [Zorga, 2002](#_ENREF_88)).

S requested that I work from a reflective perspective. Again, I needed to strike a balance between being supportive and educational while also encouraging S to exercise reflection, self-transformation and autonomy in contexts where she felt safe to do so ([Atchley, Hall, Martinez, & Gilkerson, 2009](#_ENREF_2); [Davys & Beddoe, 2009](#_ENREF_17); [Gard & Lewis, 2008](#_ENREF_29); [Gilbert, 2001](#_ENREF_31); [Gray, 2007](#_ENREF_33); [Heller & Gilkerson, 2009](#_ENREF_37); [Johns, 2004](#_ENREF_40); [Kaiser, 1992](#_ENREF_41); [Owen & Shohet, 2012](#_ENREF_55); [Scaife, 2010](#_ENREF_68); [Shahmoon-Shanok, 2009](#_ENREF_70); [Shohet & Owen, 2012](#_ENREF_74)).

One means by which I wanted to reinforce S’s strengths was by acknowledging her cultural background and learning about Tikanga Māori from her. I wanted to listen to all the aspects of her self so that no aspect of her self in any dimension would become estranged within our supervisory alliance ([Autagavaia, July, 2000](#_ENREF_3); [Davys, 2005](#_ENREF_16); [Davys & Beddoe, 2010](#_ENREF_18); [Fanon, 1952](#_ENREF_28); [Hart, 2013](#_ENREF_34); [Hawkins & Shohet, 2006](#_ENREF_35); [Kristeva, 1991](#_ENREF_43); Mafile’o & Su’a-Hawkins, 2004).

As we engaged in the contracting process ([Davys & Beddoe, 2010](#_ENREF_18); [Hawkins & Shohet, 2006](#_ENREF_35); [McMahon, Patton, & Carroll, 2002](#_ENREF_49); [Proctor, 1997](#_ENREF_59)) it became clear that we both wanted to use the exchange of supervision sessions as a means to apply experimental techniques. S wanted to experiment with using Tikanga Māori techniques within her role as my professional supervisor and I wanted to apply the PPCC cycle and explore the cycle’s relationship to Davys and Beddoe’s ([2009](#_ENREF_17)) model of a reflective supervision session (RSM). I provided S with material explaining the PPCC cycle (see Appendices A, B and D) and S agreed to review this material and discuss it with me prior to the supervision session[[2]](#footnote-2).

S and myself spent three days in korero about this material and I explained the relationship I perceived between the PPCC cycle and RSM. We developed a shared language including terms from Te Reo Māori that S felt accurately reflected the four phases of the PPCC cycle: karakia for pause, korero for participate, ka pai for conclude or resolution and ó ae for create (see Slide 17, Appendix D). I also provided S with three hours of supervision prior to the session discussed below. Our korero was a deeply creative process in which we came to trust and respect each other through self-disclosure, sharing and extended discussion on cultural difference ([Gard & Lewis, 2008](#_ENREF_29); [Lago & Thompson, 2000](#_ENREF_44)).

While also supporting S during the earlier supervision sessions, we were both able to step beyond or let go of the established *episteme* and *techne* of reflective supervision and enter into *phronesis* and experiment with the PPCC cycle. Doing so took openness, cooperation, courage, and an ability to find the love beneath the fear on both our behalves ([Breene & Shohet, 2011](#_ENREF_8); [Gibbs, 1988](#_ENREF_30); [Gomersall, 2000](#_ENREF_32); [Hay, 2007](#_ENREF_36); [McConnaughy, 1987](#_ENREF_48); [Omand, 2010](#_ENREF_53); [Owen, 2008](#_ENREF_54); [Rodgers & Shohet, 2011](#_ENREF_60); [Shohet, 2007](#_ENREF_71), [2011](#_ENREF_72); [Shohet, Adamson, & Wilmot, 2011](#_ENREF_73); [Smythe, MacCulloch, & Charmley, 2009](#_ENREF_76); [Wilmot, 2011](#_ENREF_85)). S developed her own understanding of the PPCC cycle and I was able to assess how RSM and a reflective supervision generally functioned as a setting for the use of the PPCC cycle. In this case experimentation was a positive experience of parallel process ([Jacobsen, 2007](#_ENREF_39)). The session discussed below is a reflection of the relationship we had established and I am very grateful to S for the time she afforded this process.

**The Session**

Throughout the supervision session discussed below I respected S’s request that we not cover personal issues such as health and work-life balance ([Evans & Payne, 2008](#_ENREF_27); [Mehr, Ladany, & Caskie, 2010](#_ENREF_50); [Meyer & Ponton, 2006](#_ENREF_51)). Had our supervision arrangement been longer term I would have addressed these omissions.

**Beginning and ending: the meta-connect, conclude and create.**

The use of karakia to open and close the supervision session was an example of our use of collaborative power. In our preparatory koreroS expressed that she felt held and supported by the wairua of karakia[[3]](#footnote-3) ([Chesner, 2008](#_ENREF_14)). I suggested that to honour this and her cultural background one or both of us could use karakia to open the supervision session ([Beddoe, 2011](#_ENREF_4); [Brown & Bourne, 1995](#_ENREF_9); [Dolgoff, 2004](#_ENREF_23); [Lago & Thompson, 2000](#_ENREF_44); [Morrison, 2001](#_ENREF_52)). S requested that I do so and explained that she did not wish to offer karakia in response to mine. From the perspective of Tuhoe*,* Te Ao Māori determines that it is the person who performs the karakia that holds the wairua of the session. This request was both a gift and a challenge.

I opened the session with a karakia from my own cultural background: the Gayatri mantra ([Macaró, 1962](#_ENREF_46)). Doing so provided us both with a deep moment of connection. This led me to better appreciate from an intersubjective perspective the deeper purpose of this initial phase of the PPCC cycle. It is an opportunity to focus purely on the process of connection. Consequently, I have renamed the initial P, participation, as C, connection (see Figure 1). When I reflected on this from the perspective of the individual, it also fit more effectively. With the word suspension, I believe Varela ([Scharmer, 2000](#_ENREF_69)) intended to convey a process of stopping and turning inward in an act of connecting with the embodied self ([Varela, Thompson, & Rosch, 1991](#_ENREF_82)), the foundational context that we bring to practice ([Hart, 2013](#_ENREF_34)).

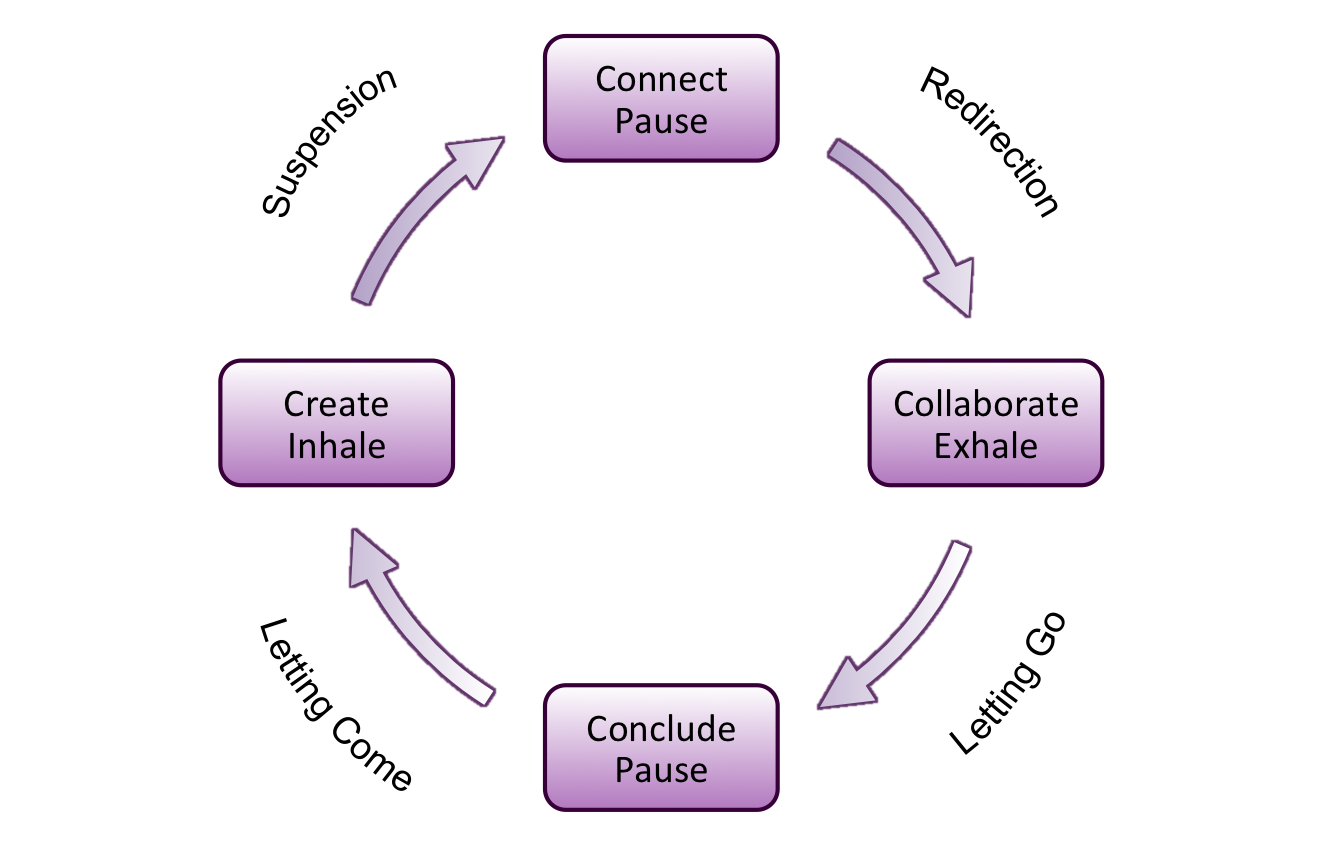


Figure 1: The C4 cycle or a Model for the Act of Reflection

This was also an opportunity for me to explore how effective the use of mantra could be as a means of demarcating the ‘meta-pause’ that begins the PPCC cycle of the supervision session (see Figure 2). It felt like a very powerful means to focus the wairua of the moment on the session to come. The mantra created a clear break from prior activities and a wairua of respect towards each other and our intentions for the session. Spontaneously, we also used mantra to create the ‘meta-conclude’ of the session. The moment of silence that naturally followed this mantra provided a space in which we were able to reflect on the whole session and ‘meta-create’ (see Figure 2). This silence also provided a bridge into the remainder of our day. Throughout the session there are moments of silence. From an external view it is easy assume that nothing is happening in these silences. From our perspective these are very active silences, spaces in which some of the deepest processes take place.

In more usual circumstances I would chant mantra as part of my own private spiritual practice or in the company of other yogin[[4]](#footnote-4). To chant the mantra in circumstances where I would be directly witnessed by someone from another culture and recorded for an unknown audience, in the same gesture, afforded me the opportunity to publically demonstrate my cultural authority to do so and simultaneously experience the vulnerability of cultural visibility.

My mixed cultural background is often not endorsed or visible to the dominant culture of New Zealand. I have decentred my own cultural background and colluded with the dominant culture in order to be accepted ([Fanon, 1952](#_ENREF_28); [Said, 1994](#_ENREF_64), [1999](#_ENREF_65)). When I take up my own cultural authority I become answerable to the authority of the dominant culture for my authenticity in doing so. I also need to confront any schism within myself that living across cultures has created ([Hawkins & Shohet, 2006](#_ENREF_35); [Kristeva, 1991](#_ENREF_43); [Savage-Rumbaugh, Fields, & Taglialatela, 2001](#_ENREF_67); [Thompson, 2007](#_ENREF_80)). In effect, by supporting me to offer mantra in our session S prompted me to confront the power of the dominant culture and experience that power just as she does on a daily basis ([Davys, 2005](#_ENREF_16)). She also empowered me to face that power which, to date, has held me silent. It was a tender and liberating experience in which I felt held by our collaborative power ([Brown & Bourne, 1995](#_ENREF_9)). Collaborating in this manner allowed me to step into the role of the student of wisdom ([Varela, 1992](#_ENREF_81)). Through experience, I learnt from my supervisee. Doing so while holding the authority of the supervisor took courage. In the moment, however, it felt entirely natural.

I have not often experienced the levels of collaboration that S and I achieved. The more ‘at home’ with the process of the PPCC cycle we became the stronger this collaborative work became. Putting the PPCC cycle into practice brought into view the importance of the second phase. I realised that participation is more aptly described as collaboration and decided to rename the cycle the C4 cycle (see Figure 1).

**During the session**

S displayed significant performance anxiety, doubt and negative self-appraisal during our korero and prior supervision sessions ([Bond & Holland, 2011](#_ENREF_7); [Eagle, Hayes, & Long, 2007](#_ENREF_26); [Stefano, Mann-Feder, & Gazzola, 2010](#_ENREF_77); [Theriault & Gazzola, 2006](#_ENREF_79)). She also expressed feeling alone and misunderstood. S would hold her breath when she made these comments. I encouraged her to use her breath to remain centred and grow her sense of confidence. During this session I continued to remind S to use her breath, listened and encouraged her. In this session I notice that she is more confident and more reflective and this is consistent with her feedback (see Appendix F). Her perspective has broadened such that she is less inclined to take others’ misunderstandings personally.

Initially using the C4 cycle seemed to fragment the supervisory process. As we became more familiar with the different phases of the cycle the sessions began to flow smoothly, the process seemed very natural and non-invasive and a rhythm began to emerge from the use of the C4 cycle. When this rhythm was steady we were both breathing easily, each phase of the cycle received due process and issues would resolve smoothly. At these times we began to breath synchronously and the phases of the cycle began to begin and complete at the phases of the breath that I hypothesized they would (see Figure 1). Given that S had reported in earlier sessions that she had developed a habit of holding her breath at work such that she would be close to fainting I was astounded at how smoothly she began to breath. I noticed that I felt less tired, even invigorated by periods of time in practice where this rhythm was present and enervated when it was absent. This rhythm was taking care of both of us, and when we took care of the rhythm of our breath the phases of the process began to take care of themselves.

I noticed that by focusing on my breathing and holding the process in my awareness consistently I was able to support the process and steady the rhythm ([Depraz, Varela, & Vermersch, 2000](#_ENREF_21), [2003](#_ENREF_22); [Roessler & Eilan, 2003](#_ENREF_61); [Scharmer, 2000](#_ENREF_69); [Walker, 2005](#_ENREF_83); [Zahavi, 1999](#_ENREF_86); [Zahavi & Parnas, 1999](#_ENREF_87)). The phase of my breath that I naturally tended to emphasise corresponded to the phase of the C4 cycle that was being utilised at the narrative time[[5]](#footnote-5) level of experience. These two observations have provided me with an embodied platform from which to facilitate the C4 cycle in a session. This process enables me to remain deeply connected to myself and attuned to the process of the supervisee. Reflecting on these discoveries I became curious about whether pranayama could be used to facilitate a supervisee or supervisor to learn a challenging phase of the breath. Over a one-month period I explored the use of pranayama for enhancing the phases of the breath and promoting practitioner self-care. The results of this exploration can be found in Appendix H.

The two phases that S found most difficult were concluding and creating. When S struggled with concluding she would hold her breath at the pause after the inhalation. By encouraging S to exhale she found it easier to let go and this made it more possible for us to achieve ka pai or reach a conclusion and progress to ó ae, intuitive creativity. When S allows herself to let go intuitions arise very naturally for her. Again, looking after the breath was looking after the cycle.

That which is familiar can be as problematic as that which is unfamiliar. Korero or collaboration is very familiar for S. This can become habitual or lacking in immediate awareness. I found that when story telling was happening habitually the connection between us began to feel one sided or laboured. I became tempted to ‘tune out’ to avoid feeling ‘dumped on’. Lengthening my exhalation helped me as supervisor to hold an attentive listening silence in this collaboration phase. When S was rushing to talk through a lot she would inhale rapidly, lose the pauses in the breath cycle and begin to breathe stochastically. By encouraging her to steady the rhythm of her breath we retained connection and collaboration remained attentive and invigorated.

Teaching the C4 cycle to S and observing the challenges the different phases presented made me realise that this intersubjective cycle remains underpinned by the original meditation cycle ([Scharmer, 2000](#_ENREF_69)). Each phase of the meditation cycle, performed by the individual, becomes a precondition for the C4 intersubjective cycle. At the intersubjective level suspension is the necessary condition for connection, redirection is the necessary condition for collaboration, letting go for concluding and letting come for creating. In effect, the phases of the meditative cycle are the states of being that support the actions (doing) involved in the moment-to-moment emergence of intersubjective experience through the act of reflection.

The number of moments of narrative time a single rendition of the C4 cycle involves varies considerably. The meta-cycle that represents the process of a single supervision session can take up to two hours. Other meta-cycles can span multiple sessions, entire developmental phases or even the practitioner’s lifetime. These cycles seem to involve both simple and complex issues. Cycles can overlap across time and within individual periods of narrative time. Figure 2 represents these variations and the relationship between the use of the C4 cycle across time and the increasing complexity to relationships, actions and context that develop within the supervision space.

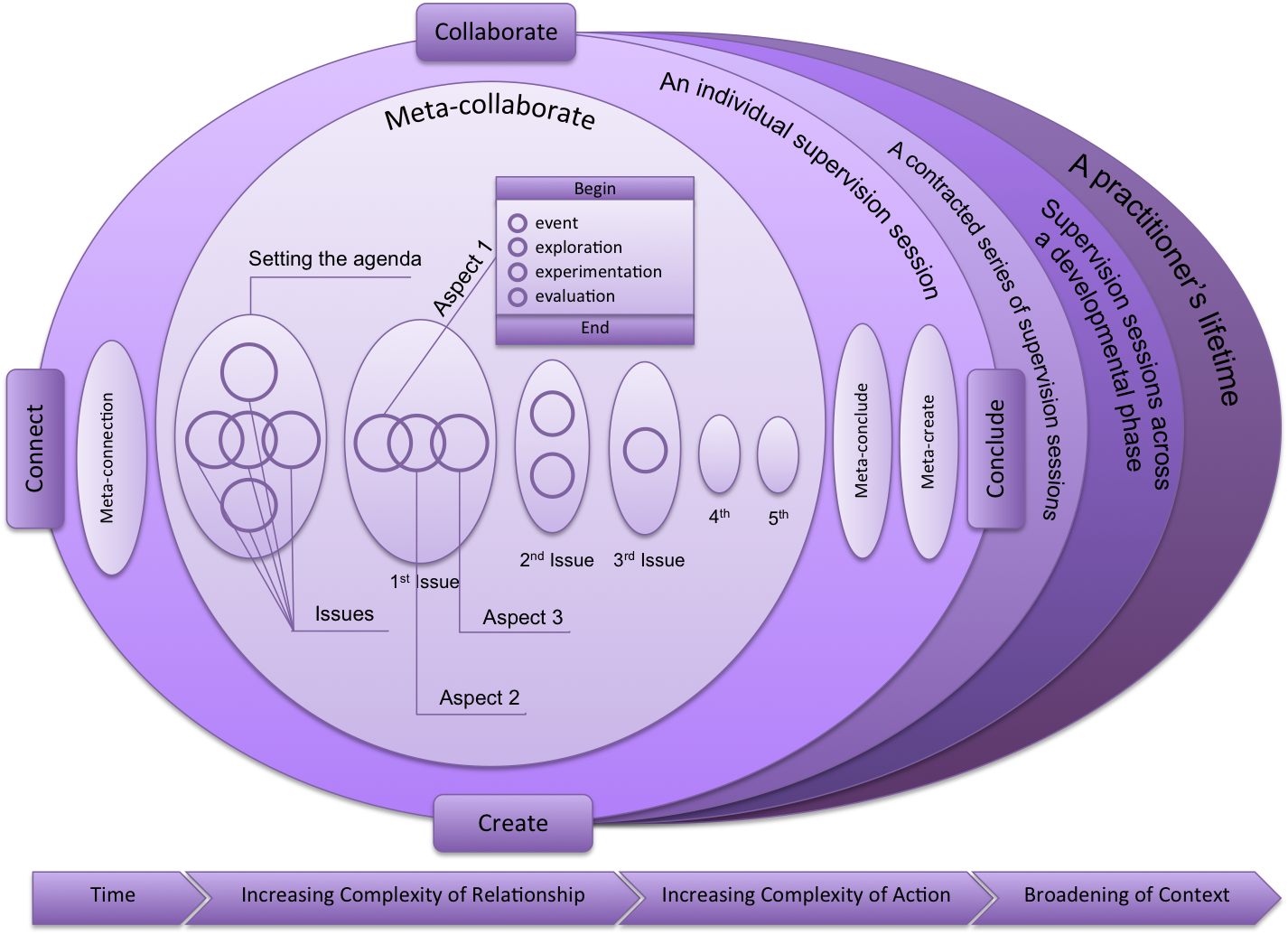


Figure 2: C4 cycle in supervision

A pattern began to emerge within the meta-cycles of the individual supervision sessions I conducted with S. The initial agenda setting process could be completed relatively briefly. Usually the most important issue that was identified needed to be addressed first. These were usually the most complex, involving multiple and sometimes overlapping cycles. Each aspect of each issue needed to be addressed preferably by beginning with the most important one. Once the most important aspect of any issue was addressed the others often resolved very quickly. Similarly, once the most important issue was resolved many of the other agenda issues would resolve easily. A key to this process was thoroughly identifying all the agenda issues and all the aspects of the agenda issues. The aspects of the issues were very varied and related directly to the action processes[[6]](#footnote-6) required for resolution to occur (listening affirmatively, educating, offering critical analysis, mentoring etc.). These aspects often concurred with the RSM phases: reporting an event, exploration, evaluation and experimentation. Saturation on each of these levels takes patience, however, given the degree to which it enhances the rest of the session it is the most efficient and most comprehensive pathway to the resolution of all the issues that are presented. What this suggests is that a synthesis between the C4 cycle and the RSM could be very productive.

Slide 16, “PPCC and Reflective Supervision” (Appendix D) is an initial representation of the relationship I perceive between the PPCC cycle and RSM. Each of the phases: reporting the event, exploration, experimentation and evaluation involve a PPCC cycle. Agenda setting similarly involves a PPCC cycle. The process of each of these phases implies that they contain their own beginnings (pause) and endings (conclude). There is also a meta-cycle of beginning, middle and end to the RSM that corresponds to a meta-cycle of the session.

The inclusion of an experimentation phase and therefore space for intuitive creativity is almost unique to the RSM ([Driscoll, 2007](#_ENREF_24); [Gibbs, 1988](#_ENREF_30); [Kolb, 1984](#_ENREF_42); [Page & Wosket, 2001](#_ENREF_57)). In practice, it is often in this phase that the greatest amount of time is spent when significant progress was being made by the supervisee. The importance of creativity is recognised throughout the supervision literature; however, models for how to produce creativity are rare. RSM and Kolb’s experiential learning cycle ([Kolb, 1984](#_ENREF_42)) are exceptionally well balanced in this respect. Understanding how they relate to the C4 cycle could enhance both.

I was surprised by the degree of synchronisation that occurred between myself and S with respect to the phase of the C4 cycle. As S became more proficient with the cycle any lack of synchronicity between us was a signal to me that some aspect of the issue concerned had not been effectively explored. We often reached kai pai together. What happened in the moments of ó ae surprised me. We would often have the same insight and on a number of occasions S felt there was nothing more to address but I had a further insight that turned out to be particularly valuable. I was not expecting this result as I had assumed that that my job as facilitator was to create the space for S’s insights. This drew my attention to the mutuality of intersubjectivity. Insights became new and deeper aspects of an issue that we would use the C4 cycle to explore.

**Reflections and Feedback**

After completing the supervision session I sought feedback from S and my supervisor and received peer-feedback. I asked S to fill in several supervision feedback forms I use regularly and I also developed a feedback form specifically to cover the C4 cycle and our sessions together (see Appendices E, F and G) ([Carroll & Gilbert, 2005](#_ENREF_12); [de Shazer, 1985](#_ENREF_19); [Duncan et al., 2003](#_ENREF_25); [Presbury, Echterling, & McKee, 1999](#_ENREF_58)). The opportunity to present the C4 cycle to my peers and then observe their response to our supervision session was particularly useful. It affirmed the sense of value I place on the C4 cycle, showed that it can be communicated and learned. A next step could be to teach the C4 cycle to a group of supervisors and study their use of the cycle in practice.

I am a researcher as much as I am a supervisor. The peer-feedback showed me that my research skills contribute to my style as a supervisor. I listen closely and investigate thoroughly. Ensuring that these qualities are in keeping with the needs of the supervisee is something I intend to develop. I am resistant to making assumptions and interventions under time pressure. The reality of practice is that sometimes this is a risk that is taken.

S offered written feedback and korero on how to deepen the shared terms used for the C4 cycle phases. We are continuing to work on finding the ‘best fit’. S has also identified a Tikanga Māori process that is very close to the C4 cycle. The degree to which the C4 cycle supported S to be reflective was very satisfying. I have argued that this process could enable reflection and it is pleasing to see evidence in practice that supports this claim. I was also surprised at the degree of progress S’s self-report suggests she has made. On all the major issues she brought to supervision she has improved by between 4-8 degrees. Her self-reported competence on all issues is now 8-10 out of 10. Her view of the future is also more positive.

The feedback I received from my supervisor was very different. After presenting them with the information in Appendices A, B and D as background, their main comment was that the session seemed very structured and controlled. They found that my use of karakia at the beginning established me in a very dominant position, one that was focused on me. Although they recognised that this was a collegial relationship they felt I was very ‘in charge’. This feedback demonstrated to me the need to communicate the process of the C4 cycle thoroughly and to ensure that the audience has an accurate understanding of cultural context. My supervisor also acknowledged my listening, holding and attending skills, the high degree to which I addressed S’s feelings, thoughts and the issues she presented. They recognised my use of encouragers, paraphrasing and summarising, appropriate questioning, the focusing and deepening of material and the balance I struck between respect, empathy and compassion and challenge.

**Appendix A:**

**Initial Material Explaining the PPCC Cycle Supplied to Supervisee**

**3. Establishing common ground for interdisciplinary work through supervision**

Skovholt and Trotter-Mathison (2011) describe six developmental phases that practitioners in the helping professions traverse during their careers. The central career task of phase six, the senior professional phase, is to demonstrate “integrity defined as maintaining the fullness of one’s individuality” or a “profound acceptance and full expression of the self” in the practitioner’s work (p.76).

In the case of counselling, Manthei (2012) argues that the self is expressed implicitly from the outset of practitioner training through the choice of a theoretical perspective and therapeutic techniques that fit with the practitioner’s personal experiences and assumptions concerning human growth and change. Frequently practitioners have experienced efficacious care from their chosen modality[[7]](#footnote-7). That practitioners often abandon their career if this ‘fit’ between technique and self is not present (McAuliffe, G., & Eriksen, K., 2000) is a reflection of its importance. Self-expression is not only an ideal that matures across the career of the helping professional it is a necessary condition for the work.

The practitioner’s self-expression is also important for the client. Research suggests that 70-99% of the effectiveness of therapy is due to the presence of the practitioner with client variables accounting for up to 30% and technique accounting for as little as 1% (Lampert, 1986, 1992; McConnaughy, 1987; Wampold, 2001).

If technique accounts for as little as 1% of therapeutic effectiveness then there must be a common ground of caring that is substantially independent of client variables and the discipline of the practitioner. This common ground could offer an important point of connection for practitioners, particularly in the context of integrative health.

If this common ground can be identified and shared amongst practitioners who feel a personal alignment with it, then it stands to provide a team of practitioners with the foundations from which to relate respectfully, co-operate and coordinate in the development of the most effective treatment programme for the client. This foundation becomes the necessary bridge for intersubjectivity (Depraz, 2001; Gendlin, 1964; Kern and Marbach, 2001; Zahavi, 2001) in practice and the integration of different disciplinary perspectives.

Practitioners could integrate aspects of their discipline directly into this common ground. The use of counselling micro-skills by other caring professionals is an example. Alternatively, practitioners could align the unique aspects of their disciplinary practices with this foundation and then build bridges across this ground towards the practice of other disciplines. At an epistemological level it would become possible to model the equivalences and mutually constraining relationships between disciplines (Lutz, 2002; Varela, 1997).

HIH offers services that are drawn from a number of Eastern wisdom traditions, principally, yoga, Taoism and Buddhism. Unconditional love, a state of loving compassion that is fearless and objectless, is a shared core value across these traditions[[8]](#footnote-8). Our practice logo, an infinitely flowering lotus represents the experience of unconditional love. As such it represents a core value shared by all HIH practitioners (Hawkins & Shohet, 2006).

I am seeking an approach to supervision that operates from this same core principle. Passionate supervision is based on this same core principle (Owen, 2008; Smythe et al., 2009) and cultivates the space for: learning, growth, development and self-transformation, an openness to difference, including a positive attitude towards individual excellence, and insight, the ‘ah ha’ moments of profound and sometimes ecstatic realisation (Owen, 2008). Passionate supervision creates a safe space in which practitioners can face the unknown. This space remains well founded in the learning gained from training whilst also supporting the practitioner to express the courage to move beyond learned responses (Smythe et al., 2008).

It is precisely the ability to step beyond established *episteme* and *techne* and trust in *phronesis* that allows a practitioner to operate at the intersection of the discipline they know and that which they do not. This same movement keeps the supervisory encounter alive. *Phronesis* enables the emergence of wisdom from the immediate situation of practice. It empowers the practitioner as therapist and supervisee to improvise and play safely. In the next section I propose a means of developing a *techne logos* for creating, within the space of passionate supervision, learning, self-transformation, creativity, insight, intuition and a means to participate in the unknown.

In most cases, the practitioner’s ability to offer the services delivered at HIH stems from their own personal practice of the underlying wisdom tradition. Yoga therapy, for instance, can only be authentically offered by a regular practitioner of the art. Traditionally practitioners are nurtured through apprenticeship to an adept and through their own practice and teaching. The supervisory relationship can emulate aspects of this traditional apprenticeship.

One of the greatest gifts of professional practice is the opportunity to utilise work time as fertile ground for both professional and personal development in the art, the *techne,* concerned. The common core of beliefs and functions that are present between passionate supervision and the services at HIH maximises the possibility for supervisees to grow professionally and to derive a sense of personal satisfaction from their work[[9]](#footnote-9).

From the client’s perspective this is equally valuable. Being a practitioner of an art that holds at its core a value such as unconditional love and choosing to cultivate this quality within the self means that this value is embodied in the presence of the practitioner. The practitioner has overcome the gap between theory and practice and can convey this union in their presence, leading to effective therapy.



**4. The ‘meditative cycle’ and the ‘cycle of caring’: a proposed synthesis**

The ‘cycle of caring’ (Skovholt and Trotter-Mathison, 2011) is a powerful explanandum of existing common ground across the ‘high touch’ professions. This cycle involves four phases: empathic attachment, active involvement, felt-separation and re-creation (Figure 2). The ability to positively attach, be involved and separate with ease are characteristic skills of the senior practitioner (Bond & Holland, 2011). Practitioner burnout is often caused by the need to traverse this cycle at a rate that exceeds the practitioner’s ability. Of the four phases only involvement requires techniques that are discipline specific. The rest of the cycle is common across the caring professions. This cycle could form part of a framework within which interdisciplinary work can take place.

I am struck by the similarity between the caring cycle and the meditative cycle (Figure 1). The meditative cycle is an explication of the fundamental stages in mindfulness meditation[[10]](#footnote-10) (Scharmer, 2000;Varela & Shear, 1999). It is a means to develop a stable but flexible sense of self.

Implicit to the caring cycle is the process of setting aside everyday activity in order to begin a session with a client. This initial process is equivalent to the suspension of normal mentation that prepares the meditator for the redirection of attention (Figure 3). In the case of the therapeutic exchange, empathic attachment and active involvement are the activities undertaken during redirected attention. Separation is a process of letting go and re-creation involves letting come. Just as the meditative cycle scales from one meditative session to the movements that occur in a person’s consciousness across a lifetime, so also the phases of the caring cycle unfold across a session, a contracted series of sessions and even several series of sessions with a client. Interpreting the caring cycle from the perspective of the meditative cycle lends the caring cycle a certain universality. It demonstrates how the caring cycle is a reflection of the cycle of the breath, the seasons and fundamental processes in consciousness. Conversely the caring cycle is a substantial step towards lending the meditative cycle intersubjectivity.

Fully exploring the potential relationship between these two cycles is beyond the scope of the present essay. Nonetheless, if I am correct in asserting a relationship between them this could explain why meditative forms of self-care not only benefit the self of the practitioner but also improve the practitioner’s ability to perform their work. In effect, these forms of self-care are teaching the person of the practitioner how to master the phases of the caring cycle, the transitions between them and the cycle as a whole.

The practice of mindfulness is underpinned by the meditative cycle. Increasing evidence demonstrates that mindfulness enhances the individual’s ability to regulate emotion and bracket emotional experiences, express empathy and compassion, demonstrate a non-judgemental attitude and perform the ‘executive functions’ that enhance the ability to learn (Gallagher & Shear, 1999a; Kabat-Zinn , 1990; Kabat-Zinn, Lipworth & Burney, 1985; Scharmer, 2000 Simpson & Mapel, 2011, Wickelgren, 2012). Mastering the meditative cycle stands to support all of these skills in the therapist.

Skovholt and Trotter-Mathison (2011) claim that learning, and utilising professional empathy requires emotion regulation. Learning, professional development and creativity, like practice, require continuous reflection. The meditative cycle is a *techne logos* for reflection. Therapists also need to demonstrate affective sensitivity, high levels of personal connection, perceptual flexibility[[11]](#footnote-11) and the ability to attach consistently. Baker (2003) describes the ability to be emotionally involved and emotionally distant or united but separate as determining self-other differentiation. To avoid burnout therapists need to avoid overattachment and know when to let go. “The ability to detach and reattach is a difficult, advanced skill” (Skovholt and Trotter-Mathison, 2011, p.98). “High-touch work means making a highly skilled professional attachment, involvement, and separation over and over with one person after another” (Skovholt and Trotter-Mathison, 2011, p.106). The meditative cycle teaches each of these skills and how to move through them continuously with ease.

The cycle teaches an openness to change and supports the evolution of a healthy and flexible, or ‘virtual’, self by enhancing the practitioner’s connection to the self (Scharmer, 2008; Varela, 1999; Varela, Thompson & Rosch, 1991). By teaching letting go, the cycle supports the practitioner’s ability to terminate relationships and achieve closure with clients. This enhances the practitioner’s ability to separate from their work and take time for re-creation. By strengthening the self that the practitioner brings to the therapeutic relationship the cycle stands to enhance the therapeutic alliance and the effectiveness of therapy. Given the importance of the therapeutic relationship (Butterfield, 2001; Carroll, 2009; Gard & Lewis, 2008; Hawkins & Shohet, 2006; Hunt, 1986; Kaiser, 1992; Magnuson, Wilcoxon & Norem, 2000; Omand 2010; Van Ooijen, 2003) this stands to improve all other aspects of therapy.

The use of the meditative cycle in practitioner development for integrative health could facilitate the ability of the practitioner to face the unknown or, in other terms, the ability to tolerate ambiguity. Skovholt and Trotter-Mathison (2011) describe a gap that exists between received knowledge, such as the theoretical knowledge that students learn in training, and constructed knowledge, such as the self-developed methods of the master practitioner. This gap between knowledge that is presently theoretical and its application in practice is described by Varela (in Scharmer, 2008) as the distinction between ‘know-what’ and ‘know-how’.

Developing the ability to bridge the gap between received and constructed knowledge, theory and practice, to move from external expertise to internal expertise profoundly affects the practitioner[[12]](#footnote-12) as it reduces the experience of cognitive dissonance and the anxiety that dissonance causes. What sits in the gap is the ambiguity surrounding what does and doesn’t work to create positive change for the client. This ‘not knowing’ is the principle source of anxiety in young practitioners. Mastering this ambiguity, being able to sit with it, is the mark of the senior practitioner, it forms a foundation from which creativity becomes possible and the senior professional becomes able to bring the fullness of their individual self to their work. Skovholt and Trotter-Mathison (2011) comment:

“Our work involves close contact with this highly evolved species. The good and bad news, mostly bad for the novice, is that human beings – *Homo sapiens* – are very complicated. … The kind of problems we attempt to solve are full of complexity and ambiguity (e.g., What is human competence, and how do we get there? What is effective counselling? What is the genesis or cure for either depression or anxiety?). To understand this complexity and ambiguity, as practitioners we often use thinking patterns that are not logical, linear, or sequential. Expertise within these webs takes years to develop because complexity and ambiguity are difficult to master.”

At present the tools available for teaching the practitioner how to cope with complexity and traverse this gap are limited. Most practitioners learn through trial and error in an environment where feedback is often incomplete. What is needed are means to master ‘not knowing’ and to enhance our ability to use intuitive modes of functioning, those that ‘use thinking patterns that are not logical, linear, or sequential’. By teaching the practitioner how to let go and let come the meditative cycle teaches how to enter into the unknown. Letting come is the gesture that facilitates intuitive thinking patterns. The meditative cycle could aid practitioners of all levels to master ambiguity and the use of intuition[[13]](#footnote-13) with less risk of burnout. For young practitioners the cycle could enable their survival through the many iterations of caring in the face of the unknown required in order to become experts.

My experience of supervising staff in an interprofessional context suggests that the most difficult aspect of this context is the increased levels of ambiguity the work involves. Using the caring cycle and the meditative cycle could reduce this ambiguity and skill practitioners to tolerate ambiguity. This will not entirely eliminate the inherent ambiguity of working with colleagues who are working with shared clients in ways that are unknown to other team members. This remaining ambiguity could, however, be one of the most important sources of growth within this work.

What these considerations highlighted for me was how vulnerable young practitioners are in an interprofessional setting. They have two layers of ambiguity to contend with: closing the theory/practice gap within their own practice and closing the gap of coordinating with colleagues from other disciplines. Conversely, young practitioners are often the best equipped to cope with the learning demands of such a context. To provide adequate support for young supervisees it may be necessary to include profession specific supervision (Bogo et al, 2012) within the integrative health context. This would be a means to ‘keep on top’ of new developments in specific disciplines (Beddoe & Howard, unpublished manuscript; Bogo et al, 2012).

The question remains: in what context(s) can this work be done? My experience in practice suggests that integrative health organisations benefit as much from group and peer group supervision (Cutcliffe, Butterworth & Proctor, 2000; Gomersall, 2000) as individual supervision. Integrative health provides unique opportunities for individual and group conferences and the supervision of case studies (Yegdich, 1999). These forms of supervision can strengthen teamwork and provide space for the development of new techniques and the reconciliation of professional differences (Beddoe & Howard, unpublished manuscript).

Equally, I would suggest that team performance could be significantly enhanced if each therapist was skilled in self-supervision (Casement, 1985; Gilbert, 2001; Langs, 1980; Littrell et al, 1979). Not only would this skill practitioners in responding to complex situations, by providing a context for deepening self-reflection (Gendlin, 1962, 1978), it would also enrich their contributions to the team. Given that the meditative cycle teaches the process of reflection, I would suggest that it could be used to deepen self-supervision. Just as supervisors are able to reflect on their own practice in view of the experiences of their supervisees, deepening their own development and nurturing creative expression (Casement, 1985; Langs, 1980), the meditative cycle could give practitioners working in a team a similar opportunity to learn independently (Omand, 2010) whilst also reflecting on the context in which they work.

Learning is necessary for self-development, transformation and creative expression. These are best experienced as incremental and cumulative rather than intermittent or abrupt. Employing the meditative cycle in self-supervision could facilitate the consistent reflection necessary to enable the supervisee to utilise the abundant experiences in practice that offer opportunities to learn, transform the self and be creative. Self-supervision makes conscious within the supervisee the attitudes, skills and knowledge promoted by previous models of supervision as they fold into the ability to self supervise (Littrell et al, 1979). This produces a self-supervising therapist who is capable of self management (Gilbert, 2001), meta-analysis and autonomy in practice. Considering the needs of the client within an interdisciplinary context requires the same meta-analytic skills and autonomy.

**Appendix B:**

**Supplementary Explanatory Material on PPCC Cycle Supplied to Supervisee**

**Script from Workshop: Improving Performance and Enhancing Vitality**

This workshop was delivered twice in Auckland: once to 45 owners and managers of small and medium sized enterprises and again to a group of 45 owners and managers of large enterprises. The slides used at this workshop are included in the slides presented at the peer feedback session (see Appendix \*\*\*).

**2. Intro: science of exp. useful to enhance your performance and vitality and your business.**

**Creativity, business growth. Void, pause, space.**

**1. Breathing: vitality, resilience, Oxygen, health, stress, relaxation: reset**

**3. How 1 relates to 2**

**SLIDE ONE**

* + **Exercise One: Understanding the Structure of the Breath**
  + **Exercise Two: Lengthening the Exhalation**
  + **Exercise Three: Synchronising the Body with the Breath**
  + **Exercise Four: Moving with the Breath**

**Practice regularly: vitality, energy, improved performance, more resilience to stress.**

**One of a set of 30 exercises. S**

**Business needs a science of experience.**

* To succeed in business today we need to produce products and services that offer our customers the **experience** that they desire.
* EG1: cellphone brick to iphone
* EG2: computer security (Peter)
* If we know how people experience the world we can create products that better meet their expectations.
* Business is based on relationships. Relationships are experienced. If we know how people experience relationship we can craft better relationships.
* Getting to grips with experience means understanding how experience is structured.
* A science of experience = more than behavioural science such as early psychology (rats, Skinner), also about **thoughts**, **feelings**, **inner world**
* Varela: Harvard, biology, founder of Cog. Sci., Artificial Intell., experience is made up of moments, not continuous
* Three models: granularities: 1) **atomic structure** of experience for the individual (Varela), 2) emergent structure of relationships(High-touch), 3) synthesis of 1 and 2 – can be applied at both levels, 4) connection to the breath. Unique. New. Workshops, ways to learn PPCC and functions it promotes.

**The structure of a moment of experience: S**

**Suspension: S**

* stop, pause, relax, reset.
* The pause is when we energise and prepare for action.
* The pause is what allows a clean entry into the next moment of experience.
* P: PAUSE

**Redirection:** S

* Specific Focus, direct or redirect our attention
* take up a specific perspective
* channel our energy towards a specific goal
* avoid distraction (it is when we get distracted and split our energy that we get burnt out and underachieve),

**Letting Go: S**

* incredibly important,
* clear out the clutter (thoughts, feelings, relationships, objects) so that there is space for **the new**
* Get rid of what is no longer relevant
* When everyone knows how and when to let go this creates a happy energised office.
* ‘Past garbage’ goes out with the trash because no one holds onto it.

**Letting Come: S**

* this phase is effortless! Peter – super-programmer
* In the wake of letting go we need to listen to out gut feelings, our intuition and insights to gain new options.
* The space in which new options and ideas surface in our consciousness

**Questions**

**Being adept at this cycle develops a number of gifts:**

* A **strong, robust** and **flexible sense of self**.
* A self that can tolerate high levels of **ambiguity** without experiencing undue levels of **anxiety**.
* Why is this relevant: **top performance** does not arise in totally predictable environments. Top performance occurs when there is something **new and ambiguous** to tackle.
* Problem: Ambiguity freeks us out. We don’t like change. Let alone lots of it. We don’t like dealing with problmes that are not well defined.
* If you are able to tolerate ambiguity without it unnerving you then you will be **vastly more likely** to pull out a top performance in circumstances where others will flounder. This provides a **huge competitive edge**!
* The business world today is constantly changing and many of these changes are not well defined. Business is an ambiguous environment.
* US military: wicked problems
* Mastering this cycle provides a huge advantage in solving wicked problems.
* Develops our **personal power**, our **Mana**, that **presence** that we communicate unconsciously to others.
* Develops our ability to bring our authentic self to our work. Managing staff: allow your staff to contribute, gives them a sense of ownership and inclusion. They have a greater sense of responsibility towards their work. Bring more of themselves to the table.
* As business owners this still applies.
* We bring our expertise and experience. Also bring who we are as a **leader**, as the person who will **stand up** and **stand behind** what we believe. A **strong self** can do that.
* Strong selves: others feel **safe**, **cared for**, and **respected**.
* Strong selves: **balanced, trustworthy, reliable**.
* Decreases negative self-appraisal. How: learn to stop and focus on internal voice = make better choices about which messages to **let go** of, which to **keep** and which to **adopt**. Focus on **positive-self appraisal.**
* Effective at **emotion regulation**, emotional sensitivity, and bracketing emotional experiences. EG: Traffic
* Exceptionally good at the **executive functions**: **reflection** (journal), **meaning making** (journal), **learning, analysis, critical evaluation, discernment** and **perceptually flexibility, multiple perspectives**
* Promotes the ability to be **creative**, insightful, intuitive, tap into our gut feelings., feel the vibe, **currents** of change, **trends**.

Underpins the majority of the contemplative or reflective practices we know: mindfulness, yoga, meditation, the martial arts, reading and studying.

Each of these practices or modes of being place a different emphasis on each phase.

**QUESTIONS**

**The structure of relationship: S**

**Empathic attachment:** S

* good quality interactions
* connecting, tuning in
* meeting them where they are at
* hopefully they do the same
* If this starting point is achieved **well** the rest of the relationship will **flow easily**.
* Speaking the same language
* Hear their needs, listen well, communicate well

Tuning in to a group of people, a market, and sensing for the vibe of what they want = empathy in a very practical manner.

Sensing where the market is going and what shape it will take in the future is what I call **predictive empathy**.

Predictive empathy facilitates **predictive creativity** – that is the ability to create new ideas and products that are based in a genuinely sensed need.

Doing empathy in these ways **as a group** is vastly more powerful than doing empathy in isolation.

**Active Involvement:**  S

* Very familiar, feels productive,
* This is the nuts and bolts phase
* time in which agreed upon the work gets done.
* Not the time to be original or creative
* You need to listen effectively, communicate effectively and do.
* Keep this phase in proportion to the others. Tend to put too much emphasis here, loose objective view, enough perspective

**Felt separation: S**

* end of the relationship.
* All relationships serve a purpose and once that purpose is fulfilled it is necessary to bring about closure. [short, long, business partner or marriage]
* If this is done well then you will **gain valuable feedback** on the process and this will be information for the next phase/relationship.
* If this is done well you will also leave the relationship in a manner that means **the door is open** for the next round (if need be).
* This process of closure is what allows all involved to let go effectively.
* It clears out our psychological files so we don’t carry any residue or noise into the future.
* If not done well: painful, disruptive, loss of goodwill eg. redundancies due to restructuring (facilitate)

**Re-creation: S**

* Intuitive phase, allow in the new
* Reshuffle the pack, new order, in selves and the team,
* It’s the phase in which all parties reconsider how they define themselves in relation to where they started and each other
* Look towards new roles: manager, CEO, owner, retire
* this is where the **foundations** are laid for the beginning of the **next relationship**.

Effectively this cycle emerges out of the previous one. **QUESTIONS**

It builds:

* People who are capable of **empathy**, that is the ability to see a situation from another’s point of view.
* People who are capable of **objectivity**, even when working closely with others.
* Creates people who are **expert at building successful alliances**
* It helps the individuals involved find the **appropriate level of attachment/involvement**: not overly involved/attached to a **situation, relationship or outcome** or **inadequately attached/involved** and consequently **under-motivated** or missing cues from the other parties about what they need.

**Bringing these together:**

* Individuals who master the atomic structure have the foundations in place for **performing** well and **participating** in relationships successfully.
* Also protect themselves against **burnout**
* Those working with people (managers, owners, team players) **need both** atomic and relationship to protect against burnout.
* Individual players vs team players, **transitioning**
* Can protect teams from burnout

What that means is **more top performance**, **more vitality**, **more efficiency**, **more energy and time** to achieve things at work and - **more for those we love** and chose to spend time with outside of work.

**QUESTIONS**

When synthesis 1 and 2, simplify them.

**The PPCC cycle: S**

This cycle spans the domain of the **individual**, the domain of **shared interactions** and the **domain of the group** (the space that is co-created and sits between participants in any given experience).

To summarise: using the PC cycle with individuals and teams can:

* Build **strong, robust** and **flexible individuals and groups**,
* Positive and functional **group processes** that have clear points of **closure and termination**.
* That means, **less lose ends**, **ease** in moving from one growth phase to the next, greater **clarity** within and between projects, with respect to changes in staff and other resources
* well focused individuals and teams who are **more robust** and capable of **bracketing out the ‘noise’** and funnelling their energy towards clearly articulated goals = more time on what’s **important**, less on **urgent/noise**
* individuals and groups with **more perspective**, more **flexible**, greater **intuition, creativity, predictive empathy, predictive creativity,**
* higher levels of **tolerance towards ambiguity** and **change, lower** levels of **anxiety, top performance**
* create powerful personal and group **presence** in the workplace and the market place, more Mana
* promoting emotionally and psychologically healthy and balanced individuals and teams that demonstrate **emotion regulation** at the individual and group level, high levels of **trust and respect**, quality **communication and listening**, increased **positive**-evaluation and decreased **negative** evaluation amongst **individual** and the **group**.
* Promoting a higher use of executive functions: such as learning, being analytical and critically minded, discerning and perceptually flexible.
* A strong ability to build **positive alliances** (internal to the business and with third parties/stake holders) from a place of a well established **business identity/brand**

LAST SLIDE

Beautiful: **we have the always-present simple tool of the breath to bring us back to these processes.**

**Explain phases. ANY FINAL QUESTIONS**

**Appendix C: Script: “Introduction to the PPCC Cycle” presentation delivered to PROFSUPV701 peer-supervision group.**

**General Intro – tour of slides**

**SLIDE ONE**

* + **Exercise One: Understanding the Structure of the Breath**
  + **Exercise Two: Lengthening the Exhalation**
  + **Exercise Three: Synchronising the Body with the Breath**
  + **Exercise Four: Moving with the Breath**

**Supervision needs a science of experience.**

* If we know how people experience the world we more effectively be of assistance
* Supervision is based on relationships. Relationships are experienced. If we know how people experience relationship we can craft better relationships.
* Getting to grips with experience means understanding how experience is structured.
* A science of experience = more than behavioural science such as early psychology (rats, Skinner), also about **thoughts**, **feelings**, **inner world**
* Varela: Harvard, biology, founder of Cog. Sci., Artificial Intell., experience is made up of moments, not continuous
* Three levels of granularity: 1) **atomic structure of experience for the individual (Varela – light experiment, narrative level, longer emergent patterns),** 2) emergent structure of relationships, 3) synthesis of 1 and 2 – can be applied at both levels, 4) connection to the breath.

**The structure of a moment of experience: S**

**Suspension: S**

* stop, pause, relax, reset.
* The pause is when we energise and prepare for action.
* The pause is what allows a clean entry into the next moment of experience.
* P: PAUSE

**Redirection:** S

* Specific Focus, direct or redirect our attention
* take up a specific perspective
* channel our energy towards a specific goal
* avoid distraction (it is when we get distracted and split our energy that we get burnt out and underachieve)

**Letting Go: S**

* incredibly important,
* clear out the clutter (thoughts, feelings, relationships, objects) so that there is space for **the new**
* Get rid of what is no longer relevant
* When everyone knows how and when to let go this creates a happy energised people.
* ‘Past garbage’ goes out with the trash because no one holds onto it.

**Letting Come: S**

* this phase is effortless!
* In the wake of letting go we need to listen to out gut feelings, our intuition and insights to gain new options.
* The space in which new options and ideas surface in our consciousness

**Questions**

**Being adept at this cycle develops a number of gifts:**

* A **strong, robust** and **flexible sense of self**.
* A self that can tolerate high levels of **ambiguity** without experiencing undue levels of **anxiety**.
* Problem: Ambiguity freeks us out. We don’t like change. Let alone lots of it. We don’t like dealing with problems that are not well defined.
* If you are able to tolerate ambiguity without it unnerving you then you will be **vastly more likely** to performance effectively
* The world today is constantly changing and many of these changes are not well defined. We are faced with: wicked problems
* Develops our **personal presence** our **Mana**, that **presence** that we communicate unconsciously to others.
* Strong selves: others feel **safe**, **cared for**, and **respected**.
* Strong selves: **balanced, trustworthy, reliable**.
* Decreases negative self-appraisal. How: learn to stop and focus on internal voice = make better choices about which messages to **let go** of, which to **keep** and which to **adopt**. Focus on **positive-self appraisal.**
* Effective at **emotion regulation**, emotional sensitivity, and bracketing emotional experiences. EG: Traffic
* Exceptionally good at the **executive functions**: **reflection,** **meaning making**, **learning, analysis, critical evaluation, discernment** and **perceptually flexibility, multiple perspectives**
* Promotes the ability to be **creative**, insightful, intuitive, tap into our gut feelings.

Underpins the majority of the contemplative or reflective practices we know: mindfulness, yoga, meditation, the martial arts, reading and studying.

Each of these practices or modes of being place a different emphasis on each phase.

**QUESTIONS**

**The structure of relationship: S**

**Empathic attachment:** S

* good quality interactions
* connecting, tuning in
* meeting them where they are at
* hopefully they do the same
* If this starting point is achieved **well** the rest of the relationship will **flow easily**.
* Speaking the same language
* Hear their needs, listen well, communicate well

**Active Involvement:**  S

* Very familiar, feels productive,
* This is the nuts and bolts phase
* time in which agreed upon the work gets done.
* Not the time to be original or creative
* You need to listen effectively, communicate effectively and do.
* Keep this phase in proportion to the others. Tend to put too much emphasis here, loose objective view, enough perspective

**Felt separation: S**

* end of the relationship.
* necessary to bring about closure
* If this is done well then you will **gain valuable feedback** on the process and this will be information for the next phase/relationship.
* If this is done well you will also leave the relationship in a manner that means **the door is open** for the next round (if need be).
* This process of closure is what allows all involved to let go effectively.
* It clears out our psychological files so we don’t carry any residue or noise into the future.
* If not done well: painful, disruptive, loss of goodwill

**Re-creation: S**

* Intuitive phase, allow in the new
* Reshuffle the pack, new order, in selves and the team,
* It’s the phase in which all parties reconsider how they define themselves in relation to where they started and each other
* this is where the **foundations** are laid for the beginning of the **next relationship**.

Effectively this cycle emerges out of the previous one. **QUESTIONS**

It builds:

* People who are capable of **empathy**, that is the ability to see a situation from another’s point of view.
* People who are capable of **objectivity**, even when working closely with others.
* Creates people who are **expert at building successful alliances**
* It helps the individuals involved find the **appropriate level of attachment/involvement**: not overly involved/attached to a **situation, relationship or outcome** or **inadequately attached/involved** and consequently **under-motivated** or missing cues from the other parties about what they need.

**Bringing these together:**

* Individuals who master the atomic structure have the foundations in place for **performing** well and **participating** in relationships successfully.
* Also protect themselves against **burnout**
* Those working with people **need both** atomic and relationship to protect against burnout.

What that means is **more good practice**, **more vitality**, **more efficiency**, **more energy and time** to achieve things at work and - **more for those we love**.

**QUESTIONS**

**Talk to remaining slides**

**The relationship between the cycle and the breath**

**Aligning the cycle with Davy’s and Beddoe’s reflective supvn**

**Prep for recording**

**Common language**

**Appendix D: Keynote Slides that accompanied the “Introduction to the PPCC Cycle presented to PROFSUPV701 peer-supervision group” talk delivered to facilitate peer feedback.**

**Appendix E: Supervisees Consent Form**

**Appendix F: Supervisees Feedback**

**Appendix G: Peer Feedback**

**Appendix H: Pranayama Techniques for Practitioner Self-care and the Development of the C4 Cycle**

The different ways in which the skillful means of yoga can be applied are described as the nine limbs or paths of yoga. The limbs of yoga that best suit high touch professionals are Karma, Raja and Bhakti yoga[[14]](#footnote-14). All of the yogic paths compliment each other and Hatha Yoga is often used to maintain health in the pursuit of one of the other nine limbs. One of the most physically accessible aspects of Hatha yoga is pranayama. These are generally considered to be sacred practices and are usually only taught to seekers who abide by the ethical precepts of yoga: the yamas (abstinences) and niyamas (observances). They also require appropriate preparation.

All practitioners, regardless of discipline, utilise in their work an embodied self that breathes. The use of the breathing embodied self in any moment of work impacts on the life of the practitioner and on the self that is consecutively brought to practice. Self-care strategies need to be sustainable and flexible enough to reflect and support the needs of the practitioner in life and practice. One accessible and sustainable means of addressing all aspects of the embodied self is through the breath. Pranayama[[15]](#footnote-15) are self-care techniques that utilise the breath to restore and promote balance to all aspects of the embodied self[[16]](#footnote-16).

Many pranayama, and their preparatory techniques, can be applied universally; others can be used to meet the individual needs of the practitioner or the demands of the discipline. Disciplines such as psychology or counselling place an emphasis on working with the mind and the voice. Self-care strategies for practitioners of these disciplines need to reflect these demands. Pranayama that clarify the mind and support the use of the voice can be emphasised in the self-care programmes of practitioners from these disciplines. Disciplines such as teaching yoga, chiropractic, osteopathy or nursing require a greater engagement of the physical body. Practitioners in these disciplines can choose to utilize pranayama that restore and protect the physical body.

Comprehensive instructions on the practice of pranayama techniques, their sequencing, development over time, precautions[[17]](#footnote-17), contr-indications and benefits are provided by Sri Swami Satyananda Saraswati ([1969, pp. 363-403](#_ENREF_66)).

Over a four-week period I experimented (on myself) with the use of different pranayama techniques throughout the working day, exploring their efficacy for various purposes and the potential of these techniques to teach the different phases of the breath that correspond the the C4 cycle.

In Table One I provide a brief description of purposes of pranayama techniques that I found beneficial. Table Two lists the different pranayama that I suggest could be used to strengthen a supervisees awareness of each of the phases of the breath. It also details the application of pranayama techniques in practitioner self-care across a typical working day. Some of these techniques take many years to master. For this reason I have provided options wherever possible to allow for the developmental level of the pranayama practitioner.

**Table One: Pranayama, Purposes and Benefits**

|  |  |
| --- | --- |
| **Technique** | **Purpose and Benefits** |
| Padidrasana  (preparatory asana) | Padidrasana is a yoga asana that balances the breath. It can be used before or after a pranayama[[18]](#footnote-18). |
| Natural breathing  (preparatory technique) | Natural breathing introduces the practitioner to an awareness of respiration, creates relaxation and rhythm and where necessary, slows the rate of respiration. |
| Abdominal breathing  (preparatory technique) | Abdominal breathing improves physical and mental health. It is the most effective way to breathe and a technique that reestablishes correct breathing. |
| Yogic breathing  (foundational technique) | Yogic breathing maximizes the inhalation, exhalation and oxygen intake to the physical body. It is suitable for calming the nervous system in stressful situations. Yogic breathing teaches breath control and corrects incorrect breathing. Because it involves the maximum use of the lungs it should not be practiced for extended periods. |
| Nadi shodhana pranayama  Nadi shodhana pranayama with antar kumbhaka (inner retention)  Nadi shodhana pranayama with antar and bahir kumbhaka (internal and external retention)  Unless you are teaching nadi shodhana only the *mental* practice of this pranayama is suitable for during a session. | Nadi shodhana pranayama balances the sun and moon energies, nourishes the whole body with oxygen and assists with the expulsion of toxins. This pranayama is very useful for enhancing mental work as it enables optimal performance in the brain centres and enhances clarity and concentration of thought. Nadi shodhana pranayama also induces tranquility, decreases stress and anxiety and increases vitality. |
| Sheetali pranayama | Sheetali pranayama corrects the effects ofexcessive mental or emotional excitation. |
| Seetkari pranayama | Seetkari pranayama has a similar effect to sheetali pranayama and can be performed by those who are unable to roll the tongue. |
| Bhramari pranayama | Bhramari pranayama relieves stress, cerebral tension, alleviates anger or anxiety, improves the voice and restores the throat.  Bhramari pranayama also accelerates the healing of body tissues. |
| Ujjayi pranayama | Ujjayi pranayama is a tranquillising pranayama. This practice soothes the nervous system and calms the mind.  Ujjayi pranayama can be used before bed to alleviate insomnia, particularly insomnia caused by anxiety, anger or stress. For this purpose it is good to combine it with bhramari pranayama.  Ujjayi pranayama can reduce heart rate and blood pressure. It is particularly good at the end of a day of extended standing or travelling as it reduces fluid retention. |
| Bhastrika pranayama | Bhastrika pranayama balances the nervous system, brings about a sense of peace, tranquility and focus and corrects drowsiness due to overstimulation.  Bhastrika pranayama also reduced inflammation and phlegm in the throat. |
| Kapalbhati pranayama  (Advanced practice: to be used with practiced awareness.) | Kapalbhati pranayama removes sleepiness or drowsiness and energises the mind for mental work. |
| Moorchha pranayama  (Advanced practice: to be used with practiced awareness.) | Moorchha pranayama increases the level of the prana by focusing the mind inwards. This encourages the practitioner to reduce their identification with the external world. Moorchha pranayama also reduces tension, anxiety, and anger. |
| Surya bheda pranayama  (Advanced practice: to be used with practiced awareness.) | Surya bheda pranayama increases dynamism, mental alertness and perceptivity and our sense of connection and ability to communicate with the external world. Surya bheda pranayama alleviates depression, increases the efficiency of physical activity and reduces lethargy. |

**Table Two: Daily Schedule**

|  |  |
| --- | --- |
| **Timing and Context** | **Recommended practices** |
| **Before and after all pranayama practice:** | Ideally all pranayama practices would follow some asana practice and be followed by a period of meditation. Simple stretching beforehand and a few breaths of sitting still afterwards would suffice in most cases. |
| **Before beginning work:** | The use of padidrasana as required.  Natural and abdominal breathing as a preliminary to a brief period of yogic breathing or the preferred version of nadi shodhana pranayama.  If you are coming to work in an overstimulated state then use sheetali pranayama and/or seetkari pranayama. If the overstimulation is causing you to feel drowsy then use brastrika pranayama.  Conversely if the mind is dull, sleepy or you feel lethargic use kapalbhati pranayama and/or surya bheda pranayama.  If your profession requires extensive use of the body then practice surya bheda pranayama and consider practicing bhramari pranayama. |
| **During a session:**  At any point: | To enhance the overall energetic balance of an intersubjective exchange of any kind the practitioner can use natural and abdominal breathing throughout and as preliminaries to mental Nadi shodhana or Ujjayi pranayama. |
| To emphasise: inhalation (pooraka): | Natural and abdominal breathing only or as a preliminary to a brief period of yogic breathing. |
| To emphasise: the pause at the top of the inhalation (pooraka \*\*\*): | Natural and abdominal breathing only or as a preliminary to mental Nadi shodhana with Antar Kumbhaka. |
| To emphasise: exhalation (rechaka): | Natural and abdominal breathing only or as a preliminary to a brief period of yogic breathing. |
| To emphasise: the pause at the end of the exhalation (rechaka \*\*\*): | Natural and abdominal breathing only or as a preliminary to a brief period of mental Nadi shodhana with Antar and Bahir Kumbhaka. |
| **Between sessions:** | The use of padidrasana as required.  For overall energetic balance use natural and abdominal breathing as required and as preparations to the preferred form of Nadi shodhana or mental Nadi shodhana and/or Ujjayi pranayama.    If the session involved intense, extreme or excessive mental or emotional excitation use Sheetali pranayama or Seetkari pranayama.  If you are feeling stressed, have developed a headache or feel tense in the head, have been exposed to anger or anxiety use bhramari pranayama.  If you have had to use your voice a lot practice bhramari pranayama or bhastrika pranayama.  If you are feeling like your nerves have been rattled and need to reestablish a sense of peace, tranquility and focus use bhastrika pranayama.  If you feel drowsy due to overstimulation use bhastrika pranayama. An experienced practitioner of pranayama could also consider using kapalbhati pranayama and/or surya bheda pranayama.  If you are feeling disconnected from your own sense of self practice moorchha pranayama briefly. This can be very useful when you need to change the type of activity you are involved in. For example, if you have been working with clients and now need to complete administration or research tasks moorchha pranayama can assist you to find your internal anchor and transition to quieter activities more easily.  If your profession requires extensive use of the body and you are tiring with further physical work to do then consider practicing surya bheda pranayama and/or bhramari pranayama. |
| To emphasise: inhalation (pooraka): | Natural and abdominal breathing only or as a preliminary to: a brief period of yogic breathing. |
| To emphasise: the pause at the top of the inhalation (pooraka \*\*\*): | Natural and abdominal breathing only or as a preliminary to: a brief period of a brief period of yogic breathing and/or nadi shodana with antar kumbhaka or mental nadi shodhana with antar kumbhaka. |
| To emphasise: exhalation (rechaka): | Natural and abdominal breathing only or as a preliminary to a brief period of yogic breathing. |
| To emphasise: the pause at the end of the exhalation (rechaka \*\*\*): | Natural and abdominal breathing only or as a preliminary to: a brief period of yogic breathing and/or nadi shodana with antar and bahir kumbhaka or mental nadi shodhana with antar and bahir kumbhaka |
| **After completing a day’s work:** | The use of padidrasana as required.  As a process to rebalance energetically generally use natural and abdominal breathing only or as preparation to a brief period of yogic breathing and/or the preferred version of Nadi shodhana or mental Nadi shodhana or Ujjayi pranayama.  If the day’s work has involved intense, extreme or excessive mental or emotional excitation use sheetali pranayama, seetkari pranayama or bhastrika pranayama.  The source of the excitation may have been the need to manage overstimulated clients or the practitioner’s need to perform in an above average state of excitation. A typical example of an overexcited state is the euphoria that follows delivering a workshop or presentation for the first time. Practicing these pranayama can ensure that the practitioner doesn’t ‘crash’ after the brief period of post-event euphoria.  Mediation in a group setting often requires both the management of overexcited clients and the need for the mediator to operate in a heightened state.  If you have had to use your voice a lot use bhramari pranayama or bhastrika pranayama.  If you feel that your energy has become depleted due to attending to external needs moorchha pranayama will support you to refocus inwardly. Performed after the more clearing pranayama moorchha pranayama will assist you to take an unburdened sense of self home.  If your profession requires extensive use of the body then practice bhramari pranayama. |
| **At the end of the day:** | The use of padidrasana as required.  As a process to rebalance energetically generally use natural and abdominal breathing only or as a preparation to a brief period of yogic breathing or the preferred version of Nadi shodhana pranayama or *mental* nadi shodhana or ujjayi pranayama.  To enhance the ability to sleep use ujjayi pranayama.  If the practitioner suffers from insomnia caused by anxiety, anger or stress combine ujjayi pranayama with bhramari pranayama.  For fluid retention due to extended standing or travelling use ujjayi pranayama. |

**References**

Adamson, F. (2011). The tapestry to my approach to transformational learning in supervision. In M. Caroll (Ed.), *Supervision as transformation: a passion for learning*. London: Jessica Kingsley Publishers.

Atchley, T., Hall, S., Martinez, S., & Gilkerson, L. (2009). What are the phases of the reflective supervision meeting. In S. S. Heller & L. Gilkerson (Eds.), *A practical guide to reflective supervision* (pp. 83-98). Washington, DC: Zero to Three.

Autagavaia, M. (July, 2000). *A tagata pasifika supervision process authenticating difference*. Paper presented at the From Rhetoric to Reality: Supervision Conference, Auckland University, Auckland.

Beddoe, L. (2011). External supervision in social work: Power, space, risk, and the search for safety. *Australian Social Work, 65*(2), 197-213.

Beddoe, L., & Howard, F. (2013). Interprofessional supervision in social work and psychology: mandates and (inter)professional relationships. *The Clinical Supervisor, 31*(2), 178-202.

Bogo, M., Paterson, J., Tufford, L., & King, R. (2012). Interprofessional supervision in mental health and addiction: Toward identifying common elements. *The Clinical Supervisor, 30*(1), 124-140.

Bond, M., & Holland, S. (2011). *Skills in clinical supervision of nurses: A practical guide for supervisees, clinical supervisors and managers*. Berkshire, England: Open University Press.

Breene, C., & Shohet, R. (2011). Another way of knowing: emptying our minds and undoing projections - a life skill. In M. Caroll (Ed.), *Supervision as transformation: a passion for learning*. London: Jessica Kingsley Publishers.

Brown, A., & Bourne, I. (1995). *Social work supervisor: Supervision in community, day care, and residential settings*. United Kingdom: Guernsey, G.Y.

Caroll, M. (2009). Supervision: Critical reflection as transformational learning, Part 1. *The Clinical Supervisor, 28*, 210-220.

Carroll, M. (2011). Supervision: A journey of lifelong learning. In M. Caroll (Ed.), *Supervision as transformation: a passion for learning*. London: Jessica Kingsley Publishers.

Carroll, M., & Gilbert, M. C. (2005). *On Being a Supervisee: Creating Learning Partnerships*. London: Vukani Publishing.

Casement, P. (1985). *On learning from the patient*. London: Routledge.

Chesner, A. (2008). Psychodrama: A Passion for Action and Non-action in Supervision. In R. Shohet (Ed.), *Passionate Supervision*. London, GBR: Jessica Kingsley Publishers.

Creaner, M. (2011). Reflection on learning and transformation in supervision: a crucible of my experience. In M. Caroll (Ed.), *Supervision as transformation: a passion for learning*. London: Jessica Kingsley Publishers.

Davys, A. (2005). At the heart of the matter: Culture as a function of supervision. *Social Work Review, Autumn 2005*.

Davys, A., & Beddoe, L. (2009). The reflective learning model: supervision of social work students. *Social work education, 28*(8), 919-933.

Davys, A., & Beddoe, L. (2010). *Best practice in professional supervision: A guide for the helping professions*. London: Jessica Kingsley.

de Shazer, S. (1985). *Keys to solution in breif therapy*. New York: W W Norton & Company.

Department of Corrections, P. S. (2000). *The Bicultural Therapy Model (BTM): Enabling Māori Access to Western Psychological and Tikanga Māori*. New Zealand: Department of Corrections.

Depraz, N., Varela, F. J., & Vermersch, P. (2000). The Gesture of Awareness: An account if its structural dynamics. In M. Velmans (Ed.), *Investigating Phenomenal Consciousness: new methodologies and maps* (pp. 121-136). Amsterdam: John Benjamins Publishing Co.

Depraz, N., Varela, F. J., & Vermersch, P. (2003). *On Becoming Aware: A Pragmatics of Experiencing* (Vol. 43). Amsterdam: John Benjamins Publishing Co.

Dolgoff, R. (2004). *An introduction to supervisory practice in human services*. Nashville, U.S.A.: Pearson.

Driscoll, J. (2007). *Practising clinical supervision*. London: Elsevier.

Duncan, B. L., Miller, S. D., Sparks, J. A., Claud, D. A., Reynolds, L. R., Brown, J., & Johnson, L. D. (2003). The Session Rating Scale: Perliminary Psychometric Properties of a “Working” Alliance Measure *Journal of Breif Therapy, 3*(1), 3-12.

Eagle, G. T., Hayes, H., & Long, C. (2007). Eyes Wide Open: Facilitating student therapists' experiences with the Unfamiliar. *European Journal of Psychotherapy and Counselling, 9*(2), 133-146.

Evans, Y. A., & Payne, M. (2008). Support and self-care: professional reflections of six New Zealand high school counsellors. *British Journal of Guidance and Counselling, 36*(3, August 2008), 317-330.

Fanon, F. (1952). *Black Skin, White Masks.* (Translated from the French by Richard Philcox, Trans.). New York: Grove Press.

Gard, D. E., & Lewis, J. M. (2008). Building the Supervisory Alliance with Beginning Therapists. *The Clinical Supervisor, 27*(1), 39-60.

Gibbs, G. (1988). *Learning by doing: a guide to teaching and learning methods*. Oxford: Further Education Unit, Oxford Brookes University.

Gilbert, T. (2001). Reflective practice and clinical supervision: meticulous rituals of the confessional. *Journal of advanced nursing 36*(2), 199-205.

Gomersall, J. (Ed.). (2000). *Peer group supervision*. Buckingham: Open University Press.

Gray, D. E. (2007). Towards a systematic model of coaching supervision: Some lessons from psychotherapeutic and counselling models. *Australian psychologist, 42*(4), 300-309.

Hart, A. (2013). *Systematising the Interdisciplinary Therapeutic Environment: A Supervisory Perspective*. to appear.

Hawkins, P., & Shohet, R. (2006). *Supervision in the helping professions* Buckingham, GBR: Open University Press

Hay, J. (2007). *Reflective practice and supervision for coaches*. Buckingham, GBR: Open University Press.

Heller, S. S., & Gilkerson, L. (2009). *A practical guide to reflective supervision*. Washington, DC: Zero to Three.

Hewitt, J. (1977). *The Complete Yoga Book: The Yoga of Breathing, Posture, and Meditation*. London: Rider.

Jacobsen, C. H. (2007). A qualitative single case study of parallel processes. *Counselling and Psychotherapy Research, 7*(March, 1), 26-33.

Johns, C. (2004). *Becoming a reflective practitioner*. Oxford, Uk: Blackwell Publishing.

Kaiser, T. (1992). The supervisory relationship: An identification of the primary elements in the relationship and an application of two theories of ethical relationships. *Journal of marital and family therapy, 18*(3), 283-296.

Kolb, D. A. (1984). *Experiential learning - experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice Hall.

Kristeva, J. (1991). *Strangers to Ourselves*. New York: Columbia University Press.

Lago, C., & Thompson, J. (2000). The Triangle with Curved Sides: Sensitivity to Issues of Race and Cutlure in Supervision. In J. Gomersall (Ed.), *Supervision of psychotherapy and counselling: Making a place to think*. Buckingham: Open University Press.

Littrell, J. M., Lee-Borden, N., & Lorenz, J. R. (1979). A developmental framework for counselling supervision. *Counsellor education and supervision, 19*(2), 129-136.

Macaró, J. (1962). *The Bhagavad Gita*. Middlesex: Penguin.

Mafile’o, T., & Su’a-Hawkins, A. (2004). *A case for cultural supervision: Reflections on experiences of pasifika cultural supervision.* . Paper presented at the Weaving together the strands of supervision: Supervision Conference, Auckland.

McConnaughy, E. A. (1987). The person of the therapist in psychotherapeutic practice. *Psychotherapy, 24*, 303-314.

McMahon, M., Patton, W., & Carroll, M. (Eds.). (2002). *Supervision in the Helping Professions: A Practical Guide*. New South Wales: Pearson Education Australia.

Mehr, K. E., Ladany, N., & Caskie, G. I. L. (2010). Trainee nondisclosure in supervision: What are they not telling you? *Counselling and Psychotherapy Research, 10*(2), 103-113.

Meyer, D., & Ponton, R. (2006). The Healthy Tree: A Metaphorical Perspective of Counsellor Well-being. *Journal of Mental Health Counselling, 28*(3), 189-201.

Morrison, T. (2001). *Staff supervision in social care: Making a real difference for staff and service users* (2 ed.). Brighton: Pavillion.

Omand, L. (2010). What makes for good supervision and whose responsibility is it anyway? . *Psychodynamic practice, 16*(4), 377-392.

Owen, D. (2008). The ‘Ah Ha’ Moment: Passionate Supervision as a Tool for Transformation and Metamorphosis. In R. Shohet (Ed.), *Passionate Supervision* (pp. 50-69). London: Jessica Kingsley Publishers.

Owen, D., & Shohet, R. (Eds.). (2012). *Clinical supervision in the medical profession: structured reflective practice*. Berkshire, England: Open University Press.

Pack, M. (2009). Clinical supervision: An interdisciplinary review of literature with implications for reflective practice in social work. *Reflective Practice, 10*(5), 657-668.

Page, S., & Wosket, V. (2001). *Supervising the counsellor: a cyclical model* (2 ed.). London: Routledge.

Presbury, J., Echterling, L. G., & McKee, J. E. (1999). Supervision for inner vision: Solution focused strategies. *Counselor Education and Supervision, 39*(2), 146-156.

Proctor, B. (1997). Contracting in Supervision *Contracts in Counselling and Psychotherapy*. London: Sage Publications.

Rodgers, A., & Shohet, R. (2011). Supervision through conversation: being seen, being real. In M. Caroll (Ed.), *Supervision as transformation: a passion for learning*. London: Jessica Kingsley Publishers.

Roessler, J., & Eilan, N. (2003). *Agency and Self-Awareness: Issues in Philosophy and Psychology*. Oxford: Clarendon Press.

Rudrauf, D., & Damasio, A. (2005). A Conjecture Regarding the Biological Mechanism of Subjectivity and Feeling. *Journal of Consciousness Studies, 12*(8-10), 236-262.

Rudrauf, D., Lutz, A., Cosmelli, D., Lachaux, J.-P., & Le Van Quyen, M. (2003). From autopoiesis to neurophenomenology: Francisco Varela's exploration of the biophysics of being. *Biological Research, 36*, 27-65.

Said, E. W. (1994). *The Politics of Dispossession*. New York: Vintage Books.

Said, E. W. (1999). *Out of Place: A Memoir*. New York: Vintage Books.

Saraswati, S. (1969). *Asana Pranayama Mudra Bandha*. Bihar, India: Yoga Publications Trust, Bihar School of Yoga.

Savage-Rumbaugh, S., Fields, W. M., & Taglialatela, J. (2001). Language, Speech, Tools and Writing: A Cultural Imperative. In E. Thompson (Ed.), *Between Ourselves: Second-person issues in the study of consciousness* (pp. 273-292). Thorverton: Imprint Academic.

Scaife, J. (2010). *Supervising the reflective practitioner*. Abingdon, Oxen: Routledge.

Scharmer, C. O. (2000, January 12). [Three Gestures of Becoming Aware].

Shahmoon-Shanok, R. (2009). What is refelctive supervision. In S. S. Heller & L. Gilkerson (Eds.), *A practical guide to reflective supervision* (pp. 7-24). Washington, DC: Zero to Three.

Shohet, R. (2007). *Passionate Supervision*. London, GBR: Jessica Kingsley Publishers.

Shohet, R. (2011). Fear and love in and beyond supervision In M. Caroll (Ed.), *Supervision as transformation: a passion for learning*. London: Jessica Kingsley Publishers.

Shohet, R., Adamson, F., & Wilmot, J. (2011). *Supervision as Transformation : A Passion for Learning* London, GBR: Jessica Kingsley Publishers.

Shohet, R., & Owen, D. (Eds.). (2012). *Clinical supervision in the medical profession: structured reflective practice*. Berkshire, England: Open University Press.

Skovholt, T. M., & Trotter-Mathison, M. (2011). *The resilient practitioner: burnout prevention and self-care strategies for counselors, therapists, teachers, and health professionals* (2nd ed.). New York: Routledge.

Smythe, E. A., MacCulloch, T., & Charmley, R. (2009). Professional Supervision: Trusting the Wisdom that ‘Comes’. *Journal of Guidance and Counselling, 37*(1), 17-25.

Stefano, J., Mann-Feder, V., & Gazzola, N. (2010). A Qualitative Study of Client Experiences of Working With Novice Counsellors. *Counselling and Psychotherapy Research, 10*(2), 139-146.

Stoltenberg, C. A. (2005). Enhancing professional competence through developmental approaches to supervision. *American psychologist, November*, 857-864.

Theriault, A., & Gazzola, N. (2006). What are the Sources of Feelings of Incompetence in Experienced Therapists? *Counselling Psychology Quarterely, 19*(4), 313-330.

Thompson, E. (2007). *Mind in Life: Biology, Phenomenology and the Sciences of Mind*: Harvard University Press.

Varela, F. J. (1992). *Ethical Know-How: Action, Wisdom and Cognition*. Stanford: Stanford University Press.

Varela, F. J., Thompson, E., & Rosch, E. (1991). *The Embodied Mind: Cognitive Science and Human Experience*. Cambridge, Massachusetts: The MIT Press.

Walker, T. (2005). Agency and self-awareness: Issues in philosophy and psychology. *Philosophical Quarterly, 55*(220), 528-530.

Wickelgren, I. (2012). The education of character. *Scientific American Mind, September/October 2012*, 49-58.

Wilmot, J. (2011). 'If you want to go faster, go alone. If you want to go further, go together: work as transformation through supervision. In M. Caroll (Ed.), *Supervision as transformation: a passion for learning*. London: Jessica Kingsley Publishers.

Zahavi, D. (1999). *Self-Awareness and Alterity: A Phenomenological Investigation*. United States: Northwestern University Press.

Zahavi, D., & Parnas, J. (1999). Phenomenal Consciousness and Self Awareness: A Phenomenological Critique of Representational Theory. In S. Gallagher & J. Shear (Eds.), *Models of The Self* (pp. 253-270). United Kingdom: Imprint Academic.

Zorga, S. (2002). Supervision: the process of life-long learning in social and educational professions. *Journal of interprofessional care, 16*(3), 265-276.

1. Skovholt and Trotter-Mathison’s ([2011](#_ENREF_75)) model can be applied to all of the high touch professions (healthcare, education and management). The six phases are: Phase 1: The Lay Helper Phase, Phase 2: Beginning Student Phase, Phase 3: The Advanced Student Phase, Phase 4: The Novice Professional Phase, Phase 5: The Experienced Professional Phase, Phase 6: The Senior Professional Phase. [↑](#footnote-ref-1)
2. S did not want me to do any similar preparation for her session as my supervisor. [↑](#footnote-ref-2)
3. The holding wairua of the relationship between supervisor and supervisee is often treated within the literature as a given yet it has not been closely examined. I would suggest that this aspect of the supervisory relationship warrants further investigation. [↑](#footnote-ref-3)
4. Yogi or yogini are terms that refer to an individual male or female practitioner of yoga. Yogin is the generic term for a group of yoga practitioners that includes both men and women. [↑](#footnote-ref-4)
5. A moment of experience is approximately one second long. The narrative time level of experience is a moment of experience magnified by approximately ten. One narrative time moment then is approximately ten seconds ([Rudrauf & Damasio, 2005](#_ENREF_62); [Rudrauf, Lutz, Cosmelli, Lachaux, & Le Van Quyen, 2003](#_ENREF_63)). These narrative time moments provide the granularity to meaningful intersubjective exchange. [↑](#footnote-ref-5)
6. It would be interesting to consider whether it is be possible to identify what kinds of action processes are needed from the objects (aspects) presented in the supervision space. This process of mapping from the objects presented to the interventions required is a process in and of itself. Experienced practitioners are particularly good at this. How do they develop this skill? [↑](#footnote-ref-6)
7. Hubble et al. (2010) claim that it is the practitioner’s job to “present a cogent rationale to the client, offer an adequate explanation for the presenting problems, and implement a set of procedures consistent with the rationale and explanation to develop a properly working alliance” (p.28). When the practitioner can achieve this with a sense of personal conviction the working alliance is more effective. [↑](#footnote-ref-7)
8. Hawkins & Shohet (2006) conclude that, ultimately, for the supervisory relationship to thrive the supervisor needs to practice from their own core sense of love and truth or, in other words, from a place of fearless compassion. Such compassion has no agenda. It is fully present and engaged in the moment. [↑](#footnote-ref-8)
9. It is noteworthy that, reflecting on Maslow’s (1954) hierarchy of needs, most of the disciplines employed in HIH strongly attract clients and practitioners who are engaged in self actualisation. Job satisfaction for HIH supervisees is unusually important, easily rivalling economic reward. This makes it necessary for HIH to develop a culture that supports practitioner’s ability to realise their full potential. [↑](#footnote-ref-9)
10. I have applied this cycle to Gendlin’s Focusing process (Gendlin, 1978) and yogic and Taoist meditative techniques and shown that it also underpins these processes (Hart, 2010). [↑](#footnote-ref-10)
11. Perceptual flexibility here refers to the ability to see a situation through multiple lenses. [↑](#footnote-ref-11)
12. This translation process requires numerous iterations and long periods of time in practice. The learning that stems from this process is what allows the practitioner to develop their own style, expertise and authenticity. [↑](#footnote-ref-12)
13. The use of intuition (developed using this cycle) in phenomenological research is being investigated (Petitmengin-Peugeot, C., 1999). [↑](#footnote-ref-13)
14. Karma yoga is the yoga of union with the universe through action and service. Bhakti yoga is the yoga of union with the universe through love and devotion. Raja yoga is the yoga of union with the universe through mental mastery. Hatha yoga is the yoga of union with the universe through physical mastery, principally mastery of the breath (pranayama) ([Hewitt, 1977](#_ENREF_38)). All the yogic paths compliment each other. Hatha Yoga is most often used in preparation for Raja yoga. It is also used to maintain health in the pursuit of any of the other nine limbs. One of the most accessible aspects of Hatha yoga is pranayama. The advanced practices of pranayama must be studied under the guidance of an experienced teacher. [↑](#footnote-ref-14)
15. “Pranayama is generally defined as breath control. Although this interpretation may seem correct in view of the practices involved, it does not convey the full meaning of the term. … Pranayama utilises breathing to influence the flow of prana in the *nadis* or energy channels of the *pranamaya kosha* or energy body. The word *yama* means ‘control’ and is used to denote various rules or codes of conduct. However, this is not the word which is joined to prana to form pranayama; the correct word is *ayama* which has far more implications than the word yama*. Ayama* is defined as ‘extension’ or ‘expansion’*.* Thus, the word pranayama means ‘extension or expansion of the dimension of prana’. The techniques of pranayama provide the method whereby the life force can be activated and regulated in order to go beyond one’s normal boundaries or limitations and attain a higher state of vibratory energy” ([Saraswati, 1969, p. 363](#_ENREF_66)). [↑](#footnote-ref-15)
16. Physical activities such as exercise, work, sleep, intake of food and sexual relations, all affect the distribution and flow of prana in the body. Faculties of the mind such as emotion, thought and imagination affect the pranic body even more. Irregularities in lifestyle, dietary indiscretions and stress, deplete and obstruct the pranic flow. This results in what people experience as being ‘drained of energy’. Depletion of energy in a particular prana leads to the devitalisation of the organs and limbs it governs and ultimately to disease or metabolic dysfunction. The techniques of pranayama reverse this process, energising and balancing the different pranas within the pranayama kosha. … Although breathing is mainly an unconscious process, conscious control of it may be taken at any time. Consequently, it forms a bridge between the conscious and unconscious areas of the mind. Through the practice of pranayama, the energy trapped in neurotic, unconscious mental patterns may be released for use in more creative and joyful activity” ([Saraswati, 1969, pp. 366-368](#_ENREF_66)). [↑](#footnote-ref-16)
17. It is difficult for the practitioner to assess how accurately they are performing these techniques. Given their powerful effects it is generally advised that pranayama should only be practiced under the guidance of an experienced mentor. Providing that the practitioner abides by this caveat pranayama offers accessible self-care techniques that can be used before, between and after clients and during practice sessions. [↑](#footnote-ref-17)
18. According to [Saraswati (1969](#_ENREF_66)) Patanjali defined yogasanas as “*Sthiram sukham aasanam*” which translates as “ that position which is comfortable and steady”([Saraswati, 1969, p. 9](#_ENREF_66)). Asana are not necessarily seated positions. [↑](#footnote-ref-18)