

Reflective Practice:


A Paradigm for Professional Healthcare (Chaplaincy)
Practice





Introduction

- MA in Psychodynamic Counselling/Psychotherapy
- Healthcare chaplaincy
- Facilitate reflective practice in healthcare setting
- Personal experience of supervision
- Transference and Counter-transference are not confined to therapeutic settings



Doctorate in Practical Theology (DPT)

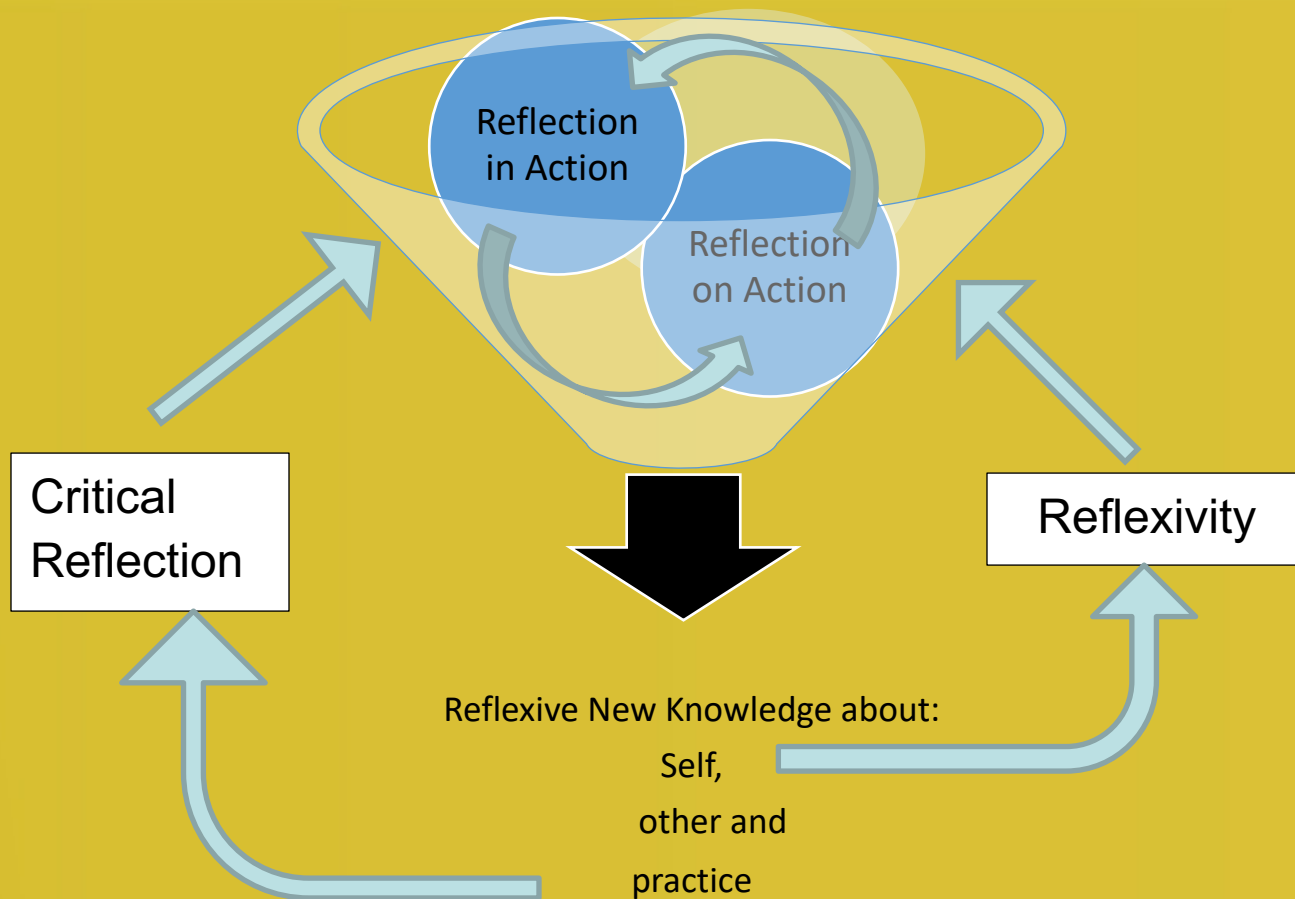
Safe Space for Slow Questions (SSfSQs)

(SSfSQs) is a critical reflection on my professional healthcare chaplaincy practice, which is directed towards the production of SSfSQs in and for an acute NHS hospital institution and the inhabitants of that institution.

This is an auto-ethnographic study using critical reflection to explore the impact of SSfSQs.

The aim is to inhabit, interrogate and critically examine my embodied healthcare chaplaincy (HC) practice using critical reflection (CR) as high level reflective practice (RP)

The Reflective Practice Paradigm





The Legacy of Donald Schön

- Schön identified particular dichotomies:
- The way means were being separated from ends
- The way research was separated from practice
- The separation of knowing from doing
- His dislike of these dichotomies led him to search for an alternative way of generating knowledge and thence an 'epistemology of practice'.



The Reflective Practice Paradigm

In the varied topography of professional practice, there is the high, hard ground overlooking the swamp... manageable problems lend themselves to solution through the application of research-based theory and technique.

In the swampy lowlands problems defy technical solution...problems of the high ground tend to be relatively unimportant to individuals or society at large, while in the swamp lie the problems of greatest human concern. Schön (1983)



The Reflective Practice Paradigm

The practitioner must choose. Shall he/she remain of high ground where he/she can solve relatively unimportant problems according to prevailing standards of rigor, or shall he/she descend into the swamp of important problems and non-rigorous inquiry? (1987)

Reflective Organic Organisation


Bi-lingual

**Father
Tongue**
**Technically
Rational**
**Transactional
Care**

**Mother
Tongue**
**Professional
Artistry**
**Relational
Care**

Health Care

- Is fundamentally an activity that enables people to re-establish a whole that was broken, to become not separate.
- In many instances this means making new connections, or broader connections to a reality that may have to include illness and suffering, the success or failure of treatment, even dying, death and bereavement.



My Practice as an Advancing Reflective Practitioner

- SSfSQs is an embodied practice whereby the production of the 'space between' is created and offered, by the nuanced and skilful use of self. The nature of this practice has been informed by psychotherapeutic understandings of therapeutic space, by socio-political theories of space, and by practical theological understandings of the sacred and space.



Seen and Unseen Sacred Space Model of Chaplaincy Practice

- Unseen sacred space has two elements;
- The interpersonal relational space or 'space between' engendered in every encounter between a chaplain and others by the inner heart space of the practitioner.
- The inner boundaried 'heart space' generated through empathy by the practitioner





Shaping Sacred Space

The sacred is not something holy in itself. It is sacred when it enables us to open up to deeper wider higher planes of consciousness

- psychologically
- socially
- cosmologically
- metaphysically



Creation of Space Between

- Michael Jacob describes what Donald Winnicott calls in counselling the facilitating environment for professional practice as carers as the 'Space between'.
- Soulful practice would be the creation, holding and maintaining of this space between in each of our encounters as carers.
- Soulful relational practice is the foundation of integrated spiritual care.



Quality of the Space Between

- It is a meeting at the level of humanity
- It is created, held and maintained by our own inner space, or empathetic space.
- The space between can contain and embrace the chaos.
- In the space between pain and suffering can exist and find their place.
- In the space between meaning is experienced



A Meeting is a Strange and Wonderful Thing...

- The aim in every pastoral encounter is that through the holding and containing, persons may know love in the giving and receiving of it.
- An additional quality to the facilitating environment is the capacity to 'not know' (Bion 1967),
- quality of 'emptiness' (More 2002) that a practitioner needs to possess and bring to pastoral encounters.
- Holding and not knowing allow SSfSQs to emerge.

Creating Empathetic Space



It can be helpful to imagine an inner (heart) space set aside and nurtured for the task of caring

Creating and maintaining boundaries makes this *empathetic space* safe for us to be affected by those we care for



Meetings at the Edge

- *‘a high wire act where the heart is kept open in hell, to maintain some loving balance in the face of all our pain and confusion. To allow life in. To heal past our fear of the unknown.’ Stephen Levine*
- If the sacred is defined as that which opens us up to wider dimensions of life, then that very edge is a sacred space



Guarding the Chaos

We suffer because
We suppose that there
should
Be no fear or loneliness
No pain or doubt.
The chaos of these
Sufferings
Become creative when we
Understand them as
wounds
That are part of being

Human.

If we can embrace
The chaos of pain
With compassion
We will give it space
Within us.
Then liberation starts
And there is a new creation.

Mark Stobert

Professionally Artistic (Holistic) Practice





A vertical strip on the left side of the slide contains five small images of puzzle pieces. From top to bottom: 1. A cluster of multi-colored pieces (red, orange, yellow, green, blue). 2. A pink piece with a black silhouette of a person's head and shoulders. 3. A dark piece with a yellow silhouette of a person's head and shoulders. 4. A yellow piece with a red silhouette of a person's head and shoulders. 5. A green piece with a black silhouette of a person's head and shoulders.

PSYCHODYNAMIC INSIGHTS INTO RELATIONAL CARE

Reflective Practice: Nurturing the Intimate Spaces

Swampy Lowlands

Three examples

1. Ward Groups
2. Balint Groups
3. Multi Disciplinary Group
4. Reflective Supervision

More
Intimate Space
is Developed

Reflective Practice
creates a safe
container
In which to explore
the
empathetic affect
of
relational patient
focused care

Empathetic affect
becomes a tool
not a burden

By understanding
their
empathetic
response
staff can further
their
understanding of
their patients.



Time And Relative Dimensions In Space



Parallel Processes

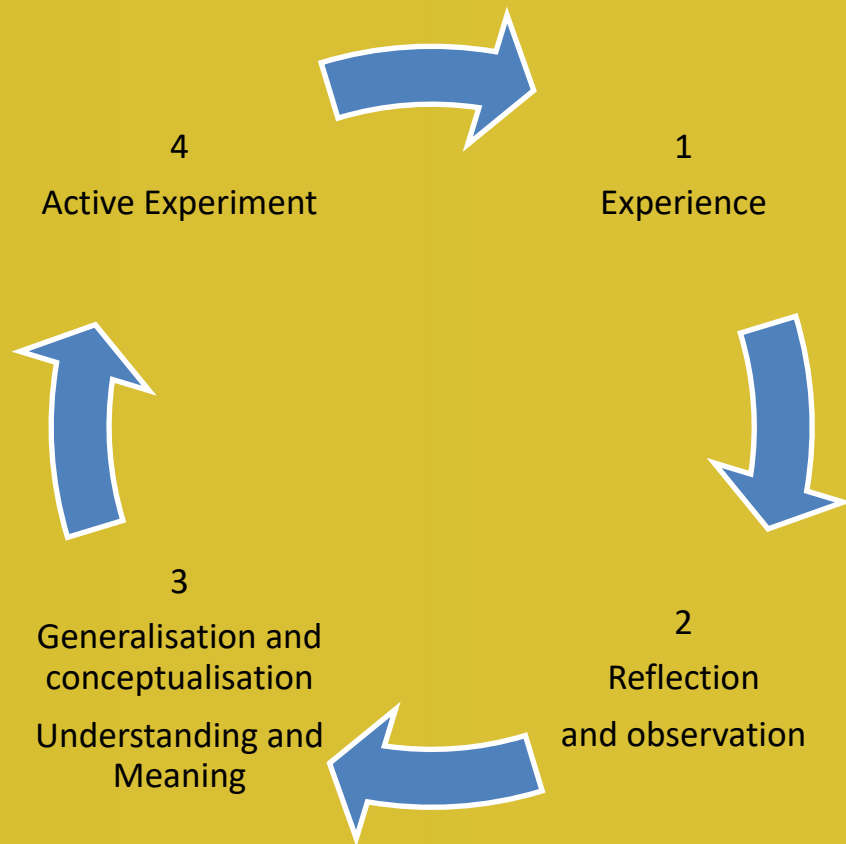
Relationships

Spaces Between

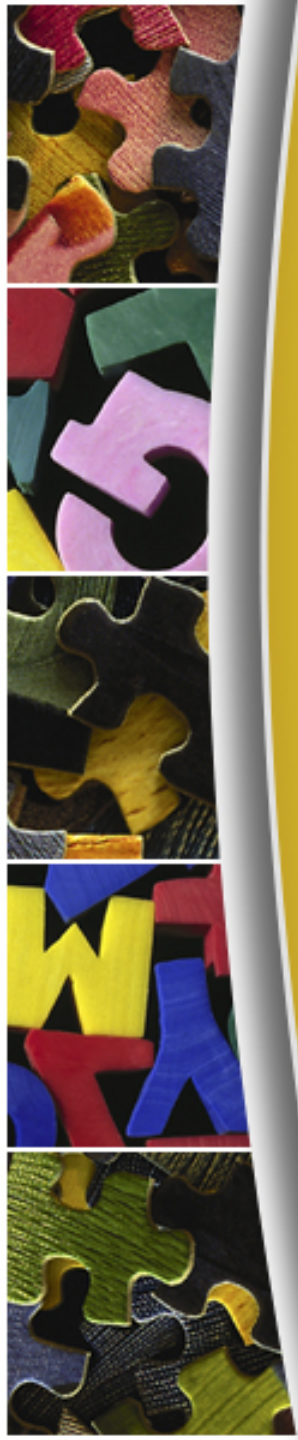
Modelling

Containing Frame

Reflection on Action and The Reflective Cycle



(Kolb 1984)



Experience

What happened?

What do we know?

Who is the person encountered?

What do we know about their history?

What was said?

Lyrics

Reflection

What was the person like to be with?

What was stirred up/generated in me?

What is mine/theirs?
Harmony

Melody

Meaning

Bringing the lyrics, melody and harmony together to create a song.

What does it say about our interaction?

What does it reveal about the nature of the client?

Who are they?

Song

Experiment

What happens next?

How does the reflective cycle change the care given?

What must happen for the whole person (client) to be cared for/healed?

How does the song lead to the dance?

Dance

The Reflective Cycle





“Good Enough” Supervision

- Not therapy
- Psychodynamic insight into the caring role
- Not problem solving
- About the facilitating environment



The Reflective Cycle





Lyrics

What happened?

What do we know? – Who?

History?

What was said?

Story

Lyrics



Melody and Harmonies

- What was this person like to be with?
- What was generated/stirred up in me?
- Melody
- Harmony
- How much is mine?
- Hooks and Bags





Meaning/Song

- Bringing the lyrics, melody and harmony together.
- What orchestration does it need?
- What does it say about our interaction?
- What does it reveal about the nature of the one cared for?
- Who are they?
- Theology
- Psychology
- Medical insight
- Nursing Theory



Practical Theological Method

- a critical dialogue between theological norms and contemporary experience
- ‘the process of seeking normative answers to questions of truth/meaning, goodness/practice, evil, suffering, redemption, beauty in specific contexts’ (Lynch 2005 p94).
- It is concerned with questions about truth, what it means to live a good and fulfilling life, and the building of just and peaceful communities, in relation to the possibility of an absolute reference point to life (Lynch 2005 p 184).

On Theological Method

- those for whom there is a discord between their faith narrative of the world and their experience of the real world (Lynch 2003).
- Implicit in his theology is a rejection of religious and theological grand narratives and their ontological underpinnings.





For Whom?

- inclusive of anyone who asks about the meaning and value in life.
- An interest in theos need not imply a commitment to a belief in a personal god, but requires an openness that implies a commitment to the possibility of an absolute reference point for life and reflecting on the experience of life in relation to it. (Lynch 2005 p 95).





The Dance

What happens next?

How does the reflective cycle
change the care given?

What must happen for the whole
person to be cared for/healed?



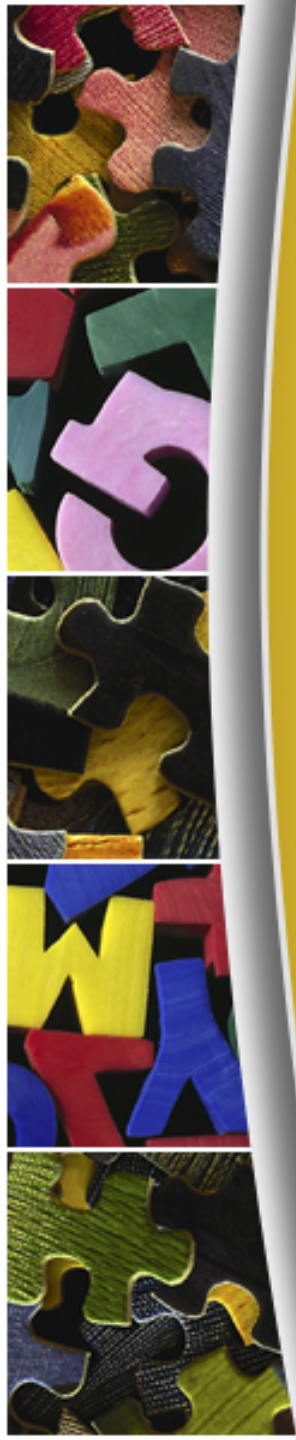
Experiment

“That went awfully well, now what’s next?”

Or

“That went awfully, well now what’s next?”

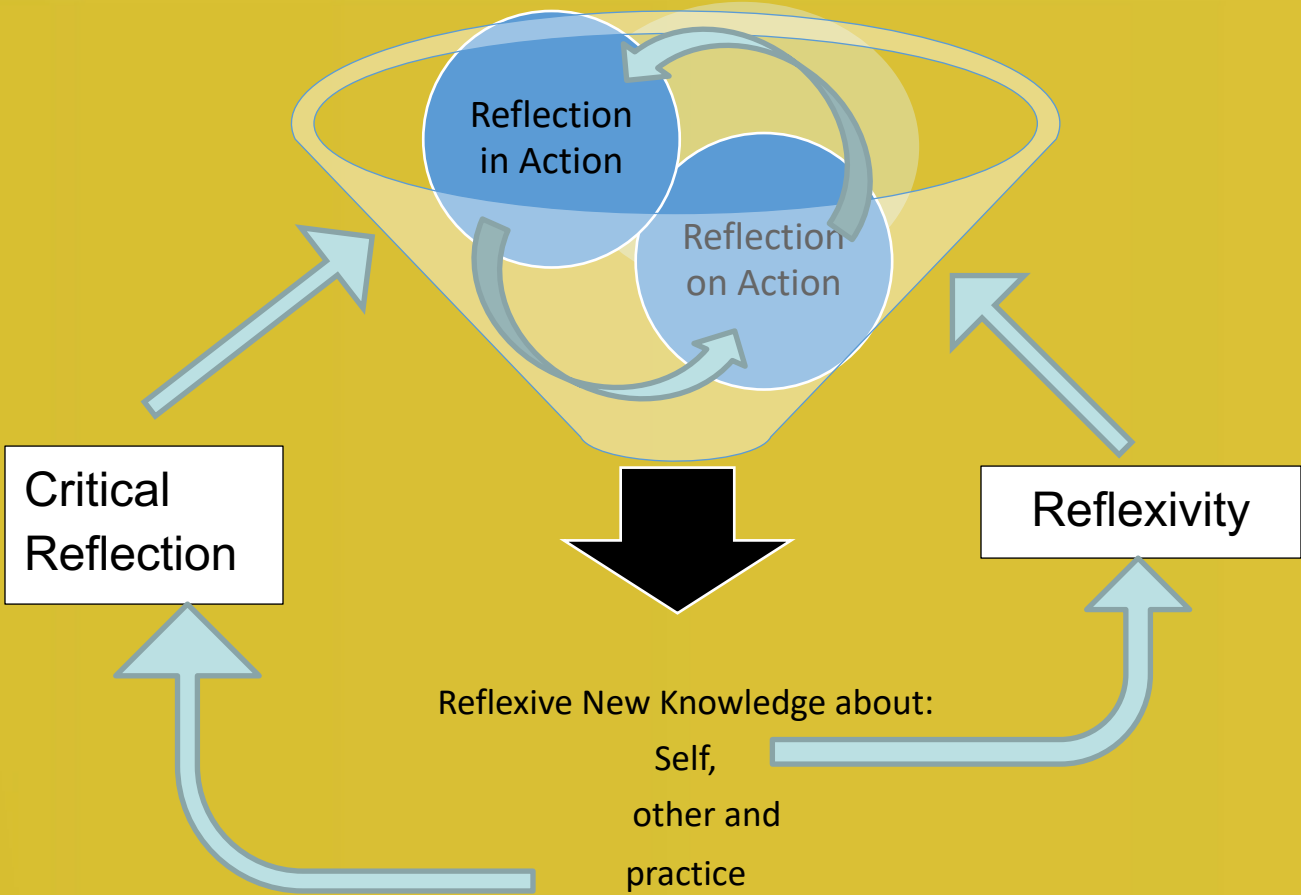




On New Knowledge

REFLEXIVITY AND CRITICAL REFLECTION

The Reflective Practice Paradigm






Critical Reflection

- Habermas (1984) argued that there are three areas in which human interest generates knowledge:
 - i) the technical domain of technical and scientific discipline and thought;
 - ii) the practical domain is concerned with social interaction and the understanding of meaning;
 - iii) the emancipatory domain, which is the knowledge of self and conduct of self in relation to social and institutional forces.

The goal of critical reflection is a perspective transformation of the self and freedom from imposed external social and psychological structures.



Taylor's Three Elements (2006:103)

Associated reflective activities

- Technical reflection assessing and planning;
implementing and evaluation.
- Practical Reflection experiencing, interpreting,
learning
- Emancipatory reflection constructing, deconstructing,
confronting, reconstructing

Kim's framework for critical reflective inquiry (1999:1211)

Processes	Descriptive Phase Descriptions of practice events (actions, thoughts & feelings) Examination of descriptions for genuineness & comprehensiveness	Reflective Phase Reflective analysis against espoused theories (scientific, ethical and aesthetic) → Reflective analysis of situation Reflective analysis of intentions	Critical/Emancipatory Phase Critique of practice regarding conflicts, distortions & inconsistencies → Engagement in emancipatory & change process
	Products	Descriptive narratives → Self-awareness	Knowledge about practice processes & applications → Self-critique & emancipation