

Robert Haynes, Gerald Corey, and Patrick Moulton, *Clinical Supervision in the Helping Professions: A Practical Guide* (Pacific Grove, CA: Brooks/Cole, 2002), 360 pp.

The aim of this book is to provide a practical guide to “topics essential to becoming an effective supervisor.” A clinician or chaplain venturing into the world of clinical or chaplaincy supervision could find no better single current source of written guidance in thoughtfully considering clinical supervision’s many facets. Drawing on their extensive experience, as well as literature on clinical supervision, the authors present a wide range of material in an interactive format that encourages personal reflection and the integration of theoretical material and supervision experience. In so doing, they provide the reader with an opportunity to develop a well balanced and sound foundation for effective work with supervisees.

Each chapter begins with a set of “focus questions” designed to elicit the clinician’s personal experience, provide a structure for personal reflection, and support the growth of a well considered basis for supervision.

Chapters also include clinical vignettes, outlines summarizing key topics, and practical tips and worksheets. Each chapter ends with structured exercises and activities that will extend and deepen the reader’s understanding of the topics covered.

Chapters are organized to cover the arc of a supervisors training.

Chapters 1 and 2 introduce the history and evolution of supervision, provide a clear definition, and outline the responsibilities, goals, and objectives for the supervisor and the supervisee. Chapter 3 explicates the complexity of the supervisory relationship, including characteristics of the supervisor and supervisee, which can support or hinder supervision. They also discuss common conflicts and challenges. Chapters 4 and 5 provide an in depth discussion of methods of supervision including configurations (individual, group), a wider range of tools (audio/video taping, role play, and observation), and methods based on various modes of psychotherapy (psychodynamic, person-centered, and cognitive behavioral). Models of supervision are presented grouped into developmental, psychotherapy based, and integrative categories. The authors include a wide range of perspectives, as well as guidance in choosing and developing a personal model of supervision. Chapter 6 addresses the importance of multicultural competence in the supervisor and includes methods for self assessment and reflection, as well as means of enhancing ones cultural sensitivity. Ethical and legal dimensions of supervision are the focus of chapters 7 and 8. Chapter 7 covers confidentiality, multiple roles, ethical boundaries, and changes in the supervisory relationship over time. It also addresses the important, and often ignored, topic of competence in supervisors, as well as how to assess and respond to incompetence. Chapter 8 reviews essential legal aspects of the supervisory relationship, including detailed forms and policies that ensure that legal requirements are followed. Chapter 9 provides clear and cogent guidance for developing a plan of response to crisis situations involving supervisees and their clients. The authors provide a framework that can be applied to the unique circumstances of each crisis and are careful to remind the reader that there are no “cookbook” responses.

In the final two chapters, the authors provide a method of evaluating the practice of supervision and guidance in becoming an effective and successful supervisor. Topics include the importance of learning to pair the non-judgmental attitude prized in psychotherapy with the ability to evaluate a supervisee and provide clear and appropriate feedback—particularly negative feedback. They also discuss the use of written evaluations. The ideal supervisor is described by both supervisors and supervisees. The difficulties and challenges that supervisors’ experience are shared in the authors’ own words, which once again support the personal reflection and transparency of this book. Finally the authors conclude with recommendations for enhancing the practice of supervision.

The depth and breadth of this book is considerable. There are, however, several areas that are notably absent. For clergy, chaplains, and other spiritual care providers, the single most important topic not included is the role of faith in the life and practice of the supervisee and his or her clients. Considering that skill in understanding the impact of faith on clinical work is increasingly expected in all kinds of clinical training programs, the fact that there is no substantive inclusion of it in the text is an unfortunate omission.

For the chaplain or pastoral care provider this is particularly telling. Recognition and inclusion of a client's faith is essential for effective spiritual care, as is awareness of and sensitivity to the diversity of spiritual and religious traditions and their expression. Possible contributions from archetypal psychology are also absent, as is consideration of the role of dreams, myths, symbols, and metaphors in the supervision relationship, the development of the supervisee, and his or her work with clients. Finally, the role of gender in the supervision relationship, the development of new supervisors, and the work of supervisees with their clients could have been given more attention. Considering the omission of the role of spirituality/faith/religion as an aspect of clinical work, this book could be fruitfully paired with one which explicitly addresses these dimensions, for example Griffith and Griffith's, *Encountering the Sacred in Psychotherapy*.¹

No single text can be expected to fulfill all the needs of a person entering into supervisory training. Rather, after careful consideration, a few should be selected to provide a foundation that can be expanded and built upon over time. This should be one of those few. It provides a rich and well thought out guide to the development of effective supervisory relationships that can be fruitfully consulted again and again.

NOTE

1. James L. Griffith and Melissa Elliott Griffith, *Encountering the Sacred in Psychotherapy: How to Talk to People about Their Spiritual Lives* (New York: The Guilford Press, 2002).

Daijaku Judith kinst
Institute of Buddhist Studies
Berkeley, CA