Supervisors' and Supervisees' Perspectives of Mindfulness-Based Supervision: A Grounded Theory Study

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to the University of Exeter as part fulfilment for the degree of Doctor of Clinical Research

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I certify that all material in this thesis which is not my own work has been identified and that any material that has previously been submitted and approved for the award of a degree by this or any other University has been acknowledged.

(Signature) ……

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This thesis is dedicated to Cindy Cooper, my dear colleague and supervision buddy, who passed away on 1st March 2017. I hope she would have enjoyed this thesis.

Abstract

Aim: The overall aim of the research is to evaluate mindfulness-based supervision (MBS) for Mindfulness-Based Cognitive Therapy (MBCT), and Mindfulness-Based Stress Reduction (MBSR) teachers from the perspective of supervisors and supervisees.

Method: The study takes a constructivist grounded theory approach. Thirteen supervisors and supervisees were recruited. Two phases of semi-structured interviews took place, the first with 12 and the second with a selected six participants. A conceptual framework of how MBS makes a difference to the teaching of MBIs was developed and refined throughout the analysis process.

Key Findings: Learning within MBS is a highly experiential way of developing skills in the *What* and the *How* and the *Why.* MBS uses a relational inquiry process characterised by specific ways of speaking, listening and pausing, supporting an implicational way of knowing, an embodiment of mindfulness, deliberate cultivation of a not knowing stance, utilising an approach mode towards vulnerability. Collaboration is emphasised, and acknowledgement of Role and Personal power is more absent. MBS is part of the development and holding of professional and ethical practice. Changes within MBS are identified; to take care that difference is allowed, to encourage critical voices, and for issues of bias, diversity and inclusivity to be addressed.

Implications: Recommendations are made about how these findings can be brought into theoretical understandings of MBS, future research and the training and practice of MBS.

Keywords: mindfulness-based supervision, grounded theory, relational inquiry, professional and ethical practice, diversity and inclusion

Table of Contents

Chapter 1 Introduction

Chapter 2 Literature Review

Chapter 3 Methodology and Study Design

Chapter 4 Analysis

Chapter 5 Discussion

List of tables

List of figures

List of abbreviations

Cognitive Behaviour Therapy (CBT)

Grounded Theory (GT)

Equality, diversity and inclusion (EDI)

Mindfulness-based supervision (MBS)

Mindfulness-based interventions (MBIs)

Mindfulness-Based Stress Reduction (MBSR)

Mindfulness-Based Cognitive Therapy (MBCT)

Mindfulness-based programmes (MBPs)

Mindfulness Based Interventions: Teaching Assessment Criteria (MBI:TAC)

Chapter 1 Introduction

1.0 Introduction to the Thesis

I have taken a social constructivist perspective to my research. I accept that knowledge is not necessarily objective but is constructed, both internally and externally through social relationships. The thesis begins by setting out the underpinning theories and concepts, within both mindfulness and supervision. A literature review sets the stage for understanding the current knowledge and research base within supervision. The methodological design is described, before moving on to the data and analysis. The thesis then shows a conceptual framework of the theory that has been created and discusses the relevance and implications for mindfulness-based supervisors and teachers.

1.1 Introduction to the Chapter

In this chapter, I draw out definitions and underlying theory and practice that informs mindfulness-based supervision (MBS). I have selected the frameworks that form the background for mindfulness-based programmes (MBPs) taught in mainstream secular settings. This is because my research is about the perceptions of supervision from mindfulness-based teachers who teach these curricula in these contexts (see Figure 1.1). These frameworks come from a mix of scientific, psychological (cognitive) and contemplative science and practice. There are some inherent tensions about if and how these frameworks meet and synthesise. While common in qualitative research, social constructivist grounded theory assumptions are less commonly found within the mindfulness field, which adds another possible tension to this research. The place of social constructivism within the pedagogies of teaching mindfulness-

based interventions (MBIs), is mainly found in inquiry, the participatory learning and experiential models of learning. I will then turn to describing the frameworks and perspectives of supervision and more specifically MBS.

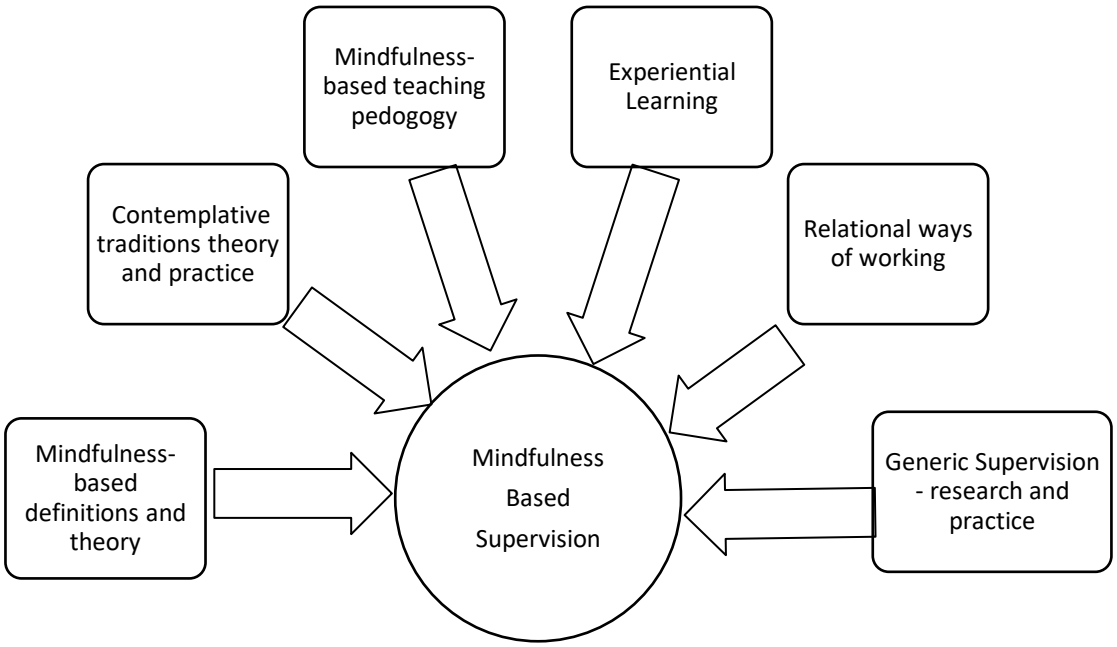

Figure 1.1. The theory and practice that informs MBS drawing from a wide range of traditions, developed by the author.

1.2 Mindfulness from a Scientific and Psychological Perspective

MBI researchers, teachers, trainers, supervisors and practitioners often have high levels of education, and are trained in the fields of medicine and psychology (cognitive). This has steered the course of the growth of MBIs in particular ways. In this section I will outline the paradigms from this more medical and cognitive view.

Researchers have been unable to reach a consensus about the complex constructs of mindfulness. This means that there is not just one operational definition and understanding that manages to encompass the original concepts and nuances (Chiesa, 2013). Some of the different dimensions include: present moment attention, intention, awareness, witnessing awareness, openness,

acceptance, self-compassion and compassion, non-reactivity, non-judgement, decentering, reperceiving, metacognition and cognitive diffusion (Baer, Smith, Hopkins, Krietemeyer, & Toney, 2006; Bishop et al., 2004; Brown & Ryan, 2003). Mindfulness can be seen as a mental state, a skill, a trait, a mode of being or a practice. It can be viewed and practised intrapersonally (the individual) and interpersonally (in relation to others and the organisation).

For the purposes of this research I am staying close to the conceptual frameworks that underpin the two most established and researched MBIs found within contemporary psychological approaches, namely: Mindfulness-Based Stress Reduction (MBSR; Kabat-Zinn, 1990, 2013) and Mindfulness-Based Cognitive Therapy (MBCT; Segal, Williams, & Teasdale, 2002, 2013).

1.2.1 Definitions of mindfulness used within MBIs. Mindfulness is hard to define with a short succinct definition. Kabat-Zinn (1994) gives an operational definition, “Mindfulness is a way of paying attention: on purpose, in the present moment and non-judgementally” (p. 4). This definition was later updated to “Mindfulness is the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to things as they are” (Segal et al., 2013, p.132). Others have used similar definitions that include present moment awareness with an observing and non-judging stance. Shapiro and Carlson (2009) talk about mindfulness being the awareness that arises through intentionally attending in an open, caring and discerning way. Baer (2015) summarises how several contemporary definitions of mindfulness use these two different elements, the *What* one does when practising mindfulness (e.g. paying attention), and *How* one does it (the nature of the attention). These definitions tend to privilege individualisation.

1.2.2 Theory and practice within MBIs. Bishop et al. (2004) propose a two-component model. The first component involves paying attention in two distinct ways. The first in sustaining attention; by maintaining attention on the sensations of breathing, thoughts, feelings and body sensations can be noticed as they arise and pass. The second form of attention is the ability to be able to switch attention from one focus to another, finding a flexibility in attention. So, when attention is regulated in these ways it is released from ruminative thinking and has more capacity to take a wider perspective. This important shift in relationship to thinking has also been named *reperceiving*, the ability to stand back from the narrative about one's life and be able to simply witness it: "if we are able to see it, then we are no longer merely it, i.e. we must be more than it" (Shapiro, Carlson, Astin, & Freedman, 2006, p.378); or *decentering*, "seeing thoughts in a sufficiently wider perspective, to be able to see them as simply "thoughts" rather than necessarily reflecting reality" (Segal et al., 2013, p.36). This wider perspective in relation to thinking is seen in the data and drawn upon in the analysis.

The second component involves adopting a particular orientation towards one's experiences that is adopted and cultivated during practice. The attitude of curiosity about all aspects of experience and acceptance towards each moment of experience, is characterised by an active process of openness and receptivity to whatever occurs in the field of awareness. The prediction from these attitudes is that they will lead to a decrease in strategies to avoid experience and increase a "turning towards". This approach allows for seeing the flow of internal experience as well as differentiating between thoughts, feelings and body sensations along with seeing the relationships between them. Being able to observe the nature of thoughts and feelings as passing events allows a

decoupling of them, as inherent aspects of the "self". These aspects of approach are explored further in the analysis and form part of the conceptual framework.

The *How* are crucial aspects of the process of teaching MBIs, so inevitably are part of the bedrock of MBS too. Kabat- Zinn (1990, 2013) describes them as the seven attitudinal factors which constitute the major pillars of mindfulness practice. The attitudes are: *Non-judging* – "being with" whatever arises that requires gentleness, kindness and often the encouragement of a group environment; *Patience* - being completely in each moment, accepting it in its fullness; *Beginner's mind* - approaching each meditation as if it were your first time; *Trust* - learning to trust one's own experience, feelings and intuition — loosening oneself from the tyranny of authority and inner harsh judgement; *Non-striving* - almost everything we do, we do for a purpose, to get something or somewhere - the attitude of "non-striving" is best understood as not straining or forcing for a result. *Acceptance*, attending to one's experience with clarity and kindness; and *Letting go*, of the tendency to want to hold on to what is pleasant in our experience and to reject what is unpleasant. These attitudes are integrated into the analysis and conceptual framework, as important aspects of what supervisors are embodying and the process that occurs within MBS.

Shapiro et al. (2006) and Shapiro and Carlson (2009) posit a model that consists of three axioms of mindfulness (linked to John Kabat Zinn's definition in brackets): *Intention* (on purpose), *Attention* (paying attention), and *Attitude* (in a particular way). These are interwoven aspects of a single cyclic process and occur simultaneously, with mindfulness as a moment-to-moment process rather than a fixed state. Intention is not seen in all definitions of mindfulness. In a Buddhist context, intention is very important and rests on intentions such as

enlightenment and compassion for all beings. Intention helps to set the stage and remind you of what you are doing and why in each moment. I will unpack the term intention further in the analysis and discussion.

Earlier I spoke of self -regulation, which often gets centered around an engagement with comparing what is desired in life with what is, and then attempting to reduce any discrepancies. With discrepancy comes fear, frustration etc. and a cognitive and behavioural movement to move closer to goals and desires (Bishop et al., 2004; Segal et al., 2013). When the discrepancy is diminished, then well-being follows until the next one occurs, but when the discrepancy continues then dwelling and rumination begin. Disengaging from this tireless pursuit can bring freedom from this spiral by moving to a more decentered perspective described earlier, and more acceptance of the moment as just this moment. This common human pattern of wanting things to be different, and not feeling "good enough" is evident in MBI teachers, so returned to in the analysis.

1.3 Contemplative Traditions Theory and Practice Background

The strongest current discourse of mindfulness from contemplative traditions within MBIs, is focussed on a "… psychologically minded and therapeutically focussed version of Theravada Buddhism, with *vipassana* – insight – meditation at its core" (McCown, Reibel, & Micozzi, 2011, p. 59). There are also influences from other forms of Buddhism such as Zen. As Buddhism has emerged in the West the theory and practice has been recontextualised through engagement with dominant cultural and intellectual forces, such as: the characteristics of reason, empiricism, science, individualisation, freedom, and

rejection of religious orthodoxy (McMahon, 2008). MBIs have then recontextualised these theories and practices, using more medical and psychological language and frameworks, bringing together the ways that the approaches inform each other. For instance, the parallels between the core ideas of Buddhist suffering and cognitive behaviour therapy (CBT) were named in the early development of MBCT by John Teasdale (Segal et al., 2013).

Mindfulness-based teachers and supervisors are expected to be interested and engaged in exploring the relevance of mindfulness in their lives, so are likely to use a small selection of conceptual frameworks from Buddhism, which may serve as a guide for their own practice but would not be using this language within their teaching. Others may be using more the recontextualised psychological frameworks and language.

Mindfulness is the translation of the Pali term *Sati,* which can be loosely translated to remembering, in particular remembering to maintain awareness. Mindful awareness forms a backdrop in MBS of the container for the process (see Figure 1.4). An early teaching from the Buddha offers a conceptual framework that is usually referred to as The Four Noble Truths, namely: the noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the extinction of suffering, and the noble truth of the path that leads to the extinction of suffering (Analayo, 2003; Crane, 2017b; McCown et al., 2011). These truths lay out a way to investigate suffering that can be checked out in our own experience. The reason why these teachings are relevant to MBIs is that they clearly show less helpful patterns of mind and encourage an investigation of one's own experience. MBS supports supervisees with their mindfulness practice, so an inquiry of a supervisee's patterns of mind and

potential for reactivity, and encouragement to investigate, draws on these concepts.

Another teaching is about the three marks of existence, which emerge implicitly throughout the 8-week course from participants' experiences (Analayo, 2003; Crane, 2017b; McCown et al., 2011). They comprise of *Anicca* (impermanence) – everything changes, *Dukkha* (unsatisfactoriness/suffering) – wanting what is not here and not wanting what is here, resulting in dissatisfaction, and *Anatta* (non-self) – things are not what we think they are; there is nothing that is essentially enduring, when we attempt to define ourselves, we get caught up in trying to raise self-esteem and hold a particular sense of self. An understanding of these characteristics helps to see parallels within MBS e.g. being able to be with the changing nature of experience, not getting caught up in absolutes about the ways of teaching and seeing when experience is being driven by a dissatisfaction. McWilliams (2012) speaks of the links between social constructivism and Buddhism such as: not being able to justify statements as ultimate truths, and how knowledge is evolving interdependently, in both personal and social contexts. So, whilst I will not be referring explicitly to Buddhist concepts frequently, they are a lens and part of the historical context for MBIs and offer a different understanding of ways of investigating experience and "knowing".

Buddhist theory offers a guide to how mindfulness can be established in a teaching called the *Satipaṭṭhāna Sutta* – the four foundations of mindfulness (Analayo, 2003). The first foundation is mindfulness of the body, typically beginning with the breath and then including all bodily sensations. The second foundation is mindfulness of feelings, bringing attention to the feeling tones of all experience as pleasant, unpleasant and neither pleasant nor unpleasant,

and noticing the habitual reactions. The third foundation is mindfulness of the mind/mental states, emotions and their attending thought patterns. The fourth foundation is mindfulness of mind-objects directed towards psychological and emotional qualities that contribute to or hinder present moment recollection (Analayo, 2003; Crane, 2017b; McCown et al., 2011). These teachings are especially relevant within MBIs and contribute to the structure and curricula of both MBSR and MBCT. They are also a lens to view the inquiry process within MBS, as they form structure for the investigation of a supervisee's own experience as well as how they inquire into others.

The place of kindness and compassion within MBIs ranges from thinking that the kindness and compassion is implicitly inherent in all the practices and the attitudes of the teacher, through to thinking that specific kindness-based practice should be explicitly taught. This discussion is beyond the scope of this thesis. In MBSR and MBCT, at present, the stance is more towards the implicitness, which is conveyed through the *How* of mindfulness described earlier. Within Buddhist psychology there are practices to specifically help develop attributes and behaviours, called the Four Boundless States or *Brahma-viharas* (Salzberg, 2002). These concepts underlie particularly the implicit expression of compassion which is conveyed through the supervisor, forming part of the relational and embodied aspects of MBS, that are discussed further in the analysis and discussion.

1.4 Social Constructivism within Mindfulness

MBIs tend to favour silent practice with an internal focus for developing awareness, and understanding how the mind is constructing experience, perceptions and a sense of self. As this research focuses on MBI teachers,

where this is the dominant paradigm, I have explained and linked to these theories, to situate and contextualise MBI teaching. There are also processes within MBI teaching that fit more with a social constructivist approach. McCown (2016) writes about the tensions of "…the dominance of the individualist and positivist discourses of mindfulness …" (p.29) and highlights the lack of qualitative research reflecting the relational view and process.

McCown (2013) takes a more social constructivist view point. In his book about the ethical space co-created within an MBI group, his discourse is one of relational being. MBSR and MBCT take place within the social setting of a group. There are processes that are core to the pedagogy of teaching MBIs that occur in the group, namely: inquiry, group learning based on participation and a co-creation. A recent peer reviewed paper offers a pedagogical tool for teachers to aid working skilfully with the group process, drawing on these core processes and embodiment (Griffith, Bartley & Crane, 2019). Through these social exchanges (both the verbal and non-verbal), mindfulness and the learning from being mindful is constructed. As McCown (2013) states, "…mindfulness cannot be seen as a mind state in an individual; rather it is the product of the practice of the pedagogy by the gathering" (p. 200). The process of inquiry and the relational interaction in MBS are highly evident, which I will unpack in the analysis and discussion.

MBSR is an inductive approach. People may begin with a specific notion of "suffering" in their life, but the direction in which the practice of mindfulness takes them can be quite different. There is not one defined "outcome" or "true" understanding – multiple meanings and perceptions are present in group inquiries. In the later stages of the group, mindfulness is being integrated into people's relationships, settings and cultural contexts.

In this research, I have also seen how knowledge is constructed through the interactions within MBS. The broader culture of the MBI field which influences what gets constructed within MBS, has been inquired about in interviews and has been part of the frame for analysis.

1.5 Pedagogy of Teaching MBIs

Crane et al. (2017a) have outlined the essential ingredients of MBPs. They use a metaphor of the *warp and weft: the warp* describes aspects across all programmes in the family, which stem from MBSR, and the *weft* describes aspects that are particular to different programmes, such as MBCT. The framework looks at the characteristics for the MBP and the teacher, drawing from a wide range of influences.

The pedagogical processes used in the teaching of MBIs involve educational principles that are experiential, interactive, participatory, student-centred and relationship centred (Santorelli, 2000). In turn, these principles are also the pedagogical processes that are used in the training and supervision of mindfulness-based teachers. Finding out more about what pedagogical processes are at play in MBS was a key intention and shaped my research questions.

The *warp* ingredients for the MBP teacher are particularly relevant in terms of understanding some of the underpinning intentions of MBS. The first is about requiring the acquisition of certain competencies. The Mindfulness-Based Interventions Teaching Assessment Criteria (MBI:TAC), has been developed to describe and be a tool for assessing these competencies (Crane et al., 2012, 2013, 2017b). It has six teaching competence domains: coverage, pacing and organisation of the session curriculum; relational skills; embodiment of

mindfulness; guiding mindfulness practices; conveying course themes through interactive inquiry and didactic teaching; and holding the group learning environment. The idea of how teachers reach competency was an underlying theme of my research questions, so shaped interviews by asking about whether MBS affects the competency of MBI teaching.

The second *warp* ingredient for MBP teachers pulls out embodiment as a critical factor. Teachers are required to cultivate mindfulness in an embodied way through a regular personal mindfulness practice, which includes formal longer practices and informal practices that are woven into everyday life. So, great emphasis is placed on mindfulness being "tangibly sensed in the MBP classroom" (Crane et al., 2017a, p. 995), to help participants move towards experiential rather than conceptual knowing. This ingredient was investigated in both phases of the research interviews.

The third *warp* is to engage in appropriate training and good practice. This includes training, supervision and ongoing personal practice and attendance of annual retreats in a residential setting. This setting the stage that supervision is part of good practice led to a question in the interviews about perspectives about what would happen without MBS. Good practice and professionalism became a much stronger theme than I anticipated so featured even more in phase two interviews.

And the fourth *warp* is to engage with participants of MBPs with a participatory learning stance, "…which is underpinned by recognition of our 'common humanity' (shared human experience)" (Crane et al., 2017a, p. 996). Recognition of this *warp* led me to ask questions about the relational aspects of

supervision. I have given emphasis to the relational aspect in this chapter as it is a core process, and this understanding shaped the analysis.

The *weft* ingredients are about specialist experience and training relating to the specific population and knowledge of the relevant underlying theoretical processes that underpin contexts and certain populations.

1.5.1 Inquiry. The inquiry process is an important feature of teaching MBIs and is the core of MBS. Inquiry is a conversational way of exploring experience that has particular features and several layers, and yet also takes a non-structured and fluid approach to helping people to develop understandings. Crane (2017b) outlines three intentions of this participatory process, represented visually as circles, to show how the dialogue may pass through these three concentric layers and is not a linear process (see Figure 1.2).

- To draw out whatever was noticed – to encourage reflection and exploration of experience
- To dialogue and work together through dialogue to find out what is being discovered
- To link these observations and discoveries to the aims of the programme and the person's life

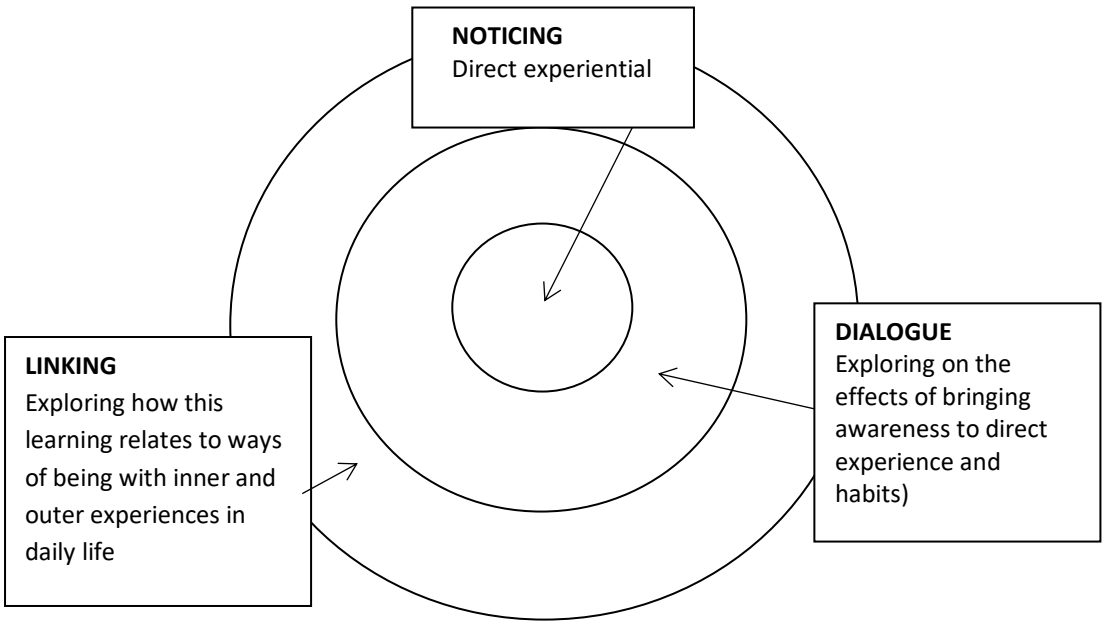

Figure 1.2. The Three Concentric Circles and Layers of Inquiry as Depicted in Domain 5 of the MBI:TAC, by Crane et al. (2017b)

Inquiry is not a normal conversation, where two freely associating minds often hardly reach a genuine connection; instead inquiry looks deeply into a person's experience. The "inquirer" listens deeply to the person talking, noticing their non-verbal communications (Brandsma, 2017). The "inquirer" also pays some attention to their own experience as they speak and listen, especially what is happening in their body. The whole process, and co-creation is part of the relational construction that is occurring within MBIs and MBS.

Another framework for understanding inquiry is based on Kolb's cycle of experiential learning. In this framework, as described in the "green book" (Segal et al., 2013), inquiry is seen as an ongoing cycle, with one movement around the cycle forming the foundation for the next (see Figure 1.3). The embodied qualities that the teacher uses when they lead the inquiry "constitute the essential foundation on which the process of effective inquiry rests" (Segal et al., 2013, p. 256). These qualities include being genuine, warm, curious and

interested and not knowing. The teacher is engaged in a process of guiding discovery, which requires an openness without knowing in advance how the inquiry will unfold, rather than steering it towards a particular outcome or agenda. Segal et al. (2017) use words such as “trust the process and trust emergence” (p. 257) to describe this willingness to “not know”, and “patience and humility” (p. 257), as allies for the teacher to develop.

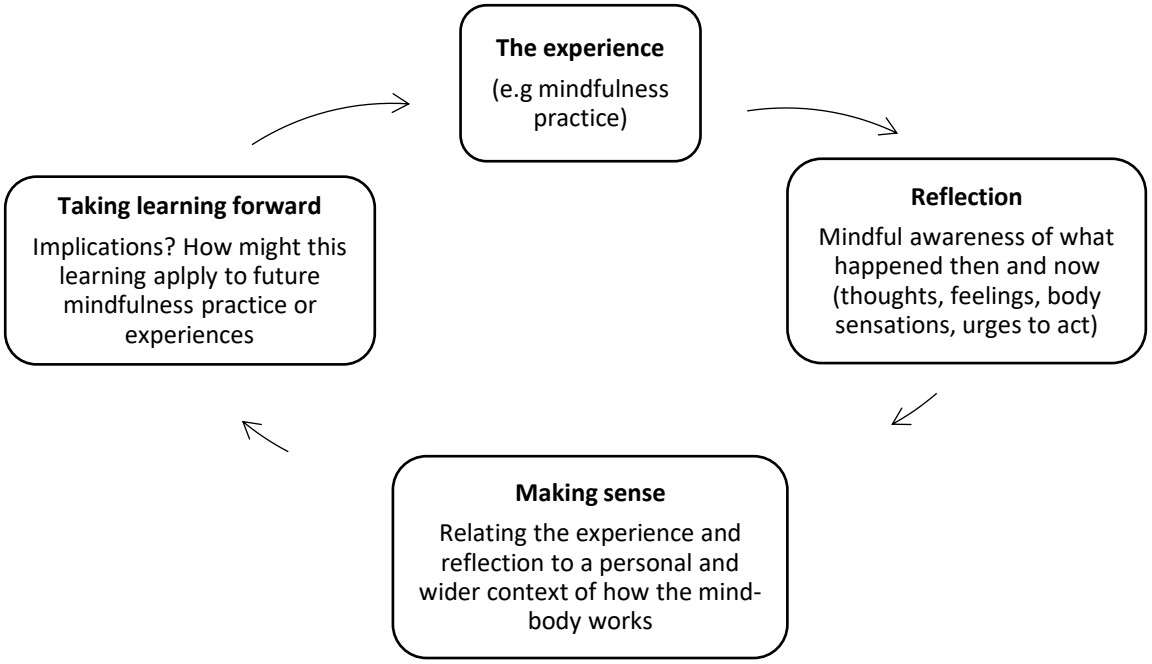

Figure 1.3. The Inquiry Process as an Ongoing Cycle, adapted from Kolb’s Model of Adult Learning (Kolb, 1984)

I envisaged that inquiry would feature in the research but wanted to refrain from assuming this to be the case, so deliberately left space for participants to voice processes and actions in phase one interviews. In the second phase more direct questions were asked to help ascertain the qualities of inquiry within MBS.

1.5.2 The person of the teacher and embodiment. As well as being well trained and knowing skills, teachers of MBIs need to learn how to “be” in their

teaching, not just to “do”. Brandsma (2017) describes how being a good teacher is about “adequately managing your own inner territory, meaning all the elements of your inner life: your perceptions, ideas, thoughts, and pragmatic consciousness, and even your tendencies in reacting and responding” (p. 208). This idea that training to be a mindfulness teacher includes everything that you bring to the MBI teaching, as a teacher and as a human being, with an emphasis on personal practice and retreats is seen in much of the literature about training (e.g. Brandsma, 2017; Crane, 2017b; McCown et al., 2011; Segal et al., 2013).

The term *embodiment* can have a number of meanings but for the context of teaching MBIs, according to Crane et al. (2017b), the teacher embodies mindfulness whilst teaching through: present moment focus (expressed through behaviour and verbal and non-verbal communication), present moment responsiveness (working with the emerging moment), calmness and vitality (steadiness, ease, non-reactivity and alertness), allowing (the teacher’s behaviour is non-judging, patient, trusting, accepting and non-striving), and the natural presence of the teacher (the teacher is authentic to their intrinsic mode of operating). Embodiment is a natural outcome of the mindfulness practice of the teacher over years, through their daily practice and retreat experience. In phase one interviews I chose not to ask direct questions about embodiment, to see what processes the research participants were identifying. In phase two, questions about embodiment in MBS are more direct and an important aspect in the analysis and discussion.

1.6 Supervision Background Literature and Theory

1.6.1 Generic supervision literature and theory. There is a wealth of literature from other forms of supervision, particularly clinical supervision, with relevant theory, skills and insights, which can inform MBS. The literature review in chapter two draws on the research of supervision from this wider field. Supervision is a complex activity, with many definitions, functions and modes of delivery. Several different models are used within supervision within different forms of therapy and they have been developed by different people over the years, as outlined below:

- Developmental models – progression, stages, phases, tasks, pattern in how to become competent (e.g. Stoltenberg & Delworth, 1987; Stoltenberg & McNeill, 1997).
- Therapy models – models that extend the concepts and practice of the therapy (e.g. a CBT based model, Milne, 2009; a psychotherapy-based model, Hess, Hess, & Hess, 2008)
- Supervision specific models (e.g. seven eyed model, Hawkins & Shohet, 2012)
- No theoretical model – a pragmatic approach taken based often on how one was supervised

MBS is a newer form of supervision and hence it has less articulation at present. It would seem to sit mostly within the “therapy” model and draws heavily on MBI concepts and practices. This is why I have outlined these underpinnings in this chapter. As MBS is still in its infancy, I suspect a pragmatic approach is often taken. Some aspects of a developmental model are also evident, especially as training pathways to become an MBI teacher are

more clearly laid out. The first part of the interviews for phase one asks questions to ascertain what sort of model/approach was being taken to MBS.

1.6.2 Relational ways of working in supervision. I have highlighted that the teaching of MBIs and the processes within MBS are highly relational. I have situated them within the social constructivism and pedagogical section. There are many references to the importance of the relationship within supervision in all of the different clinical groups. Beinart (2014) discusses recent research and developments in a chapter about building and sustaining the supervisory relationship. She was part of a group of researchers at Oxford that conducted a series of eight studies about the supervisory relationship (SR) with NHS participants. Beinhart's (2002) grounded theory study led to new categories of SR: the quality of the SR was boundaried, open, respectful, supportive and committed, where the supervisor remained sensitive to the supervisee's needs, and acted in a collaborative manner while performing educative and evaluative tasks. Optimal relationship conditions are needed for supervision to take place effectively. Frost (2004) found that early process forming of the SR was critical. Once good beginnings were established the relationship could continue to grow in warmth, collaboration and openness. These aspects of setting up trusting relationships appear many times in this research, the theory transfers over to MBS.

1.6.3 Learning theory and practice. Experiential learning is at the core of how MBIs are delivered and how teachers are trained through experiential and reflective processes as identified under the *warp.* Kolb's (1984) experiential learning cycle is drawn upon within the MBI literature in relation to inquiry. I have been surprised how little reference is made to educational theory within

the training and supervisory aspects of MBIs. I was keen to explore this within the analysis and to explore the links with other experiential learning educators.

1.7 Background Introduction to Mindfulness-Based Supervision

In this section, I set out the current knowledge and context for MBS, to situate the research. Within the mindfulness field there is only one paper, (Evans et al., 2015), that is specifically about MBS. This paper sets out a framework for describing and understanding MBS using the idea of three different circles (see Figure 1.4). It utilises the concepts of mindfulness described in this chapter as an all-important outer circle – a container for supervision. The next circle consists of the content that supervisees bring to supervision, and the areas that the supervisor has more experience and knowledge of. The inner circle describes the process in MBS based on mutual inquiry.

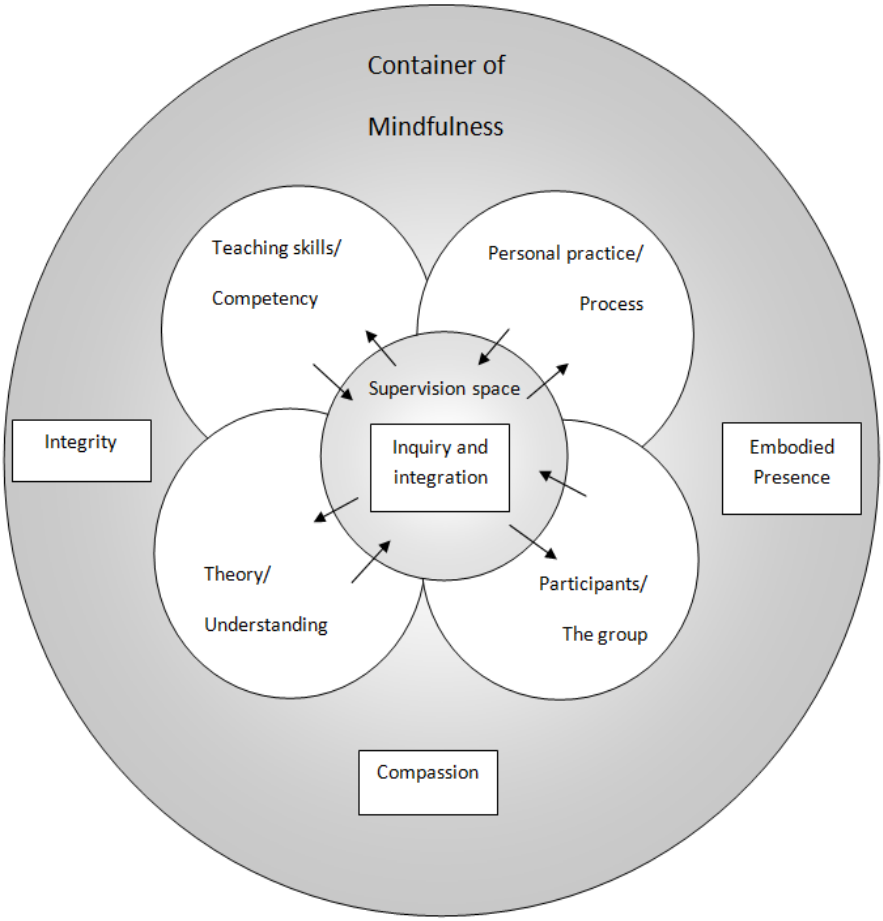

Figure 1.4. A framework showing the distinctive features of supervision for mindfulness-based teachers, developed by Evans et al. (2015)

It is important to be clear about my position in relation to this research. My intention in undertaking this topic for research was to build on my previous work from my MSc, where I developed the framework, as described above. This was a theoretical study that drew on expert opinion. It has been used as a basis for training in MBS, with adaptations made in collaboration with colleagues. I wanted to undertake a more in-depth study about what mindfulness practitioners perceive is happening within MBS: moving beyond the assumptions that supervision is a good and necessary thing, to finding out in a rigorous way if it is helpful for MBI teachers, and its meaning and relevance for practitioners. The paper I wrote with others and the training developments for

MBS are shaping and influencing clinical work already, and further research is needed. Alongside this research I am building structures within my various professional networks, where understandings about MBS can be disseminated and translated to clinical practice.

Supervision is being set out as an important area of engagement for MBI teachers. There is not an accrediting professional body for MBIs yet, but the UK Network for Mindfulness-Based Teacher Training Organisations (2015) has developed Good Practice Guidelines for Teaching Mindfulness-based Courses. In relation to supervision, these guidelines state that as part of ongoing practice, teachers should engage in:

> Regular supervision with an experienced mindfulness-based teacher including: (i) the opportunity to reflect on/inquire into personal process in relation to personal mindfulness practice and mindfulness-based teaching practice, (ii) receiving periodic feedback on teaching through video recordings, the supervisor sitting in on teaching sessions or co-teaching with reciprocal feedback.

Interest in the need for MBS is growing nationally, which has been heightened with the recent process of MBI teachers having the option to be publicly listed as meeting the Good Practice Guidelines referred to above. The UK Network for Mindfulness-Based Teacher Training Organisations (2016) has also gone on to develop a set of guidelines for mindfulness-based supervisors. These guidelines begin with a definition of MBS:

> A regular space that is contracted between supervisor and supervisee, which enables reflection on the supervisee's mindfulness-based teaching, facilitates development, and considers how teaching interfaces with their

> personal mindfulness practice and life. The process is dedicated to developing integrity and safety and deepening understanding and effectiveness of the supervisee's application of mindfulness, both personally and in their working life. (p.1)

I have witnessed this growing interest in the following ways: the metrics on the springer website for the paper (Evans et al., 2015) show 29 social mentions, which puts it in the top 25% of all research outputs with 7.4k downloads (in May 2018). The MBS training courses delivered through Bangor University are booked up many months in advance. I have delivered a three-day training for other mindfulness-based training organisations. The training programmes within Improving Access to Psychological Therapies include receiving MBS as a core part of the training. These examples suggest the relevance of MBS.

1.8 Research Questions

The research questions have been formed through my knowledge of MBS. As there is a lack of current theory and research about MBS a broad aim was taken. MBS has been happening for a long time, so there are perspectives and experiences to draw upon. The current framework (Evans et al., 2015) was developed just from supervisor perspective, so an expansion to supervisees widens the scope. I situate MBS as part of teacher training and ongoing development, so link the research questions to the teaching of MBSR/MBCT (the core programmes). In writing about the different theories, the confluences and tensions are evident. Exploring more negative aspects of MBS too, which did not come out in my original paper, is important.

The overall aim of the research: To evaluate MBS for MBCT and MBSR teachers from the perspective of supervisors and supervisees.

1a. Do supervisors perceive that MBS makes a difference to their supervisees' teaching of MBCT/MBSR?

1b. If MBS is perceived to make a difference, what aspects of MBS do supervisors think make a difference?

1c. If MBS does not make a difference, then why do supervisors think this and what needs to change?

2a. Do supervisees perceive that MBS makes a difference to their teaching of MBCT/MBSR?

2b. If MBS is perceived to make a difference, what aspects of MBS do supervisees think make a difference?

2c. If MBS does not make a difference, then why do supervisees think this and what needs to change?

1. 9 Summary of Chapter

This chapter set out the underpinning theories and practice of MBS, including: a scientific and psychological perspective of MBIs, key Buddhist theories, a social constructivist perspective, the core pedagogies of MBI teaching and training, generic clinical supervision, and experiential education frameworks. An outline of the current understanding and context of MBS is presented. The chapter concludes by setting out the research questions. A review of supervision-based research follows in the next chapter. These theories will be revisited in the analysis and discussion chapters.

Chapter 2 Literature Review

2.1 Introduction to Chapter

This chapter begins by reporting on systematic reviews of clinical supervision to give an overarching view, and then focusses more specifically on my focussed literature review. As far as I am aware there is only one peer-reviewed article about MBS within MBSR/MBCT, which is referred to in the introduction chapter (Evans et al., 2015). Therefore, it has been necessary to draw upon a broader base of supervision from different professions and therapy modalities.

2.2 Systematic Reviews

Wheeler and Richards (2007) conducted a systematic review of the literature on the impact of clinical supervision on counsellors, therapists and their clients. The review was commissioned by The British Association for Counselling and Psychotherapy. One of the inclusion criteria was that the studies had to examine some level of impact, not just satisfaction. They screened more than 8,000 studies, and 25 were included in the final review, which included a range of methodological approaches (quantitative, qualitative and mixed methods). The findings are summarised in Table 2.1. Most studies conducted related to the impact of supervision for trainees, not qualified and experienced practitioners, and most of the evidence was in relation to the impact on the supervisee rather than client outcomes. It was also found that there is a need for more longitudinal studies, as well as the development of a robust methodology for supervision research. Finally, they conclude that there is

very little research on supervision in the UK and a supervision research strategy is urgently required.

Table 2.1. Summary of the Findings of the Impact of Clinical Supervision

Limited evidence that supervision:
Can enhance the self-efficacy of the supervisee (seven quantitative)
Has a focus on working alliance that can influence client perception and enhance treatment outcome in the brief psychoanalysis of depression (one RCT)
Has a beneficial effect on the supervisees, the client and the outcome of therapy (one RCT)
That clients treated by supervised therapists are more satisfied than those treated by unsupervised therapists (one RCT)
Skill and process supervision can have the same positive impact on client outcome (one RCT)
Develops counselling and psychotherapeutic skills (seven quantitative, one mixed method, two qualitative)
Preliminary evidence that:
Supervisees' self-awareness increases as a result of training, and some of that may be attributed to supervision (One qualitative, one cross sectional, one longitudinal)
Tentative evidence that:
Learning in supervision is transferred to practice (one quantitative, three mixed methods, one single case qualitative)
There is a thematic transfer from supervision to therapy (one single case qualitative)
The trustworthiness of the supervisor is an important factor in effective supervision (one quantitative)
Supervisees' perceived individual supervision is safer than group supervision in promoting their personal growth (one qualitative)
The timing of supervision can influence what is dealt with (one mixed method)

Note: Adapted from Wheeler and Richards (2007)

Buus and Gonge (2009) conducted a systematic literature review of clinical supervision within psychiatric nursing. In general, they found studies to be small scale, insufficient strategies for identifying confounding factors or how the researcher's preconceptions influenced the analysis, and lack of agreement about models and instruments. The findings were that clinical supervision within psychiatry nursing was perceived as a good thing, but there was limited empirical evidence to support this claim.

Kilminster and Jolly (2000) conducted a literature review on effective supervision in practice with a view to informing medical education. They found evidence that supervision has a positive effect on patient outcomes and a that

lack of supervision is harmful for patients. The supervisory relationship is probably the single most important factor for the effectiveness of supervision, Feedback is essential and must be clear, trainees need some control and input into the supervisory process, trainees' attitudes towards supervision need more investigation, but some attitudes can be detrimental to learning and patient care. The current supervisory practice in medicine has very little empirical or theoretical basis.

Milne and James (2000) conducted a review focussed on CBT, with most of the studies coming from the field of learning disabilities. Milne et al. (2010) conducted a systematic review as an empirical approach to improving CBT supervision rather than relying on expert narratives to define supervision competencies.

As stated in the introduction chapter, supervision is a complex activity, with many definitions, functions and modes of delivery. This makes research challenging and presents numerous methodological problems. From the systematic reviews, several limitations of supervision research are evident: supervision is not researched as robustly as the therapies/practices to which it relates, expert narratives have led to models and good practice that are often not empirically tested, research rigour is lacking in many small-scale studies, and there is a lack of standardised measures for quantitative studies. Yet despite this, supervision is assigned high importance within clinical professions.

2.3 Literature Review

The overall aim of the literature review was to find out more about the current research relating specifically to supervision, to help to see what

questions would be relevant in this study, to ascertain what has already been explored, and how others are approaching researching supervision.

The questions for the search were:

1. Is there any literature on MBS for MBCT/MBSR teachers from the perspective of supervisors and supervisees?

2a. Is the supervision (broadened from MBS to other professions and modalities) perceived to make a difference to the therapy delivery?

2b. If so, in what ways?

2c. If not, then why?

2.4 Search Strategy

To develop my search strategy, I used the PICO model (Aslam & Emmanuel, 2010). The PICO process is a technique developed by the Centre for Evidence-Based Medicine to frame and answer clinical questions as well as develop literature search strategies, with the letters indicating the following aspects of the research question: P – patient, population, problem, I – intervention, C – comparison, control (optional), O – outcomes, with the option of adding S – study type. In terms of my question P was supervisors and supervisees, I was the type of supervision, there was no C, outcome was perceived difference (with an investigation of what makes the difference), and S was qualitative studies due to the nature of the question, which was about perception. My first search strategy (Appendix A) was too broad, so it was refined (see Table 2.2).

Table 2.2. Final Search Strategy

P Patient/Population/Problem	**I** Intervention	**C** Comparator	**O** Outcome	**S** Study Design
supervis*	mindfulness* AND supervision **OR** cognitive behav* therapy AND supervision **OR** supervision AND counsel* **OR** supervision AND psychotherapy*	N/A	difference **or** perception **or** improve* **or** impact Used these categories to then check through articles in P and (P or I) +S	Qualitative

2.5 Method

Three electronic databases were searched through the University of Exeter's electronic library: Psych INFO, Web of Science (WoS) and Medline (PubMed), as they are the key databases for psychology and those most commonly used in mindfulness-based research. The search was conducted in February 2016 and updated in May 2018. Papers were scanned by looking at the title and abstract for relevance and rejected on the following grounds: a mindfulness study that included therapists being supervised but not specifically about supervision, a quantitative study, a conceptual or theoretical review, a thesis dissertation, a survey or a book. The full texts were assessed in relation to my PICOS statement, making rejections on the following grounds: a very specific type of supervision from another field that had less relevance to MBS, a quantitative design that was not obvious from the initial scan, group-based supervision with no other relevance to this study, and a very specific focus on an aspect of supervision such as countertransference. A PRISMA diagram

(Moher, Liberati, Tetzlaff, & Altman, 2009) shows the flow of the search process (see Figure 2.1).

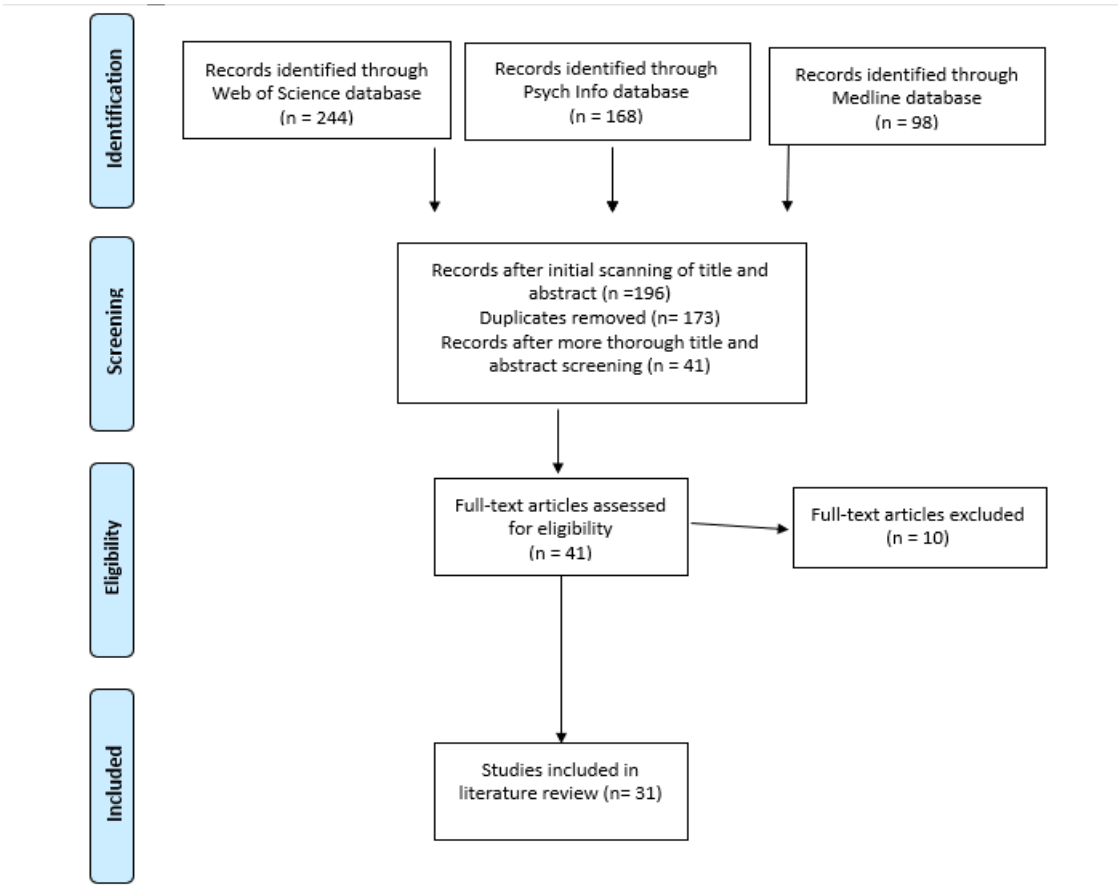

Figure 2.1. PRISMA flow diagram showing the results of the literature search

2.6 CASP Evaluations

The 31 papers identified through the search were appraised in a systematic way by the researcher for quality using questions found in the Critical Appraisal Skills Programme (CASP) Qualitative Research Checklist (2013) (Appendix B). One paper (Hensley, 2002) was discounted due to the quality of the research, which had an overall score of three. The remaining papers scored between six and ten overall, as summarised in Table 2.3 (a fuller scoring showing the results for each of the CASP categories can be found in Appendix C).

Table 2.3. Overall CASP Scores

Author and Year of publication	Overall CASP score
Andersson, L., King, R., & Lalande, L. (2010)	7
Arczynski, A. V., & Morrow, S. L. (2017)	10
Burnes, T. R., Wood, J. M., Inman, J. L., & Welikson, G. A. (2013)	10
Chui, H., McGann, K. J., Ziemer, K. S., Hoffman, M. A., & Stahl, J. (2018)	8
Davys, A. M., O'Connell, M., May, J., & Burns, B. (2017)	9
Dawson, D & Akhurst, J. (2015)	8
De Stefano. J., Hutman, H., & Gazzola, N. (2017)	8
Eryilmaz, A., & Mutlu, T. (2017)	7
Gaete, J., Strong, T., & Amundson, J. (2017)	8
Gazzola., De Stefano., Theriault., & Audet (2014)	8
Gazzola., De Stefano., Theriault., & Audet (2013)	8
Gazzola, N., & Theriault, A. (2007)	7
Hein, S. F., Lawson, G., & Rodriguez, C. P. (2013)	7
Hensley, P. H. (2002)	3
Hill, H. R., Crowe, T. P., & Gonsalvez, C. J. (2015)	8
Jacobsen, C. H., & Tanggaard, L. (2009)	6
Johnston, L. H., & Milne, D. L. (2012)	9
McCandless, R., & Eatough, V. (2012)	7
Majcher, J.-A., & Daniluk, J. C. (2009)	7
Milne, D. L., Pilkington, J., Gracie, J., & James, I. (2003)	9
Nelson, M. L., Barnes, K. L., Evans, A. L., & Triggiano, P. J. (2008)	9
Neufeldt, S. A., Karno, M. P., & Nelson, M. L. (1996)	6
Simpson-Southward, C., Waller, G., & Hardy, G. E. (2017)	8
Sloan (2008)	6
Starr, F., Ciclitira, K., Marzano, L., Brunswick, N., & Costa, A. (2013)	9
Tohidian, N. B., & Quek, K. M. T. (2017)	9
Törnquist, A., Rakovshik, S., Carlsson, J., & Norberg, J. (2018)	9
Vallance (2004)	7
Wallace, K., & Cooper, M. (2015)	8
Wilcoxon, S., Norem, K., & Magnuson, S. (2005)	6
Worthen, V., & McNeill, B. W. (1996)	9

2.7 Results

The tables below show how many of the papers that were reviewed match the PICOS, and which papers match the different aspects of the PICOS (see Tables 2.4, 2.5, 2.6, 2.7, listed with first author and date of publication). No papers relating directly to supervision within MBIs were found.

Table 2.4. Matches with Population of PICOS

Population		
Supervisor (11)	Supervisee (12)	Both (7)
Andersson (2010)	Dawson (2015)	Burnes (2013)
Arczynski (2017)	De Stefano (2017)	Chui (2018)
Gazzola (2014)	Eryilmaz (2017)	Davys (2017)
Gazzola (2013)	Gazzola (2007)	Gaete (2017)
Hein (2013)	Jacobsen (2009)	Hill (2015)
McCandless (2012)	Johnston (2012)	Tohidian (2017)
Majcher (2009)	Milne (2003)	Simpson-Southward (2017)
Nelson (2008)	Sloan (2008)	
Neufeldt (1996)	Starr (2013)	
Wallace (2015)	Törnquist (2018)	
Wilcoxon (2005)	Vallance (2004)	
	Worthen (1996)	

Table 2.5. Matches with Interventions of PICOS

Intervention – Supervision within:				
CBT (2)	Counselling (15)	Psycho-therapy (3)	Mixed (6)	Other (4)
Milne (2003)	Burnes (2013)	Hill (2015)	Andersson (2010)	Arczynski (2017)
Törnquist (2018)	Chui (2018)	Jacobsen (2009)	Davys (2017)	Johnston (2012)
	Dawson (2015)	McCandless (2012)	Nelson (2008)	Neufeldt (1996)
	De Stefano (2017)		Simpson-Southward (2017)	Sloan (2008)
	Eryilmaz (2017)		Tohidian (2017)	
	Gaete (2017)		Wallace (2015)	
	Gazzola (2007)			
	Gazzola (2013)			
	Gazzola (2014)			
	Hein (2013)			
	Majcher (2009)			
	Starr (2013)			
	Vallance (2004)			
	Wilcoxon (2005)			
	Worthen (1996)			

Table 2.6. Matches with Outcomes of PICOS

Outcome			
Difference (10)	Perception (9)	Improve (5)	Impact (6)
Andersson (2010)	Arczynski (2017)	Eryilmaz (2017)	Dawson (2015)
Burnes (2013)	De Stefano (2017)	Gazzola (2007)	Hein (2013)
Chui (2018)	Gazzola (2013)	Gazzola (2014)	Hill (2015)
Davys (2017)	Johnston (2012)	Neufeldt (1996)	Jacobsen (2009)
Gaete (2017)	McCandless (2012)	Wallace (2015)	Vallance (2004)

Milne (2003)	Majcher (2009)	Wilcoxon (2005)
Nelson (2008)	Sloan (2008)	
Simpson-Southward (2017)	Starr (2013)	
Törnquist (2018)	Tohidian (2017)	
Worthen (1996)		

Table 2.7. Matches with Study Design of PICOS

Study Design – Types of Qualitative Design				
Consensual Qualitative (6)	Grounded Theory (6)	Thematic Analysis (5)	Phenomenological (3)	Other (10)
Andersson (2010)	Arczynski (2017)	Davys (2017)	Jacobsen (2009)	Dawson (2015)
Chui (2018)	Burnes (2013)	Hill (2015)	Vallance (2004)	Eryilmaz (2017)
De Stefano (2017)	Johnston (2012)	Starr (2013)	Worthen (1996)	Gaete (2017)
Gazzola (2013)	Milne (2003)	Törnquist (2018)		Hein (2013)
Gazzola (2014)	Nelson (2008)	Wallace (2015)		Majcher (2009)
Gazzola (2007)	Neufeldt (1996)			McCandless (2012)
				Simpson-Southward (2017)
				Sloan (2008)
				Tohidian (2017)
				Wilcoxon (2005)

The results for the first literature review question found that there were no studies specifically about supervision within MBIs. Once the search was broadened out to include other therapies, the questions about the difference that the supervision was making fell into two areas: the difference to therapy, and the difference to the supervision process. A summary of the key findings can be found in Appendix D. Here I will discuss the findings in relation to the literature search questions, beginning with the difference to therapy first.

2.7.1 Literature review question 2a: Does the supervision make a difference to the therapy? Several of the papers answered this question in the following ways: generally positive responses (Andersson, King, & Lalande, 2010; Eryilmaz & Mutlu, 2017), the perspective of good practice within therapy

and accountable ways of responding to clients (Gaete, Strong, & Amundson, 2017), from a professional development angle (Gazzola, De Stefano, Theriault, & Audet 2014), an effective transfer from supervision to therapy (Milne, Pilkington, Gracie, & James, 2003), and that reflectivity led to new actions in therapy (Neufeldt, Karno, & Nelson, 1996). Törnquist, Rakovshik, Carlsson, and Norberg (2018) looked specifically at what contributes to the therapy process, and Vallance (2005) found processes that directly impacted on client work.

2.7.2 Literature review question 2b: If so, in what ways? Andersson et al. (2010) found supervision increased therapist awareness which helped therapists to be more reflective about ways of proceeding in therapy. Eryilmaz and Mutlu (2017) found that supervision improved the counsellor's competency. Gaete et al. (2017) found aspects of supervision that improved good practice in therapy, such as: developing theoretical clinical expertise, being responsive and taking not-knowing positions, finding authenticity to one's own values and those of the profession, and having concrete feedback. Gazzola et al. (2014) also found that feedback made a difference, as well as supervisors being role models. Feedback featured again, especially affirmative feedback that helped to create change (Törnquist et al., 2018). Milne et al. (2003) found that effective methods in supervision such as organisation of the session, feeding back, modelling, reflecting were transferred to the therapy, and map on to change mechanisms within therapy. Neufeldt et al. (1996) found that theoretical and personal reflective processes in supervision led to changes in therapy. The processes in supervision that Vallance (2005) found that directly impacted client work are: understanding of the counsellor/client dynamics, building skills/competency and reflection after supervision and prior to the client work. Simpson-Southward, Waller, and Hardy (2017) found that discussing the

patient/group, basing supervision on empirical evidence and having an evaluation process were aspects of supervision that made a difference to therapy.

2.7.3 Literature review question 2c: If not, then why? Gaete et al. (2017) found that supervision needed to have both structural and dynamic processes and without both was not so helpful. Areas such as efficacy and authenticity can conflict in clinical practice, so dynamic supervision processes help to choose between the approaches most suitable at any one time. Simpson-Southward et al. (2017) criticised the lack of patient focus in supervision and how few supervision models are empirical. Törnquist et al. (2018) found the lack of a supervision question affected how much difference the supervision could make to therapy. Vallance (2005) also found that when supervisees did not take clients to supervision, the impact of supervision was lessened. Also, supervision being overly directive was less helpful.

Although my search was in relation to the difference to therapy, more of the papers answered the literature review questions in relation to the process of supervision, with a notion that “good” processes will enhance the therapy.

2.7.4. Does the supervision make a difference to the supervision process? Some researchers found supervision made a difference when it had elements perceived as “good” supervision (Sloan, 1999; Worthen & McNeill, 1996), others found specific processes to make a difference either positively or negatively (Burnes, Wood, Inman, & Welikson, 2013; Dawson & Akhurst, 2015; Gazzola & Theriault , 2007; Gazzola, De Stefano, Theriault, & Audet, 2013; Hill, Crowe, and Gonsalvez, 2015; Starr, Ciclitira, Marzano, Brunswick, & Costa, 2013). Some processes appeared in several studies, such as, multicultural

issues (Arczynski & Morrow, 2017; Tohidian & Quek, (2017), the supervisory relationship (De Stefano, Hutman, & Gazzola, 2017; Hein, Lawson, & Rodriguez, 2013; Majcher & Daniluk, 2009; Nelson, Barnes, Evans, & Triggiano, 2008), developmental and learning processes (Jacobsen & Tanggaard, 2009; Johnston & Milne, 2012; McCandless & Eatough, 2012) and tailoring supervision to meet individual needs (Chui, McGann, Zeimer, Hoffman, & Stahl, 2018).

2.7.5 If so, in what ways? Unsurprisingly the importance of the supervisory relationship is highlighted in many studies and looked at from different angles. Burnes et al. (2013) identify the ethical nature of the relationship and the need within supervision for equality and cultural needs to be recognised. Hill et al. (2015) find different ways in which the alliance is enhanced through discussion of the supervisee's anxiety and negotiation of roles and expectations. Majcher and Daniluk (2009) highlight the need for boundary setting and clear roles to create safety and trust. Nelson et al. (2008) set out how competent supervisors form early good supervisory alliances and have other skills to deal effectively with conflict that may arise, including supportive professional relationships where they can get help and advice. Worthen and McNeill (1996) report on aspects of the relationship that support change such as, acceptance of mistakes, disclosure and encouragement to experiment.

Arczynski and Morrow (2017) identify strategies to anticipate and manage power, such as bringing history into the room, creating trust, collaboration, and critical reflexivity. De Stefano et al. (2017) also identify ways of working with shared power, using supervisor power for the benefit of the supervisee,

supervisors sharing their own struggles, and the need for regular reviews. Dawson and Akhurst (2015) identify positive ways of processing endings.

Tohidian and Quek (2017) look at how addressing multicultural factors in supervision helps by developing supervisees' awareness, again a collaborative relationship and the supervisor having their own awareness. Chui et al. (2018) look at equality issues around gender identification, and how to ensure that sexual orientation does not affect supervisory relationships negatively. They state how heterosexual and sexual minority supervisees use supervision in different ways.

Gazzola and Theriault (2007) use the terms broadening and narrowing in terms of identifying aspects of supervision that are useful and enhance the reflexivity of the supervisee, such as having constructive feedback that goes beyond comfort zones, being open to difference, and supervisees being assertive about their needs. Starr et al. (2013) discuss how supervision offers a space where exposure and challenge can exist, whilst the supervisee still feels comfort and is able to learn, and a sense of knowing and not knowing is held.

The needs of the individual rather than formulaic approaches to supervision are seen (Jacobsen & Tanggaard, 2009). They suggest developmental stages, with early supervisees needing clear and constructive criticism. There is also a lot of difference in need between supervisees, so a reflexive and individually orientated approach is needed. Wallace and Cooper (2015) look at dimensions for personalised forms to ultimately help supervisees to be able to shape their supervisory experience.

Johnston and Milne (2012) show that the learning process within supervision interlinks with other aspects of supervision, such as Socratic

dialogue, reflection, structure and again the supervisory relationship. McCandless and Eatough (2012) also highlight the learning aspect of supervision, which is strongly supported by the relationship.

Davys, O'Connell, May, and Burns (2017) focus on the evaluation process within supervision to bring more rigour within supervision. They found that some supervisors welcome an increase in feedback and evaluation, and they also express caution about losing the process that happens within supervision.

2.7.6 If not, then why? Hein et al. (2013) identifies times when the relationship is not going so well and issues such as incompatibility arise. Problems can arise if power inequalities and justice are not at the forefront, allowing bias to creep in (Arczynski & Morrow, 2017; Tohidian & Quek, 2017). Dawson and Akhurst (2015) also speak of unequitable power and the breaking codes of conduct in relation to endings.

Lack of expertise in the supervisor comes up in several studies. De Stefano et al. (2017) found this led to unacknowledged errors and the supervisee not feeling understood. Gazzola and Theriault (2007) found inadequate, critical and non-contextualised feedback often accompanied by poor relational dynamics and a lack of sensitivity. Wilcoxon, Norem, & Magnuson (2005) saw supervision as less helpful when it was developmentally inappropriate, intolerant of differences, and the supervisor had poor professional attributes. Gazzola et al. (2013) found that the supervisor not being able to hold the gatekeeper role causes problems. Self-doubt of the supervisor and uncertainty of the role appeared in two studies (Gazzola et al., 2013; Majcher & Daniluk, 2009).

There were also more practical and contextual issues identified such as not having enough time to fit everything in, not having supervision frequently enough, and then the supervisor not remembering details (Jacobsen & Tanggaard, 2009). Sloan (1999) identifies contextual difficulties in not being able to choose your supervisor and the supervisor having a dual role e.g. as a manager. Nelson et al. (2008) also highlights dual roles along with high demands in the work place, and the evaluative nature of supervision.

2.8 Discussion

The literature review was carried out to provide an up-to-date picture of current research about supervision, to help to see what questions would be relevant in this study, ascertain what has already been explored and see which qualitative methods others are using in researching supervision. Although none of the papers are specifically about MBS, there are links with the practice of MBS, such as: the importance of the supervisory relationship (De Stefano et al., 2017; Hein et al., 2013; Majcher & Daniluk, 2009), ways in which the alliance is enhanced through reflective dialogue (Hill et al., 2015), the need for boundary setting and clear roles (Majcher & Daniluk, 2009), forming early good supervisory alliances (Nelson et al., 2008), increased therapist awareness through supervision (Andersson et al., 2010), and enhancing the reflexivity of the supervisee (Gazzola & Theriault, 2007).

There is a strand about authenticity (Gaete et al., 2017), which states that every supervisee/therapist is human and unique, which links strongly with MBIs and the need for the MBI teacher to be authentic, as set out in the MBI:TAC. This theme ties in with the idea of congruence and confidence in working within a paradigm, whilst also feeling confident with the way one is

(Vallance, 2005). The needs of the individual rather than formulaic approaches to supervision are important (Jacobsen & Tanggaard, 2009).

Johnston and Milne's (2012) model shows that the learning process within supervision interlinks with other aspects of supervision. McCandless and Eatough (2012) also highlight the learning aspect of supervision, which is strongly supported by the relationship. I was surprised that this aspect of learning within supervision did not come out in more of the studies.

Some of the papers in the updated literature review, linked with gaps that I found in this research, such as, issues of power in the supervisory relationship (Arczynski & Morrow, 2017; De Stefano et al., 2017), and multicultural supervision and the need to attend to diversity (Chui et al., 2018; Tohidian & Quek, 2017). I highlight diversity in my analysis and discussion as a gap within MBS, so I found these studies very useful in shaping the analysis and discussion.

In relation to the shaping of my research questions, only some of these papers were part of my review at that stage (due to publication date). The focus on the good practice of a profession (e.g. Gaete et al. 2017), shaped my directing the research questions to the teaching of MBSR/MBCT. Mindfulness such a wide field, I wanted to focus on the more professional form of an MBI which is found in clinical practice.

There are also criticisms that supervision research does not look enough at patients (Davys et al., 2017; Simpson-Southward, Waller, & Hardy, 2017). As discussed previously, several studies in this review did relate more specifically to therapy, naming the difference that supervision was making to therapy e.g. Törnquist et al. (2018) ask about how what happens in supervision has an

impact on the next therapy session. This strengthened my intention to ask about the difference supervision makes to the teaching of mindfulness (the “therapy”), and the aspects that contribute to this process.

There were some studies that focussed specifically on less positive aspects, but the majority were tending to report favourably, with some not reporting anything negative. I found that hard to believe, so wanted to ask about what needs to change to dig out more negative aspects.

The focused review also shaped the way that I designed and conducted my research. When evaluating the papers, I developed a more critical eye about several aspects of the research, and the way of reporting. This helped me to ensure that I maintained rigour, in both conducting my research and writing it up. Several papers had a discussion section, but less about implications and how the research could be used. The papers that included a structured model, framework or clear strategy had more impact on me in terms of the clarity of the findings and remembering the essence of the research. Some of the papers were older so they did not conform so well to the changes in the requirements of qualitative research and reporting methods to ensure rigour. The CASP evaluation showed how several papers had not sufficiently reported ethical considerations.

2. 9 Summary of Chapter

In this chapter I reported on literature from systematic reviews of clinical supervision, which was followed by my own focused literature review. The first run of the search took place at the beginning of my research and informed the research questions. Some of the papers from the updated review informed the analysis and discussion.

Chapter 3 Methodology and Study Design

3.1 Introduction to Chapter

In this chapter, the methodological design of the research is described. This includes the research approach used and rationale, the recruitment, the participants, the ethical considerations, the data collection, coding and analysis, theory building, reflexivity and credibility checks.

3.2 Research Strategy

Grounded Theory (GT) was chosen. GT is a method of qualitative research originally developed by two sociologists, Barney Glaser and Anselm Strauss (Glaser & Strauss,1967). They wanted a method that would allow them to move from data to theory, so new theories could emerge that were specific to the particular context and grounded in the data rather than analytical constructs. Since the publication of their book, *The discovery of grounded theory,* in 1967, there have been a number of revisions by the original authors as well as other grounded theorists.

The GT research process is deliberately fluid and merges the process of data collection with data analysis, moving back and forth all the time. Interview questions are developed over time and are not necessarily the same for everybody. The initial question serves to focus attention on a particular phenomenon, so it identifies the focus but does not make assumptions about what will be found. The questions are open-ended and work best if they are orientated to actions or processes rather than states and conditions. GT does not use information from existing theories (Willig, 2013). Researchers keep

collecting data, sampling and analysing until a theory is developed. Therefore, in common with many qualitative research approaches, it does not have a neatly laid out series of steps to follow. A change of direction can happen, and is encouraged, and even the research question can change or become progressively focussed.

More specifically I have taken a Constructivist Ground Theory approach (Charmaz, 2014), a contemporary revision of Glaser and Strauss's (1967) classic GT. Charmaz (2014) describes the constructivist approach as placing "priority on the studied phenomenon and sees both data and analysis as created from shared experiences and relationships and relationships with participants and other sources of data" (p. 239). Constructivists aim for a theory that has credibility, originality, resonance, and usefulness, relative to its historic moment. The foundational assumptions, objectives and implications for data analysis are summarised in Table 3.1.

Table 3.1. Summary of Key Characteristics of Constructivist Grounded Theory

Key characteristics of constructivist ground theory	
Foundational Assumptions	• Assumes multiple realities • Assumes mutual construction of data through interaction • Assumes researcher constructs categories • Views representation of data as problematic, relativist, situational and partial • Assumes the observer's values, priorities, positions, and actions affect views
Objectives	• Views generalisations as partial, conditional, and situated in time, space, positions, action and interactions • Aims for an interpretive understanding of historically situated data • Specifies range of variation • Aims to create theory that has credibility, originality, resonance, and usefulness

Implications for data analysis	• Acknowledges subjectivities throughout the data analysis • Recognises that co-construction of data shapes analysis • Engages in reflexivity • Seeks and (re)represents participants' views and voices as integral to the analysis

Note. based on Charmaz (2014, p. 236); Morse (2016, p.139)

Another description of Constructivist Grounded Theory from Charmaz (2014) is: "…a way of conducting inquiry that shapes data collection and emphasises analysis" (p. 26). It can be seen as a template for looking at the data, not as a rigid set of rules. It uses several principles/strategies/analytical constructs/building blocks within the method that may include:

- The constant comparative method whereby all data are constantly compared within and between each other. The process involves looking for similarities, differences and nuances to generate an abstract understanding and stay open to new insights
- Reflexivity – a process of acknowledging that the researcher brings their own knowledge, experience and subjectivity into the research, which is made explicit
- Memo writing - a process to assist the stage between data collection and writing up. It captures the researcher's thoughts, hunches, processes and decision making. Memos can alert the researcher to gaps in the data that require elaboration
- Theoretical Sampling - a strategy to sample new cases or data to develop, refine and elaborate emerging grounded theory

3.3 Rationale for Methodology

There are three reasons why I chose Constructivist Grounded Theory as my method.

- My research is within an area where there is minimal existing research and theory, so I was keen to develop theory.
- I am so immersed in this field that I needed to choose a method that embraced reflexivity as part of the process, and pay attention to that, so that I could explore new discoveries and tease them out, and not just stick to what I already knew. I put the framework (Evans et al., 2015) I had developed to one side, as this describes the nature of MBS rather than looking at its impact; it was developed by taking expert opinions into account and writing a theoretical viewpoint. I wanted to bring a rigour to my approach in this study and not make assumptions - this fits more with a GT approach of not resting with existing theories.
- I was keen to come up with theory through the perspective of the participants and their data. I could see that a constructivist approach fits with what may be happening if MBS, as co-creation, happens within the relationships and is a fluid phenomenon, so it fits well with the assumptions and roots.

3.4 Research Design

The first phase of the research was to conduct exploratory interviews and carry out subsequent analysis to find theoretical links to generate a theoretical understanding of what the data was saying. The second phase involved a second round of interviews with phase one participants to dig deeper, share new understandings and tease out some of the theoretical understandings that

were developing. Following this second phase more analysis and theory building took place.

I used and moved through the stages and processes outlined by Charmaz (2014) (see Figure 3.1). This journey was not travelled in a rigid and linear direction, and it was repeated for the second phase, after which the findings, analysis and theory building were combined.

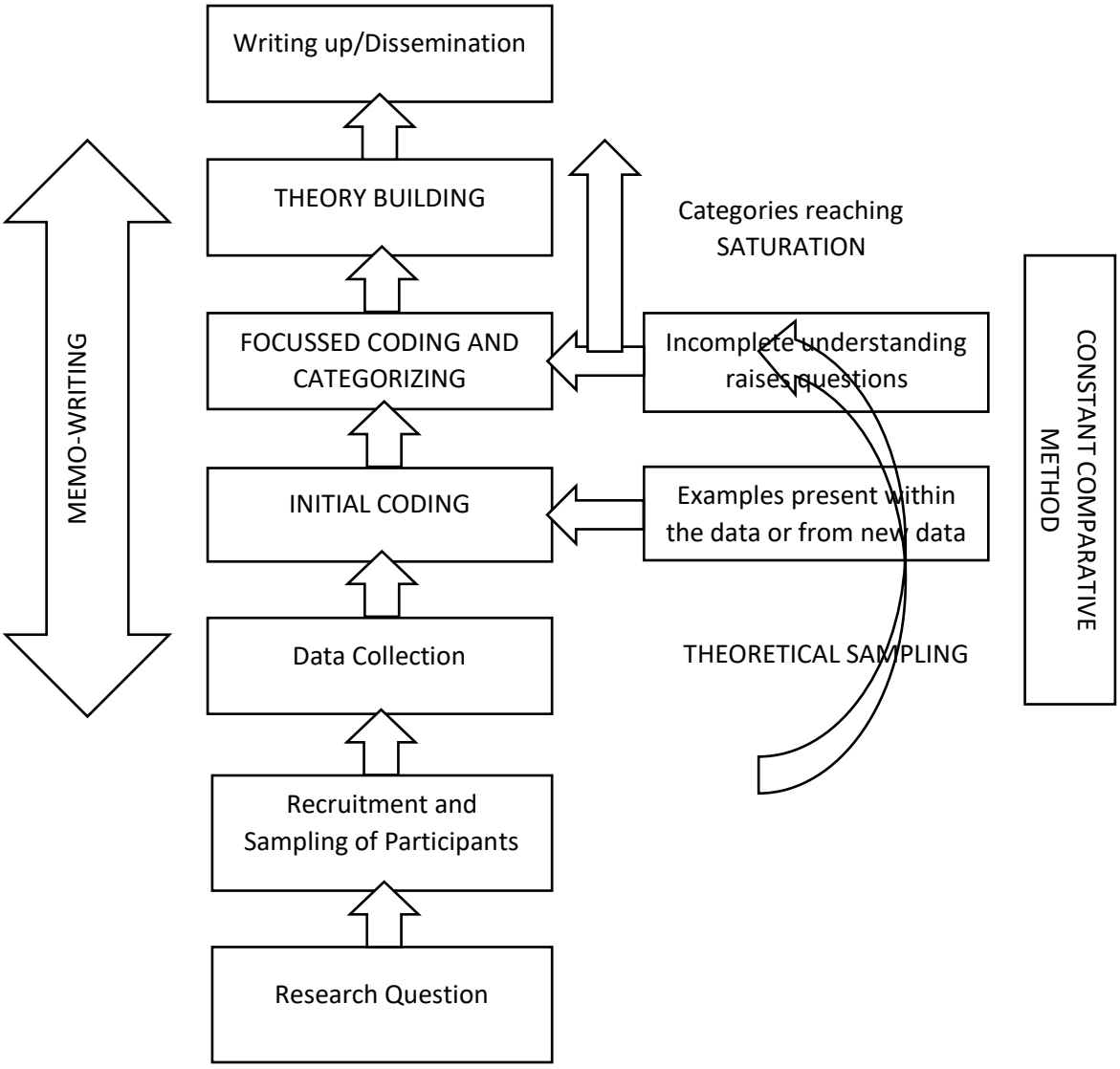

Figure 3.1. A visual representation of the stages and processes within grounded theory that were followed in this research (Charmaz, 2014, p.18)

3.5 Recruitment and Sampling of Participants

There can be quite a breadth of what is defined as supervision. The different models are outlined in the introduction chapter, where I situate MBS as a “therapy” model that draws heavily on MBI concepts and practices. Supervision has different modes of delivery, such as one-to-one or groups, but one-to-one is the most common mode of delivery within MBI training in the UK, so I set my criteria accordingly.

3.5.1 Inclusion criteria.

a) Supervisor Criteria

Supervisors who met the UK network Good Practice Guidelines for teaching mindfulness-based courses (UK Network for Mindfulness-Based Teacher Training Organisations, 2015) and:

- had completed a 2/3-day MBS course (or equivalent)
- had been an MBS supervisor for at least six months
- had been actively supervising in the last six months

b) Supervisee Criteria

- Fulfil the UK network Good Practice Guidelines for teaching mindfulness-based courses (UK Network for Mindfulness-Based Teacher Training Organisations, 2015).
- Had been supervised by an experienced MBS supervisor for the duration of at least two MBSR/MBCT courses
- Had received MBS supervision in the last six months

All participants needed to be over 18 years of age and fluent in the English language.

3.5.2 Recruitment sources and flow. A recruitment email along with the participant information sheet (Appendix E) was sent out to the main organisations that provide training in MBIs, in the UK, who were invited to circulate the information. I worked at one of these organisations at the time but had handed in my notice, so I decided to wait until near to my departure, and then send the email, as anybody who expressed an interest would have less of an ongoing relationship with me. The other key recruitment source was an organisation offering MBS with a number of experienced MBS supervisors, where recruitment of the 8 supervisors occurred (supervisor 4 dropped out due to health issues).

The initial recruitment was fast, particularly of supervisors; the recruitment of supervisees required a couple of prompts and reminders. This recruitment brought in three supervisees from a training organisation and one via a supervisor.

3.5.3 The participants. The participants were trained mindfulness-based teachers and met the inclusion criteria for either a mindfulness-based supervisor or mindfulness-based supervisee listed above. The supervisors had all been teaching MBIs for more than five years. Their first session as a supervisee was at least five years ago, with a total number of sessions as 24+. All had been on numerous retreats. Seven of the supervisors had also trained in other models of supervision. The supervisees had all been on retreats, ranging from two to seven+ days, but overall, they had been on less retreats than the supervisors. All had a long-standing personal practice. One of the supervisees

had been teaching MBIs for one-two years; another had been doing so for two years after taking a break after training, and the other two had been doing so for over 10 years. A summary of the demographics of the participants can be found in Table 3.2.

Table 3.2. Summary of Participant Demographics

Participant Supervisor	**Age**	**Gender**	**Highest level of MBI training**	**Years of personal practice**	**MBI speciality**	**Time since first supervised**	**Total sessions as supervisor**	**Phase interviewed at**
S'vor 1	61+	F	Level 2	10+	MBSR	5yrs+	24+	1
S'vor 2	41-60	F	MSc/MA	10+	MBSR/MBCT	2-5yrs	24+	1 and 2
S'vor 3	41-60	M	MSc/MA	10+	MBSR/MBCT	2-5yrs	24+	1
S'vor 5	41-60	F	Post Grad Dip	5-10	MBSR	2-5yrs	24+	1 and 2
S'vor 6	41-60	F	Post Grad Dip	10+	MBCT	5yrs+	24+	1
S'vor 7	41-60	F	MSc/MA	10+	MBSR/MBCT	6mth- 1yr	6-12	1
S'vor 8	20-40	M	Level 2	10+	MBCT	5yrs+	12-24	1 and 2
S'vor 9	61+	M	Post Grad Cert	10+	MBSR	2-5yr	24+	1
Participant Supervisee	**Age**	**Gender**	**Highest level of MBI training**	**Years of personal practice**	**MBI speciality**	**Time since first a supervisee**	**Total sessions as supervisee**	**Phase interviewed at**
S'vee 10	61+	M	Post grad cert	10+	MBSR	1-2yrs	6-12	1 and 2
S'vee 11	41-60	F	Level 2	10+	MBSR	5+ yrs	12-24	1 and 2
S'vee 12	61+	F	Post grad dip	10+	MBSR/MBCT	2-5 yrs	12-24	1 and 2
S'vee 13	41-60	F	Level 2	10+	MBSR	5+ yrs	24+	1

All of the supervisors were also supervisees, but they were invited at the interviews to speak from the position of a supervisor. They did also draw on their experiences of being a supervisee as well.

3.5.4 Informed consent. The participant information sheet was attached along with the consent form (Appendix F) and demographics questionnaire (Appendix G) to be completed prior to the interview.

3.6 Ethical Considerations

The research was approved by the Psychology Research Ethics Committee, College of Life and Environmental Sciences, University of Exeter 2017/1337 on 5/10/16.

My position in the field means that I have connections that may have both aided and hindered the research. I acknowledge that my initial recruitment was fast, with supervisors and supervisees from the organisations I have worked for coming forward. They may have felt the need to come forward to be seen as helpful, and the existing relationship may have influenced their ability to be honest in the interviews. I took care at the beginning of the interviews to discuss confidentiality and anonymity and encouraged them to speak openly. I spoke about cross connections and overlapping roles and discussed my boundary around this research. I also acknowledged other cross connections, in relation to keeping the data anonymous, and invited them to let me know at the end of the interview if there was anything that they did not want to be quoted.

A fuller description of my position can be found in the reflexivity section, but here I want to highlight two areas that created a potential conflict of interest. I am director of an organisation that provides MBS via freelance experienced MBS

supervisors, and I facilitate MBS trainings. Both positions mean that I am invested in MBS in a way that would have influenced the research. I have aimed to be open in a way that acknowledges my power and influence and also to be transparent with my thinking, interpretations and actions. I have engaged others to help me with this process.

3.7 Data Collection

I used my pilot interviews to also test the recording equipment. The quality of Skype was better and had backup options, so that became my prime way of conducting interviews, with phone as a backup if the Skype connection failed or people did not have access to it.

3.7.1 Data transcription. I intended to transcribe the data myself but found it very slow and physically uncomfortable. Therefore, I used a professional transcriber, who transcribed the audio files using intelligent verbatim. I listened to them in detail afterwards and made corrections. This process gave me plenty of opportunity to absorb the data before coding. I had my diary by my side and stopped periodically to take field notes, to capture immediate thoughts, points of interest, gaps and theoretical ideas. On occasions this would lead to memo writing, highlighting questions to raise in supervision and further thinking about the ideas raised, which in contributed to the analysis.

3.7.2 Data protection. During the time of conducting this research the new General Data Protection Regulations (GDPR) came into force. To comply with the regulations set out by Exeter University for researchers in relation to the GDPR I switched to storing the participant data on the student's University network space, which is password protected. This included participant records, consent forms,

demographic questionnaires and interview recordings. The data collected was not particularly sensitive, but for quotes I needed to ensure anonymity. One of the key issues in terms of data protection was the fact that I have other relationships with many of the interviewees, so I needed to remember what was said in the interviews and not repeat that in other conversations. Using the participant number immediately and immersing myself in the written data after the detailed transcribing allowed me to move to the data rather than the person who had said it.

3.8 Interviews

Semi-structured Interviews were chosen as the data collection method. When participants expressed a willingness to take part, an email was sent to arrange an interview time, along with the consent form and demographics questionnaire to be completed prior to the interview.

3.8.1 Pilot interviews. Questions developed through proposal writing and a student peer session formed the basis for two pilot interviews, with a supervisor and supervisee. The initial questions worked well. I needed to have key questions and prompts. I realised that things may not go in the exact order. In the second pilot I left more space at the end for anything else and was slightly less directive.

3.8.2 Phase one interview schedule. The piloted schedule was used. After the first three research interviews I took the transcription of the first interview to my supervisor and student peer group for review. The interview schedule was revised and reviewed by my supervisor (see Appendix H).

3.9 Phase One Analysis

3.9.1 Initial coding. The initial coding of the transcripts was done line by line, using NVivo. As I am so close to the topic, and have pre-existing ideas, line by line

coding was important to get me to really look closely at the data and ensure that my theory developed from the data rather than my head. I coded with gerunds, as is usual in constructivist GT (Charmaz, 2014). Coding with gerunds gives more of a sense of action and sequences and stays close to the participants' experience to begin the analysis from their perspective. As Charmaz (2014) explains, coding with gerunds, "is a device to bring the researcher into the data, interact with them, and study each fragment of them" (p. 121).

Bazeley and Jackson (2013) suggest selecting carefully which interviews to begin coding first, as these are the ones that take the longest and begin to form the basis of the coding structure. I chose a newer supervisor, who had drawn on both supervisory and supervisee experience in the interview, a more established supervisor who had worked in what I would see as a more typical way, and a supervisee who was new to teaching and more naïve in regard to supervision frameworks.

After coding three interviews line by line, I formed trees to help structure and begin organising my coding (see Appendix N for coding examples). I continued to code the interviews that had already been completed, but paused on further recruitment or interviews, to enable theoretical sampling. The last three interviews, which were supervisee interviews, revealed a few new branches.

3.9.2 Phase one - focussed coding and analysis. The initial coding moved on to focussed coding. I began with description, by creating paragraphs of summary text that described what was in the data, along with the text that supported these thick descriptions (Bazeley, 2009).

I moved more into the analysis, holding in mind six questions from Charmaz (2014, p. 140):

1. What do you find when you compare your initial codes with the data?
2. In which ways might your initial codes reveal patterns?
3. Which of these codes best account for the data?
4. Have you raised these codes to focused codes?
5. What do your comparisons between codes indicate?
6. Do your focussed codes reveal gaps in the data?

I compared the findings in different nodes with each other, across participants, looking at themes in common and divergences. I related the findings to different theories to see where ideas matched up and where they were different. I looked at gaps in my data and in the existing literature and theory base. I wrote memos, re-read the data, and compared again several times.

In raising the codes to focussed codes, I used questioning along with strategies such as noticing which codes seemed new as opposed to perfunctory and not for further exploration and raising those that were more central to my thinking that “still ‘stand up’ (have the best explanatory power)” (Bazeley & Jackson, 2013, p. 257). I repeated this questioning of the data and writing of memos with a more theoretical base. The phase one focussed codes can be found in Appendix I.

3.10 Memo Writing

Memo writing was done continuously throughout the research and it helped me to stop at different stages of the analysis to see what was occurring in that moment. As Charmaz suggests, “memo-writing creates an interactive space for

conversing with yourself about your data, codes, ideas and hunches" (p. 162). This writing of memos at every stage kept me actively engaged and encouraged me to step back, question and think.

Charmaz (2014) emphasises the central role that memos have in the building of theoretical categories. I wrote a memo each time: I interviewed a participant, checked the transcribing, coded and analysed. I could then revisit these memos to compare data and ideas and make links between them. The style of writing in the memos kept the free-flowing form suggested by Charmaz (2014) but became increasingly analytical. I have included three samples of memo writing from my diary that provide illustrations of how I stopped, analysed, considered theoretical links and captured ideas (Appendices J, K, L).

As well as memo writing being a crucial part of the methodological aspects of the research and audit trail, my research diary was also a place for me to work reflexively with the content of the data, my relationship with the data, my hopes and wishes, my existing knowledge and my subjectivity. I am used to having a reflexive type practice in my teaching of mindfulness. I used handwritten notes, close to events, to capture my experience, and then spent time considering the meaning and how I could take it forward. The things that needed more attention I identified, in order to consider them more, read relevant theory or discuss them with my supervisors and peers.

3.11 Constant Comparison

I used Charmaz's (2014) definition of constant comparison to guide my analysis: "A method of analysis that generates successively more abstract concepts and theories through inductive processes of comparing data with data, data with

code, code with code, code with category, and category with concept" (p. 342). For example, as I coded I compared the findings in different nodes with each other, and compared across participants, bringing up themes in common and divergences. I adopted a more theoretical stance in the analysis, relating what I was finding to different theories to see where ideas matched up and where they were different. I looked at gaps in my data and in the existing literature and theory base. I wrote memos, I read, I researched, I re-read the data, and I looked at my descriptions in comparison with the quotes and data. As I wrote the discussion and theory chapter, I compared the concepts with the data and memo entries again.

3.12 Theoretical Sampling

I used theoretical sampling for phase two, which involves sampling in the light of emerging categories. The early stages (phase one) required openness to identifying a wide range of categories, while the theoretical sampling was concerned with refinement and saturation where the data was thin. I sampled six of the original participants for interview. It did not seem useful or necessary to interview all 12 unless I continued to feel that there were gaps in the data. One of the supervisee participants was working more closely with me at this stage so I chose the other three supervisees. For the supervisors, I choose one who had given slightly different views on several issues and was a newer supervisor, one supervisor from a more clinical MBCT background and one from an MBSR background. This gave me a range of participants, including more outliers to go back and gather more data, in order to refine my theoretical categories.

3.13 Phase Two

3.13.1 Phase two interview schedule. As I conducted my phase one focussed coding and analysis I kept a note of any gaps. These gaps, my early theory building and feedback from peers and supervisors provided the basis for the interview questions for phase two. The questions were drafted, reviewed by my supervisor and then refined (Appendix M).

3.13.2 Phase two interviews. In these interviews I explicitly shared with the participants the gaps in my research and encouraged them to share the more challenging/ less positive aspects of MBS. After each interview I made field notes about the key aspects of interest from the interview. These field notes aided theoretical thinking e.g. after one interview I noted how much of the content linked with vulnerability, so reflected, read more and wrote a memo. One of the transcripts was taken to a peer group meeting for review. They were all recorded, transcribed and checked as for phase one.

3.13.3 Phase two analysis – coding. The supervisor interviews were coded first, followed by the supervisee interviews, to see any potential differences. The same project in NVivo was used for the coding, with new codes and themes being added to the existing codes. The coding was quicker, building on the existing framework, but asking similar questions of the data, as well as comparing phases one and two. A log of new codes and findings for the supervisor group and the supervisees group was discussed with my peer group.

3.13.4 Phase two - focussed coding and analysis. I then moved on to more focussed coding and analysis. The same process was used as for phase one, this time creating new codes and new themes to add to existing focussed codes. I analysed the data, asking questions of it, and comparing it to phase one. I also wrote

memos. I proceeded to combine the focussed codes from both phases together (Appendix O).

3.14 Categorising and Analysis

After both phases of focussed coding, I continued to take an analytical look at the data, linking it with theoretical concepts and ideas and continuing with constant comparative analysis - moving back and forth between similarities and differences in the data. As I created categories, I continued to ask questions about:

- the link with the research questions
- what the categories were saying about MBS – did this relate to the current MBS framework – agree/contradict
- if it called for deeper analysis
- how the categories related to mindfulness and/or other theories
- how a category linked with the rest of the categories/data
- if I would lose anything if I discarded this category/data,
- if I was analysing this with pre-existing ideas or through what the data was telling me

3.15 Theory Building

Within grounded theory, the construction of a theory is an iterative process, moving between the data and categories to gradually develop theory. I found this quote useful in helping me to understand what theory might mean in this context: “A theory states relationships between abstract concepts and may aim for either explanation or understanding” (Charmaz, 2014, p. 228). As I was analysing the data, I began to look more closely at the relationship between the different focused codes and subsequent categories to find ways of explaining and understanding these

relationships that could form the basis of theory. I wrote memos and developed diagrams of new ideas, gaps and shifts in my thinking as the theory developed.

My supervisors and peers were also part of this process through presentations at different stages of the analysis and theory building, where they commented, questioned and gave me feedback. The formative theory was presented after phase one of the focussed coding, phase two of the focussed coding and the final categorising and theory building stage. The comments from the group were very helpful in encouraging me to include all aspects of my findings, which included the less obvious and "cosy" themes.

The theory building came together more succinctly as I started to write up. Through the writing process, the important categories became clearer, as I linked the data and analysis with existing theory. An iterative process of consulting my conceptual framework for shifts in the relationship within and between categories, and then coming back to theory and writing, and then checking back to the data, consolidated the development of the conceptual framework. I kept engaging in this process until the theory, the relationship between the categories and the data linked strongly together. At this point the categories had reached saturation (see next section).

3.16 Theoretical Saturation

Theoretical saturation is an important aspect of GT, and yet its definition and how it is reached is contested amongst GT researchers and writers. I approached the testing for whether I had reached theoretical saturation by using the following definition: "Theoretical saturation refers to the point at which gathering more data

about a theoretical category reveals no new properties nor yields any further theoretical insights about the emerging grounded theory" (Charmaz, 2014, p. 345).

I see this saturation in my research to be in the context of this moment in time. The questions will continue beyond the life of this project, so in some ways, potentially, they will never be saturated. However, for the scope of this research, a doctoral project, asking questions about MBS to get a basic theoretical grounding of the perspectives of supervisors and supervisees on how it makes a difference to the teaching of MBPs, I reached a point where new codes, themes or categories did not emerge.

In both phases of the research I kept a note of the gaps, in my field notes, memos and analysis. In phase one, several gaps were revealed and formed the basis of further theoretical sampling and data collection, but this did not occur for phase two. I do not believe that this was just due to time and resources, as I had both more time and resources available, had I needed to sample further. In the second phase some of the codes, such as equality, diversity and inclusion, were moving well beyond MBS, the remit of this project, and more into the wider field. These are the ways in which I questioned within this research whether theoretical saturation had been reached and made a considered judgement.

3.17 Reflexivity

A reflexive stance was an integral part of this research. Charmaz (2014) defines reflexivity as:

> The researcher's scrutiny of the research experience, decisions, and interpretations in ways that bring him or her into the process. Reflexivity includes examining how the researcher's interests, positions, and assumptions influenced

> his or her inquiry. A reflexive stance informs how the researcher conducts his or her research, relates to the research participants, and represents them in written reports. (p. 344)

Evidence of reflexivity is found throughout the research, and in this section, my position as the researcher is clearly stated together with the checks and balances that were used.

3.17.1 My position as the researcher. In order to examine how my position affected the research, it is important to explicitly set out my perspective, roles and interests in relation to the research topic. I am a mental health practitioner with many years' experience. I am white, British born, 51 years old and middle class. Since 2004, I have been a mindfulness practitioner (daily mindfulness practice) and teacher, primarily of MBCT. Since 2008, my work has been entirely focussed on mindfulness-based interventions. I was the lead therapist on a large randomised control trial about MBCT, I teach on, and have led, postgraduate mindfulness-based training, I founded and am the Director of a charity that has MBS as one of its key streams of activity, my MSc dissertation was about MBS and it evolved into a published peer-reviewed paper outlining a framework for MBS, I supervise several MBI teachers, I supra-vise supervisors, and I, along with a very close colleague (who died in 2017), train others in MBS and have come to be seen in the field as a specialist in MBS.

My passionate interest is clear. I enclose an entry from my research diary to illustrate this (Appendix P). Within mindfulness there is an emphasis on the importance of intention. Early in the research I set out my intentions: that it is important for me to find out more about MBS, to be able to offer the field new

knowledge, to know my passion about MBS and be reflexive about where that leads, to maintain an openness to whatever I found, and to know that I might need the help of others to see less glowing aspects.

Willig (2013), in her description of *personal reflexivity,* adds that it includes how the research has affected and changed the researcher as a person and researcher. It is difficult to attribute cause and effect, but I made some decisions through the research to leave my job and concentrate more on supervision within the mindfulness field. I am more critical in my thinking about mindfulness and supervision and find myself asking many questions. When I practise supervision, I hold a more professional stance and encourage my supervisees so find clarity as well as embracing the deliberate cultivation of not knowing. I am more attuned to wanting to support them in improving their MBI teaching. When I train others, I draw upon the research as examples, I bring in more research and theory and critical thinking, and I encourage the noticing of the more negative.

3.17.2 Reflexivity checks and balances. In acknowledging my subjectivity, I worked with others to help me to see where my decisions and interpretations were being influenced by my own view. This was important at all stages of the research, where there was a mix of my experience and position aiding the research (through knowledge of the theory and practice, experience in teaching and supervising MBIs and having a good network of connections within the field) and the possibility of this blinding me to taking a more objective view. I approached this “scrutiny” from a few angles: developing my own individual reflexivity through reflection and diary writing, using others not in the mindfulness field to help give me another view, and on occasions checking ideas within the mindfulness field.

I give some examples below to illustrate this and I have included some of these threads in the ethical considerations section. During the recruitment I made decisions not to include colleagues who were close to me professionally, e.g. two close colleagues took part in the pilot interviews only, and I did not recruit one of my supervisees or a colleague where we had joint leadership roles.

During the analysis I attempted to balance “how our reactions to the research context and the data actually make possible certain insights and understandings” (Willig, 2013, p. 25) with the need to take care of any preconceptions so that they did not over shape my analysis. Charmaz (2014) states that, “Our preconceptions may only become apparent when our taken for granted standpoints are challenged” (p. 156). I used regular checks with peers and supervisors in order that they could challenge my views.

3.17.3 Research supervisors. My main research supervisor was not a mindfulness-based practitioner, so at each stage this challenged and encouraged me to look for difference. The feedback after looking at the transcript of my first interview was that I was too conversational and agreed with participants in a way that did not challenging mine or their views. I had slipped into the inquiry style described in chapter one. My supervisor questioned whether this style would generate the data I needed to answer my research question or find out anything new. Appendix Q shows a dairy entry after this day, as it was a revelation to me that I was in a bit of a “bubble” and needed to sharpen up in various ways. I moved to adopting a more critical and questioning stance, looking more for less positive aspects, and digging deeper with participants and asking for more specifics. I updated my interview schedule and added more prompts to ask about negative experiences. This encouragement to see any blind spots and keep asking about less

positive experiences has continued. Again, during the analysis I was urged to look at any voices of difference and dissent, and if they were not apparent, then to question why not.

My second research supervisor was also not a mindfulness-based practitioner but was from a clinical, and a quantitative research background. He was present at all of my presentations and offered a questioning stance. In the categorisation and theory building stage, we acknowledged that increased contact would be helpful, so he could offer me perspectives from the clinical field. I feel that his background was useful in getting me to be clear in my theory building and looking at the resonance of the theory in clinical practice.

3.17.4 Student peer groups. My fellow doctorate student peer group commented on my research at each stage. When I presented the first interview to them, they saw it in a very different light from me and the dissonance surprised me. They answered questions about the interview schedule, style and outcomes for me to take forward (e.g. not to summarise at length during the interview, as it could be leading, to link questions more to the research question, to make questions shorter and get more specific examples, to stick more to my script, and to only ask one question at a time). I needed to move into a researcher role.

I also set up a node, looking at processes in the early interviews. This coding helped me to see some of the processes that were happening and to steer myself into being more of a research interviewer rather than a mindfulness teacher conducting an inquiry.

In a peer review session with doctorate students from several courses, I worked with my supervisor and two others, and we coded together. Their codes and

comments were captured and added into my analysis. We also discussed the difficulty that the interviewees were having in articulating the answers to the questions and being specific. My supervisor was interested in the language and lack of specificity, which she originally thought was just me having a “waffly” conversational style. This style was seen in all of the interviews, so it was added into the analysis and discussion.

In another peer session, the group felt that the supervisor being interviewed seemed anxious and wanted to please me. They asked about my relationship with her, as they thought that they could see some issues of power there. The supervisor had given the impression of being a newer supervisor, so it was harder for them to take their place in a relaxed way. Every time I took aspects of the data or talk to my supervisor or peers about my research I was reminded of my position within the field and the power dynamic. I found myself not wanting to be in a position of power, but I was, so I needed to acknowledge it. I could see parallels with the data within the research about power, where supervisors in particular do not want to be in this position of power; it feels somewhat uncomfortable, and yet if it is not acknowledged then it is hard to work with it.

I presented to my supervisors, tutor and peers after phase one of the analysis. They commented about how the data seemed so positive. I agreed, and, at many points, I have wondered whether this is in connection with my position, or the participants’ positive view of supervision, with reformulating more negative experiences as being part of the process. We spoke about the more extreme examples of ruptures in supervision, which have led to the supervisee going to find a new supervisor or “disappearing”, so the experience becomes unspoken of. My

subsequent revision of the phase two interview questions reflected this need to actively ask for more negative experiences.

3.17.5 Field supervisor. My field supervisor was only called upon on a couple of occasions: early on in the recruitment and during the initial design, towards the end of phase one. Her input influenced some of the questions for phase two and a general movement towards seeing whether the participants could be more specific and clearer.

3.18 Quality Appraisal

I used the evaluative criteria for grounded theory studies highlighted by Charmaz (2014): Credibility, Originality, Resonance and Usefulness. I held these criteria and associated questions in mind as I proceeded through the research journey, evidence of which can be seen in this chapter and is summarised below. Exposing my research to my supervisor, peers and field supervisor and having more informal conversations with others about “how my research was going” kept giving me check-in points about how the end point might be viewed.

3.18.1 Credibility. Credibility is about the strength of the results and whether there is enough data to support the theory i.e. is the theory grounded? A total of 18 interviews were transcribed, providing a range and depth of data. The coding and analysis phases took time and involved going back and forth with the data. Supervisors and peers coded and analysed sections of the data and commented on the theory building. Participants’ own words played a strong part in the theory building and the reported of the research. Links between the data and theory were made and there was a strong process of going back and forth to the data in the process of building the theory.

3.18.2 Originality. As far as I am aware there was no research about MBS prior to this study. A conceptual framework was generated through the theory building, showing a theoretical perspective of the ways in which MBS supports the learning and development of MBI teachers and the ways in which it needs to change.

3.18.3 Resonance. Resonance is about working with accurate portrayals of experience that then relate to the theoretical analysis. In the second phase of the interviews, the ideas were checked out with interviewees, and the resonance was tested. The grounded theory was shared with peers and supervisors. Both supervisors read and commented on drafts, and their comments were discussed and incorporated to improve the thesis. A field supervisor was also consulted. Certain ideas, such as the action phase of the inquiry, were tested for resonance at MBS supervisor training events.

3.18.4 Usefulness. A final conceptual framework was developed that offers something to the field. This usefulness is covered by looking at the implications for theory, research, training and practice in the conclusion chapter.

3.19 Summary of Chapter

This chapter describes the research philosophy and approach. The different phases of the research are outlined, showing the grounded theory approach taken throughout the research journey. The place of reflexivity is demonstrated with examples.

Chapter 4 Analysis

4.1 Introduction to Chapter

This chapter presents the analysis of both phases of the research and the theory developed. The methods are described in chapter three. The original words of the participants feature strongly in this chapter (shown in italics with the participant number in brackets) to stay close to their voices. Phase one gave a broad picture of some core aspects of the processes of MBS and how it might influence supervisees' teaching of MBIs. Phase two explored important processes within MBS that warranted further exploration, such as: the relational inquiry, more about the possible tension and balance between the skills learning and the concepts and practice of not knowing and vulnerability. The other area investigated further in the second phase was to draw out more dissenting voices, the less cosy sides of mindfulness and supervision, the tensions, the more shadow sides within MBS, and the lack of talk about equality, diversity and inclusion (EDI).

4.2 A Conceptual Framework

A novel conceptual framework drawing out the categories from the analysis and the relationship between them, in relation to how MBS makes a difference to the teaching of MBIs, is presented (see Figure 4.1). The main part of the framework focusses on the categories from the first and second research questions. Supervisees come to supervision to learn, improve and develop their skills and embodiment as MBI teachers, so that they can deliver good quality MBIs to participants that come to their courses. They learn the *What*, *How* and *Why* in order to do this. The core process of how this happens in MBS is within the relational aspects of inquiry. A variety of methods are used, which are generic to other

supervision modalities but have a mindfulness slant. All of this is held via a background of professional and ethical frameworks and contexts that need to be balanced. This background brings out more of the categories within the third research question, about what needs to change. There are “shadow sides” to take care of and explore, such as: how the community may exclude, the nature of power in the relationship, and the potential “bubble”. In this chapter the different components of this framework alongside the data will be presented.

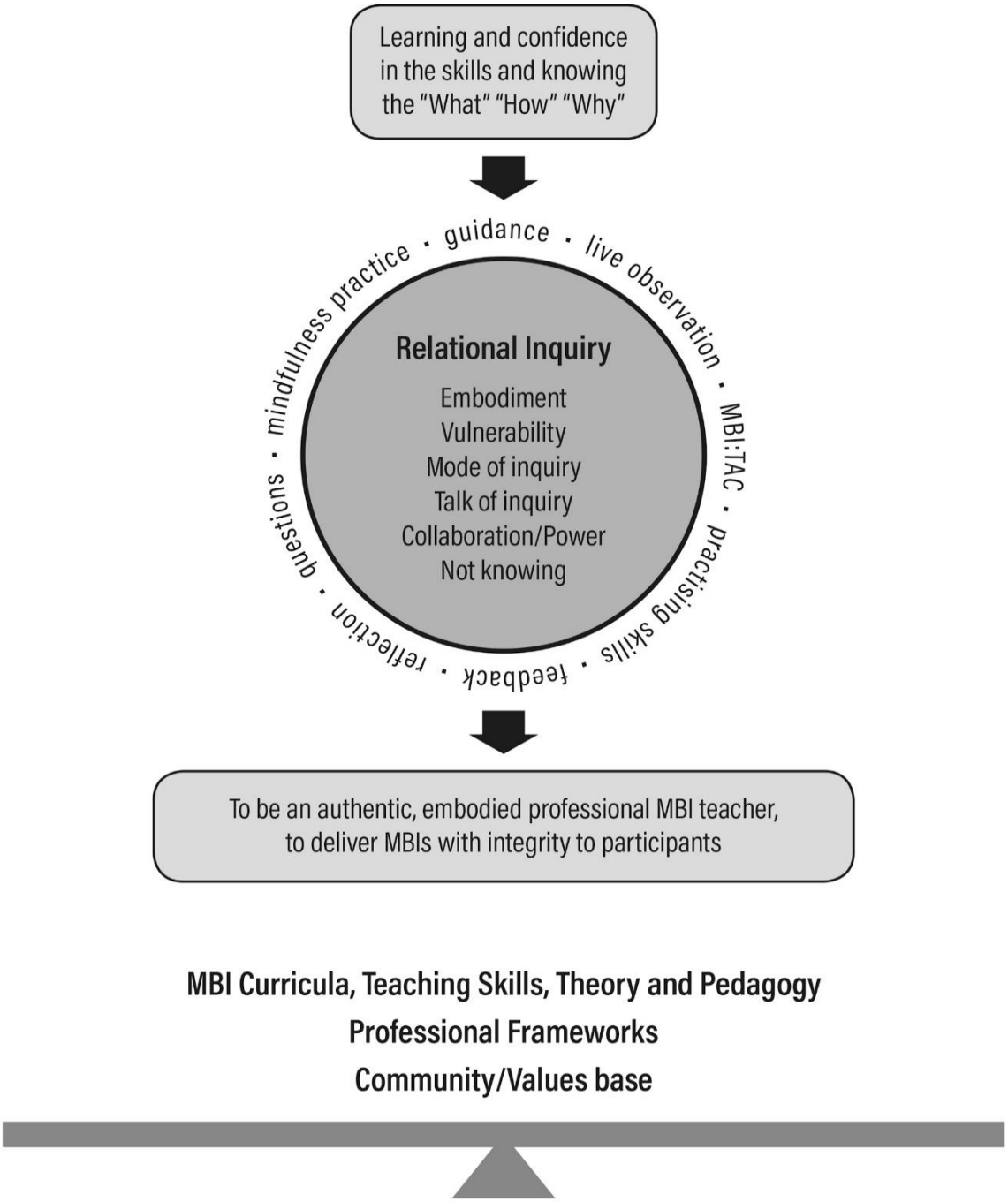

Figure 4.1 A conceptual framework illustrating key aspects of how MBS supports the development of authentic, embodied professional MBI teachers and the wider context within which MBS sits, as found in the analysis in this research study

4.3 The valuing of MBS

There was an overwhelming "yes" to the research question about the perception of whether MBS makes a difference to the teaching of MBIs, from both

supervisors and supervisees, who expressed their positive perspectives. It is no surprise that this response was positive; those who were interviewed are invested in this approach as their livelihood, way of life, practice and values. What was surprising was the lack of questioning and critical reflection about the usefulness of MBS.

I don't know how people survive without one really (12).

I don't even know if I would teach without supervision because it's so important to me (13).

… it's got to be an essential part of the whole scene really… I can't imagine it really. I can't picture people teaching mindfulness courses or events without having somewhere they could take their reflections and their experience. I can't see how it would work (9).

… it feels to me that it is so integral to teaching mindfulness, to have mindfulness-based supervision. It is quite horrifying to imagine a world where it wasn't … (7).

MBS is perceived to help improve the quality of MBI teaching, support learning and development, be a supportive sharing space, be a place for dialogue and reflection, and provide a safeguarding and integrity function. Participants gave a clear picture that they perceived MBS to be a helpful part of learning and development as an MBI teacher, and they gave examples of how it helped with reassurance, checking, suggestions, resources, knowing the programme and discussing difficult moments:

I suppose the broad one would be improving quality of teaching, improving practice (2).

Well yes of course. Totally, yes, because he provides all these - reassurance, checks balances, positive suggestions, materials. How can it not help? (10).

I found sticking to the script so helpful because you then do actually get better at the core business of running this eight-week course, which is tricky and tight and getting through it all is difficult. So, I think it's helped me to do that (12).

to discuss those difficult times, or the delights as well, to reflect on the good teaching and the tricky teaching and unwind as well (13).

It's a sharing of knowledge, it's a sharing of ourselves. If we didn't have mindfulness supervision, how would people, where would the dialogue take place about this works, this didn't work, how people feel? (9).

I mean, I feel like it's absolutely essential in safeguarding the integrity way of working (7).

There was a distinct absence of more negative views about the value of MBS. The only hint of this was that MBS is not everything. Participants recognised other supportive structures, such as co-teaching, peer relationships, sharing and teacher networks, so MBS is not the only thing that helps, but it forms part of a jigsaw of professional and personal development:

… I'm quite lucky I have people I can network with as well, so I can speak to people outside of supervision as well which I feel very, very lucky to have (11).

4.4 Learning

The learning and development of skills, and gaining confidence in the delivery of MBIs, was perceived as an important way in which supervision supports the teaching of MBIs by both supervisors and supervisees. Participants in this study described MBS supporting the learning of the key features, across the six domains on the MBI:TAC (Crane et al., 2017b). These features cover what participants in this study referred to as the *nuts n bolts,* and the embodied, attitudinal way of teaching. I will refer to this first aspect as the *What*, and the embodied way of teaching as the *How*. This *What* and *How* are also the first two out of four essential ingredients of the warp of the MBI teacher (Crane et al., 2017a). A strong intention behind MBS is that supervisees want to be able to improve their teaching of MBIs:

… part of your role as supervisor is to help people learn the content nuts and bolts. And all the other dimensions of learning how to be an effective teacher come out of supervision (3).

4.4.1 The *What* of teaching. The *What* refers to the ways in which the MBI teacher supports the participant in learning to pay attention, in the present moment, non-reactively (the guiding of practices, the facilitation of exercises that support the

learning of mindfulness, the didactic elements, the structure, the curriculum, and the holding of the group – all of which draws upon knowledge that has been gained in training, through reading, and through experience). It is clear that the *What* is important in early teaching and then moving towards learning skills with more of a degree of ownership and authenticity:

At the beginning it is really important because they are still getting to grips with it. And intentions are really important too, but they need to know the nuts and bolts of how you do this stuff. But again, it's always a tightrope because you don't want to be holding too tightly to, 'Oh you've got to use that phrase,' 'Oh you've got to do it exactly like this,' but you are trying to protect the integrity as well, so they don't go off and do something completely… So yes, there's so many tightropes in mind from the start though (11).

4.4.2 The *How* of teaching. The *How* is the way of paying attention (the MBI teacher embodying qualities of mindfulness, the authenticity of the teaching, and the relational qualities, all of which draw on personal mindfulness practice). This is learnt in different ways within MBS, sometimes through the content of the inquiry, which is what is reported here. Participants also learn more about the *How* of teaching through the process of MBS, in the relational embodiment that is happening, particularly through the supervisors' modelling. MBS holds a structure, a firmness around integrity and the attitudes that form the *How* of MBS.

Without the how, without the particular kind of foundations, the kind of attitudes, then it could be teaching just something very different. … because there are things that do need to be done differently and need to change but actually to hold that with a sense of care and compassion and offer very balanced feedback on how this is going, 'Can you see here what's happening here and how that might be different there and what's different there and what makes the difference?' (5).

And the curiosity and embodying the curiosity that we're encouraging teachers to use in their teaching, to start everything needs to be embodied and modelled within supervision really (5).

4.4.3 Balancing the *What* and *How* of teaching. As I spoke to participants I had an image of a set of scales that perhaps at times had the balance in favour of one

over the other, and other times an equal balance, and how these shifts were necessary at different times. In the first phase of the interviews, I heard and felt some tension, with supervisors wanting to direct more and more towards the *How*. The importance of both came out strongly in the phase two interviews. There seems to be a fine balance between responding to supervisees' need to learn the *nuts n bolts* of teaching MBIs, so that they can build up knowledge and skills in the basics of teaching, whilst also working with the underlying processes and the embodiment features of teaching MBIs. In these examples, the supervisors describe the tensions if MBS becomes too focussed on the *nuts n bolts,* emphasising the need for balance:

Then it feels a bit like somehow, we're just telling stories. I mean, as always with everything to do with mindfulness, there are those edges around doing and being. I guess in those sessions where I felt like we've had half an hour together and the supervisee has wanted to bring so many practical questions like we're so much in doing, there's not enough space for being, or something like that (7).

… that balance is crucial, because if they're not central, if they are not a part of the core of what we are doing together, I think particularly with newer teachers, then we can move very much into personal practice and the groundedness and the capacity to be mindful and use mindfulness in communication and in… but actually unless the skills to convey those, the intentions and the understanding are there, of it of how this fits into courses (.) then we are in a danger of just kind of cultivating a race of great practitioners but who don't have that way of bringing that into an understandable researched context and understand what of their own experience fits with what it is, and where it belongs in the curriculum… (5).

4.4.4 Working with another in developing confidence. Learning to feel confident in teaching came out strongly from supervisees in particular. Supervisees need to feel supported and have a place to practise skills so that they can grow and develop, as well as drawing out and recognising their existing strengths. This is an example from a supervisee, after a gap between training and teaching, of finding supervision to be a way of remembering:

It was just really helpful to regain that sort of touching base again with something, thinking, 'Yes, I can do this,' and blowing the dust off it all. I think it had sort of instilled itself so much in my mind I wasn't rusty with it, by the time we had gone over it so many times in two years training it was okay, but it gave me that confidence (12).

Supervisees talked about having their work affirmed by another. Both supervision and learning are social and relational processes, and I see links with Vygotsky's social constructivist theory centred on the teaching-learning relationship (1978). He saw learning as a social process, whereby the course of individual development is shaped by the historical, cultural and social systems, and importantly by the mentoring role of more knowledgeable members of the community in aiding learning:

… somebody who's giving you pointers to really look to see what it means actually on the ground as you're investigating (3).

And in this example the supervisee is also speaking about how the reassurance from another helps to develop the competency of authenticity and potency, from domain two of the MBI:TAC:

But I think that my conduct in the class, my feeling of coming to it with ease, with potency, with confidence, must be partly from having had discussions with him that often were simply reassuring (10).

I see this happening through the relational process in MBS; it is often named confidence by supervisees. The following example illustrates different ways that a supervisee is being aided by another. The taking of "wobbles" to supervision, and how the affirmation by an experienced supervisor (mentor) of a past action, may support future learning and action can be seen:

Yeah, I had a course where I was solo teaching, and I had a lady who experienced difficulty. There's always that slight wobble within you, ((inaudible)), how I worked with it, and I had a session with my supervisor which wasn't planned, and she really supported what I did and confirmed everything. And it made me more confident in the process of how I supported her going forwards. I think I knew I did everything fine, but it was really helpful to play that back to someone else. It just gave me that confidence that everything was fine. I think you carry it and put it on your shoulders. That's where I find supervision really, really helpful (13).

In this quote Vygotsky's ideas (1978) about the way that knowledgeable members of a particular community can aid learning is evident:

In training, one doesn't probably get the same very personal attention and ability to bring what one has picked up or puzzled about in other ways of learning to an individual who should be qualified to say something sensible about it (10).

4.4.5 Developmental learning. The learning was described as evolving and continuous, with stages according to the supervisees' level of training and experience in teaching MBIs:

Something about seeing that it's an evolving learning process. Becoming a mindfulness teacher and becoming competent to teach mindfulness is something that really evolves, it's not like, a test like passing your driving test or something ((laughs)) (7).

Vygotsky (1978) identified that we all have different zones of what he called proximal development. Proximal development is the difference between the level of learning one can reach independently at that moment in time, compared with the level one can reach under guidance or through collaboration with capable peers. For instance, one supervisee spoke of how MBS:

… immediately throws up a lot of material I could work on to improve what I'm doing (10).

The zone changes, as new information is taken in, and knowledge is adjusted accordingly. As already mentioned, the focus within MBS might shift from the *What,* to being more about how to embody mindfulness in the midst of teaching. If new learning matter is at too low a level, it can be disregarded as it is known already; if it is at too high a level then it cannot be accommodated. One supervisee gave an example within MBS of the level being something they already knew, so they were left feeling more like they had been proving their developmental level rather than developing it:

I felt I had to maybe prove where I was a bit with my teaching, I think there was something around the inquiry, it felt a bit like sucking eggs a little bit. But that was her needing to get to know where I was with my journey, so I understood that… (11).

So, information needs to be offered in a way that it can be digested. Vygotsky called this process "scaffolding", where the educator, in this case the supervisor, tailors the learning to the individual developmental level to provide the necessary support (Kolb 1984). With less experienced supervisees, this may be in a more concrete and supportive way, to help them understand what they do and do not know, and it gradually becomes more process orientated (Ögren & Boëthius, 2014), so they move from the *What* to the *How*. These examples illustrate the developmental shifts for newer teaches, where the focus on the *What* is important to a shifting more into the *How*:

There's a time to say we teach it this way because this is what can happen if you don't. Part of your role as supervisor is to help people learn this is content nuts and bolts (3).

So, if I think about particular supervisees, especially at the beginning of the journey, I would say there'd be a lot more doubt, confusion, worry, about the what do I do, maybe things that really can be clarified very quickly, very easily … a very simple conversation or explanation can really just sort that out (6).

Yes, definitely in the early stages, really, really very much the 'what'. I would almost say now probably it's almost like 95% how and very little what because with the warp and the weft I kind of really feel that the actual delivery is really solid (11).

I would say that gets less important as the supervisees get more experience and they are more familiar with the curriculum. At the beginning it is really important because they are still getting to grips with it. And intentions are really important too, but they need to know the nuts and bolts of how you do this stuff (2).

And development is not always a linear journey, as illustrated in this example where the teacher meets new curve balls:

So, I do feel that my basic skills and ability to run a class has hugely developed from how it was when I started. Nevertheless, there's still a lot that any class can throw at you that you weren't expecting. So, it's, in a sense, developing the same set of skills and attitudes but as applied to something unexpected (12).

4.4.6 The *Why* of teaching. This is an area that was less obviously referred to and described in the data. One aspect of The *Why* might include knowledge of why things are done in particular ways, drawing on theory. I needed to probe to find out about the place of theory within MBS. This supervisee recognised the importance of theory but needed help from their supervisor to bring it in. The supervisor reminded them of "the hot cross bun", a diagram of the theoretical foundation of CBT:

I'm not a terribly theoretical guy I don't think. In some ways it would be helpful if I was more. Sometimes he's brought it up I think more than me, reminding me about the hot cross bun, if you call that theory. And so, it's good that he has because it's something perhaps I need to talk about more and therefore you could say that yes he has introduced things when he felt they needed introducing (10).

This next example shows how questions about the theoretical understandings are brought directly into MBS, but it is still not clear how the theory is then addressed:

…explicitly bringing that question, and then normally then making the links, to create this (pause) transition between lots of different bits and pieces, to how it all knits together and yes, I'm thinking about the wording of the question, how theoretically all of that fits together, why is this practice in this particular session, what purpose does it hold and how does that fit into the overall aims? (8).

An aspect of The *Why* that was referred to more often was about intention, where supervisees are being asked to return to the intentions of a session, an exercise, a practice or an underlying theoretical slant.

So, I think for me, it's skills (.), and it's being able to exercise those skills under pressure, and when my mind is taking me, or my tendencies have taken me somewhere else. All the things you were talking about, particularly intentions, it involves returning to first base: 'what's the point of this session?' (12).

4.5 Relational Aspects

As outlined in the introduction chapter, the development and maintenance of a good supervisory relationship is critical for supervision to be effective (Beinart, 2014; Watkins, 2017). Beinhart (2014) identified the important characteristics of a good boundaried relationship, which include openness, respect, support, commitment,

collaboration, sensitivity to supervisees' needs, and the ability to be able to be educative and evaluative. These same characteristics are seen within MBS, the boundaried characteristic is illustrated in this example:

…she's very good at being professional, and I think I am too. I think I am quite good at being the student. Some of the time obviously there are things that we get into and we say, 'That's an interesting one for both of us,' but I'm very clear that she's my supervisor and in that role, I'm the student. I think that helps with that (12).

As well as the more generic aspects of the supervisory relationship, the specific nature of these relational skills in MBS, maps onto the MBI:TAC key features of domain two (Crane et al., 2017b). This domain is about the embodied connection, so in MBS it would be between the supervisor and supervisee, to ultimately aid the supervisee in bringing this to the participants of their MBI groups. The domain includes the key features, such as connection and acceptance, compassion and warmth (here we also see the implicit cultivation of compassion and link with the *Brahma-viharas,* Salzberg, 2002)

Just because I do really feel listened to, really listened to. So, it's the one place where I feel the other person knows what you're describing and has experienced it. There's a real sense of connection (13).

… if I brought to mind a person when I was doing some sort of compassion practice, it could well be this supervisor I would call to mind (11).

A supervisor shares a compassionate view of newer teachers' needs as they attempt to hold all of the aspects of teaching:

There's so much to hold, particularly as a new teacher, it just feels really overwhelming. There's so much. There's the curriculum and the teaching points and Sue over there and Pat over there and Sam over there and there's just so much and they often forget to stay grounded with their feet on the ground as well (2).

This developing relationship can aid the “helpfulness” of the supervision, it is not an added extra but a core of how the work within supervision gets done. The first example below shows the strength in finding common ground, in terms of ideas, and perhaps includes theoretical understandings, the paradigms of mindfulness, as well as a more personal connection. And the second, how a good supervisory relationship can lead to deeper explorations and the ability to ask for and receive feedback.

I've only known this supervisor the last two years. We clicked immediately, and I realised we were both similar or have similar ideas. I think that was really important. And I think, to begin with supervision wasn't as helpful as it is now we’ve grown and got to know each other (13).

…the relationship between the supervisor and supervisee is what enables the supervisor to invite deeper exploration into what choices are being made, other things that are being avoided and other things that are in need of more development (5).

There were also some examples of how any sort of problem with establishing a good supervisory relationship can affect the supervision. A supervisor also gives a couple of examples where the supervisory relationship was not established and there were ruptures. This foundational need for trusting relationships is built upon later in the analysis when presenting the place of vulnerability within MBS:

We hadn’t built enough trust between us for her to hear that from me (3).

I became someone’s supervisor who’d been with someone else before and it was really clear that they just hadn’t built that sense of trust and mutual understanding (3).

I think it’s partly a personality clash. So, I suppose one answer to your question is I think that there needs to be a natural sense of a gel between the supervisor and the supervisee where you really have a sense of trust that you’re on the same side and that if challenges come up they can be worked with and that both parties are willing to learn from that (3).

Other supervisors, with prompting, did speak about ruptures in supervision that led in each case to the end of the relationship (examples not presented to maintain anonymity). These were not frequent occurrences to their knowledge but had

happened. There are very few examples in the data about frictions and ruptures that survived and were repaired. One supervisor talked about setting up how challenges would be handled early on:

One of the tricky ones sometimes is I always say to people something we need to look at is what happens if we're having a difference of opinion about something, where would we go to resolve that (3).

As this relational dialogue forms a large part of what is happening within MBS, (what makes it mindful), and represents many of the aspects that the participants perceived to be making a difference to the teaching of MBIs, this formed a detailed part of the analysis. Six core categories were developed, which are set out visually in Figure 4.2, with subsequent presentation of the analysis for each.

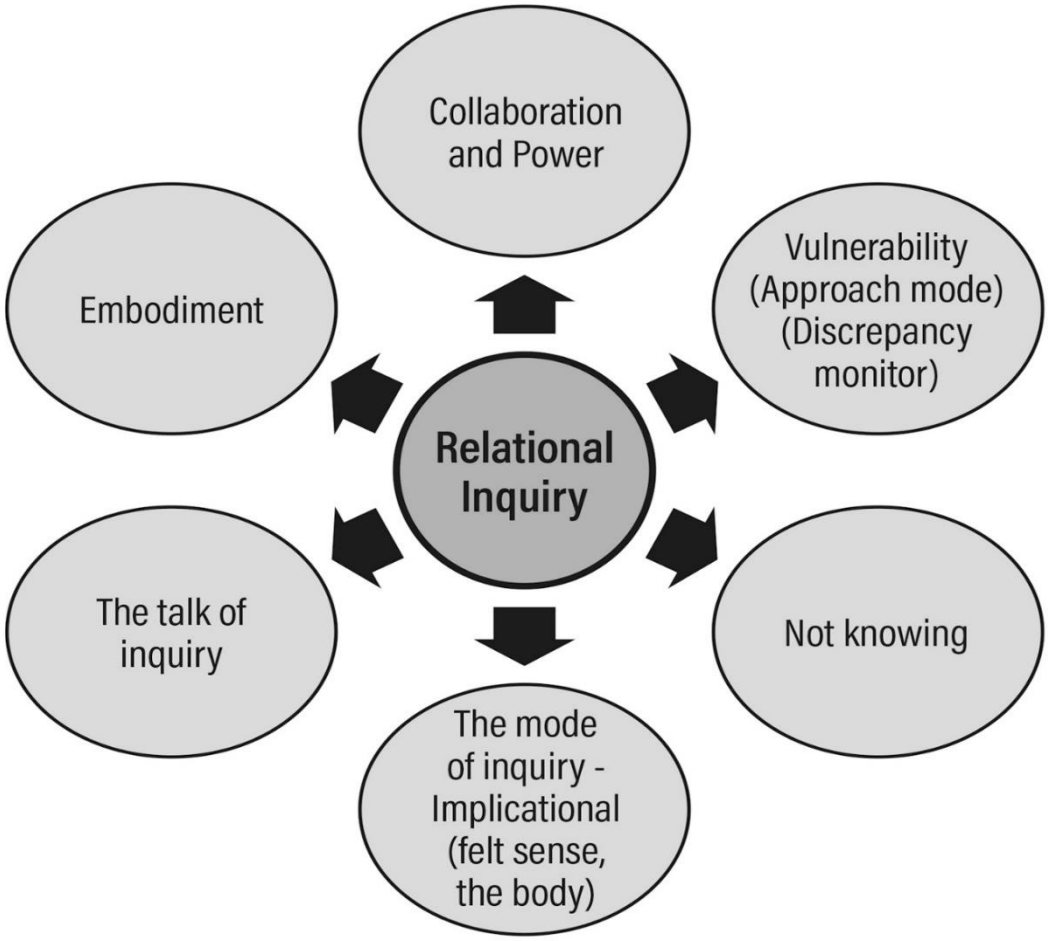

Figure 4.2. A visual representation, from the analysis within this research, of the important aspects of the relational inquiry within MBS

4.5.1 Talk of inquiry. Inquiry is an important pedagogy of teaching within MBIs, as described in the introduction chapter. MBS utilises many of the same pedagogies, with inquiry being a pivotal part of MBS. In this study, the inquiry explored is within a one-to-one relationship. Supervisees bring the inquiry from the MBI groups they are teaching to supervision for exploration, and there is a process of inquiry during the supervision. It is this later process that I focus on. The following quote illustrates many aspects of inquiry, including the attitudinal foundations and the trusting of the process, and points to a different way of knowing. This backdrop of mindful awareness is referred to in the introduction chapter in relation to *Sati* - the mindful

container (Evans et al. 2015):

…so, without the embodied dialogue, without the inquiry process, without that experience of someone holding the space and facilitating a process of noticing direct experience, inquiring into what's happening, what's unfolding … what it feels like to trust in that process unfolding and to see how invites arise from that rather than kind of going to a book to find out what the answer is (7).

Participants found it challenging to articulate in words and give specific examples. This style of talk does not seem to be accidental, but rather is deliberately cultivated, as a part of MBS. I conducted the first couple of interviews with this type of talk, and then shifted to being more specific and clearer with my questions but found no change in the nature of the talk from participants. The challenge in using a word-based research method was to analyse what was behind this way of talking, and why it exists in the way it does. There is a link here with the dialogue style of inquiry, which favours both a co-creation and a privileging of non-verbal experience and knowing:

Well, I guess it's that ((pause)) we are in the realms of the being with direct experience and it's almost like as soon as I move to try and find words I'm going into, there is a sort of doing, even though I'm having an intention for words to be arising, there is some sort of sense of doing as I try to articulate it (7).

…it's just finding the words I think. I'm quite reflective, a reflective sort of person, so I do like to pause before coming out with explanations usually (9).

The talk of inquiry has a particular style that was evident in this research both in the participants' descriptions of inquiry, and in the way they spoke in the interviews. The character of this talk has its own use of words, own style of conversation and the deliberate cultivation of an open stance. This asking of open-ended questions is a strong aspect of both how MBS is conducted and the content of the interviews. Searching questions help supervisees in moving to new proximal zones of development, being stretched and finding new learning:

... if it was a mate you'd just be saying, 'Ooh, I know, awful,' but she sort of says, 'that's interesting that you feel that, isn't it? Why do you feel that?' and pushes it back to why I feel that... It's quite helpful really if I'm being asked searching questions. I really appreciate that (12).

Kolb's (1984) cycle of experiential learning fits well with the inquiry process in MBS (see Figure 1.3). MBIs and MBS use the pedagogies of experiential learning and knowing as opposed to conceptual learning and knowing. The supervisee brings in a concrete experience, usually from their teaching in the past, and describes it. As they describe it they bring it more into the now, often assisted by the supervisor, who asks questions to direct them to the present moment. A reflective dialogue, which is often highly descriptive, takes place about the nature of this experience "then" and "now". During this time, the supervisor and supervisee might well be tuning into what is happening within the body, taking a decentered perspective of emotion and thinking, and noting urges and impulses without needing to react. Together they begin to make meaning of the experience within this social context of dialogue and interaction. I illustrate this cycle with examples from different interviews.

The experience is brought into MBS and reflected upon:

And often that will be a greater part of the supervision, is what's happening for you right now? (5).

The explorations in inquiry often centre on the here and now process that is happening in MBS alongside the words, with a strong focus on the body and they go deeper to explore what is often referred to as the "felt sense", as they dialogue together about the meaning:

And sort of woven through our dialogue is that connection to direct experience and the kind of inquiry process into what we're noticing, what's the supervisee noticing, what's the body experience that's arising. Is there anything else? (7).

I think it's when we reflect on things and pause, and drop in and explore, the felt sense, about what is happening, without the thought train getting brought into it. It's those moments when we stop … (13).

What does this mean to you? And what's the intention of teaching a movement practice? How does that play out in your own practice? So, I think exploring areas of what supervisees do with their weak spots and their abilities, the things that they avoid (5).

The final stage in Kolb's (1984) experiential learning cycle is for the learning to be taken forward, into action. The supervisee goes off and explores the learning experientially and will often bring that experience back into the supervision. More explicit learning points and actions stem from the inquiry, in a way that is less familiar in an MBI course, as seen in these examples:

So, they might come back and say, 'Yes, I tried that thing you suggested in session eight,' or whatever it is, 'it worked really well,' or, 'I tried this, but I don't think I've understood what the point is of doing it. It sounded like a good idea at the time but now we can talk about it.' (9).

I think there's more with supervision, more permission I suppose to try and come up with the solution, than there was on the eight-week course. There is a strong feeling that myself and the supervisor are engaged in a profession … the supervisor would be feeling that sense of responsibility to make sure that supervision finishes with the supervisee going away with a pretty clear idea of what to do next…, there is a more purpose and intention and action involved and I think in a supervision… Words like 'why don't you try?', 'how about?', will come into a supervision that would never come into an eight-week course (12).

And I suppose that it would be more in that kind of outer circle, more often the question might be and how does this inform your teaching rather than just how does this link to how you behave? (5).

Participants described ways in which the inquiry process within MBS, uses the same models as the inquiry process within MBI teaching, that were described in the introduction. The process of inquiry could also be seen through the lens of the *Satipaṭṭhāna Sutta* (the four foundations of mindfulness), focusing on: the body, mindfulness of feelings, noticing the habitual reactions, mindfulness of the mind, emotions, and their attending thought patterns, and mindfulness of mind-objects that contribute to or hinder present moment recollection (Analayo, 2003; Crane, 2017b;

McCown et al., 2011). This congruence with models and theories within MBIs is seen in other areas of the analysis too.

Not particularly because we come back very much to how it is in the body, our sort of thoughts, feelings, sensations, so there's a dropping back into the present moment impact really. I think there's great similarities really (11).

… one's own positioning is the same – I am interested, I am genuinely interested, I am genuinely curious (8).

And in some ways, inquiry has a different feel or purpose, as supervisees are more familiar with the process, so it has more of a natural flow to it. This familiarity with the inquiry process for both parties leads to a more collegial process:

So, I guess in a group, the three stages are more closely adhered to. In supervision it's more free-ranging because probably they've already got this kind of inquiry, structure in their minds already… So, in a way, the prompting is less because they know the steps in inquiry already. They know what happens and what can you learn from this. Yes, they are kind of onto that already (2).

At the beginning of the analysis, I highlighted the perceptions of the value of MBS, with a strong emphasis on developing the quality of MBI teaching. This professional focus on the teaching of MBIs came out again in the data, in relation to the content within the inquiry, as seen in the following examples:

Yes, I mean, supervisees are coming with a different agenda really, aren't they? This is their professional supervision. How's it a different agenda? It's less personal, more professional and often bringing it to the personal, they are not so keen to do that. Not keen but that's not the priority, that's not the focus (2).

I remember my supervisor saying to me… when I was in the midst of my moans and groans about when I was being assessed and filmed my course and, 'Oh,' and it's, 'Oh no,' and she let me go on for about 45 minutes and then gently said, 'And the group, what's happening with the group?' (5).

4.5.2 The mode of inquiry. Inquiry utilises a present moment focus, and in MBS, the coming back to the present is interwoven, through questions, reflections and taking moments to pause. One supervisee spoke in several parts of her

interview about MBS helping her to return to a core intention in MBIs of being in the present moment. The repeated exploration of this within MBS, had embedded her conceptual knowing of this aspect of mindfulness into wider knowledge that she could draw on when teaching, in a more intuitive way – it was there and ready for her to use. This example illustrates the combining a conceptually more goal based knowing *Why* she was teaching in this way, along with the intuitive intentional knowing of *Why*:

So when, for example, the inquiry is going off on one, having the supervision I think has really reminded me to sit there and think, 'Right, how do we bring this back to the present?' (12).

It's like the bell sounding in my head, 'The present. The present.' You know that nice feeling of, 'What will she (the supervisor) say?' I know what she'll say. She'll say, 'Keep it in the present.' (12).

Another way of coming back to the present moment is bringing mindfulness practice into MBS, often through using pauses. The pauses are linked to this ability to find space and come to the experience in the moment, ultimately with a more open and often wider lens. One supervisee cautioned about not being too formulaic in supervision in terms of practice and pausing:

I was giving legitimacy to, that thing of actually stopping and reflecting and pausing. Using mindfulness practices within supervision. Just coming to the breath or dropping in a question. I think that gives it a different quality. I think it's one of the things that makes mindfulness supervision different to other supervisions. And I think it really adds something to supervision (6).

And I think sometimes it's about having a pause within the supervision, maybe not even at the start, so a bit like a three-minute breathing space, 'actually maybe now's the time to just sit'. So, let it come out of the process and the practice rather than just dropping it in at the beginning (11).

Much like the inquiry in the 8-week course there was an emphasis on the experience within the body, the first way of establishing mindfulness in the *Satipaṭṭhāna Sutta*:

Yeah, just to come to the body at times during the session and just explore where that is (13).

Well, that is how it is for me. You know, as I'm sitting here talking to you, I can also feel how the body feels (2).

An example follows that shows a supervisee who talked about a participant who they found "challenging" and was focussing on what the person said in the group (in the propositional mode), but in MBS was invited to open out to notice their body, thoughts and feelings, therefore having access to a wider perspective and way of knowing (accessing the implicational mode). There was more opening to a responsive rather than a reactive mode, which in turn led to a change in attitude and behaviour towards a participant in the group. A discussion of the propositional and implicational modes will follow in the next chapter.

… a supervisee who brought an example of a participant that she found very challenging … and the supervisee feeling a sense of shame because she felt quite rejecting to this difficult participant. And I'm noticing just as I'm saying that kind of just breathing out a little bit more fully… Really exploring that as a body experience, locating where the heat was, the pressure was, gave the supervisee another way of being with her experience of this participant and then the extension of that was being able to allow this tricky person to be part of the group. Maybe also to sort of take a slightly wider view…And in the supervisee, allowing that difficulty to be there, like her reactivity to be there, she was more able then to allow the person to come (7).

Supervisors seem to privilege ways to shift the learning of knowledge and process into the *being* mode (implicational), not just learning from the conceptual brain. This has already been spoken about in terms of the lack of theory and the strong pedagogy of experiential learning. What can be seen here is supervisors actively and deliberately curbing tendencies of being in a more conceptual mode:

This is one of the things that, the edge that I work all the time with people who have been MBCT trained and are now doing MBSR, is the teaching points. And I don't give a ((quietly)) shit about teaching points (1).

I have a tendency to go up into my head (2).

That's right, yeah. And I'm sure I do slip in more than is good for me into going a bit didactic with them (3).

4.5.3 Not knowing. There is a choice of position to take up in relation to knowledge and not know all of the answers. Supervisors make sure that they do not appear to be "experts". They want to shift any power dynamics so as to be equal to their supervisees, and create conditions where supervisees can deliberately open up and speak about what is not known:

I say to them, 'If you looked at my life, I'm certainly not the perfect mindfulness person, and you don't have to be the perfect mindfulness person to invite other people to explore theirs' (1).

… hopefully conveying the sense that we are all in this together. I might have more experience than the supervisee but it's not me teaching new students. It's a bit different from that kind of didactic, me supervisor, you beginner mindfulness teacher, (unconfident) mindfulness teacher, I hope it's on a more friendly level than that (9).

To provide a safe place to say, 'I don't know.' The culture to say, 'I don't know, I'm lost, I'm confused.' there's not a lot of places that you can say that professionally (1).

Several of the supporting frameworks for teaching MBIs, emphasise this aspect of not knowing, such as domain three of the MBI:TAC, where one of the key features of demonstrating embodiment is having present moment responsiveness and being able to work with the emerging moment. This cultivation of being with ongoing change also links with the Buddhist concept of *Anicca* (impermanence) (Analayo, 2003). This quote illustrates this holding of the present moment within supervision with this stance of not knowing:

… it's a teaching process that's so much about not knowing, not knowing what's going to happen in the groups, not knowing how people are going to respond. So, there's something about the supervision process, I feel, that can hold what can often feel like really challenging teaching experiences because of that quality of not knowing (7).

Some of the attitudinal factors of mindfulness, referred to in the introduction (Kabat-Zinn, 1990, 2013), also suggest moving in this direction of a not knowing stance, to move more to an attitude of acceptance and allowing things to be, as mentioned by a supervisee. A link could also be made here to Buddhist theories, and the concept of *Dukkha* (the unsatisfactoriness that arises from wanting what is not here, and not wanting what is here), hence mindfulness encouraging a being with experience as it is.

And, ultimately, in mindfulness I think there's being able to be okay with not knowing really, just being with things as they are is an important quality anyway (10).

Whilst this cultivation of not knowing is part of the *how*, a balance is needed, so skills learning, structure, and knowing the aims and intentions and articulation of MBIs, as evidenced based approaches, cannot be forgotten. Without structure in both MBS and teaching it can:

… get a bit mushy and unstructured … (2).

4.5.4 Embodiment. As described in the introduction chapter, the term embodiment within MBIs is the embodiment/modelling of the attitudes and concepts of mindfulness practice, which includes a focus on the body and inhabiting the body as a way of maintaining present moment focus. Crane et al. (2017b) recognise that "the qualities of mindfulness are conveyed throughout the whole teaching process" (p. 23), which equally seems to apply for the whole of the supervision process. Domain three of the MBI:TAC specifically outlines key features related to embodiment. The first key feature is about the behavioural and non-verbal expression of present moment focus. One supervisor speaks of how this focus on

the present is a core process within MBS, and a supervisee reflects on this encouragement within MBS to apply this present moment focus when teaching:

And often that will be a greater part of the supervision, is what's happening for you right now? (1).

Coming back to this essential point, it keeps helping me focus on the here and now. When I take an issue to my supervisor, always that's the mantra. 'Yes, okay, so did you focus on it in the present with the participant?' It just keeps reminding me that that is where the essence of a mindfulness course is (12).

In this example, the supervisee is reflecting on how MBS aids with developing the key feature of steadiness and vitality - calm, ease, non-reactivity and alertness.

Knowing I can take that issue there is really helpful. It stops me worrying about it immediately. I can leave it at the end of the week and think, 'I'll talk to my supervisor about that. That'll be nice.' So, it supports my own personal ability to handle the ups and downs of it and the difficulties of it and the challenges of it (12).

The data within this research, had a strong emphasis on the supervisor embodying mindfulness, to help the supervisee be embodied. The implication is that by being a more embodied teacher, the course participants would have a better experience, a more authentic experience and better outcomes – thereby an assumed transfer of knowledge and learning. These embodied qualities are part of what is cultivated within the supervisor, the supervisee, their relationship in supervision, and the transfer of these qualities into the MBI groups:

But more and above that, it's the modelling, the embodiment held by the supervisor that helps to support the modelling and embodiment held by the supervisee…it's that kind of cascade, if you like, if you have an embodied supervisor, you are more likely to have an embodied supervisee, which will then carry that into the group which will invariably help the participants (8).

… what the supervisor does that draws you in to do the same things (12).

Below are examples of what might be happening and seen in the supervisor that might be named embodiment:

Well there's a certain sort of steadiness of speech that kind of mirrors the steadiness of body, isn't there, not jumping in, a thoughtfulness. I sense that from him, yes (10).

Well there is the kindness, the friendliness, the openness, the acceptingness that is there with him (10).

I really want a supervisor that is authentic to embodiment, so I would really feel and sense that and luckily, I've always had that experience. And also, there's a real mirroring (pause) of kind of meeting me really, so that whole sense of meeting people where they are at, my supervisor meeting me where I'm at. So yes, I guess the core fundamentals are actually reflected within the supervisor (11).

The data shows these qualities and attitudes that the supervisor conveys, that often link with domain three of the MBI:TAC. In the examples below, the features of allowing and the natural presence of the teacher are presented:

… and I also know that my supervisor is amazingly non-judgemental, and I can completely work with whatever arises and I won't feel judged. I have the confidence to be able to say those things and it's okay (13).

That the supervisor has their own practice. They live and breathe, no pun intended. They live and breathe what they're promoting and that's where the heart comes from. It's an inherent part of their own lives. The embodiment isn't an act; it's a consequence of them living and breathing this (8).

The seven attitudinal factors of mindfulness, introduced in chapter one (Kabat-Zinn, 1990, 2013), are also part of the attitudes that contribute towards embodied teaching of MBIs, and are evident throughout MBS. Supervisors are seen to be demonstrating:

Non-judging:

And it's not done in any kind of shaming or critical way; it's done in a kind of exploratory, mindful, inquiry way, which good supervision should be anyway, it shouldn't be line management shaming (8).

Patience:

Embracing the course – taking time to really get to know it, MBS encouraged a staying with the course to enable really getting to know the nuances (12).

Beginner's mind:

I suppose openness, too. Yes, openness to what the supervisee has to offer (10).

And supervisees are reporting that MBS supports them in developing these more embodied attitudes such as:

Trust:

For me, there's a bit of a level between what's reflection and what's judgement. Am doing it well enough? There's a level to reflect but then stop and otherwise it can tip into judgement, but when you have someone who's highly experienced saying to you job well done, you think well I can close that down now (11).

Non-striving:

Yes, someone said to me recently that the supervision helped them relax into being with the group a bit more rather than getting caught up in their schedule, how long things are going to take or whether people were getting it or not (9).

Another aspect of embodiment is focussed on the relational embodiment that happens throughout the process of MBS. There are occasions when participants find this difficult to describe in words. There seem to be descriptions of an embodied conversation, where both parties are attempting to be open, honest, connected with the present moment, utilising an awareness of their own body sensations, and talking about this being a mindful practice. Again, this return to *Sati* – a mindful container.

Well, the word 'body' is really important actually. It is a certain stillness. It sounds awfully fanciful at this point, but I suspect that it is a kind of energy and a vibe that comes off people who do meditate regularly. And you sense it when you're with them. And there's a quality to people who practice, not just talk about it, that is very present, very solid. I'm trying to talk about things that are hard to talk about. It's as if when you're with them, the world stops for a while and the world slows and if it's two of you, you get into a kind of bubble together. They're very present and that's a very rich quality to the interaction between you and there's a kind of flow between you and quite a lot of pauses and a lot of reflecting back… (12).

There is something around the way that we exchange, yes, what we have to say that is particular. One would like to think one does it at all times and all conversations and sometimes one does manage it more than others and sometimes one manages to bring it into difficult conversations. But yes, there's certainly something that one aspires to and supervision is a good time to actually practice it (10).

It's hard to describe, but you know it when you see it. (2).

And again, like I said, it goes back to that kind of broader definition of embodiment. We are kind of holding a position of being mindful which inquiry is naturally a part of, in that sense, inquiry being only an extension of practice. It's not separate from practice, it's just a different form of practice. And that's what we are looking to do during supervision as well (8).

The importance of personal mindfulness practice and living life through a mindful mode of being came across, together with how this links with being an embodied teacher. Supervisors want to support this process of committing to practice and unpacking the learning from practice, and its link with the teaching of MBIs:

If someone keeps coming back and asking about nuts and bolts curriculum things, how well they are progressing - and actually I would similarly wonder how much individual practice they're doing and how kind of formulaic they may be approaching it - I would perhaps be questioning part of their embodiment (8).

Examples were given of how explicitly working with personal practice affects and transfers over to teaching in terms of embodying mindfulness:

Helping people bring it back to their practice, helping bringing it back to mindfulness. Again, that's where it's distinct from other supervisions that I do. And that being a constant thing all the way through every time. If time allows, which it more often does, you know, beginning with the mindfulness practice, so you are constantly setting a tone and trying to, again, assist in getting people into their bodies and their embodiment (8).

This supervisor talked about the importance of personal practice, and makes a parallel to exercising for those working as personal trainers, to illustrate why personal practice is important for one's work in different fields:

In the absence of personal practice, I think they don't tend to keep up with it, …But yes, without it being part of one's life as well I think it just kind of fizzles out as a bit of a phase… I doubt there that's many personal trainers who don't exercise (8).

4.5.5 Vulnerability. Being an authentic MBI teacher requires the willingness and ability to move up close to the more vulnerable aspects of experience. Within MBS, once a trusting relationship has developed, it becomes a place for supervisees

to connect with the present moment experience of being a human being, with all of the thoughts, feelings and body sensations that that brings. Vulnerability was without doubt, perceived as an important and essential part of MBS, by both supervisors and supervisees, with a recognition that MBS could end up being quite a superficial process without vulnerability being part of it.

Oh crucial. Really, really important. Yes, because if you can't show your vulnerability then you are not going to learn, right? These are your learning edges and the places where you feel incompetent and scared and clueless (2)

I think it wouldn't be much use as an exercise if you couldn't feel like that, if you felt guarded in it. Neither the supervisor nor the supervisee could get out of it what they should because the supervisor won't find out what the problems are and be able to help addressing them and the supervisee, well, they will go to that extent unsupervised and unsupported (10).

Well, because in order to get anything out of this supervision you've got to expose yourself vulnerably. You've got to talk about the bits that you're not happy about or that you're worried about. If the questions are going to be searching enough to make a difference, you've got to trust somebody else's goodwill (12).

The supervisor sets up a safe relationship, is in touch with their own vulnerability, knowing the territory of feeling "not good enough", and has a willingness to acknowledge and go to these places of experience. When supervisees are ready, the supervisor will support them to explore vulnerability, often by coming to the body:

The initial part is making a container that is safe. 'I'm not going to talk about your work to anybody else, it's between you and me .I will show you my vulnerability'. But it's about creating a safe container first (1).

The wish to learn has an inevitable vulnerability, in that it implies and recognises a lack of skills or knowledge, where one does not fully understand, with a possible sense of shame and feeling exposed (Ogren & Boëthius, 2014). However, there are several examples in the findings about how the ability to expose this vulnerability is part of learning. "Playing safe" is not conducive to the pedagogy of

teaching mindfulness. Once the safe container, already referred to, is created, then an opening to inner experience in an approach mode, is possible. For many people the receiving of feedback is not easy and can stir up emotional reactions. This is another way in which MBS might work with a supervisees' vulnerability, to support going beyond the edge of comfort and safety:

I think one learns to, and I certainly have learned over the last year or more, to value feedback more and to actually want some difficult feedback rather than to fear it, I feel it will do me more good and to know that one is in the relationship where the people who give it are meaning the best by it (10).

This work of connecting with vulnerability seems to link with the concept in mindfulness of moving towards experience, especially difficult experience, which one might usually avoid, as in the following example:

Wobbles can come and, probably if you always play safe and don't go into any risky territory, then you're not going to be that effective as a teacher, because it's just another example of what we're trying to teach in the groups that you feel the fear and do it anyway (3).

This approach mode of moving towards is again evident in this example where the supervisor is working with a supervisee's instinctive wanting to get rid of inadequate feelings on its head and instead turning towards:

Well, there is another supervisee that comes into my mind as you're asking me that, and the reason that I know that supervision makes a difference to her teaching is because she really struggles with feelings of being inadequate and having what is needed to be a mindfulness teacher, so the supervision process is a place for really meeting that part of her (7).

In this same example, the supervisor spoke about a shared vulnerability and coming to the body to feel it. Again, it was hard for them to articulate this non-verbal process. The relational aspect of being together and resonating was also evident:

I know in her body she is meeting the edge of that vulnerability and I am also registering that in my body too, registering the sort of echoes of her experience of meeting that vulnerability and I am also being with my own vulnerability in that moment. I mean, the story is different,

she is speaking about feeling not good enough as a mindfulness teacher and I am being with not feeling good enough as a supervisor. There is something that is resonating. It's really (difficult), I'm noticing how hard it is to put it into words (7).

This example shows how the supervisee was encouraged not to feel the need to hide parts of the self, but instead to find a way of being in a different relationship with "imperfection". This is the aspect of mindfulness of turning towards all experiences, as taught within MBIs, so mirrored within MBS. Supervisees then know the territory of turning towards experience themselves before asking the participants of their MBI groups to do so.

So, we have been exploring, well, what it would be like to pull up a chair for the part of you that feels that way, allowing that part to take its place in the circle along with all the other participants rather than feeling that it's something that must be got rid of or vanished or locked in the box or hidden in the cupboard under the stairs? So, my sense of her is that in those moments where she's able to soften that blocking or panicking about vulnerability, then more able to be present with the participant, and there is also some implicit communication that this is just the territory that we are exploring here. This is really what the mindfulness eight-week course is about (7).

This example continues with an illustration of how changes are seen when working with vulnerability within MBS, with a reasoning that they may then be transferred to the teaching of MBIs:

So, if I just go to what happens when we are in supervision. I've seen her in a more allowing relationship with that part of her. She looks physically more settled, almost like she is sitting down fully in her seat rather than somehow being slightly off the chair, that kind of contraction or constriction. So there's something more grounded about her, and I'd imagine that the participants would see a teacher who was more grounded, and also that I would imagine she can hang out more with their vulnerability, so in those moments where something is arising for the participants, the supervisee's way of being with their vulnerability is a kind of echo of what's going on for her with her in her direct experience, so rather than pushing away from the participant's vulnerability or rushing on from it or being overwhelmed by it, something different happens (7).

In phase two, I probed further about any possible downsides to bringing in vulnerability. It is not about revealing your innermost issues and emotions, it is about

being able to express the vulnerabilities around teaching and practice. The boundaries around professional and personal are quite grey in MBIs and MBS, so skilled navigation is needed together with a strong relationship. This can be seen in the quotes below:

I guess in part it's reliant on the strength of a relationship, that they can manage that. Your faith in the supervisor, that they can contain a vulnerability and the relationship can contain a vulnerability (8).

Well a downside is if somebody takes advantage of it in the wrong way and the supervisor and supervisee, power relationships come into it. Human beings are human beings. Not everybody is perfect, in fact nobody is. Yes, there would be dangers for a supervisee if he or she had a supervisor who was less than well supervised or good (10).

I can theoretically see quite a lot of downsides to being too vulnerable. If your supervisor didn't have the skills to help put that back together again. If they left you feeling like … If you didn't know them well enough to not feel judged or if they didn't have really good control over how they are to make you feel, that exploring the things you're not pleased about is a perfectly okay thing to do, then you could feel bad, because it is an oddly one-way relationship (11).

Well, if it gets into sort of therapeutic territory, I'm not qualified in that, which has never happened in supervision actually, thankfully (2).

Only theoretical downsides were reported, with few ill effects being mentioned. One supervisor suggested that some acknowledgement that space around supervision may be necessary, along with a degree of self-care:

I mean, sometimes I come out of supervision feeling a bit shaky but that's fine. I never schedule anything directly after supervision, I tend to come home, have a cup of tea and I can hold that (2).

4.5.6 Collaboration. Collaborative discussions and processes were described, with a leaning towards open discovery rather than shutting down conversations. The attitudinal foundations of trust and beginners mind (Kabat-Zinn, 1990, 2013), as a way of supporting collaboration, are seen in this quote:

Yeah. I don't know that she would've told me ((laughs)). She would have explored the elements about how it might have gone differently. And she's definitely (.) I kind of know when she sort of says, 'How might it have been different?' Also, I'd know from the times

when I don't think it quite went as well as I'd hoped, and we'd explore that together. She wouldn't have told me, but we'd have definitely spoken (13).

Learning is not one way; supervisors were explicit about how much they had learnt from the process of supervising, their own teaching of MBIs, and how to be a supervisor. Aspects of mutuality, collaboration and co-creation were evident. There is a shared intention mentioned in several of these quotes to maintain *Sati* - the mindfulness container:

I learnt from my supervisees. No supervisor is the fountain of all knowledge. They help my practice, they help my service delivery, without question. I don't think I'd be as competent as I am now if I hadn't done all of the supervision I'd done (8).

Actually, I was thinking recently, one supervisee said to me 'Each time we speak, can you check in with me how my practice is going because it's been slipping a bit and I thought that might help.' And that made me think that's the one side of supervision I don't tend to prompt people on as much as I think would be valuable (3).

So, there is a sense of shared process, shared endeavour. Oh, I'm struggling to put this into words. Let me just put my feet on the floor again. It's that quality of being alongside each other as we are looking at something (7).

It very much feels like a sort of co-supervision in a way, not that I'm supervising the supervisor, but that obviously we're making it up together, so we're both remembering that we sit first. We're both remembering to be calm. So, it is sometimes in those reminders (12).

4.5.7 Power. A more hidden aspect was about power within the supervisory relationship originating from the supervisor's sanctioned role(s), expertise and knowledge base, all of which may be at a higher level to the supervisee's (De Stefano et al., 2017). This theme only featured briefly in phase one, so was probed more in the second phase. In general, the interviewees moved quickly to how supervisors aim to work in a collaborative, non-hierarchical way, to minimise the negative aspects of role power e.g. drawing on a sense of humility, not being an expert and having an openness to learning from the supervisee. This fits with ideas about this power differential not being problematic, if the supervisor can use their

role and their expertise for the benefit of the supervisee's learning and development (De Stefano et al., 2017).

… so I use it, I hope, advisedly and constructively (5).

And I guess part of my intention is to move the dynamic more towards a collegial approach (5).

Well I mean I think that's something that should always be borne in mind particularly by the supervisor. And to bring it back to my own relationship with my supervisor, it doesn't feel like that, which is quite right, it shouldn't. I do ultimately obviously look to him for authority in these matters, but it is very much a conversation. It feels very much a conversation of equals although it isn't, and I wouldn't want it to be (10).

It doesn't feel like master and servant or tutor too much because that would in a way make it more difficult to say the vulnerable things, because one doesn't want to feel one is going to be judged... (10).

Supervisees do want "power" there in terms of having an experienced "expert" supervising them, but they want to be treated as an equal human being:

By the nature of the relationship and the name supervisor/supervisee, enforce that in some ways, and not only that but why would I want a supervisor who didn't know more than I did or who I felt I couldn't trust with my problems to give me an answer I could rely on? So, it's important it should be like that but in this funny way I think it's also important it shouldn't be too heavily like that (10).

However, even with norms of open and honest communication, there is no guarantee that supervisees will disclose concerns (Ladany, Hill Corbett & Nutt, 1996). This is seen in the data, where the power aspect of the supervisory relationship makes it hard for supervisees to give feedback to their supervisors. A natural desire to please is evident, along with other pitfalls being recognised:

So, it's hard in that space with the power difference or just the natural desire to please but it's probably particularly prevalent in this kind of world, we are all quite sensitive and tuned in with each other (2).

Has this been okay how we've been talking about this, is there any other ways you would like us to do it?' … a supervisee isn't going to give direct feedback without the invitation (8).

… but I wouldn't feel comfortable giving any negative feedback to a supervisor, which is probably not good. Obviously, I'm paying for it, so then you would think well that's kind of,

you know, you are entitled to maybe say but I'm not the sort of person that likes to complain or speak out, so I would find that… I would probably just select a different supervisor, which is probably not ideal because you could probably come to… if you don't share your feelings then that's probably not terribly fair (11).

Given these inherent imbalances in power, the responsibility lies with the supervisor to check in regularly (De Stefano et al., 2017). The questions about power and feedback in the interviews led to some consideration about inviting more feedback and how to do that:

Yes, maybe some better way of doing feedback would be useful actually, because at the end of a supervision session is not a good time to do it (2).

Which is why that always needs inviting because there's a natural power dynamic because people aren't going to… a supervisee isn't going to give direct feedback without the invitation (5).

… but I don't actually invite it and I think it's something I would like to do more of, particularly as I feel that in my teaching I've actually moved myself into more of a space where I don't need the reassurance so much (5).

Throughout both phases of interviews, I asked about more challenging and negative aspects within MBS, and my third research question was about what needs to change. Despite these questions, the responses I got painted an overall glowing picture of MBS. Therefore, I have included nearly all of the instances when any hint of challenge or dissent was spoken. The quotes below are from one supervisee who gave hints about dissatisfaction, with what seemed to be a tentativeness, an acceptance of dissatisfaction as "part of the process" and the need to be nice and appreciative of their supervisors:

Yeah, I guess the obvious one and I guess it had to be that way was when I changed supervisors. You obviously need to get to know each other a little bit ((pause)) and it was an hour almost getting to know each other a bit and it just felt 'ooh' because that was an expensive £50 … That's not a blame thing, it's necessary to move forward…
And then even an hour's not a lot of time to really get to know somebody, so it was a very light touch on getting to know somebody. It just felt a little bit unsatisfactory, am I making sense? (11).

I'd like to be a bit more responsive around it and a bit fluid, but I appreciate you have to plan these ahead of the time, and it might be actually having one two consecutive weeks may be more useful. Because sometimes it's a little artificial where I need to take something along, but I might actually be feeling very comfortable and that I don't have any particular concerns (11).

I know somebody, another colleague of mine, what they do, they renew the contract every year, it's almost like you have an exit-strategy. I don't know if that's typical, but it would be nice, so you feel that you could renew that, because I felt incredibly difficult having to switch. I chewed over it for some time and I wondered how it would be received and how it would land. And then partly I was also thinking this is my money and I need to get the most from it, so it took me a while to come to the final decision to switch. Then I'm so glad that I have (11).

I was thinking what I'd like to say to you is how the process of selecting the supervisor that best matches you as a person, because when you're in a relationship with a supervisor, I've found it really hard to step out of it because I respect them, I don't want to cause any upset. But there's a real appreciation of the supervisor (11).

Within in these examples the power imbalance inherent within supervision within many disciplines is seen: the two are unequal in terms of their roles, and it is likely that the supervisor has a higher level of experience and possibly expertise (De Stefano et al., 2017; Ogren & Boëthius, 2014; Inman et. al., 2014). The role of the supervisor means that they hold more responsibility and power; the supervisee has some degree of dependency on the supervisor to help them to develop in their professional role to become a "good" MBI teacher. Possible power imbalances have also been reported in the section about the relationship and ruptures to the process.

4.6 Methods of Working

The methods utilised within MBS, mirror those used within other modes of supervision. For example, Watkins (2017) lists six universal supervision interventions: providing feedback, modelling, teaching/instruction, self-reflective questioning, case conceptualisation, and discussion. In this research, the mindfulness-specific versions of these interventions were evident e.g. the use of the MBI:TAC for feedback, the embodiment angle of modelling (already presented), the

guidance and live teaching around teaching and instruction, the encouragement of a self-reflective stance and the inquiry approach to discussion and questions (already presented). The case conceptualisation was less obvious. These methods of intervention provide structures that are incorporated into the relational aspects of MBS. Other methods that are evident are the practicing of skills, bringing in mindfulness practice e.g. the stopping and pausing that has been described, and the supervisor offering guidance (linking with the concept of an experienced mentor). They are part of the interplay that allows the mindful aspects to take place, in a similar way to how Johnston and Milne (2012) suggest an interplay within CBT supervision, of the supervisory alliance, scaffolding, Socratic exchange and reflection.

There were different ways in which feedback was seen within MBS. The span of the continuum from formal feedback to very informal feedback was voiced:

It's very informally done. Kind of the word feedback always feels a bit formal (11).

… there'd be quite a lot of questioning from my supervisor about what I did exactly and how I feel it went and then quite a lot of commentary on that, so yes, she's good at teasing out what had happened and what it is…She's very grounded in that sense so there is a feedback between my teaching and also the structure of the course (12).

… that's the purpose of it really is to say this is what I did, or this is what I'm planning to do, what do you think? If I didn't get some feedback that I could respect, I'd be very sorry parting with my money (laughs) (10).

There is an acknowledgment that feedback is hard to receive, which comes back to the need for safe and trusting relationships and skilled and experienced supervisors:

Even if it's less welcome it's probably more valuable to me (laughs). I'm making out that I take this well, but I'm like anybody else, I wouldn't be very pleased (laughs) …particularly if you come along with something that you think is a clever idea and you get told to think again (laughs). That's when you feel your pride really… or your cleverness, you feel like a child that has been knocked back a bit, so it's when a supervisor needs to be really skilful I think (10).

There is a consensus around seeing the possibilities of using the MBI:TAC, but it is not being used that much yet, and also some hesitancy about using it, and being able to choose:

…it could be useful to us, so we don't just get fixated on the bits that we like. My supervisor and I may be a bit similar in some ways and there may be domains that we're not touching on (12).

'No, but why not?' is my short answer (12).

It's the well thought out domains of the MBI-TAC that probably would inform feedback because they are so well thought out (8).

I think the MBI-TAC can be really helpful, if somebody wants to do that, but also just actually the freedom not to use it, to actually let whatever feels pertinent to unfold (6).

There are three main ways in which live observation takes place: through recordings, via the supervisee guiding/teaching in the actual supervision session, and occasionally through supervisors working as co-facilitators in a group. This live observation seems to be a growing area of supervision, and helps with the accuracy of giving feedback on teaching skills, adherence and competency:

But when she was actually engaging with people in inquiry, there's lots of things she wasn't picking up on, she wasn't asking open-ended questions. So, when I had a supervision session with her, I was able to point out things she could've asked, things that would've opened the inquiry up (3).

I think they're very competent, but I also think there are times when I don't know whether what they're doing, there'd be other things that I'd be concerned about or not. And because I don't see them teaching, that remains a bit of a question mark. So, I guess that's more of an uncomfortable feeling (6).

There are different ways of reflecting that connect with MBS e.g. pre- and post-group reflection and pre- and post-supervision reflection, with a few methods of recording reflections. Supervisees spoke of this aspect of supervision:

I think that one speaks for half an hour or whatever and then I take notes as I do so and then I go over them. I guess that's my, if you like, mechanical means of self-reflection, but there's also the reflection that goes on - I'm putting this upside down really – before the session when I give him a kind of list of things that I feel I need to discuss at that moment and I think

why do I need to discuss them or what do I need to ask him and that also opens up for me more generally where I am at that moment (10).

I'll either take a note when I'm with the supervisor or I'll come out and I'll maybe just take another note. I sort of come to the car and while it's fresh I'll just, again in the same book, just write something down. Yes. There's a little bit of journaling, not too much. I find it's mainly at the time I just kind of… the learning is within the supervision session really (11).

Reflection is seen as a helpful process in bringing about development and change. MBS encourages this process, which may not happen, or may not happen quite so much, if the teacher is not supervised:

Even if I didn't have the conversation with him, that would have been useful (10).

I hadn't really thought of it like this really but having a supervisor does change… it's bound to change the nature a bit of one's practice as a teacher because it does keep you thinking about it (10).

Well, I would say the core of this supervision is self-reflection and feedback (12).

4.7 Professional and Ethical Issues and Practice

As I proceeded through my analysis and connected with different research and theory, with an emphasis on mindfulness-based literature, I was struck by the wealth of ideas and views about the value of mindfulness, with less voicing of cautions and problems. One might expect some more critical perspectives, more caution, more questioning, and more probing. My colleague, Cindy Cooper, spoke of "Disturbing the comfortable, and comforting the disturbed" (Dores, 2017). The conversations about professional issues and ethical issues within the interviews did bring out more discomfort.

The skills and the teaching of MBIs learned within MBS sit in a broader ethical and professional context. MBS aims to help supervisees to know, understand and adhere to the professional and ethical principles, and codes of conduct. In this section, I present the ways in which these frameworks (see Figure 4.3) were spoken

about in the research and highlight the challenges, particularly if they are held too tightly or too loosely.

Figure 4.3. The professional and ethical issues and practice drawn upon within MBS, that need to be balanced

4.7.1. MBI curricula, teaching skills, theory and pedagogy. As MBS is supporting the learning of the *What*, *How* and *Why*, a close relationship with the curricula, pedagogy and theory of MBIs is evident. MBS supports skills development to bring these understandings into MBI teaching – the application of this understanding. Staying close to the curricula and not going *off piste* is one way of ensuring integrity to MBSR/MBCT. In the research interviews, a process of helping supervisees move from simply adhering to curricula because one must, towards an "embracing" of the programmes was described. Embracing has a different quality, and goes beyond a dry version of adherence, to finding value in the curriculum and understanding its reasoning:

Actually, really embracing more the MBSR curriculum, rather than trying to adapt the MBSR curriculum to these other ways of doing things that they have because they're very familiar and comfortable. Actually, bringing in those skills and experiences and support, but embracing the MBSR curriculum. And therefore, offering a wider opportunity to their students in that group (5).

I think it's been essential to have the supervisor to make me feel, absolutely stick to what we're doing. It causes me to go back to all my basic training notes each week, for example, and read them all through, and it just keeps putting me back to all the things that we have trained to do. To ensure that I still do them (12).

There are times when supervisors stick strongly with the principles of the curricula and a supervisee just does not agree with them. In the following example, the supervisor and supervisee had worked together for a while, exploring this issue, but could not agree:

I don't know. Maybe she did go away and reflect on the idea Why was that guy so against me rewriting the programme? And I made my principles pretty clear as to why I was against that. So, who knows if she may have gone away and reflected on that (8).

There are some mentions of ways of having more structure around the development of teaching skills. Live observation has already been mentioned as a way of being more accurate and less reliant on the supervisee's memory and accurate perception. Without this accuracy supervisors are less informed about how and where to guide the supervisee's development. The MBI:TAC is being used more within training for formative reflection and feedback, prior to assessment. There were a few examples where it was expressed that the MBI:TAC is useful and good, but it is not being used that frequently, explicitly, in supervision:

I'm considering, and I haven't done this yet, looking at more ways of using the MBI-TAC and I use the MBI-TAC only informally ((inaudible)) have that and something that I've mentioned and have very much in mind when I'm taking a step back and thinking of what's coming up in any particular pattern with anybody's supervision. But I'm looking forward to including that more (5).

The place of theory is less obvious, as mentioned under *Why*. It seems as if MBS brings mindfulness theories into supervision, so that they can be explored experientially, leading to an embodied understanding and embodied application in personal mindfulness practice and MBI teaching. A certain degree of shared understanding may be part of what is needed for MBS to be helpful, in terms of the background theory and practice of mindfulness, the pedagogy of teaching, the

programmes, shared values and an understanding of the place of supervision. Several examples were given of the need for shared paradigms:

Paradigm. I guess within that word is so much really for me. The paradigm of what we mean by mindfulness, and I guess within that, that just includes such a broad and deep (.), it's hard to encapsulate really, but I guess it's saying that it's using the same model within the supervision, so that the supervision reflects the paradigm of the mindfulness paradigm (6).

So, I guess what I think I appreciate about it is that the framework that my supervisor is using is exactly the same as the one I'm used to. So, there are no conflicts around what's the framework, what's the point, what's the process, what constitutes a good session, what are the glitches? (12).

I guess the experiential quality of doing it in that way. So, it's not really a cognitive understanding and a paradigm conceptually. In its experiential form, it imbues all of those things (6).

So, just what comes immediately in response to your question is a model of supervision that is congruent with the learning process of a mindfulness teaching, so it's a model that has at its heart embodiment and connection to direct experience (7).

One supervisor expressed how, within their own supervision, the framework of supervision that she had learned was not evident:

I had supervision from you know, the … trainers, and my current supervisor is also a … trainer. They're good, you know, I trust them, but it's never really followed that model. So, there's that disconnect, as well. I learnt to do it like this, I presume they learnt to do it like this too, but I've never received it like that. So, there's a sort of confusion there about, well, what is it really supposed to look like? (2).

4.7.2 Professional frameworks. In using the term "professional" I am referring to two aspects from the dictionary definition of professional (Meriam Webster Dictionary, 2018): relating to, or characteristic of a profession and characterized by or conforming to the technical or ethical standards of a profession. Supervisors and supervisees want to learn and develop, maintain good standards of practice, and adhere to codes of conduct in their behaviour. MBS is seen as playing an important role in maintaining integrity. In this example a wish was expressed for supervision to be valued more:

… just changing something about how organisations and individuals value mindfulness-based supervision and would be very much thinking that it is something that needed to be provided and funded in order to support the vast explosion of mindfulness programs. So, that's not really changing something about the supervision, it's changing more something about the valuing of it (5).

The next example shows a supervisor using Good Practice Guidelines (UK Network for Mindfulness-Based Teacher Training Organisations, 2015), within MBS to safeguard and keep within standards of good practice. This also illustrates a way in which good practice can be explored in MBS, as opposed to imposed, whilst also bringing attitudes of the beginner's mind and approaching it with a sense of intentionality rather than striving:

And then just having the opportunity to reflect on practice itself, on personal practice, and then the link to the Good Practice Guidelines, to have someone explore, actually, when was the last time you gave yourself the space to go on retreat and what did you learn from this retreat and what might be the obstacles to going on retreat? So, it's all that stuff around safeguarding the Good Practice Guidelines (7).

Although there are now guidelines, as already highlighted in the introduction, there are no regulatory bodies for MBIs yet. Many MBI teachers and supervisors come from existing professions, so they will be familiar with issues such as safeguarding, and see the gaps within the MBI field:

And the safety of the participants ((inaudible)) as well. That's an important aspect and I think one of the things that might need to improve is, going back to the previous question I guess that was around safeguarding, and how clear we are as supervisors or indeed as teachers around safeguarding, (I think there is some triviality) around that given that we are working with so many vulnerable people (5).

This participant also stated that the organising institutions need to maintain integrity regarding who is accepted on to supervision training programmes. The danger is that people without the relevant experience and skill set will leave training and supervise others. The field now has Good Practice Guidelines for supervisors

(UK Network for Mindfulness-Based Teacher Training Organisations, 2016), and certificates for attending supervision training, but no further checks on supervisors.

I'll tell you one thing. This may be slightly controversial ((laughs)). When I did my supervisor training, which was fabulous training and I learnt an awful lot from it, there were some people there that I was ((pause)) and remain surprised were there and they'd gone away calling themselves supervisors. They had barely run any groups. I thought – perhaps slightly judgemental – their embodiment was just way off or not there So things like that need to change because people go away with these badges and that ultimately damages the field (8).

Supervisors recognised the need to challenge, as something that is part of their role. They could see various ethical responsibilities that meant that they needed to challenge to maintain standards and support supervisees' growth. There was uncertainty about how to do this at times, and supervisors reflected on how they could deliver challenges:

… when there's a challenging issue and I'm thinking could I have presented that differently or there's something unresolved for me, what do I think about that. I've got alarm bell after alarm bell going off, and then 'hang on', and then trying to raise some of those concerns and finding it really hard not to do it in a way that sounded like laying down the law (3).

… and then I was not being sensitive enough and responsive enough to introduce my challenges in a delicate way (3).

The next quote is an important example of a supervisor holding the ethical issues about a supervisee's fitness to practice, in a way that supported the supervisee making the decision rather than telling them what to do. This links back to this way in which supervisors work with their supervisees in a supportive way and have the supervisee's best interests at heart (most of the time, unless there is a need to consider the group participants' best interests). The attitudinal foundation of trust (Kabat- Zinn, 1990, 2013) and helping the supervisee to find validity in their own experience can also be seen in the following quote:

I wasn't sure whether the supervisee was actually mentally in a capable enough place of teaching in terms of emotional stability, so that was a bit tricky. So that went more into a mindfulness inquiry really about their experience which actually, I heard later, led to them

feeling they weren't quite ready to teach at the moment. How do you kind of convey it, or not convey it, but how do you perhaps move to a place where they feel it's okay to admit that for themselves? I think that's what the challenge was really, rather than saying I don't think you should be teaching ((laughs)) (9).

Protecting the integrity of the profession for the people that come to MBI courses for their safety, but also keeping a purity, a genuineness about what is offered was highlighted:

… I mean, make it safe for number one and, for number two, how they get a true experience of learning mindfulness and learning MBSR, MBCT so that if they come to it they know they are getting the real thing and they are getting people who can embody the practice and who keep up to date and who have somebody to turn to in supervision to check all the things that come up (10).

And to bring it back to supervision, that's, well, a right and necessary part of the process of being a properly professional teacher (10).

The balance between holding high standards around good practice and being too tight was eluded to. The first quote gives an example of a supervisor holding high standards around good practice and what constitutes it, and the second is from a supervisee describing not getting too tight about integrity, so a balance can be held and not swinging too far, one way or the other:

The Good Practice Guidelines seem pretty minimal, I have to say, for me. So, you've got the very bare minimum really. Yes. Well if I was writing them I would have them quite a bit higher I think but certainly for length of personal practice and that kind of thing (2).

And also of course, then dealing with my own wish for everything to be as written, a sort of sense of 'The university wouldn't approve of this.' And the slight 'mindfulness police on-the-go' … I mean then we'll often say, 'do you think the participants minded?' and I'll say, 'probably not.' (laughter) They seemed quite happy to move into say ten minutes off-piste of somebody's theory or other. And then she'll say, 'well, so that's okay,' and that's been useful for me to investigate my own wishes to do it by the 'green manual' (12).

Supervisees are looking for "good" supervisors with experience and deep understanding of MBIs, as well as skills in supervision. They want a capable "other" to support their learning and development:

I'm lucky in the supervisor that I've got. It's not the relationship that I had envisaged; it's much less regulatory and more supportive (10).

This was somebody who really knew her stuff, I think, and knew the detail (12).

Supervisors are also keen to be "good" supervisors and keep their personal development in mind. They check their credentials to supervise, inquire into the edge of feeling "not good enough", and are aspirational about their ongoing development as a supervisor, in much the same way as a supervisee:

Well, as a very new supervisor, I do feel the constant inadequacy and 'Am I really up to the job here? …So, it's like keeping that in check, so it remains a spur for improvement, not getting complacent, which I'm a long way off, getting complacent with supervision (2).

And, I mean, there's that familiar sense of Is this okay? Is this okay? Is this really what mindfulness supervision is about? And there's a part of me that wants to make sure that I'm following the standards and doing everything properly (7).

MBS can be a checking process; a reminder of the core values and intentions, skills base and mindfulness practices that need to be returned to. It also offers a check around safeguarding and "doing no harm" to the participants of groups and the health and well-being of the supervisee:

I think it was more in the deeper background of feeling what I was going to do now. I either had checked with him or if it didn't seem right I could take to him, so it helped to keep my feet on the ground (10).

That's why I want supervision of supervision. Nobody knows what I'm doing in this little room in my home (1).

But certainly, in my early years, if I were starting out now or I lived in a part of the country where there wasn't the support that we have locally, I don't know, I think some of the teachers and maybe myself would've fallen away because if you come up against something tricky, where would you take that? And that would really maybe feed into your sense of self-doubt or lack of confidence. And also, doing harm, fundamentally we're not to do any harm. Yeah, no I think supervision is very necessary (11).

Teaching may be safe and adhere to integrity without MBS, but one cannot be sure, so speaking to another and having one's teaching "seen" keeps the delivery in tip top condition:

It's kind of risky, because you know, you could go off the rails, and there would be no one to check you. …Well, you kind of see it a lot in all kinds of fields where people stand alone, and don't have some kind of support, they often go off the rails… You know so in a way, supervision is a kind of check and a support, in that way (2).

4.7.3 Community and values. A strong wish was expressed, as mindfulness becomes more mainstream, to preserve the deeper essence. In this research, the anchor to maintain the integrity came out as a strong role that MBS plays. The process of supervision is infused with the embodiment of mindfulness, an intention to help supervisees to understand mindfulness deeply within their life, and in turn in their teaching. Supervisors want to build relationships where they work with the essential essence and can challenge when it is not there. The supervisors and supervisees in this research had a strong personal investment with mindfulness, as a way of life, linked to personal values, which could make it difficult to see beyond its positive effects at times; and which potentially accounted for the absence of shadow themes within the data.

… if there was no supervision and no requirement for it I think there would be, in the current climate, a lot of teachers teaching things that were not necessarily mindfulness. I think what mindfulness supervision does is keeps our practice very grounded in mindfulness (5).

Here is an example of the possible difference between being supervised and not supervised, and how it helps with integrity and adherence to the mindfulness paradigm and attitudinal foundations:

So, in a couple of these courses, where my co-trainer hasn't been supervised, and I think they might notice that I was more present-centred and didn't wander off as much, I suspect. I think they think I'm, 'Mrs, and where in the body do you feel that? and that's interesting

you're raising that one. That's an interesting thought', rather than my co-trainer who tends to go off with the thought of it (12).

The teaching of MBIs is seen as a choice in terms of a way of living life, aligned closely to individual values, and individual values align closely with the value base of MBIs. Intentionality rather than values is the word more commonly used within MBIs and supervision. Intentionality is about coming back to what is really important, the meaning and the purpose. Intentionality did not come out clearly in the coding stage, but on closer analysis it could be seen as part of the process and linked to what was being referred to at times as vocational.

What I bring to my teaching is as best as I can, who and what I am or I'm trying to become, or would like to be, my best self, as it were, and it's a lovely space in which to try to be that, to realise that as soon as you get out of it what… ((laughs)) how one is in one's daily life different. It's a space to practice that as well which I value (10).

A high value was placed on MBS throughout the interviews. I was struck by the amount of times the word "love" was used. This is a strong and emotive word for an aspect of people's work. Some softer words were also used, such as appreciation and warmth. The value and meaning of mindfulness in both supervisors' and supervisees' lives' is clear.

Love it ((general sniggers)) I love it. I love bringing them on (1).

The supervisor that I really, 'love', I mean in the sense of I really value the supervision (11).

You know you don't go into this for an easy life, or loads of money, do you? ((sighs)), and a real appreciation that they're, you know, despite their anxiety…For these people, it, I don't think it does feel natural and easy, but they're still really trying, because there's a sense of service, of vocation, of, 'I can really make a difference to people,' which is really lovely (2).

For many, this is not just a job, but more of a vocation and even a sense of calling. In MBS, the values base of MBIs are foundational in creating a place for

supervisees to learn and align with these attitudes, and ways of being in the work. Examples of this sense of vocation were given:

It makes me feel (.) like I'm doing something to make the world a better place (1).

And but you know, it's a very vocational thing, as I'm sure it is for all of us, really. So, it just felt natural, that now was my time ... (2).

I've got a lot to learn but I feel like I've got a lot of competence so there's something incredibly empowering about that, finding something that you feel you have a certain gift for. It's like an avenue to spread your wings in and I feel like that about teaching (3).

I feel very passionate about teaching. I mean, alongside my questions about my own competence, I have that kind of sense of, almost a kind of sense of duty in some way. It's so important to me to protect the integrity of mindfulness-based teaching, that propels me over my usual humps in the road that I would throw out for myself around not being good enough (7).

The dictionary definition of "vocation" (Meriam Webster Dictionary, 2018) has aspects that cross-over with the definition I use of professional, such as the work in which a person is employed and persons engaged in a particular occupation, but it also includes other aspects such as a summons or strong inclination to a particular state or course of action in particular (e.g. a divine call to the religious life) and the special function of an individual or group. It is these latter definitions of "summons", "strong inclination" and "special function" that I refer to. I think this is a controversial theme as MBIs sit within secular and often professional contexts where a vocational angle might well be acceptable, but the idea of a calling may rest uncomfortably within some settings. The word vocation is also problematic in its link with religion and religious callings, as the world of MBIs recognises the lineage from Buddhism but is stripped of religious ideologies and trappings. As a theme within this study the word vocation appears to connect with the level of commitment that supervisors/supervisees have to mindfulness and how their values are intertwined. A selection of examples regarding this vocational angle follow:

Yes, it's certainly for me become a way of life. It's a vocation. I think as I said because for me having moved into the wider thinking of the world of (particular teachings and colleges) and the eightfold path, that it's hard to see where one starts and one ends (12).

I feel it's what I was born to do. I absolutely love it. So that's… yes, the teaching is the bulk of my work and yes, I just love it, I feel this is where I was born to be really, so that's great. And supervision is kind of the next stage up in supporting other teachers to be the best they can be really (2).

… yes, I'm not expecting to make much of a living out of this and I do it because I want to help people and to… and actually that sounds pious but really what I really want to do is to keep my nose to my own practice grindstone and do it better and there's no better way of doing that than teaching. So, there's a lot of me in that (laughs) (10).

I think it becomes a way of life for us and I think there's a real willingness to want to help people, … I know at the end of the programme I feel very moved by the journey that people have travelled. I think if it wasn't a vocation it wouldn't touch you probably in the same way. And you don't make a lot of money out of it, so I don't think you are going… It's not a massive livelihood thing, so I think if it wasn't more of a heartfelt thing I don't think you would probably do it (11).

I can see differing levels of commitment: the first level of having regular personal practice is an essential level of "vocation" for the work. Beyond that many MBI teachers and supervisors move more towards a vocational approach to work that goes beyond just a commitment to personal practice, as mindfulness becomes an increasing part of their life in terms of practice, study about the theory, time given to the work, intentions to prioritise this work, and an increasing alignment with the values base. This vocational angle can continue until mindfulness becomes a large/absolute part of one's life, which in this research was seen as being of value.

I don't see teaching the eight-week course as a vocation (laughs). I see it as a nice thing to do and I enjoy doing it and I see it as my kind of call, the thing I want to come back to, … Mindfulness is a vocation (12).

But the mindfulness teachers that I know who I think of as really good are the ones who have given and received so much and really immersed themselves in it (2).

I just can't see how a casual passing interest is going to have it really, it's not going to be enough (2).

And different views were expressed that suggested the importance of taking care and remembering that mindfulness is not everything for all people, and there may be shadow sides to seeing it in that way that move more towards exclusivity in the community of practitioners.

… if we are to be mindfulness teachers in a secular world then we need to have our feet firmly planted in that world and be practising mindfulness and all its pitfalls and all its falling on our faces in our own lives and we need to be having… oh sorry I'm on a box now. In my view, we need to be having a life that isn't just about teaching mindfulness in order to be doing that and in order not to get enclosed into that bubble (5).

Yes, people can get a bit evangelical… (12).

The supervisor holds some of the larger context of the MBI field with their knowledge, experience and contacts. Supervision can have a focus on the individual teacher and their development and learning, but it draws on a wider network of people and knowledge, as seen in the following examples:

… connected to current development and things that might be helpful to them, so that requires as supervisors to stay connected and stay open-eyed to current happening and development. …it's not just that one-to-one relationship with a supervisor, it's the linking in to what the supervisor's linked to as well …the supervisor being able to remind them you're not learning this stuff in a vacuum (5).

… thinking about the body of supervisors, then I think we highlight issues, as supervisors, having our own experience in teaching and hearing that of supervisees, then together collectively we make the body of teachers and that can influence the needs that we need, a bit like you do in the framework, or things that are helpful in implementation, the more national level things that we get maybe together (6).

Friendship is a term used by McCown et al. (2011), and it seems to fit these aspects of MBS that are about helping the supervisee to feel connected as they grow in their authenticity and confidence. Supervisees working on their own as freelance teachers or lone mindfulness teachers within an organisation, find the connection with the supervisor important.

… so obviously having somebody to lean on as I do so is hugely valuable. I can't put it too highly really, I think (10).

And keeping them connected in what can become a very lonely place (5).

My memories of that are, now is it's four years ago, not so hot but the thought of having gone through that first course or two without him to talk to every fortnight or so, I wouldn't have liked it at all (10).

Also, I think sometimes it can feel lonely, and there's a sense of I have somebody to share this with, even when I'm teaching on my own, I know that I can share this with my supervisor (13).

Another aspect in relation to challenges that I probed about was a "cosiness" within the mindfulness field and MBS. Finding a balance may be part of what allows for feedback and challenges to be given and met, creating relationships and communities where friendliness can exist alongside challenge.

… because it can almost be a bit over-cosy, particularly with someone you know and like (12).

I think is it cosiness or is it just a recognition and at oneness with people who you feel are trying to do the job properly?... A shared understanding and the shared going in the same direction. And I hope a preparedness to check out the other (10).

Within this research, equality, diversity and inclusion issues were barely mentioned in the first phase, other than in relation to how the cost is exclusive. A supervisee mentions the cost of supervision in terms of wanting to make the most of the time and get the full value. The teaching of MBIs often does not generate a substantial income, depending on the setting in which people are working, so there may be teachers who are not able to access MBS due to cost. The exclusivity around being able to access supervision due to cost also adds to the power differential.

I think it can be quite an expense for some people. So, I think there's a real sense that we need to make the programs available, more universally, not just for white middle-class people. Because I just want to make sure I guess that the supervision feels available for especially maybe people starting off on the course, they may only have five or six people on the program and they're not, maybe, taking a lot of money. Then if they also have to pay £100 for the program, then that would feel…yeah (11).

I think the most challenging part of it is having to pay for the invoices, as far as I can see for the supervisees [laughs], which I respect for many of them is a big problem (3).

The cost links because actually it's exclusive (5).

As the field moves to a more professional stance, good practice will require more training and supervision, which would be welcomed, as seen below, but could start to shift its affordability and accessibility, and perhaps who is able to become an MBI teacher, who adheres to good practice.

Now being obliged to do 30 hours CPD a year, it's an awful lot I must say. Very expensive for some of us, my God, bit it's the right way (10).

In the second phase, I asked more about why issues around equality, diversity and inclusion did not feature strongly in the first round of the interviews (with prompts such as: Was it the questions? Is there a lack of diversity in the field? Did issues not occur to you?). This is an area I have been learning more about myself, in conjunction with colleagues, so I wanted to make sure that I represented how things lie in relation to my research topic within this realm. I see the findings as being very similar to, and a representation of, part of the bigger picture of the lack of diversity within the mindfulness field (Karelse, Marx, Reid, Thomas, & Wall, 2018).

Sadness was expressed, along with a wish for mindfulness to be more universal, not just white middle class. Within MBS the norm seems to be to bring to supervision the participants that come to the MBI courses, and there is little dialogue about those that do not come and why not. A couple of supervisees felt that the boundaries around screening for participants coming to MBI groups might exclude people from certain groups; they could see the safety angle but felt that it might be held too rigidly at times. One supervisee had not really thought about how their

supervisor was the same age and gender, so perhaps limited the possibility of more diverse perspectives:

I think what first came into my mind was the lamentable lack of diversity overall in MBSR, MBCT. And I feel trapped some way (10).

… I'm a bit concerned that we may be missing out on groups or individuals, let's not talk about groups, but people for whom actually it might have been fine and that perhaps we should trust more, I mean I know why we're worried and why we're trying to keep safe, so I'm not advocating that we chuck it out wholesale. I'm just pondering really what we're missing (12).

… how to reach other people and how to do something about this very posh image (12).

I think sometimes with our boundaries, sometimes our boundaries get in the way, we can maybe not serve people when it would do those people good to be served (11).

… it might be better if I was being supervised by say a younger woman or somebody from a completely different background. I think that would immediately add a different perspective and that's always a good thing and they might well spot something. Yes, no, I think that's something that I hadn't really thought about. But yes, I mean, talking of cosiness (laughs) (10).

I do wonder, in this quote below, if it needs to be "obviously", and if MBS could also include those not here. How might the field begin to work more with its unconscious bias, with MBS being one place for that work?

…obviously I'm only being supervised about the people who turn up. And if you asked me that question more broadly, I'm very conscious of all the people who haven't turned up, who mindfulness so far tends to miss (12).

Yes, no one has ever talked about it, I don't think. Let me think. Yes, but maybe that's part of the problem, that no one is talking about it, or it's coming up now. But yes, not explicitly. I am very aware of the hugely white bias in mindfulness world and the need to address that (2).

I think that not having even thought about it sums up the current picture of diversity and inclusion being fairly low on the awareness radar within MBS. The questions enabled one supervisor to begin to consider what they may need to do to prompt EDI issues in MBS, and develop their own learning:

I guess what I don't really prompt, actively prompt ...I'm reasonably good about bearing in mind people may not be hearing very well, so they are the things that I remember to talk about with supervisees but those supervisees live in areas that are much more culturally

diverse than where I live, so it might be that as a supervisor I actually have to give some more thought to that (5).

This supervisor talked about how hard it is to express difference within the MBI field in general:

It can be really hard to say, 'This isn't right, I'm not happy with this,' certainly for me, I don't know if other people find this, too. But to challenge and to say, 'No, I disagree,' there can be this sort of, oh everything is great, yes, I'm fine, yes, I'll work with that,' and I've been terrible for that (2).

There's a kind of atmosphere of agreement and consensus and to raise dissent feels hard (2).

4.8 Summary of Chapter

The chapter has presented the analysis and conceptual framework developed from both phases of interviews. The conceptual framework (including a visual representation) and data are presented alongside each other. A detailed discussion of the conceptual framework and links with existing theory and research is given in the next chapter.

Chapter 5 Discussion

5.1 Introduction to Chapter

This chapter integrates the conceptual framework presented in chapter four with existing theory and research. The chapter begins with a summary the work undertaken and the key findings. This is followed by a detailed discussion of the components of the conceptual framework, which covers the processes by which MBS influences the teaching of MBIs, many of which are also what makes MBS distinct from other forms of supervision. This discussion is organised around the research questions and the components of the framework. The last research question drew out aspects that need to change. The chapter also includes shedding light on more challenging aspects of researching mindfulness with a language-based approach, and the norms within the mindfulness community that may restrict wider perceptions, views and inclusivity. There is an inherent tension in articulating research and ideas about MBI in bridging two paradigms, the western scientific methodology, which is based more on outcome, measurement and conceptual understandings, and the more philosophical and mindfulness-based paradigms based on letting be, present moment engagement and emergence, intuitive and experiential knowing (Crane, 2015). I will refer to these tensions throughout the chapter. The strengths and limitations of the research are set out. The chapter concludes with setting out the implications of this research.

5.2 Summary of Work Undertaken

The overall aim of the research was: To evaluate MBS for MBCT and MBSR teachers from the perspective of supervisors and supervisees. For ease of use I use

the term MBIs in this thesis, as MBSR and MBCT are the two main interventions. I also feel that this research is applicable to other MBI programmes. The sub-questions are:

1a. Do supervisors perceive that MBS makes a difference to their supervisees' teaching of MBCT/MBSR?

1b. If MBS is perceived to make a difference, what aspects of MBS do supervisors think make a difference?

1c. If MBS does not make a difference, then why do supervisors think this and what needs to change?

2a. Do supervisees perceive that MBS makes a difference to their teaching of MBCT/MBSR?

2b. If MBS is perceived to make a difference, what aspects of MBS do supervisees think make a difference?

2c. If MBS does not make a difference, then why do supervisees think this and what needs to change?

5.2.1 Study design and execution. This study took a Constructivist Grounded Theory approach (Charmaz, 2014). Twelve supervisors and supervisees were recruited. Two phases of semi-structured interviews took place, interviews were transcribed, coded using NVivo, and analysed. Memo writing, and constant comparison were engaged with throughout the coding and analysis. As a researcher, I adopted a reflexive stance. A conceptual framework of how MBS makes a difference to the teaching of MBIs was developed.

5.3 Key Findings

In relation to questions 1a and 2a both supervisors and supervisees perceived that MBS makes a difference to the teaching of MBIs. The first section answers questions 1b and 2b, i.e. regarding the aspects of MBS that supervisors/supervisees think make a difference to teaching MBIs:

- Learning within MBS is a highly experiential way of developing skills in the *What* and the *How*;
- The *Why* within MBS is based more on an experiential application of theory, which links more with intention than cognitive/theoretical understanding;
- Learning within MBS is a relational process, with the supervisee being supported by the presence, experience and knowledge of the supervisor;
- MBS supports an implicational way of knowing;
- There is an emphasis on using many of the same pedagogies as in MBI teaching and mindfulness practice, in particular:
    - The embodiment of mindfulness within the supervision (as well as developing it as a skill);
    - Not knowing (curiosity);
    - Approach mode (approaching vulnerability – being human);
    - The pedagogy of the inquiry process;
- MBS was perceived to be part of helping MBI teachers to be effective professional teachers, in the service of ensuring that guidelines are met, and the public are taught mindfulness in safe and effective ways.

This second section answers questions 1c and 2c, i.e. regarding the aspects of MBS that need to change:

- Collaboration was emphasised, and the acknowledgement of Role and Personal power is relatively absent;
- Aspects from within the broader MBI field, and how they affect MBS were identified:
    - The alignment of teaching MBIs with personal values is also threaded through MBS. Care needs to be taken that difference is allowed and that this does not mean that everybody needs to have the same values;
    - Dissent and critical voices did not seem to be active in this research;

      The MBI community and the history of mindfulness in the West is predominantly white, middle class, and educated. This was evident in this research too, with issues around unconscious bias, diversity and inclusivity not being addressed.

5.4. Question Part B - If MBS is perceived to make a difference, what aspects of MBS do supervisors think make a difference?

This first part of the discussion concentrates on the aspects of the conceptual framework that are related to the ways that MBS is distinct and the way that those distinct processes influence the supervisees' practice of teaching MBIs.

5.5. Learning

The learning and development of skills, and gaining confidence in the delivery of MBIs, was perceived, by both supervisors and supervisees, as a core process of

how MBS influences teaching of MBIs. Other writers have seen this strong learning component within supervision, such as Watkins (2017), who highlights “supervision as being eminently an educational enterprise, an adult learning experience” (p. 140). The *What* and *How* described in the analysis chapter, are also the first two out of four essential ingredients of the warp of the MBI teacher (Crane et al., 2017a). Another important aspect to learn is the *Why,* which includes the knowledge of why things are done, drawing on theory and intention, which I will draw out later.

In the first phase there seemed to be a tension between the two, with the *How* being privileged by supervisors, but on further inquiry in phase two the importance of balance and interrelatedness was evident. At different times within MBS the balance of what needs to be learned tips more in one direction, often due to a developmental link with the stage of training and skill acquisition. Both supervisors and supervisees perceived that as an early teacher there is more of a need to learn the *What*, and over time, as those skills become more familiar, there is more room to engage with the *How.* This developmental theoretical paradigm is a strong aspect within the wider literature on supervision functions (Inman et al., 2014).

As learning is an important aspect of supervision, it makes sense to draw on learning/education theories. I have drawn on two that fit closely with the experiential way of working within MBIs, Vygotsky (1978) and Kolb (1984). Both supervision and learning are social and relational processes, and this experiential and participatory process is core to the pedagogy of MBIs and is the fourth of the essential warp ingredients necessary for being an MBI teacher. Vygotsky (1978) saw learning as a social process, where individual learning is shaped by the mentoring role of more knowledgeable members of the community. Through the assistance of a more capable person, a child is able to learn skills or aspects of a skill that go beyond their

actual developmental stage. Scattered throughout the data are examples about the supervisor being in this more “knowledgeable” role, e.g. perceiving that the core fundamentals of embodiment are reflected in the supervisor, being able to have affirmation from the supervisor about action, for the supervisor to be able to say this is what will happen if you do not teach in certain ways, simple conversations to sort things out, being able to check things out with a more experienced practitioner, and the supervisor sharing experience and ideas. Perhaps the idea of an experienced mentor is in this quote: “somebody who really knew her stuff”.

This experienced mentor is important in aiding supervisees to reach new zones of proximal development (Vygotsky, 1978). For instance, one supervisee spoke of how MBS gave them lots of material to keep learning and improving, while another supervisee spoke about searching questions from the supervisor that they found helpful, and how the questions were different to what friends (non-experienced) might offer. Vygotsky also posited that an individual develops through imitation, communication with others and interaction with the physical and social environment (Vec, Vec, & Žorga, 2014). Within MBS, the embodied qualities of the supervisor were referred to on several occasions in the data. This embodiment provides a possibility for imitation – a sort of role modelling, which was expressed by one supervisee as, “…what the supervisor does that draws you in to do the same things”. The inquiry process, which is discussed later, forms the way of communicating in MBS. The learning from this communication and interaction in MBS is then taken into the physical and social environments of their own life and particularly their teaching of MBIs.

Kolb’s (1984) cycle of experiential learning fits well with the inquiry process of MBIs, as presented in the introduction chapter, and the process of inquiry within

MBS, as presented in the analysis chapter. MBS preferences pedagogies of experiential learning and knowing as opposed to conceptual learning and knowing. During reflective processes, supervisor and supervisee might well be tuning into what is happening within the body, taking a decentered perspective of emotion and thinking, and noting urges and impulses without needing to react. Non-verbal spaces are also part of the supervision conversation. By bringing mindfulness to this process of speaking and listening, conversations that are different to those normally held in everyday life can be created, as the supervisor and supervisee make meaning/understandings out of the experience. These aspects of inquiry will be discussed later in the chapter.

The final stage in Kolb's (1984) experiential learning cycle is for the learning to be taken forward, into action. As Bai (2001) states, this transfer of knowledge into action is what education is about. In the findings, there are examples of learning being taken from supervision into teaching e.g. how the session fits together, the "what to do", how to lead a movement practice, a way of leading a particular exercise, positive suggestions, sharing of resources for teaching, ways of keeping up the motivation for personal mindfulness practice, how to keep inquiry in the present moment, confidence in teaching, keeping teaching grounded in mindfulness, embodying mindfulness such as relaxing into the group as opposed to striving, returning to the intentions of a session, staying grounded with feet on the floor, comments from feedback on teaching, and continued reflection.

5.6. Relational Inquiry

Relational aspects of supervision and teaching MBIs have already been reported: the importance of a good supervisory relationship (Beinart, 2014; Watkins,

2017), and how the key features from the relational and embodiment domain of the MBI:TAC are evident, both in terms of what the supervisee is learning and how the relationship is within MBS. As this relational dialogue forms a large part of what is happening within MBS a detailed discussion follows.

5.6.1 The talk of inquiry. Crane et al. (2015) conducted an applied conversational analysis to the characteristics of inquiry within MBSR/MBCT. Their conclusion was that inquiry is both highly specific to the conditions of the moment, and, equally it uses recognisable patterns of interaction. The three patterns identified were: turn taking involving questions and reformulations, talk that constructs the connection and affiliation within the group and the development of particular ways of describing experience. The turn taking aspect within MBS is described in this research as being more collegial, as both the supervisor and supervisee are more familiar with the process. The suggestion from participants in this study was that the process within MBS is more fluid and has less prompting. MBS is not group based so the connecting talk is based more on content exploring aspects of teaching and a professional focus. There is a more explicit consideration of actions to take forward into teaching. One supervisee described it as having “more purpose and intention and action”. Crane et al. (2015) state that, “The manner of attending to the experience, the teacher and the relational process are all thus aiming to offer an embodiment of the attitudinal qualities of mindfulness” (p. 1105). This was seen in this research in relation to MBS, with the supervisor instigating this through pausing, coming to the present moment, and noticing the body – to come back to a remembering a mindful awareness. The intention to be embodied also came from

the supervisee: “we are both remembering to sit, … to be calm …”. The ways of describing experience, the talk of inquiry, will be expanded upon next.

The talk of inquiry has a particular style that was evident in this research both in the participants’ descriptions of inquiry, and in the way they spoke in the interviews. This style of talk does not seem to be accidental, but rather is deliberately cultivated, as a part of MBS. Words were recognised within the research as having limitations and not being able to completely capture experience. This recognition of the limitations of words is part of the background theories supporting mindfulness. For example, mindfulness within western culture draws on different forms of Buddhism, mainly insight -based from the Theravada tradition (*Vipassana)*, but also Zen Buddhism. In Zen Buddhism, there is a scepticism about language. There is a classic quote that states that, “a word is the finger pointing at the moon …The goal of Zen students is the moon itself, not the pointing finger” (Shigematsu, 1981, p. 3). There is an example in the research where the supervisee, in the midst of teaching, remembered her supervisor’s words, “keep it in the present”; these words and the memory of them helped to point her towards the experience of presence, but they were not presence in itself. A supervisor uses the word “pointers” as well, in terms of giving pointers to the supervisee to then go and investigate their experience. MBS uses dialogue, so words, how they are used and the spaces between them help as pointers but are not the complete understanding and experience. In my analysis I felt that I had to look at the language in this frame of what it was pointing at.

Another perspective on the pointing fingers is to see that, as humans, we are very prone to looking at the finger or the multitude of fingers that may be pointing, as the mind is often filled with chatter (Bai, 2001). Mindfulness offers a way to step out of the constant chatter, see the pointing as chatter, and come to more space and

clarity. This is particularly the case in the decentering or reperceiving aspect of mindfulness. Both supervisors and supervisees gave many examples of the importance of pausing and having space from the words within MBS, as a way of gaining a different perspective; as one supervisee put it, “without the thought train getting brought into it”. The communication within MBIs also makes use of silence, of the body, what is often referred to as the heart and deep knowing. As Brandsma (2017) puts it, “you speak not just to a person’s mind, but also the that person’s heart, deep knowing, and, indeed, every cell of the body” (p. 230). So, although there are pointers in the language, the spaces in between are active spaces that need to be recognised as just as important as the language that is spoken, giving access to other forms of knowing that may be closer to the moon.

5.6.2 The mode of inquiry. Teasdale (Teasdale & Chaskalson, 2011; Teasdale, 2017), offers a model for understanding two ways of knowing, drawing on the Interacting Cognitive Subsystems (ICS) framework (Barnard & Teasdale, 1991, 2014), which distinguishes between *propositional* meaning and *implicational* meaning. Initially this framework was in relation to recurrent depression, but Teasdale (2017) worked on broadening these understandings out for a wider possibility of looking at life in general. The *propositional* is an explicit conceptual knowing, which is a default way of knowing for humans, and has the characteristics of being more goal seeking, chunking ideas, so is good for tasks and actions. The *implicational* is a holistic, ancient and more intuitive knowing that is enhanced by patterns of conceptual meaning. Teasdale (Teasdale & Chaskalson, 2011; Teasdale, 2017) proposes a different type of working memory for the *propositional* and the *implicational* ways of knowing.

Implicational meanings capture the deep structure of experiences that lie across a range of life situations, sharing common themes and common elements. Patterns of meaning are brought together with other aspects of experience, such as body sensation to give meaning. They give an example of a poem, the words which convey a conceptual meaning, the actual sound of the words, their rhythms and the imagery, which all come together to give the “sense” of the poem. Implicational meanings are associated with a more experiential quality. They have a more embodied quality, and are “felt” “sensed” and “known with the heart” etc. A key proposal is that mindfulness reflects a shift in the two ways of knowing, a configuration of the mind in which the working memory for holistic meaning plays a central role. This way of processing is how the view of experience becomes transformed as new patterns of implicit meaning are created, which allow for a more whole and fuller picture to be realised. These implicit holistic meanings, derived intuitively from experience, are experienced as felt senses.

There is an example in the analysis of a supervisee who talked about a participant who they found “challenging” and was focussing, from a propositional mode, on what the person said in the group. In MBS they were invited to access the implicational mode, by noticing their body, thoughts and feelings, therefore having access to a wider perspective and way of knowing. The propositional is based on known patterns, and within the implicational there is moment to moment knowing that brings out novel learnings, as in the example, where this supervisee made new understandings about that individual in her group and how she may relate to them on future occasions.

I include this explanation as a way of understanding this embodied rather than language-based approach, that mindfulness offers to understand experience. This is

what is seen across this research in the descriptions of felt sense, interest in the body, and not being able to put exact words to concepts, because it comes from a part of the body that does not have access to language. Mindfulness works less with the head and concepts, and more with these experiential ways of being in life. By holding experience in this working memory, new patterns of understanding and meaning can emerge. MBS draws on these ideas, as its approach to supervision is to create a mindful space for the dialogue and meaning making.

The use of questions can keep the implicational approach alive. Teasdale and Chaskalson (2011) give the example of the Buddhist teacher, Martine Batchelor asking herself the silent question “What is this?”, not with the aim of arriving at an answer, but in order to intensify experience and the awareness of, and concentration on experience. So, this question is intended implicationally and invites a connection with the “felt” sense. This constant use of these types of questions in MBS is highly evident. Supervisors often drop in these questions, which are designed for an opening investigation, not a conceptual answer. Mindfulness offers another means to move towards insight or change of view. These sometimes “searching” questions were seen as helpful by participants. They allow supervisees to see the lens through which they are viewing the world (of their MBI teaching) and create new lenses.

Teasdale (2017) makes a distinction between a conceptually goal-based approach as part of the propositional way, and intention as a more holistic/intuitive way of knowing. The integration of conceptual ideas through inquiry and investigation is part of cultivating them into the holistic system and helping them to become embedded (Teasdale, 2017). There is an example in the analysis of a supervisee who spoke in several parts of their interview about MBS helping them to return to a core intention of being in the present moment. This repeated exploration

within MBS, had embedded her conceptual more goal based knowing *Why* she was teaching in this way, along with the intuitive intentional knowing of *Why*. Teasdale (2017) explains intention within the implicational system, as keeping a conceptual idea or flavour alive, and embedding it within a much bigger pattern. This seems to be the place of theory within MBS.

5.6.3 Embodiment. The theory and place of embodiment is described in the introduction chapter and in the findings from both phases. A high value is placed on embodiment in both the teaching of MBIs and MBS. As one supervisee put it, “I really want a supervisor that is authentic to embodiment”. Teasdale and Chaskalson (2011) state how the embodiment of the teacher is a potent vehicle that can “change the view” by working in an *implicational*, rather than a *propositional* way – the MBI teacher communicates this way of being. Likewise, this seems to be described in the data, with supervisees’ perceptions that supervisors show aspects of embodiment such as steady speech, steadiness in the body, not jumping in, kindness, openness, acceptance etc. The supervisor models these qualities and demonstrates this way of being (mentioned earlier with the concept of imitation, Vygotsky, 1978) and creates a place for new meanings to be created. McGilchrist (2009) also writes about the power of imitation, how it is infectious; just thinking or hearing the words connected with something alters the way we behave and perform. In MBS, as well as seeing the supervisor modelling these qualities, supervisees also learn the “language” of this way of being, the questions, the open inquiry, the not knowing, the taking time and pausing, and the opening to all experience.

MBI training programmes and MBS both place importance on the development of the teacher. Van Aalderen, Breukers, Reuzel, and Speckens (2014) studied the role of the teacher in MBIs and found that embodiment and non-reactivity

were two of four themes for the teacher to convey. Specific examples include the teacher as a role model of the attitudinal qualities of being compassionate, of not needing to be a perfect meditator but knowing the territory. Both are seen in this study too; the supervisor showing compassion and friendliness as already mentioned, as well as an example of a supervisee feeling listened to and that MBS is the one place where the person you are talking to has experienced what you are describing. Embodiment is taught mainly through the being of the teacher/supervisor.

The actual inhabiting of the body is one aspect of embodiment, so learning how to do this supports a wider understanding of embodiment (Feldman, 2016). When describing the embodiment within MBS, one supervisee highlighted that the word “body” is really important. McCown et al. (2011) point out how, culturally, we are encouraged to live more in our heads with privilege given to cognitive understandings. So, this shift to the body, to be with experience, is quite a radical one. Coming to the body is one way of coming more to the immediacy of the present moment and is seen in this research in the following ways: something that supervisors are modelling, supervisors asking questions within inquiry with supervisees to invite them to notice the body, and in the interviews, such as when a participant took a moment to put their feet on the ground when struggling to find the words. It gives another landscape with which to be with life, is in the present moment and feeds into the implicational system, with less chance of getting entangled in conceptual thought.

The findings within this research place on a strong emphasis on the supervisor embodying mindfulness, to help the supervise be embodied, with an assumed transfer of knowledge and learning. The theory is strong on the embodiment and competency of the teacher as the vehicle for conveying the

learning within MBIs. However, the previous research findings have not been so robust. Crane et al. (2017b) describe how the embodiment domain had least agreement between assessors and it was hardest to articulate what an essentially inner process looks, sounds and feels like. Another study, by Huijbers et al. (2017), investigated teacher competence in relation to treatment outcome. Teacher competency, as measured with the MBI:TAC, was not found to be associated with patient outcomes on measures such as depressive symptoms, number of sessions attended, and mechanisms of change. They suggest that possible explanations for these surprising findings are: difficulties in assessing competency (newly trained assessors were used), the absence of main treatment effects in terms of reducing depressive symptoms, and the relatively few video tapes reviewed. Whilst encouraging a cautious interpretation of the findings, they suggest that the importance of the role of the teacher in relation to the group, home practice, curriculum and participants may be overestimated. There is a large study in progress, with 200 participants, looking at whether teacher factors can be predictors of outcome in MBSR participants (Hecht, 2017), which will give the field more data to consider the role of the teacher. Humility and caution are necessary in regard to how the importance of the teacher is held.

5.6.4 Not knowing. A deliberate cultivation of a sense of “not knowing” can be seen in the findings of this research. McCown et al. (2011) describe the importance during inquiry of working from a non-expert position with a philosophical approach that supports a not knowing position to facilitate full explorations. Brandsma (2017) describes an aspect of inquiry that he names “No answer”. Part of the pedagogy of inquiry is to not fill in gaps too quickly with answers; there is a deliberate choice to stay with not knowing, letting the exploration and discovery take place first. The

emphasis is on the participant finding out for themselves first, letting go, and not needing to control too much, as one supervisee expressed: the supervisor "…wouldn't have told me, but we'd have definitely spoken".

My understanding of this in relation to MBS is not that knowledge cannot be shared and has its place, but that there is a pause and a holding back, so knowledge does not close down new possibilities. Keats's theory of "*Negative Capability,* that is when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason" *describes* a deliberate cultivation of being with uncertainty from a perspective in art (Hebron, 2014). This concept of negative capability can be seen within Buddhist thought, particularly Zen (Batchelor, n.d.) and psychotherapy (Voller,n.d.). The Buddhist principles of the *Anicca* (impermanence - everything changes) and *Anatta* (non-self - there is nothing that is essentially enduring including a fixed sense of self) (Analayo, 2003; Crane, 2017b; McCown et al., 2011), lead to a deliberate cultivation within mindfulness practitioners to be able to hold a sense of uncertainty and not knowing. Within MBS, this ability to be with uncertainty is core to the skill of working in the present moment, with what is emerging, as described by one supervisor. The experience of being human, and the world we live in, of reason and rational thought, makes uncertainty a challenge, and often an area of inquiry within MBS, which is seen later under the section about vulnerability. Supervisees described wanting supervisors who are "expert" and "know", who can then work collaboratively and openly with them to explore and understand, rather than being told or informed.

Whilst this cultivation of not knowing and being able to be with uncertainty is part of the pedagogy of MBIs and MBS (part of the *how*), both supervisors and supervisee emphasised that a balance is needed. As one supervisor stressed, this

is not just about being a mindfulness practitioner, it is about the teaching of 8-week mindfulness courses, very often to people who know nothing about mindfulness. Without structure in both MBS and teaching it can all become “a bit mushy”. Supervisees reported this important aspect of being able to learn the curriculum well, take curriculum questions to supervision and come away with ideas to go and experiment with, as important in building their confidence early on.

5.6.5 Vulnerability. In both phases, participants in this research emphasised how a trusting relationship is a core aspect of supervision that allows for: inquiry at a deeper level, challenging, bringing in vulnerability and turning towards. This approach mode, as opposed to an avoidant mode, is emphasised in MBCT in particular (Crane, 2017a; Segal et al., 2013). Brandsma (2017) writes about a common misconception that being an embodied teacher is about perfection; however, it is more about how the teacher deals with their imperfections. Crane (2015) writes about the experience in her teaching development of working with the mismatch between inner experience and what is presented to the outer world. She writes candidly about her efforts to be a “good” teacher, whilst underneath feeling a fraud.

This example from Crane shows the discrepancy monitor (Segal et al., 2013), which can be highly active for MBI teachers, in action. There is an example in the findings of one supervisee, who struggled around feelings of inadequacy and not having what is needed to be a teacher. The discrepancy monitor, which works by constantly measuring the gap between where one is in relationship to a desired outcome and where one would like to be, is actively alive; it is a process of attempting to find solutions and ways to fix the gap, often resulting in rumination becoming activated in an attempt to close this gap. This mechanism is core to what

might be known as “suffering”, the disappointment and dissatisfaction about life not being as one wishes. It is a core shift when practising mindfulness to step away from this fixing, ruminative way of closing the gap and move more towards approaching how things actually are. Coming back to the example, the supervisee brought this inadequacy to MBS, and “met” it. The supervisor also felt these somewhat uncomfortable feelings but gave confidence that they can be actively allowed. Over time this supervisee found a more allowing relationship with “inadequacy”, learnt how to be more grounded and confident to stay with “difficulty”. By being able to experience this shift in their own relationship with vulnerability, the thinking is that they will have more of a basis for working in this way with the people who come to their groups.

Crane (2015) goes on to state that the biggest challenge in the teaching of MBIs is “that the tool for this “job” of teaching is to be the person I am.” (p. 1229). In many professional contexts and western culture, one does not show vulnerability, and in fact does quite the opposite, so this is a shift in perspective. Brown (2012) has explored vulnerability over many years, through her qualitative social research in the home, relationships, work and parenting. She defines vulnerability as uncertainty, risk and emotional exposure. For many, showing vulnerability is seen culturally as a sign of weakness. Brown suggests otherwise, stating that it takes courage to show and be with vulnerability and that it can in fact be a strength. She suggests that there are strong correlations between perfectionism and vulnerability. Within MBS, supervisees are invited to let their vulnerability in, to turn towards it, to allow and warmly befriend it, in the same way that participants are encouraged to turn towards difficulty (Crane, 2017a; Segal et al., 2013). This approach helps to allow more acceptance and less striving to make things different from the way they are.

The sharing of vulnerability in the context of MBS is related to the vulnerabilities around MBI teaching and mindfulness practice. As MBS includes bringing in personal practice and a focus on the teacher as a person, the boundaries around professional and personal are blurred. Skilled navigation is needed around boundaries, such as noticing when supervision is moving more into therapy, and a strong relationship to be able to trust and hold, and not abuse power. In these research interviews nobody reported having experienced an issue with vulnerability not being held, but they could see potential issues, such as having a poor supervisor who did not have the skills in repair, which would be an abuse of power, and leave the supervisee feeling judged. It is curious that no ill effects were mentioned. When I facilitated a recent training day, I did a section on “bad” supervision and everybody had an experience; they were not all from mindfulness supervision, but some were. The explicit need for self-care after a supervision session, was recognised by one supervisor, and may be something that could be actively brought into supervision.

5.7 Question Part C - If MBS does not make a difference, then why do MBS supervisors/supervisees think this and what needs to change?

Here I focus on the perceived changes needed within MBS. I will look at the following aspects of the conceptual framework: the broader category of professional and ethical issues and practice as well as power within the relational category. When looking at the professional and ethical issues and practice I will present a discussion about how these areas were represented positively in the findings (research question part B) but concentrate the discussion on the tensions and changes – the submerged issues. Drawing out what needs to change was not easy; there was an overwhelming positivity about supervision, and a reluctance to bring in dissent.

5.8 Collaboration and Power

The collaborative nature of the relationship between the supervisor and supervisee was spoken about in both phases one and two. Supervisors described the wish to draw out knowledge and experience from the supervisee, not to impose, not wanting to be an expert, and so in turn diminishing their status. There is a philosophy of not fixing, and more a “standing with the participant in a space where meaning can unfold” (McCown et al., 2011, p. 128). This is the role that supervisors described, the deliberate stance to not know, to not fix, to be with experience and let things unfold, and not to be an expert.

Power within the relationship was not spoken of directly in phase one, so I asked more about this in phase two and hunted around more in the data. As the literature on MBS is so small, with no references to power, I turned to literature from other supervision modalities to link my data with theoretical concepts, and referred to the models offered by Hawkins and Shohet (2012), who identify three types of power:

- Role power – the power inherent within roles, so the role of a supervisor in this context. This power may vary in different settings and may extend to a type of reward power e.g. if the supervisor provides some sort of report.
- Cultural power – this power derives from the dominant social and ethnic group, so in the west this tends to be those born into the white majority group. Characteristics such as being male, educated and able-bodied emphasise this cultural power. Certain professions or professional status can increase cultural status too.

- Personal power – this type of power derives partly from the authority that comes with role and expertise, but also from the presence and impact of personality e.g. the supervisee wanting to identify with or be like their supervisor.

This section concentrates on role power. De Stefano et al. (2017) speak of this type of power, leading to an imbalance inherent within supervision in terms of being unequal in terms of roles, and the likelihood that the supervisor has a higher level of experience and possibly expertise. One supervisee spoke of the relationship being one way, alluding to possible power issues. They recognised that the nature of the relationship, and the name “supervisor” which sounds powerful brings an unevenness to it. They went on to say how they wish for the expertise, but also to be treated like an equal.

Supervisors described intentionally using a collegial approach and aiming to use role power constructively. This fits with other authors’ suggestions for working more effectively with power issues such as: transparency, collaboration and reflexivity to increase the power sharing within supervision (Arczynski & Morrow, 2017), strengthening relationships to allow supervisees to be more open and speak up, showing an open and non-defensive stance, demonstrating their own limitations and modelling vulnerability (Inman et al., 2014).

There are ways that help to empower the supervisee, such as, regularly checking in with supervisees to see if they are getting what they need, and thereby empowering the supervisee to have some influence on the nature of supervision and demonstrating trust in the supervisee and their abilities (De Stefano et al., 2017). This was an area in this research where the role power with MBS could be seen. A natural desire to please, which was acknowledged, could be prevalent in the MBI

world, meaning that feedback was not given by the supervisee to the supervisor. One supervisee spoke of not being the sort of person to complain. There were a few examples from this participant of feeling “mildly” dissatisfied with aspects of supervision but explained this as part of the process which seemed to diminish their view. Inviting feedback about supervision from the supervisee was seen as essential, although it did not always happen and could happen in more effective ways.

Inman et al. (2014) report on findings that conflictual experiences within supervision are characterised by tenuous relationships, miscommunication (e.g. about tasks and goals of supervision), a perceived lack of commitment, support and availability from the supervisor, and inappropriate or disrespectful behaviour on the part of the supervisor. One example in this study, was a description from a supervisor about a situation of giving feedback when there had not been enough trust built up. This may show not using power wisely, in terms of not seeing the power that comes with the role “supervisor”, so underestimating the sensitivity in giving feedback. The other example was about different views regarding the goals of supervision, with the supervisor encouraging the supervisee to stick with curricula and the supervisee wanting support with adaptation. If the supervisor takes a strongly authoritarian and rigid view, and maintains this to be the truth, then the supervisee may well feel stifled (Ogren & Boëthius, 2014). Equally, if they are too lax, then integrity is not so well held, and the supervisee misses out on guidance and seeing another view. It may be that difference cannot be accommodated and choices are made to go different ways, and it also sounds as if the supervisee in each of these cases was not able to state this, and simply left.

Dawson and Akhurst (2015) explore the much under-researched area of supervisees' experiences of unplanned endings, and their conclusions are that managing "good" endings is very important, and the impact of abrupt endings can be significant. The impact of the end of these relationships within MBS seems unknown. There is one example of an agreed ending, with the supervisee needing a supervisor who worked more within their specialised area of mindfulness, so an agreement was made on a switch.

One of the shadows I saw in this research was a lack of acknowledgement of role and personal power, with a quick move into a collaborative relationship. Working in collaborative ways is recommended, but there is a need to name and know power differentials and how to work with them and not ignore them– so bias and conflict can be opened up to: "In all of their interaction with supervisees, supervisors must be *mindful* of the power differential, the importance of establishing and maintaining professional boundaries, and their responsibility to serve as role models for ethical behaviour" (Thomas, 2014, p. 139).

There can be clear abuses of power and subtler. Hawkins and Shohet (2012) identified problems that can occur if supervisors do not work with the authority of their role power. They identified that with experience and confidence, a supervisor can be open to the complexities of the power dynamics within the supervision and bring up subjects that need to be woven into the supervision. Without this there can be a subtle misuse of power.

Pendry (2016) writes from a systemic supervision perspective, which has many similarities to MBS. The current thinking within systemic supervision is that it is a collaborative conversation, with the supervisor adopting a not knowing position and

the supervisor and supervisee engaging in meaning making conversations so that the supervisee can create their own answers. The difficulty here might be that “this understanding of collaborative supervision might allow talk about ‘race’, and racism, to be left off the agenda” (Pendry, 2018, p. 28). The supervisor may need to act from their position of authority and with their role power, in an ethical act of openly addressing race.

Power is not explicitly mentioned in the MBS Good Practice Guidelines (UK Network for Mindfulness-Based Teacher Training Organisations, 2016). However, supervisors are encouraged to ensure that they reflect upon their supervisory relationships with another. Further emphasis on bringing issues of power into these conversations is required.

5.9 Professional and Ethical Issues and Practice

In the analysis it was clear that the skills and the teaching of MBIs, which are learned in MBS, sit in a broader ethical and professional context. MBS helps supervisees to understand and adhere to the professional and ethical principles. A full discussion of these ethical issues is beyond the scope of this thesis, but in this section, I discuss some of the frameworks/principles/guides in the field that help to promote professional and ethical conduct, with a specific focus on the link with supervision. I will draw out the ways in which these frameworks were spoken about in the research, and what might happen if they are not present or held very loosely, as well as the shadow sides if they are held tightly, with rigidity, and obscure the bigger picture.

5.9.1 MBI curricula, teaching skills, theory, and pedagogy. Integrity and adherence to the curriculum are mentioned in the research as important in the light of the numerous new programmes that exist to meet the needs of different populations. Without this adherence and integrity, MBI teachers are not adhering to the research evidence base, so care needs to be taken, as it cannot be assumed that the results from one application of a programme to a population are transferrable (Crane & Hecht, 2018). Participants spoke about the value within MBS of really getting to know curricula well before changing anything, with the view that change may occur due to habit and comfort, and not understanding. One supervisor used the term “embracing” rather than adhering, which implies more of a deepening understanding.

What was not mentioned was how there are some extremely creative and thoughtful adaptations, which are based on a sound knowledge of the cultural context and populations that teachers are working with, which have clear rationales for deviating from the original programmes. McCown, Reibel, and Micozzi (2016) have edited a book that illustrates many examples of adaptation due to cultural or population contexts, as they say, “for teachers with sufficient grounding in their own mindfulness practice to grow in a two-handed way that allows the pedagogy of the MBIs to continue to evolve” (p. x). The message is to know the original well, to grow into these skills, especially the underlying intentions and pedagogies, and to be grounded in personal practice, but also to grow into “the characteristics within their very special relationships to persons, places and culture” (McCown et al., 2016, p. v). Supervisors also need to know their own preferences and biases.

There are some suggestions in this study about the need for an increase in the use of frameworks and processes that allow for clearer assessment and feedback on teaching competency within MBS, for example using the MBI:TAC (Crane et al., 2017b), which provides a clear guide and description of the skills required to teach MBIs, in a formative and summative way. One supervisee felt that this structure of the different domains might help her to inquire about all of the domains rather than staying within familiarity. This shaking up of the familiar and comfortable and seeing blind spots is an undercurrent within this section.

The use of a more structured approach to feedback came with some mixed views but is perhaps in line with MBIs becoming more mainstream, and so needing to move closer to a western scientific paradigm. Both supervisors and supervisees spoke about the challenges of having an accurate picture of a supervisee's teaching as a supervisor, when the actual teaching has not been observed, which certainly points to the possibility of a mismatch between perception and the actuality of the teaching. Both supervisors and supervisees wanted MBS to be more grounded in the actuality of their teaching, thereby bringing in more live observation. Without feedback, supervision may just collude with existing misperceptions. With excessive feedback supervision may lose its sensitivity to the present moment and the opening up of vulnerability, so the way in which these aspects of supervision might be managed is hugely important.

The place of theory within MBS explicitly seems minimal from the responses in this study. Supervisors did not want to move into didactic teaching within MBS; they were clear that they curb this tendency in themselves and stay with an experiential learning pedagogy. This fits with the emphasis that mindfulness practice and teaching should be an embodied understanding as opposed to a cognitive way

of viewing self and the world. There is an active cultivation of being less cognitive as a mindfulness practitioner and bringing theoretical concepts into an embodied presence. Perhaps this fits more with Jung's quote from 1928, (as cited in Crane, 2017b): "learn your theories as well as you can but put them aside when you touch the miracle of the living soul". The bulk of theory learning seems to happen outside of MBS through training and reading. Within this study, the participants identified theory coming into MBS in the following ways: supervisees are reminded of theory, how to link it into moments of teaching and personal practice, how to apply the knowledge experientially, and how that knowledge then informs the intentions of each part of teaching the MBI. The supervisor aids the supervisee to develop their conceptual understanding of: the intentions of aspects of the session, the *why* something is being taught, and *why* in this way.

Both supervisors and supervisees were clear that MBS uses many of the same pedagogies as within the teaching of MBIs, primarily an experiential focus. These were referred to in the introduction and throughout this chapter. This similarity seems important and participants talked about a "congruence" between supervision and teaching. At times there are some differences such as with some slight variations as in the inquiry, which are described in the data as: tends to be more collegial, does not fit the three circles so tightly so is more free ranging, has a more professional focus on teaching, and more specific ways of taking learning forward from supervision. In the analysis chapter, I highlighted a couple of areas where the underlying Buddhist principles presented in the introduction, could be a lens with which to view the data e.g. working with accepting experience as it is and seeing the dissatisfaction when one does not, acknowledging the changing nature of

experience, not getting too fixed on a solid view of experience and sense of self, and the cultivation of compassion.

5.9.2 Professional frameworks. The third essential ingredient for being an MBI teacher (Crane et al., 2017a) is to engage in appropriate training and commit to ongoing good practice. Supervision is named as one of the two key elements of ongoing good practice, along with personal mindfulness practice (including intensive mindfulness-based practice in residential settings). As mentioned in the introduction, Good Practice Guidelines have been developed in the UK for MBI teachers, trainers and supervisors by The UK Network for Mindfulness-Based Teacher Training Organisations (2013, 2015, 2016), as well as a voluntary public listing of teachers that meet the teacher guidelines. Other countries have good practice guidelines too and several have adopted the UK guidelines. In this research the relevance of these guidelines to supervision was evident in two ways: to uphold standards of supervision about who can supervise, so teachers can find “good” supervisors, and to have standards for the supervisee to work towards and adhere to. These guidelines can be helpful within MBS in terms of more concrete indicators of when somebody is not adhering to professional practice and for the supervisor to be able to bring this to light and challenge it. There is an example in the data of a supervisor working with a supervisee more creatively around the meeting of these guidelines and attempting to keep them as aspirational and inspirational rather than rigid rules. The downside is that there is nowhere for supervisors to take these concerns beyond supervision and their own supervision of supervision at present. One supervisor was concerned that supervisors need to be clear about safeguarding issues and make this part of MBS.

Becoming a competent MBI teacher is without doubt a priority for both supervisors and supervisees and an essential element of professional ethical practice. Thomas (2014) highlights the responsibility of supervisors to help the supervisee to understand their obligations and to practise ethically. This seems to be true for MBS too, particularly the practice of professional ethical MBI teaching and helping the supervisee to really understand this experientially, and how it relates when they are with the participants in their groups. Both supervisors and supervisees wanted MBS to be professional and of high quality, and to have a checking/overseeing function.

Professional ethics are often supported by codes of conduct as well as practice guidelines. Many MBI supervisors and teachers have professional training and abide by their profession's code of conduct. The UK Network for Mindfulness-Based Teacher Training Organisations has a draft code of conduct, which was not publicly available at the time of writing. The Hippocratic oath conceptualises the role of the teacher or supervisor as having duties, establishing rules or precepts, and giving instruction. There is a concept of the supervisor overseeing the novice in the service of teaching the skills of a profession (Thomas, 2014). Several research participants spoke about how training teaches them skills, and supervision supports them more in bringing these skills into real life situations, and in how to work professionally, with the ethical issues arising in teaching MBIs – the word "application" was used by one supervisee, while another spoke about training having a broad focus and supervision a narrow focus (more specific). The supervisor models an ethical stance to the work and helps the supervisee to develop their ethical professional identity. Supervisors support what Crane (2017a) calls "self-regulation habits" (p. 590), amongst their supervisees e.g. reflexivity, openness to

feedback, encouraging teaching practice to be seen by others, working within the evidence base, and Good Practice Guidelines (UK Network for Mindfulness-Based Teacher Training Organisations, 2015).

5.9.3 Community and values. There are debates about whether ethics should be taught explicitly or implicitly in MBIs, and whether they should be more closely aligned to Buddhist ethics and precepts, which are beyond the scope of this thesis (e.g. Baer, 2015; Monteiro, Musten, & Compson, 2015). Crane (2017a) writes about the need to align with values integral to mindfulness, as the field establishes itself as a profession. As Crane (2017a) puts it, "because the ethical basis, the value system and the philosophical underpinnings to the programmes are implicit … the teacher takes quiet personal responsibility for holding the integrity of the process" (p. 589). So, this implicit acknowledgement that ethics and values are held by the teacher permeates MBI teaching, training and supervision.

There are other therapies that also require supervisors to have a view/frame that brings in values. Morris and Bilich-Eric (2016) have values as one of five elements in their model of supervision. They draw on personal values as found within Acceptance and Commitment Therapy (ACT) (Hayes, Strosahl, & Wilson, 2011). These values are what the supervisor and supervisee connect with and they help to give them a sense of direction. Baer (2015) puts the case that the psychology literature provides MBIs with strong foundations for working with personally meaningful values, for example ACT, as already mentioned, (Hayes et al., 2011) and the positive psychology perspective on moral virtues and character strengths (Peterson & Seligman, 2004). In the findings, the importance and alignment of values was expressed e.g. about the importance of mindfulness, compassion, commitment to personal practice, living one's life closely to the principles of

mindfulness, wanting to help people, feeling moved by people's journey with mindfulness, and being touched by the work emotionally. I see these values as linking with what Shapiro names as intention, referred to as the heart compass to check in with regularly (Shapiro & Carlson, 2009).

Preserving the deeper essence of mindfulness was evident. Others have written about these tensions in what seems like the rush to secularise and commodify, and market, which comes with the risk of mindfulness losing its transformational potential (e.g. Shapiro, Siegel, & Neff, 2018). The supervisors and supervisees in this research had a strong personal investment with mindfulness, as a way of life, linked to personal values.

The word "vocation" was used by both supervisors and supervisees. The emphasis here is that to be an MBI teacher requires a commitment that goes beyond one's working hours. Personal practice, both formal and informal in everyday life, is a requirement of being an MBI teacher, trainer and supervisor, to know mindfulness from the inside out so that it can be embodied. This is a big commitment, if it does not align in some way with values and intentions in life.

The potential shadow side here, as voiced by a couple of participants, is that this can become "evangelical" and /or exclusive, so that one is cut off from others and/or cuts others off. One supervisor made a case for the need to have a life outside of the community if one is teaching in a secular setting. This helps to keep in touch with the context of the life that people coming to groups are living, and the wider world. This was the one area of the research that caused moments of tension in the conversations, as either stronger feelings came out about it being vocational, and that was right and how it should be, or caution was expressed about this leading

to a narrower perspective and living in a bubble. The background foundation from the Buddhist practices and lineage, including from monastic traditions, may increase this sense of “calling” and dedication. I would argue that a professional stance and conduct helps one to balance personal values with being professional in this work and find separations between practices and beliefs for oneself and one’s working life.

Within the data, there were descriptions about how MBS helped supervisees to feel part of something bigger, and to not be alone; that was part of how they were supported by others within the mindfulness field. I have moved to using the word “community” here. The word “community” has many meanings and I use it in the following way: “a body of persons of common and especially professional interests scattered through a larger society - the academic community - the scientific community” (Merriam Webster Dictionary, 2018). This community goes way beyond MBS, but I think that supervision and the relationships formed in supervision help people to feel part of a community of like-minded people, with aligned values, ideas, views, practices etc. and find a place of fellowship and friendship.

So, community, like-mindedness and friendship are all very valuable, but there can then be people who “fit” in the community and others that do not. One supervisor in this research mentioned that it is hard within the MBI field to challenge, that there is “an atmosphere of agreement and to raise dissent feels hard”. In the last couple of years, the MBI field is becoming increasingly aware of the lack of diversity among participants in courses and the MBI teaching and training community. The UK network of mindfulness-based training organisations conducted a survey in 2017 and reported that a marked lack of diversity amongst its members existed; out of 407 MBI teachers who answered a question about race/ethnicity, 3.69% identified as teachers of colour (Karelse et al., 2018). The report also emphasised the predominance of

middle class and female teachers and trainers, as well as the use of individualised western models as opposed to more community-based interventions. The mindfulness community was in a bubble until a couple of years ago, but now there is recognition that there is a big issue.

Within this research, equality, diversity and inclusion were not prominent. Within MBS the norm seems to be to bring to supervision the participants that come to the MBI courses, and there is little dialogue about those that do not come and why not, with little active prompting about inclusion and diversity. There was little mention of explorations of race, gender, or cultural difference, or the potential for supervisors' or supervisees' unconscious bias to occur within supervision. This may be unsurprising as my sample fits in with the white, middle class, professional demographic.

It is beyond the scope of this thesis to delve deeply into this area of diversity and inclusion, but I would like to refer to examples of work happening within mindfulness communities in relation to race, to point to ways in which these issues might be raised and acted upon within MBS. Magee (2016) makes the case for "rejecting our dominant culture's usual prescriptions of blindness, numbness, and muteness around these issues, and blandly hoping they will get better over time." (p. 229). The case is made for why colour-blindness is incompatible with teaching MBIs – mindfulness is about awareness, noticing the inner landscape of experience, our own reactions and responses and developing choices, not being blind to experiences. She has developed Colour Insight practices that focus specifically on the embodied experience of race from an internal perspective. Magee (2016) also makes the case for how mindfulness "comes with the call to make ethical commitments to meet each participant in our teaching and learning communities with

as much sensitivity as possible" (p. 244). Williams, Owens, and Syedullah (2016) have recently written a book on how racial injustice and white supremacy affect society as a whole, but in particular Western dharma communities. They point out how the practices within the dharma are about liberation, so they have the power to break up patterns, but this light has not been shone onto systems that uphold privilege and position based on whiteness.

From a supervision perspective, Inman et al. (2014), in their chapter about current trends concerning supervisors, supervisees, and clients in clinical supervision, write about multicultural issues (generic supervision not MBS). They advocate for supervisors to develop their awareness and sensitivity to their own identities, biases and world views, and state that without this, they are at risk of engaging in discriminatory behaviour in relation to cultural differences between them and their supervisees and the supervisees' clients. This is another way in which power can play out within supervision.

So, whilst community can be beneficial, care needs to be taken in regard to how tightly the common characteristics and norms are held, so that it can be an inclusive, as opposed to an exclusive community. An aspirational view is held by Magee (2016), who states that this co-creating of truly mindful spaces could be the greatest gift that mindfulness could offer to western societies. And Williams et al. (2016) encourage inhabiting a radical space – going beyond the familiar – to see what you were not willing to see.

5.10 Strengths of the Research

This study used a design that worked well and was appropriate for a new, understudied field. The recruitment process went smoothly, and 12 participants were

recruited, all of whom met the criteria. The interviews were all facilitated by me, so they were consistent. The semi-structured interview schedule was piloted first, and then adapted as the interviews progressed as part of an iterative process. A second interview schedule was created for the second phase. The interviews led to detailed and rich data. As this is the first research study on MBS, the aim was to obtain a broad perspective. Both supervisees' and supervisors' perspectives were considered, unlike much of the supervision research that concentrates on one or the other. Supervisors and supervisees with different levels of experience were included, who had trained at different institutions, taught MBCT and/or MBSR and lived in different geographical areas. A reflexive process was carried out throughout. As the researcher, I was aware of my position in the field and the fact that all of the participants had some connection with me.

The second phase of the interviews gave space to ask about gaps and dig around more for the unspoken aspects. There were not any extreme negative cases, but there were some themes where different views were given, which drew my attention and are included in the thesis. The coding, analysis and theory generation stayed close to the participants' voices – priority has been given in the thesis to representing these voices by including a large volume of quotes. As the MBS literature is slim, I drew on a variety of other relevant sources to support the analysis.

The conceptual framework from this research makes a new and significant contribution to the understanding of MBS.

5.11 Limitations of the Research

The participants were all known to me in some way, which could have affected their honesty within the interviews. They came from just two sources of

recruitment. Less supervisees were recruited. In this study, the focus was on the supervisees and supervisors, ultimately to find out the impact on the supervisees' teaching. The participants of the courses were not mentioned in great detail. There were some prompts to consider this aspect more, but further research could look more specifically at the impact on the participants of the MBI groups.

This research looked specifically at one-to-one supervision for MBSR and MBCT teachers. It did not include group supervision or peer supervision. Both group and peer supervision are utilised, sometimes due to the cost of supervision, so it would be helpful to know more about how they are conducted and their usefulness. Working in a group supervisory context also mirrors the MBI group context more closely but limits the personal feature of a one-to-one relationship and the ability to move up close to vulnerability.

There were some gaps in the demographic data, in terms of the degree of supervision the participants are giving/receiving. This may have affected their perceptions. The criteria stated that the participants needed to have been supervised or have supervised in the last 6 months, so the recall was reasonably fresh, but participants were not asked about frequency, in terms of how often people received supervision.

In using a professional transcription service, I was aware of possible limitations such as: data protection (especially in relation to identifiable data), accuracy of the transcription (especially in relation to mindfulness jargon), a possible over filtering on behalf of the transcriber, and a slowing down of the process between interview and coding. To protect against these limitations, I used a transcription service recommended by my supervisor, who had a good track record and used

secure systems. The recordings were sent immediately post interview with clear guidance and returned within a week at the very latest, when I then checked in detail for accuracy by listening back carefully to the recording and made changes. I used transcription software that allowed me to slow the recording down, increase volume, pause etc. All possible identifying data was removed or changed at this point.

It proved a challenge to research MBS using a language-based method, when so much of what the participants were attempting to describe was at a pre-verbal/embodied level. It was more of a fit than using quantitative measures. I had not anticipated how hard it would be for participants to critique MBS. The positivity in mindfulness is strong - the epistemology is about harmony and balance, which proves challenging for academic study where critique is vital. The lack of theoretical base within MBI and MBS also added challenges in grounding the data to theoretical principles.

The participants within this research mirrored the MBI community, which, as already highlighted, is a homogenous group, mainly white, middle class and educated. Addressing equality and diversity was not included in the scope of my research but my own bias meant that I did not actively recruit from diverse backgrounds, but instead went to familiar sources. My research was restricted to MBSR and MBCT, programmes that are based more on western individualised models of well-being, which may appeal less to other communities e.g. Black, Asian, and minority ethnic (BAME) communities (Karelse et al., 2018).

5.12 Implications for Theory

This study contributes to the field in that it is the first research study to be conducted about MBS. It builds knowledge from the theoretical study and paper that

I wrote describing the nature of MBS (Evans et al., 2015). It also adds the supervisee perspective. The framework describing MBS (Evans et al., 2015) has been further developed with colleagues to provide a practical model regarding how to conduct MBS (Cooper, Evans, & Mardula, 2015). It is a practice-based model that aims to support the training of supervisors and help supervisees to understand the nature of MBS. This study provides a research based conceptual framework, drawing upon a broad and open exploration of questions regarding how MBS helps MBI teachers to develop and learn, grounded in the perspectives of both supervisors and supervisees. This study has rigour; it asks questions and goes beyond description, asks what leads to the relationship between the categories, and critiques MBS. It is unusual within the MBI field to bring such rigour to training processes. There are aspects of this conceptual framework that would justify an update to the practical model.

The theoretical links with other supervision modalities has been highlighted. During the time of conducting my study, there has been an increase in peer reviewed research papers about supervision within other modalities. The newer papers are more relevant to MBS and could be usefully drawn upon and discussed within the MBI field. It is important within MBS to keep abreast of the research within supervision in the wider clinical field. The recent supervision literature is moving towards increased rigour.

In addition, the learning aspect of MBS has been highlighted. Watkins (2017) looked at common factors within supervision and named the educational aspect as being important to integrate into both conceptualisation and the supervisory practice. MBS could benefit from looking at knowledge about the facilitation of adult learning.

5.13 Implications for Research

In the introduction I highlighted the lack of published qualitative research reflecting the relational view and processes, this study adds a quality study to that gap. In relation to MBS, this study provides a broad background and foundation for further research to be undertaken into the gaps, and to pick up in more detail on some of the themes. On postgraduate university courses for training to teach MBIs there are increasing numbers of students undertaking master's dissertations who may be interested in these ideas. Some areas that have arisen from this study are:

- Role and Personal Power within MBS
- Surveying how teachers are accessing supervision post training (as per Good Practice Guidelines)
- Further explorations about the nature of the talk/inquiry within MBS
- More specific research on the impact of MBS on teaching and participant outcomes e.g. conducting the research closer to supervision at repeated time points, linking with the competencies on the MBI:TAC

5.14 Implications for Practice and Training

The conceptual framework developed can inform both MBS training and practice. A thoughtful process of dissemination will be required for the framework to reach supervisors and supervisees. As one participant said, upping the profile of MBS is important.

There are some specific areas that are recommended to be brought into the current practice of MBS:

- Disseminating the conceptual framework about aspects of MBS that help to make a difference to supervisees' teaching;

- Embedding the findings from this research into current training programmes for supervisors;
- Raising supervisors' awareness and skills in working with diversity and inclusion; increasing awareness of power in relation to culture;
- Further training about working with power (Role and Personal) and working collaboratively e.g. increasing the strength of the supervisee's voice, and ensuring subjects that need addressing are not bypassed, such as race;
- Inviting more review of supervision from supervisees;
- Managing endings in supervision so that they are clear and transparent;
- Ensuring that the role and place of MBS is part of conversations, as the field moves towards a more professional outlook, systems and structures;
- Exploring the use of the MBI:TAC as a formative tool in MBS.

5.15 Conclusion

This study gives a rich and detailed perspective of the ideals of good practice within MBS from the perspective of both supervisors and supervisees. The conceptual framework developed identifies aspects of practice within MBS that support the supervisee in their development as an MBI teacher, which are discussed in detail and integrated with existing research and theory. These aspects highlight the distinctiveness of MBS compared to other supervisions, and the ways that these processes influence the supervisees' teaching of MBIs. The conceptual framework also incorporates aspects of MBS that need to change. This broadens out to the more shadow sides of mindfulness within the secular field. The conceptual

framework has practical use within the training and practice of MBS. Clear implications for theory, practice and research are highlighted.

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Appendices

Appendix A

First Search Strategy

P (Patient/Population/Problem)	**I** (Intervention)	**C** (Comparator)	**O** (Outcome)	**S** (Study Design)
supervis* **or** mindfulness* teacher* **or** mindfulness* therapist*	mindfulness – based supervision **or** mindfulness supervision **or** mindfulness-based cognitive therapy supervision **or** mindfulness-based stress reduction supervision (add *supervision* if search is limited, narrow to cognitive* supervision if too large)	N/A	difference **or** perception **or** improve*	Qualitative **or** interview **or** focus group **or** ground theory **or** phenomenology* **or** ethno* **or** findings **or** discourse **or** discursive **or** narrative

Appendix B

Questions Covered by Critical Appraisal Skills Programme (CASP) Qualitative Research Checklist

Screening Questions

1. Was there a clear statement of the aims of the research?

HINT: Consider

- What was the goal of the research?
- Why it was thought important?
- Its relevance

2. Is a qualitative methodology appropriate?

HINT: Consider

- If the research seeks to interpret or illuminate the actions and/or subjective experiences of research participants
- Is qualitative research the right methodology for addressing the research goal?

Is it worth continuing?

Detailed questions

3. Was the research design appropriate to address the aims of the research?

HINT: Consider

- If the researcher has justified the research design (e.g. have they discussed how they decided which method to use)?

4. Was the recruitment strategy appropriate to the aims of the research?

HINT: Consider

- If the researcher has explained how the participants were selected
- If they explained why the participants, they selected were the most appropriate to provide access to the type of knowledge sought by the study
- If there are any discussions around recruitment (e.g. why some people chose not to take part)

5. Was the data collected in a way that addressed the research issue?

HINT: Consider

- If the setting for data collection was justified
- If it is clear how data were collected (e.g. focus group, semi-structured interview etc.)
- If the researcher has justified the methods chosen

- If the researcher has made the methods explicit (e.g. for interview method, is there an indication of how interviews were conducted, or did they use a topic guide)?
- If methods were modified during the study. If so, has the researcher explained how and why?
- If the form of data is clear (e.g. tape recordings, video material, notes etc.)
- If the researcher has discussed saturation of data

6. Has the relationship between researcher and participants been adequately considered?

HINT: Consider

- If the researcher critically examined their own role, potential bias and influence during (a) Formulation of the research questions (b) Data collection, including sample recruitment and choice of location
- How the researcher responded to events during the study and whether they considered the implications of any changes in the research design

7. Have ethical issues been taken into consideration?

HINT: Consider

- If there are sufficient details of how the research was explained to participants for the reader to assess whether ethical standards were maintained
- If the researcher has discussed issues raised by the study (e.g. issues around informed consent or confidentiality or how they have handled the effects of the study on the participants during and after the study)
- If approval has been sought from the ethics committee

8. Was the data analysis sufficiently rigorous?

HINT: Consider

- If there is an in-depth description of the analysis process
- If thematic analysis is used. If so, is it clear how the categories/themes were derived from the data?
- Whether the researcher explains how the data presented were selected from the original sample to demonstrate the analysis process
- If sufficient data are presented to support the findings
- To what extent contradictory data are taken into account
- Whether the researcher critically examined their own role, potential bias and influence during analysis and selection of data for presentation

9. Is there a clear statement of findings?

HINT: Consider

- If the findings are explicit
- If there is adequate discussion of the evidence both for and against the researcher's arguments
- If the researcher has discussed the credibility of their findings (e.g. triangulation, respondent validation, more than one analyst)
- If the findings are discussed in relation to the original research question

10. How valuable is the research?

HINT: Consider

- If the researcher discusses the contribution the study makes to existing knowledge or understanding e.g. do they consider the findings in relation to current practice or policy? or relevant research-based literature?
- If they identify new areas where research is necessary
- If the researchers have discussed whether or how the findings can be transferred to other populations or considered other ways, the research may be used

Appendix C

Table Showing the Full CASP Appraisal Results

Author and year (in alphabetical order) Scoring key: ✓ = Yes ? = Can't tell P = Partially Overall Scoring 1 for every Yes (✓)	Statement of aims	Qualitative method appropriate	Appropriate research design	Appropriate recruitment strategy	Data collection addressed research issue	Relationship between researcher and participants considered	Ethical issues	Rigorous data analysis	Clear statement of findings	How valuable is the research	Overall score (0-10)
Andersson, L., King, R., & Lalande, L. (2010)	✓	✓	✓	✓	P	P	✓	P	✓	✓	7
Arczynski, A. V., & Morrow, S. L. (2017)	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	10
Burnes, T. R., Wood, J. M., Inman, J. L., & Welikson, G. A. (2013)	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	10
Chui, H., McGann, K. J., Ziemer, K. S., Hoffman, M. A., & Stahl, J. (2018)	✓	✓	✓	✓	✓	P	P	✓	✓	✓	8
Davys, A. M., O'Connell, M., May, J., & Burns, B. (2017)	✓	✓	✓	✓	✓	P	✓	✓	✓	✓	9
Dawson, D., & Akhurst, J. (2015)	✓	✓	✓	✓	✓	✓	✓	P	✓	P	8
De Stefano, J., Hutman, H., & Gazzola, N. (2017)	✓	✓	✓	✓	✓	P	P	✓	✓	✓	8

Eryilmaz, A., & Mutlu, T. (2017)	✓	✓	✓	✓	✓	?	✓	✓	?	?	7
Gaete, J., Strong, T., & Amundson, J. (2017)	✓	✓	✓	✓	✓	?	P	✓	✓	✓	8
Gazzola, N., De Stefano, J., Theriault, A., & Audet, C. (2014)	✓	✓	✓	P	✓	P	✓	✓	✓	✓	8
Gazzola, N., De Stefano, J., Theriault, A., & Audet, C. T. (2013)	✓	✓	✓	P	✓	P	✓	✓	✓	✓	8
Gazzola, N., & Theriault, A. (2007)	✓	✓	✓	P	✓	P	✓	✓	✓	P	7
Hein, S. F., Lawson, G., & Rodriguez, C. P. (2013)	✓	✓	✓	P	✓	P	✓	P	✓	✓	7
Hensley, P. H. (2002)	✓	✓	✓	?	?	?	?	P	P	?	3
Hill, H. R., Crowe, T. P., & Gonsalvez, C. J. (2015)	✓	✓	✓	✓	✓	P	CT	✓	✓	✓	8
Jacobsen, C. H., & Tanggaard, L. (2009)	✓	✓	✓	?	✓	P	P	✓	✓	?	6
Johnston, L. H., & Milne, D. L. (2012)	✓	✓	✓	P	✓	✓	✓	✓	✓	✓	9
Majcher, J.-A., & Daniluk, J. C. (2009)	✓	✓	✓	?	✓	P	?	✓	✓	✓	7
McCandless, R., & Eatough, V. (2012)	✓	✓	✓	P	✓	?	P	✓	✓	✓	7
Milne, D. L., Pilkington, J., Gracie, J., & James, I. (2003)	✓	✓	✓	✓	✓	✓	?	✓	✓	✓	9
Nelson, M. L., Barnes, K. L., Evans, A. L., & Triggiano, P. J. (2008)	✓	✓	✓	✓	✓	✓	?	✓	✓	✓	9
Neufeldt, S. A., Karno, M. P., & Nelson, M. L. (1996)	✓	✓	✓	P	✓	?	?	✓	✓	?	6
Simpson-Southward, C., Waller, G., & Hardy, G. E. (2017)	✓	✓	✓	✓	✓	?	?	✓	✓	✓	8

Sloan, G. (1999)	✓	✓	✓	✓	✓	?	✓	P	✓	P	6
Starr, F., Ciclitira, K., Marzano, L., Brunswick, N., & Costa, A. (2013)	✓	✓	✓	✓	✓	✓	✓	✓	✓	P	9
Tohidian, N. B., & Quek, K. M. T. (2017)	✓	✓	✓	✓	✓	?	✓	✓	✓	✓	9
Törnquist, A., Rakovshik, S., Carlsson, J., & Norberg, J. (2018)	✓	✓	✓	✓	✓	P	✓	✓	✓	✓	9
Vallance, K. (2005)	✓	✓	✓	✓	✓	P	?	P	✓	✓	7
Wallace, K., & Cooper, M. (2015)	✓	✓	✓	✓	✓	P	✓	✓	✓	P	8
Wilcoxon, S., Norem, K., & Magnuson, S. (2005)	✓	✓	✓	✓	✓	?	?	?	✓	?	6
Worthen, V., & McNeill, B. W. (1996)	✓	✓	✓	✓	✓	✓	?	✓	✓	✓	9

Appendix D

Table Showing Summary of the Findings from Studies Identified in Literature Review

First Author and year (in alphabetical order)	Aims of the study	Type of supervision	Sample	Data collection method	Method of analysis	Findings and outcomes
Andersson (2010)	To find out how therapists would experience supervision, to what extent they would find it useful (particularly in relation to empathy to clients)	Mindfulness-based Role Play (dialogical mindfulness)	12 therapists from a supervision workshop	Semi-structured interviews	Consensual Qualitative Research	Predominantly positive: increased empathy with client's emotional experience, enhanced awareness of functioning as a therapist, thoughts about how to proceed in therapy
Arczynski (2017)	To understand how current feminist multicultural supervisors, understand and implement their feminist multicultural principles into clinical supervision	FM oriented supervision	14 FM supervisors (mainly counselling psychologists)	Semi-structured interviews, follow-up interviews, feedback interviews	Feminist constructivist grounded theory	A 7-category empirical framework, with the core category explaining the complexities of power in supervisory relationships, and the other six being strategies to anticipate and manage power in supervision
Burnes (2013)	To find out how supervision groups understood the process variables of feminist group supervision	Group supervision with a feminist orientation	16 trainees and 3 supervisors from 3 intact supervision groups	Semi-structured individual interviews (phone)	Constructivist Grounded Theory	A supervision model emerged representing various clusters of process variables that affected how participants understood the process

				Focus groups		and outcome of their supervision experiences
Chui (2018)	To examine the supervision experience of both LGB and heterosexual -identified trainees and how they use supervision	Affirmative supervision	Pre-doctoral interns – 6 heterosexual and 6 LGQ identified	Semi-structured interviews	Consensual qualitative research	All participants reported positive gains from supervision. Supervision was used differently, affirming that supervision may unfold with different foci depending on the supervisees' sexual identity
Davys (2017)	First of a three-stage study of evaluation in professional supervision	Views from four professions about supervision	24 experienced practitioners (managers, supervisors, supervisees)	Semi-structured interviews	Thematic analysis	The majority of participants applied some form of evaluation, not formal, more individual and an ad-hoc process (based more on process rather than outcomes). Some participants would have liked more formal procedures but also concerns
Dawson (2015)	To explore supervisees' experiences of unplanned endings	1:1 Supervision	5 practising counsellors	Semi-structured interviews	Interpretative Phenomenological Analysis (IPA)	Eight themes within four domains: the ending, the existing supervisory relationship, the new supervisory relationship and the legacy. The importance of managing endings well was identified as well as supervisors' responsibility to work ethically
De Stefano (2017)	To explore how supervisees, understand and experience the power inherent in supervisory relationships	Weekly 1:1 and group supervision as part of training	9 recently graduated master's-level counsellors	Semi-structured interviews	Consensual qualitative research	Derived five categories: power resides in the supervisor's expertise, supervisor erodes his or her power, misuse of power elicits self-preservation, supervisor demonstrating trust in the

						supervisee's abilities empowers the supervisee, and supervisor transparency reduces power
Eryilmaz (2017)	To introduce a four-stage supervision model and report preliminary results on its effectiveness	Supervision as part of Counsellor training in University setting	17 counsellor trainees from same cohort	Semi-structured interviews	Mixed methods (just focussing on qual aspect here) Inductive content analysis	The supervision model can be interpreted as effective
Gaete (2017)	To explore how components of professional competency are relevant in clinical supervision	Supervisory dyads in University based counselling training	16 episodes from 3 dyads (3 supervisors, 2 supervisees)	Recordings of supervision, participant identification of significant episodes, transcription, further interviews	(Qualitative ethnomethodological design) Discourse analysis	Three interpretative repertoires influencing participants' accounting practices identified: efficacy, responsiveness and authenticity
Gazzola (2014)	To examine the positive experiences of supervisors in training, and how these positive experiences contribute to professional development	Doctoral in training supervisors supervising Counselling master's students – combination of group and individual	10 supervisors in training	Semi-structured interviews	Variation of Consensual Qualitative Research	Found five categories of positive experiences: value of feedback, confidence in using wider variety of supervision tasks, impact of experience on other aspects of professional practice, familiarity with multiple roles of being a supervisor, increased comfort in navigating co-supervision dynamics

Gazzola (2013)	To examine the challenges and difficulties of supervisors in training	As above	As above	As above	As above	Found five categories of difficulty: managing the gate keeping role, managing multiple processes, establishing a supervisory stance, self -doubt, dynamics with co-supervisors
Gazzola (2007)	To explore the experiences of broadening and narrowing in the supervisory process from the perspective of supervisees	Counselling training - combination of group and individual	10 counselling training graduates	Semi-structured interviews	Consensual Qualitative Research	Identified categories of supervisor and supervisee actions that broaden and narrow experiences in supervision
Hein (2013)	To examine supervisors' experiences of outcomes for themselves and supervisees when incompatibility is present between supervisees in triadic supervision	Triadic supervision as part of a counsellor education programme	9 supervisors	In-depth open-ended interviews	Whole text analysis	Found a variation in the characteristics that supervisors' thought were important in matching. Found incompatibility resulted in a variety of positive and negative outcomes
Hill (2015)	To pilot an intervention involving reflective dialogue based on video recordings of clinical supervision	Individual supervision with mental health workers	7 psychologists and their 7 supervisors	Completion of reflective practice discussed in next session which was recorded	Thematic analysis	Allowed for increased discussion of supervisee anxiety, intentions to alter supervisory role and practice changed, increased identification and reflection of parallel process. Improved alliance
Jacobsen (2009)	To identify how the student therapist would experience both the good and bad learning events in supervision	Group supervision as part of psychotherapy training	8 beginning therapists	Semi-structured interviews x2 only the first round of	Phenomenological study – condensed narratives for each therapist	Found specific examples of good and bad supervisory events, identified individual similarities and differences – focussed on the differences

				interviews reported in this research	and cross-sectional analysis	
Johnston (2012)	To interpret supervisees' understanding of the processes involved in their receipt of supervision and to assess the utility of grounded theory as methodology to study supervision	CBT supervision in a clinical context	7 trainee clinical psychologists	In-depth face to face interviews	Constructivist revision of grounded theory (GTM) methodology, cross sectional qualitative design	Developed a conceptual model showing the learning process from the perspective of the supervisees along a developmental backdrop of competency and awareness with the interactions of reflection, Socratic Information Exchange, Scaffolding and the Supervisory Alliance. GTM was found to be a useful methodology
McCandless (2012)	To explore the experience of training supervision linked to the development of reflexive abilities	Family therapy group based	3 experienced supervisors within a family therapy training context	Semi-structured interviews x2 with 2 months spacing-findings from interview 1 discussed at interview 2	Interpretive Phenomenological Analysis	The overarching theme was the importance of the supervisory relationship with further themes of: promoting learning, dimensions of power, and the self of the supervisor Also gives an illustrative example of the promoting learning theme
Majcher (2009)	To explore the experiences of students of a supervision training course and how they make sense of the process of becoming a clinical supervisor	Doctoral students on a supervision training course, supervising master's trainees	6 counselling doctorate students	3 in-depth interviews conducted at beginning, middle and end of course	Phenomenological data analysis – Stage 1 Interpretive Phenomenological Analysis Stage 2 –	The perceived importance of participants' relationship with supervisors and their senior supervisors. Common themes included role ambiguity and boundary setting

					participant reviews	
Milne (2003)	To describe and assess the effectiveness of CBT supervision in terms of observed impacts on supervisee and patient	CBT, individual supervision	1 trainee therapist on a diploma course	Recordings of 10 supervision sessions and recordings of 10 linked patient therapy sessions	Mixed methods, mainly qualitative Observational analysis of recordings, Grounded theory approach	14 themes extracted which serve to describe the change methods employed in supervision, mapped on to competency framework Along with quantitative methods showed a transferability of learning
Nelson (2008)	To describe a theory and skills-based set of attitudes to teach experienced and novice supervisors how to work with conflict in supervisory relationships	Eclectic supervision	8 experienced supervisors	Semi-structured interviews	Grounded Theory and Consensual Qualitative Research	Highly competent supervisors are open to exploring conflict and have strategies to deal with conflict
Neufeldt (1996)	To answer the questions: What are the hypothesised characteristics of reflectivity as used by counsellors in supervision? How are they thought to be interrelated? What personal and environmental conditions in supervision facilitate trainees in effective use of reflectivity?		5 experts in practitioner development. University professors	Interviews x2 with second interview to discuss statements from first	Ground Theory Analysis	Found 4 categories that enhanced reflectivity

Sloan (1999)	To find out what staff nurses working in community mental health teams' perceptions of the characteristics of a good supervisor?	Mental health supervision	11 staff nurses in total 8 completed questionnaire and 6 in focus group	Questionnaire Focus group	Nominal Group Technique in focus group to prioritise Thematic content analysis	Identified five categories that affect 'good' supervision: who provides it, what happens, factors affecting choice, characteristics of a good supervisor, limitations of supervision due to how it is conducted
Simpson-Southward (2017)	To identify which aspects of supervision are consistent across models and which are not	Mainly 1:1 supervision within psychotherapy	Reviewing 52 models	Systematic search	Content Analysis	Few models focussed equally on the three core factors within supervision, they mainly focussed on the learning aspect, few models focussed on the client, very few were based on empirical study
Starr (2013)	To analyse supervisees' complex experiences of the supervision process to understand the meaning and the mix of ingredients	London-based women's therapy centre individual supervision	10 psychological therapists	Questionnaire for demographic Semi-structure interviews	Thematic Analysis	The dominant themes were the usefulness of supervision including: support, empowerment, joining, fear of exposure versus gaining new information, comfort versus challenge, and supervision as containing space
Tohidian (2017)	To find out what processes are involved in multi-cultural supervision	1:1 supervision	Review of qualitative studies that investigated supervisory practices with an emphasis on diversity	Systematic review and then qualitative analysis	Qualitative meta-analysis	Six meta-categories: Supervisors' multicultural stances, supervisees' multicultural encounters, competency-based content in supervision, processes surrounding multicultural supervision, culturally attuned interventions, and multicultural supervisory alliance

Törnquist (2018)	To acquire knowledge from supervisees' perspectives as to what in particular in the supervision process contributes to the therapy process	Group supervision	14 students on foundation CBT course	Research-directed structured diaries	Thematic Analysis	Support for the supervisee in training and receiving positive feedback from one's supervisor are perceived as important. Not having a supervision question leads to a sense of not getting anything out of the supervision
Vallance (2005)	To explore the effects of supervision on the client from the perceptions and experiences of counsellors	Individual supervision within counselling profession	13 completed questionnaires 6 interviews	Open ended questionnaires Semi-structured interviews	Phenomenological Approach (incorporating participant validation and narratives)	Supervision impacts client work both helpfully and unhelpfully. Aspects that have a more direct impact are the evaluation of the client/counsellor dynamics, counsellor self-awareness, quality of the relationship, congruence and confidence
Wallace (2015)	To identify dimensions for a new pair of supervisory tools intended to help tailor supervisees' needs and preferences	1:1 from a variety of therapeutic orientations	15 accredited supervisors	Semi-structured interviews	Thematic analysis using principles of grounded theory	Eleven dimensions of supervisory practice were identified, which have been transposed into items on the supervisory tools, ready for further testing and evaluation
Wilcoxon (2005)	To explore supervisors' perceptions of supervisees' attitudes, behaviours and skills that contribute to unsatisfactory process and outcomes	Counselling	12 participants	Semi-structured interviews	Qualitative – not specific which method	Found four key spheres where supervisees are having unsatisfactory outcomes: intra and interpersonal development, cognitive development and counsellor development
Worthen (1996)	To explore "good" supervision events from the perspective of supervisees	Counselling	8 counselling trainees	Interviews (main	Phenomenological Research Method	Identified four supervision phases: existential baseline, setting the

	question and prompts)	stage, good supervision experiences and outcomes of good supervision

Appendix E

Participant Information Sheet

Does mindfulness-based supervision make a difference from the perspective of supervisors and supervisees?

Information for participants

I am Alison Evans, a student on the Doctorate in Clinical Research, undertaking my major research project. Dr. Janet Smithson is my first supervisor and Ian Frampton my second supervisor. All three of us are based at the University of Exeter.

Purpose of the research

As well as being a student I also facilitate mindfulness-based training programmes and supervise mindfulness-based teachers.

Mindfulness-Based Supervision (MBS) has been of growing interest for me over the last 5-6 years. During this time there has been a dramatic increase in the popularity of Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) courses. With this increase comes the need for effective and efficient training of MBSR/MBCT teachers. Supervision forms part of that training and ongoing continuing professional development.

Whilst there is a wealth of literature from a variety of clinical fields about supervision which informs supervision within mindfulness, the research specifically on MBS is sparse.

The overall aim of this research project is to contribute to the understanding and evidence base for MBS. The project specifically aims to evaluate MBS for MBCT/ MBSR teachers from the perspective of both the supervisee and the supervisor. The research forms the major research component for my Doctor of Clinical Research.

Who am I looking for to participate in the research?

I am conducting interviews with both supervisors and supervisees who have the following training, skills and experience:

Supervisor Criteria

Supervisors who also meet the Good Practice Guidelines for teachers as well as:

- Have completed a 2/3-day MBS course (or equivalent)
- Have been an MBS supervisor for at least six months
- Have been actively supervising in the last six months

Supervisee Criteria

- Fulfil the UK network Good Practice Guidelines for teaching mindfulness-based courses (http://mindfulnessteachersuk.org.uk/)
- Have been supervised by an experienced MBS supervisor for the duration of at least two MBSR/MBCT courses
- Have received MBS supervision in the last six months

All participants need to be over 18 years of age and fluent in English language.

What will participation involve?

Initially you will be asked to complete a short demographic questionnaire and consent form. I am hoping to interview a range of supervisors and supervisees with different training backgrounds, a mix of MBSR and MBCT, in varied geographical locations and working with different populations. The information from the demographic questionnaire will help me to recruit a range of participants.

Once recruited to the project you will be interviewed by myself for approximately 45-60 minutes about your experiences and perceptions of supervision either as a supervisor or supervisee, depending which role you are in. The interview will be fairly informal with some questions and prompts from myself to guide at times. As this research will be using grounded theory there may be occasions where I would be interested in following up on ideas at a later stage. On these occasions you would be invited for a follow-up interview.

The interview will be arranged at a mutually convenient time. It is likely that interviews will take place primarily by telephone or Skype but face-to-face may be convenient at times. Interviews are to begin in January 2017 and continue through to approximately September 2017.

The interview will be audio recorded.

What will happen with the data?

You will be able to choose a pseudonym prior to interview which will be used from then on (if the pseudonym is the same as another participant's real name or pseudonym it will need to be changed). The recorded interview will be transcribed by a professional transcriber working within a confidentiality agreement in the first instance and then checked in detail by myself.

The transcript will be anonymised so that any personal or identifying data is removed. In the final thesis and any subsequent publication extracts from the data will be anonymously quoted in a way that does not reveal your identity. Demographic data will be compiled into a separate table.

The recorded interview and transcriptions will be stored securely on a password protected computer.

I will ensure that I maintain anonymity for participants in any discussions about MBS outside of the research.

The data will be analysed using qualitative methods, namely grounded theory.

What are the benefits of taking part?

By taking part in this research participants are contributing to this underdeveloped aspect of mindfulness-based training and ongoing professional development. I also hope that the interviews will provide a space for participants to reflect on supervision and what it means for them individually. You will be sent a copy of the final thesis.

Are there any risks?

There are no particular risks involved in this project. There is no deception or hidden agenda.

Can I withdraw from the research?

Once you have consented to be part of the research your participation is completely voluntary, and withdrawal is possible at any time before the final submission in July 2018. Please let me know if you wish to withdraw.

Thank you for taking time to read this information. I hope you will consider taking part. Please do contact me if you are interested or have any further questions.

Alison Evans

School of Psychology, College of Life and Environmental Studies, Washington Singer Building, Perry Road, Exeter EX4 4QG

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This research has been approved by Psychology Research Ethics Committee, College of Life and Environmental Sciences, University of Exeter 2017/1337
Accepted 5/10/16

Appendix F

Consent Form

CONSENT FORM

Full title of Project: Does mindfulness-based supervision make a difference from the perspective of supervisors and supervisees?

Researcher:

Alison Evans

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aje217@exeter.ac.uk

Student: Doctorate in Clinical Research

Supervisor:

Dr. Janet Smithson

	Please Initial Box
I confirm that I have read and understand the information sheet for the above study	☐
I confirm that I have had the opportunity to ask questions.	☐
I understand I can withdraw at any time without prejudice	☐

I agree to the interview being recorded and transcribed ☐

I agree to the use of anonymised quotes in publications ☐

I agree to take part in the above study as outlined to me ☐

Name of Participant	Date	Signature

Name of Researcher	Date	Signature

Please retain a copy of the consent form and information sheet for yourself and return the other copy to the address on this form. Signed consent forms will be stored securely by the researcher.

This research has been approved by Psychology Research Ethics Committee, College of Life and Environmental Sciences, University of Exeter 2017/1337 Accepted 5/10/16

Appendix G

Demographic Questionnaire

Does mindfulness-based supervision make a difference from the perspective of supervisors and supervisees?

Some questions about your mindfulness-based training, practice and teaching and mindfulness-based supervision

In order for me to learn about the range of people taking part in this project and make decisions about recruitment I would be grateful if you could answer the following questions. When the terms supervision, supervisor and supervisee are used I am referring to mindfulness-based supervision (MBS).

Please put one cross next to the answer that best applies to you. For some questions you are asked to indicate all answers that apply with a cross

Section 1: About you and your mindfulness-based training, practice and teaching				
1	How old are you?	20-40	41-60	61+
2	I am:	Male	Female	Other

3	My training to be a mindfulness-based teacher includes: **(put a cross next to all that apply)**	Residential Level 1 training (or equivalent) Residential Level 2 training (or equivalent) University Post-Graduate Study at • Certificate • Diploma • MSc/MA Leading/co-leading 2 courses with supervision A range of shorter 1 and 2-day training events Passed assessment of competency with the MBI:TAC Other (please specify):
4	Please indicate how many residential retreats you have attended for each time length	2-4 days 5-7 days 7 days +
5	Please indicate how many years you have had a personal mindfulness practice	0-1 1-2 2-5 5-10 10+
6	Indicate which Mindfulness-based Interventions you teach	MBSR MBCT Other
7	How many years have you been teaching either/or MBSR/MBCT?	0-1 1-2 2-5 5-10 10+

Section 2: About the mindfulness-based supervision you have received as a supervisee		
8	When was your first MBS session?	0-6mths ago 6mth-1yr 1-2yr 2-5yr 5yr+
9	When was your last MBS session?	1 -3 months ago 3-6 months ago Over 6 months ago
10	How many MBS sessions have you had since your first?	0-6 6-12 12-24 24+
Section 3: This section is for mindfulness-based supervisors only		
11	My training to be a mindfulness-based supervisor and ongoing professional development includes: **(put a cross next to all that apply)**	2-day MBS training 3-day MBS training Supervision of supervision (supra-vision) Training in other models and modes of supervision Other
12	How many years is it since you first supervised as an MBS supervisor?	Less than 6 months 6mths-1yr 1-2yr 2-5yr 5yr+

13	When was the last time you supervised as an MBS supervisor?	1 -3 months ago 3-6 months ago Over 6 months ago
14	How many MBS sessions have you facilitated in that time?	0-6 6-12 12-24 24+

Many thanks, Alison Evans

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This research has been approved by Psychology Research Ethics Committee, College of Life and Environmental Sciences, University of Exeter 2017/1337
Accepted 5/10/16

Appendix H

Interview Schedule for Phase One

(note: the same questions were asked for supervisors with the word supervisee changed to supervisor)

Pre-amble.

Me: Student on the Doctorate in Clinical Research, facilitate mindfulness-based training programmes and supervise mindfulness-based teachers.

Overall aim: To evaluate mindfulness-based supervision (MBS) for mindfulness-based cognitive therapy (MBCT), and mindfulness-based stress reduction (MBSR) teachers from the perspective of supervisors and supervisees.

Questions:
1. Do supervisees perceive that MBS makes a difference to their teaching of MBCT/MBSR?
2. If MBS is perceived to make a difference, what aspects of MBS do supervisees think make a difference?
3. If MBS does not make a difference, then why do supervisees think this and what needs to change?

Confidentiality, Anonymity, Consent
All as per the information sheet and consent form – any questions? Any existing relationships.

Any further questions before proceeding and begin recording.

Will use the term MBS – Mindfulness-based Supervision throughout

1. Could you describe the framework that the MBS supervisor that you have/had uses?

2. Can you give 3 words that describe what makes it mindfulness-based?

3. Tell me why you chose each of those words

4. From your experience as a supervisee how do you think that supervision affects your practice of teaching of MBCT/MBSR?

Do you have an example?

5. How would you know that MBS was making a difference to your teaching of MBCT/MBSR?

How might the participants of the MBCT/MBSR course know this difference?

What differences might your supervisor notice?

6. Do you think that MBS affects your competency of teaching?

Can you give an example where MBS has affected competency?

Can you give an example where MBS hasn't affected competency or has had a negative affect?

7. Which particular aspects of MBS support change for you?

Can you describe what they are? Are they always there in supervision?

8. How does your relationship with your supervisor affect outcomes from supervision?

Ask about positive and negative relationships and outcomes

9. Can you describe if there are any other ways that MBS makes a difference for you?

In supervision? In teaching MBCT/MBSR? Personally? To your competency?

Ask about positive and negative

10. What do you think would happen if supervision didn't exist or you didn't receive it?

11. Can you tell me about an occasion where MBS didn't go so well?

What aspects went less well? What could have changed?

12. Are there aspects of MBS that you think could usefully change?

How might these changes come about?

13. Are there aspects of how you use MBS that you think could usefully change?

How might these changes come about? How might you change your approach?

14. In summary: Which aspects of MBS work well?

15. Which aspects of MBS work less well?

Inquiry/Mindfulness practice/being in the moment/tuning into body sensations/viewing DVDs of teaching/attitudinal foundations/embodiment, Experience of the supervisor/type of supervisee/personality of the supervisor/competence of the supervisor/dynamic between the two people/model being used/remoteness of being Skype or phone/Motivation/Intention/Costs

16. Is there anything else about how MBS does and doesn't make a difference that you would like to add?

Keep asking until finished

Invite to email if anything else occurs to them post interview

Appendix I

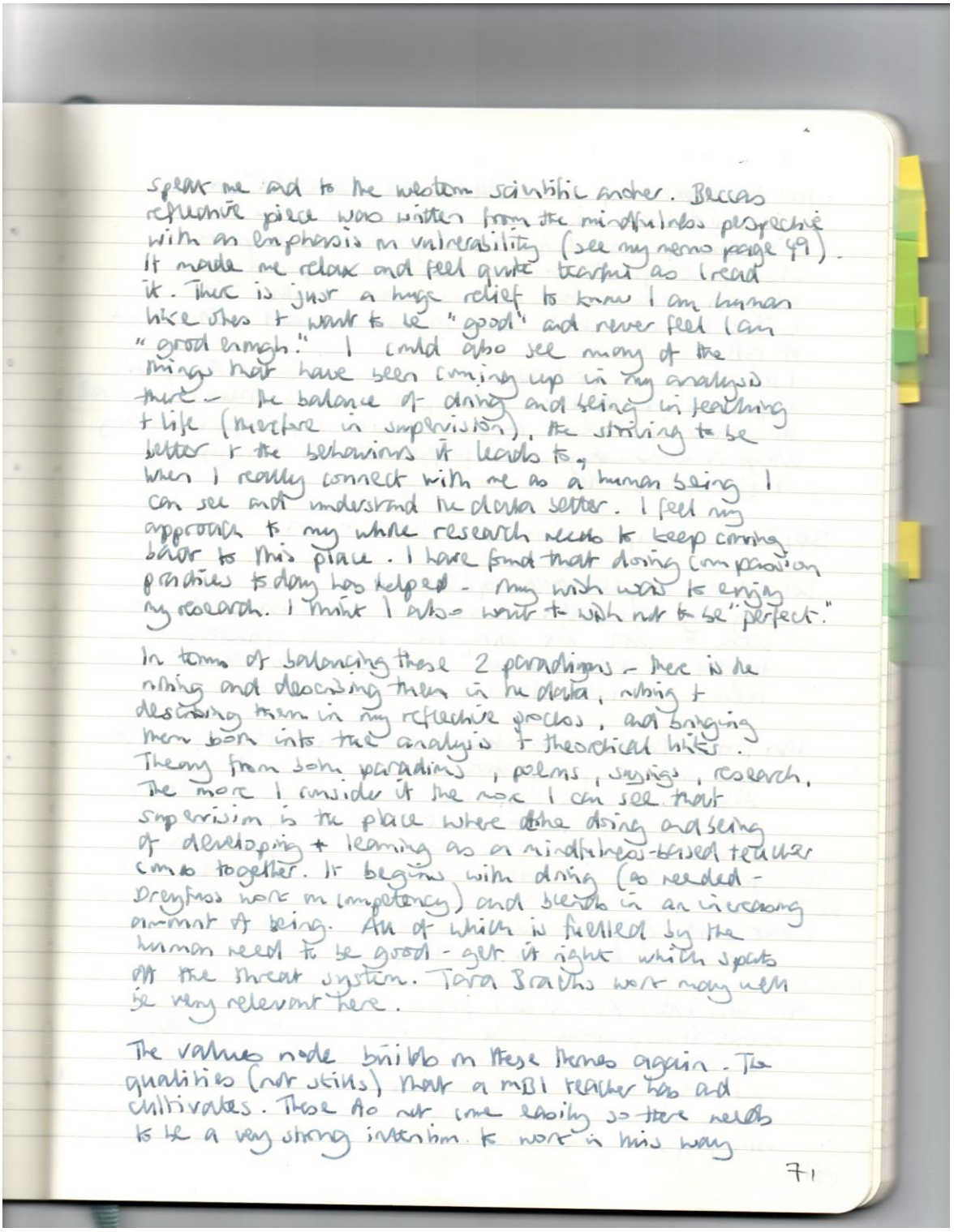
Table of the Focussed Codes and Themes from Phase One

Focussed Codes	Themes
Expressing the value of supervision	• Definitely helps • Part of jigsaw
Continuously learning	• Openness to learning • Evolving process • Individualised guidance • Improving • Supervisor learning too
Inquiry	• The ‘talk’ of inquiry • Unpacking and unfolding • Content and process • Comfort zones
Relational	• ‘Good’ relationships • Connection • Being able to challenge/give feedback • Ruptures • Co-creation/collaboration
Integrity	• Fidelity to curricula • Congruence and shared understandings • Checking process • Preserving mindfulness
Professionalism	• The larger context • Being a ‘good’ supervisor • Values base
Confidence	• Practising • Affirming • Supportive Space
Becoming an authentic teacher	• Finding my own way
Mindfulness way in supervision	• Present moment focus • Coming to the body • Embodiment • Personal mindfulness practice
Methods	• Reflection • Guidance and reminders • Nuts n bolts • MBI:TAC • Live observation
Not knowing	• I don’t know • Humility

Vulnerability	• Bringing in vulnerability

Appendix J

Memo After Reading a Peer Reviewed Article (illustrating the linking of the theory in the paper with own process and themes emerging in the research)



speak me and to the western scientific anchor. Beccas reflective piece was written from the mindfulness perspective with an emphasis on vulnerability (see my memo page 49). It made me relax and feel quite tearful as I read it. There is just a huge relief to know I am human like others + want to be "good" and never feel I am "good enough." I could also see many of the things that have been coming up in my analysis there - the balance of doing and being in teaching + life (welfare in supervision), the striving to be better + the behaviours it leads to, when I really connect with me as a human being I can see and understand the doctor better. I feel my approach to my whole research needs to keep coming back to this place. I have found that doing compassion practices today has helped - my wish now is to enjoy my research. I think I also want to work not to be "perfect."

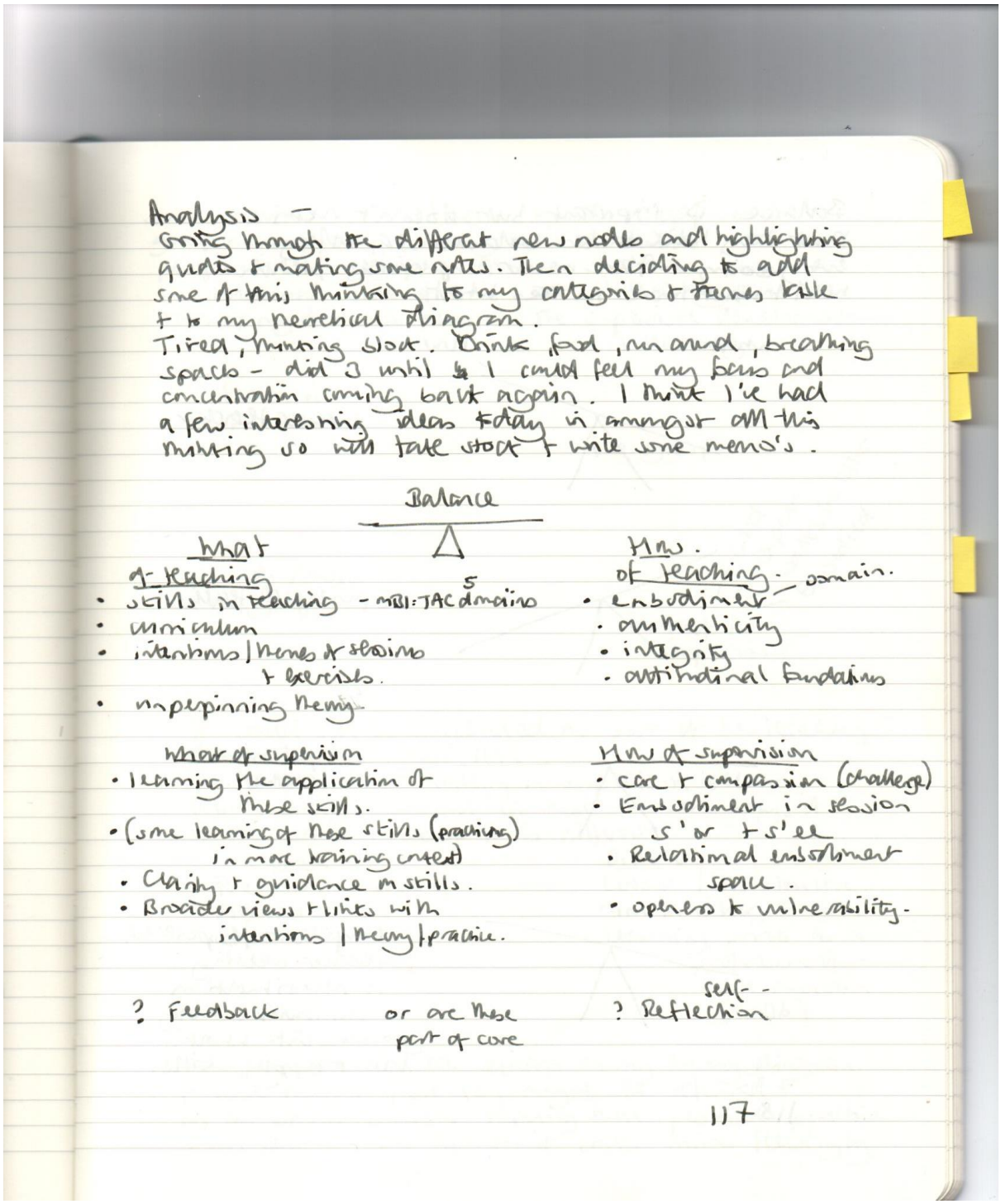
In terms of balancing these 2 paradigms - there is the noting and describing them in the doctor, noting + describing them in my reflective process, and bringing them both into the analysis + theoretical bits. Theory from both paradigms, poems, sayings, research. The more I consider it the more I can see that supervision is the place where the doing and being of developing + learning as a mindfulness-based teacher come together. It begins with doing (as needed - Dreyfuss work on competency) and leads in an increasing amount of being. All of which is fuelled by the human need to be good - get it right which shuts off the threat system. Tara Brachs work may well be very relevant here.

The values node builds on these themes again. The qualities (not skills) that a MBI teacher has and cultivates. These do not come easily so there needs to be a very strong intention to work in this way

71

Appendix K

Memo Illustrating the Decision to Stop and Stand Back (and then teasing out of aspects of the theoretical model)



Analysis –
Going through the different new nodes and highlighting quotes & making some notes. Then deciding to add some of this thinking to my categories & themes table & to my theoretical diagram.
Tired, running slow. Drink, food, run around, breathing spaces – did 3 until 4 I could feel my focus and concentration coming back again. I think I've had a few interesting ideas today in amongst all this thinking so will take stock & write some memo's.

Balance

What of teaching
- skills in teaching – MBI:TAC domains 5
- curriculum
- intentions / themes of sessions & exercises.
- underpinning theory

How of teaching – domain.
- embodiment
- authenticity
- integrity
- attitudinal foundations

What of supervision
- learning the application of these skills.
- (some learning of these skills (practising) in more training context)
- Clarity & guidance on skills.
- Broader views & links with intentions / theory / practice.

How of supervision
- care & compassion (challenge)
- Embodiment in session s'or & s'ee
- Relational embodiment space.
- openness to vulnerability.

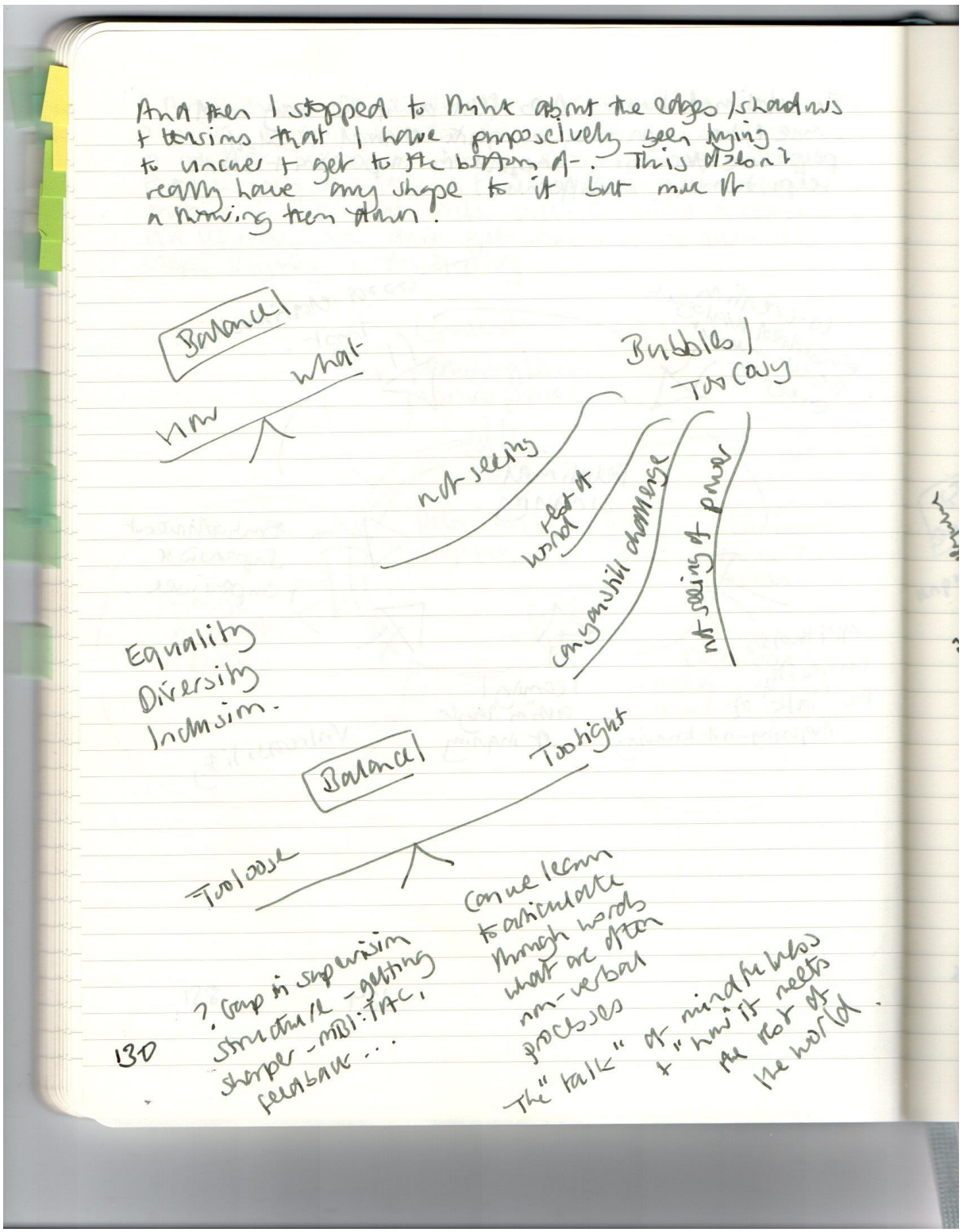
? Feedback or are these part of care

? Reflection self-

117

Appendix L

Memo Illustrating the Capturing of the Less Positive Aspects of the Data at an Early Stage in the Process of Making Theoretical Links (quite a free form not needing to be too concise but knowing these are aspects to capture)



Appendix M

Interview Schedule for Phase Two Interviews

Remind them about the research - Pre-amble.

Overall aim: To evaluate mindfulness-based supervision (MBS) for mindfulness-based cognitive therapy (MBCT), and mindfulness-based stress reduction (MBSR) teachers from the perspective of supervisors and supervisees.

Confidentiality, Anonymity, Consent

All as per the information sheet and consent form.
Any further questions before proceeding and beginning recording?

Phase 2

Explain that I am picking up on themes from the analysis of the first round of interviews, so my questions are based on themes from the analysis and areas from their first interview that I'd like to ask more about.

1. What do you see as the main intention of MBS?

2. The 'What' in MBS might be the learning of skills, getting to know the curriculum and understanding theory and intentions. How important are these aspects in MBS?

Probe around examples of theory and intentions.

Check out for examples.

Any problems if any of these are missed out?

3. The 'How' in MBS might be the learning and exploration of the attitudinal frameworks, embodiment and authenticity. How important are these aspects in MBS?

Check out for examples.

Any problems if any of these are missed out?

Ask about the balance between the what and how.

4. Embodiment is a common term used within MBIs. What is your understanding of embodiment in relation to MBS?

Is it embodiment as described in the MBI:TAC, with the supervisor inhabiting these qualities and the supervisee inhabiting/learning them? (present moment focus, present moment responsiveness, calmness and vitality, allowing, natural presence of the teacher)

What about other definitions of embodiment such as working with the sensations in the body, working with the bodily felt sense?

Is it part of an overarching or under arching umbrella or just part of inquiry?

Look out for difference in responses from supervisees.

5. How does that embodiment affect the MBSR/MBCT teacher? And their teaching of MBSR/MBCT?

Do you have an example?

6. Are there any ways that you feel the inquiry within MBS is any different to the inquiry within MBSR/MBCT?

If so how?

What questions do you find helpful?

Does inquiry have a focus/goal to it?

The talk of inquiry is perhaps an unusual conversational style involving asking of questions, keeping open, cultivating a deliberate 'not knowing'. Do you have any thoughts on why this may be so? Any problems with that style?

How does the inquiry aid learning and development?

7. Several participants spoke about being able to be 'vulnerable' as being an important aspect of MBS. What is your experience?

Positive and negative experiences and examples.

8. What part does the giving and receiving feedback have a place in MBS?

Is this seen as being part of supervision and part of that role or does this fit more in the trainer and assessor role?

Positive and negative

9. What role does self-reflection have as part of MBS?

Prior to supervision, afterwards, written, contemplative

10. What part, if any, does the MBI:TAC have in MBS?

Positive and negative experiences and examples.

11. Maintaining integrity and professionalism side of supervision was a theme from the analysis of the first interviews. There were also comments about the teaching of MBSR/MBCT as a 'vocation'. What are your thoughts on this?

What are the positive aspects of it being seen as a 'vocation'?

What are the downsides?

What about teachers who may just want to do this as part of their job?

12. What are the power dynamics within MBS?

Who is responsible for the supervision agenda?

Who is responsible for supervision outcomes?

How can the supervisee express negativity and ruptures?

13. In general, the experiences of MBS from both a supervisor and supervisee perspective are very positive from the first round of interviews. Are there any downsides to such a positive stance?

Does this seem like other aspects of mindfulness practice and training?

Do people tend to leave supervision/profession, go elsewhere after ruptures?

Are there shadow sides of mindfulness, of MBS?

Are there dangers in collusions around the good?

14. Apart from the cost of MBS being a downside to accessibility, issues around equality, diversity and inclusion did not feature strongly in the first round of interviews. Do you have any thoughts on why this may be so?

Was it the questions?

Is there a lack of diversity in the field?

Did issues not occur to you?

15. How does the learning that takes place in supervision go back into development as a teacher and more directly into teaching?

Mop up question if not given any examples

Appendix N

NVivo Coding Examples

Nodes

Name	Sources	References	Created On	Created By	Modified On	Modified By
Relational Aspects	2	2	25/04/2017 09:3	A	17/01/2018 08:5	A
being able to connect	10	28	25/04/2017 10:1	A	16/06/2017 12:2	A
Being heard	3	5	25/04/2017 10:4	A	25/04/2017 10:1	A
Being receptive	1	1	25/04/2017 10:4	A	25/04/2017 10:4	A
Discussing differences in the relationship	2	2	25/04/2017 11:3	A	10/01/2018 11:5	A
Importance of a good relationship	8	17	25/04/2017 14:3	A	17/01/2018 08:5	A
Not being on my own	9	11	25/04/2017 14:2	A	17/01/2018 13:2	A
Power	5	23	10/01/2018 11:5	A	17/01/2018 11:5	A
safety	2	7	25/04/2017 16:1	A	09/05/2017 15:1	A
Sharing of own process	1	1	25/04/2017 19:2	A	09/05/2017 15:1	A
Spectrum of soft to critical	1	2	19/04/2017 13:0	A	09/05/2017 15:1	A
Too cosy	3	6	17/01/2018 09:5	A	17/01/2018 14:3	A

Power

Reference 3 - 1.31% Coverage

by the nature of the relationship and the name supervisor/supervisee, enforce that in some ways, and not only that but why would I want a supervisor who didn't know more than I did or who I felt I couldn't trust with my problems to give me an answer I could rely on? So it's important it should be like that but in this funny way I think it's also important it shouldn't be too heavily like that.

Reference 4 - 0.49% Coverage

I mean, he doesn't behave like somebody who is laying down the law, so it's a discussion but it's one in which I hope he'd always get the best of me,

<Internals\\Transcripts Phase 2\\Part 11 Interview 2 6.12.17 checked> - § 1 reference coded [1.68% Coverage]

Nodes

Name	Sources	References	Created On	Created By	Modified On	Modified By
Vulnerability	4	13	25/04/2017 09:34	A	12/01/2018 14:14	A
Bringing vulnerability	8	15	25/04/2017 10:59	A	17/01/2018 14:12	A
Care around vulnera	4	9	10/01/2018 13:41	A	17/01/2018 14:14	A
Humility.Not being a	3	5	25/04/2017 14:10	A	10/01/2018 13:40	A
Poviding a safe place	3	4	19/04/2017 15:27	A	10/01/2018 11:18	A
taking risks	3	4	25/04/2017 19:16	A	17/01/2018 11:45	A
What of supervision	3	4	10/01/2018 10:40	A	17/01/2018 11:33	A

Bringing vulnerability

<Internals\\Transcripts Phase 1\\Part 1 20.1.17 (2)> - § 5 references coded [2.55% Coverage]

Reference 1 - 0.45% Coverage

I have an objective. **I:mm** And let's start there, which is I I want people to bring themselves into the teaching situation complete with transparency, with vulnerability (.).

Reference 2 - 0.33% Coverage

and try to model for them my own vulnerability, my own, "Gee, I don't know, ((in overlap)) **I:mm,mm,mm** I'm frightened about this".

Reference 3 - 0.60% Coverage

To provide a safe place to say, 'I don't know.' I don't know what the culture is there, **I:mm** but

Appendix O

Table of the Focussed Codes and Themes from Phases One and Two Combined

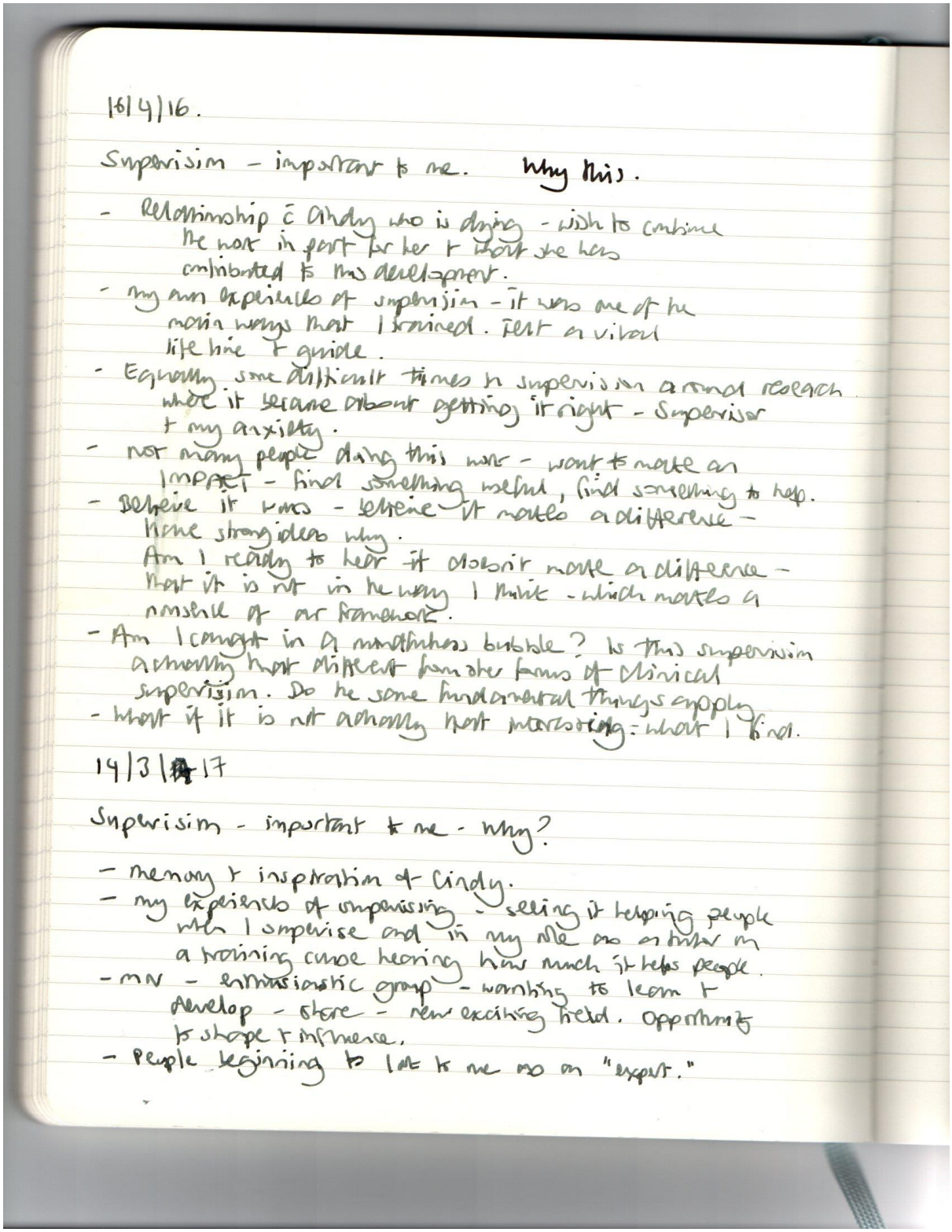
(new ones from phase two in bold)

Focussed Codes	Themes
Expressing the value of supervision	• Definitely helps • Part of jigsaw
Continuously learning	• Openness to learning • Evolving process • Individualised guidance • Improving **and development** • Supervisor learning too • **Balance of challenge/cosy**
Balancing the learning of the 'what' and 'how' of teaching	• **What** • **How** • **Developmental needs**
Inquiry	• The 'talk' of inquiry • Unpacking and unfolding • Content and process • Comfort zones • **Difference from 8-week course** • **Similarities to 8-week course**
Relational	• 'Good' relationships • Connection • Being able to challenge/give feedback • Ruptures • Co-creation/collaboration • **Embodiment in conversation** • **Power**
Integrity	• Fidelity to curricula • Congruence and shared understandings • Checking process • Preserving mindfulness
Professionalism	• The larger context **of being professional** • Being a 'good' supervisor • Values base • **Vocational**
Confidence	• Practising • Affirming • Supportive Space
Becoming an authentic teacher Mindfulness way in supervision	• Finding my own way • Present moment focus • Coming to the body • Embodiment

	• Personal mindfulness practice
Methods	• **Reflection** • Guidance and reminders • Nuts n bolts • **MBI:TAC** • **Feedback** • Live observation
Not knowing	• I don't know • Humility
Vulnerability	• **Bringing in vulnerability** • **Care around vulnerability** •
Equality, Diversity and Inclusion	• **Needing development**

Appendix P

Diary Entry of Why MBS is Important to Me



16/4/16.

Supervision - important to me. Why this.

- Relationship c Cindy who is dying - wish to continue the work in part for her + what she has contributed to this development.
- my own experiences of supervision - it was one of the main ways that I learned. Felt as vital life line + guide.
- Especially some difficult times in supervision around research where it became about getting it right - Supervisor + my anxiety.
- not many people doing this work - want to make an impact - find something useful, find something to help.
- believe it works - believe it makes a difference - have strong ideas why.
  Am I ready to hear it doesn't make a difference - that it is not in the way I think - which makes a mockery of our framework.
- Am I caught in a mindfulness bubble? Is this supervision actually most different from other forms of clinical supervision. Do the same fundamental things apply.
- What if it is not actually most interesting: what I find.

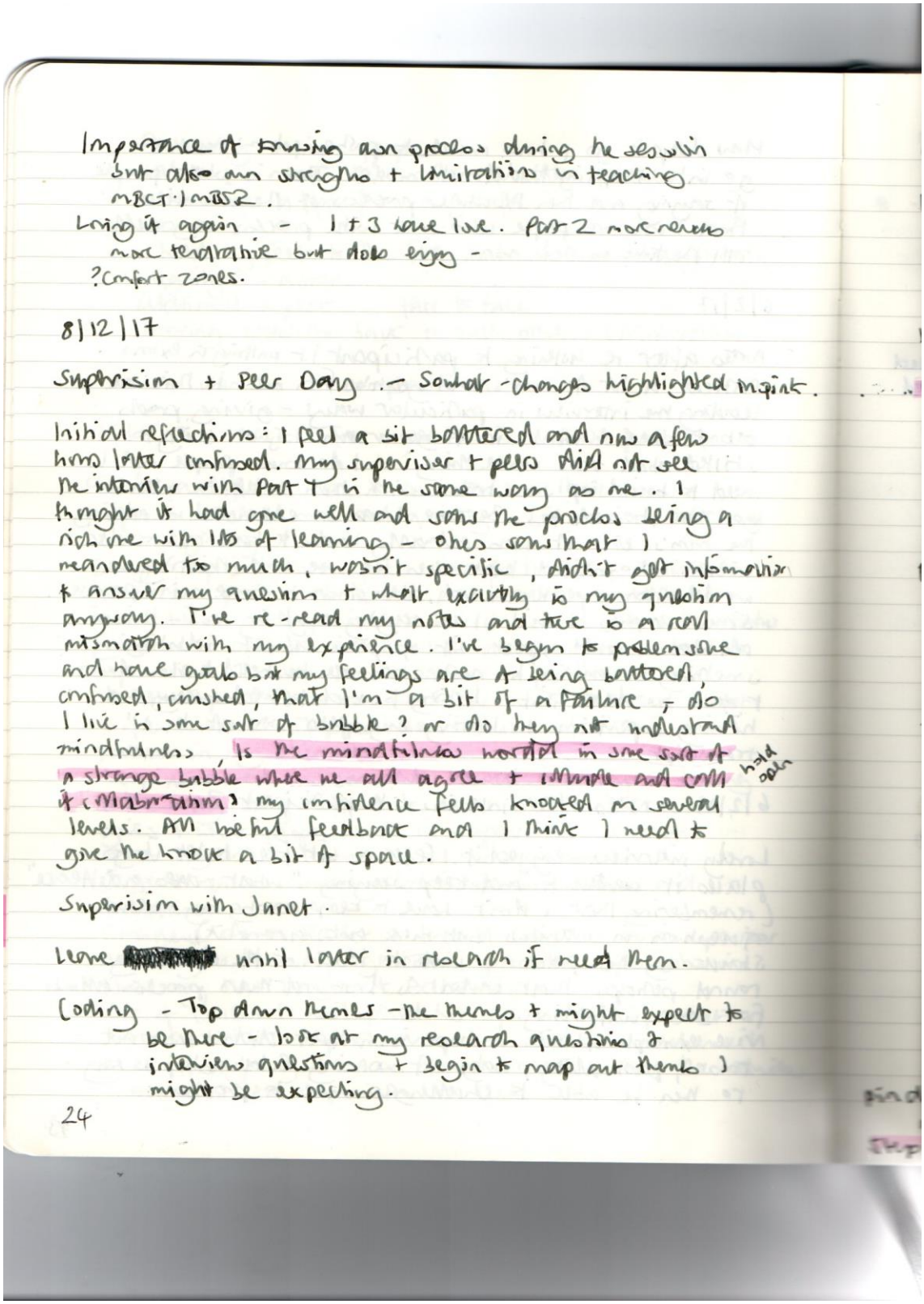
14/3/17

Supervision - important to me - why?

- memory + inspiration of Cindy.
- my experiences of supervising - seeing it helping people who I supervise and in my role as an author in a training course hearing how much it helps people.
- MV - enthusiastic group - wanting to learn + develop - there - new exciting field. Opportunity to shape + influence.
- People beginning to look to me as an "expert."

Appendix Q

Diary entry of noticing the "bubble" I was in, following supervision and peer discussion



Importance of knowing own process during the session but also own strengths + limitations in teaching MBCT: I.e. MBSR.

Living it again - 1 + 3 have live. Part 2 more review more facilitative but also ego -

?Comfort zones.

8/12/17

Supervision + Peer Day - Somber - changes highlighted in pink.

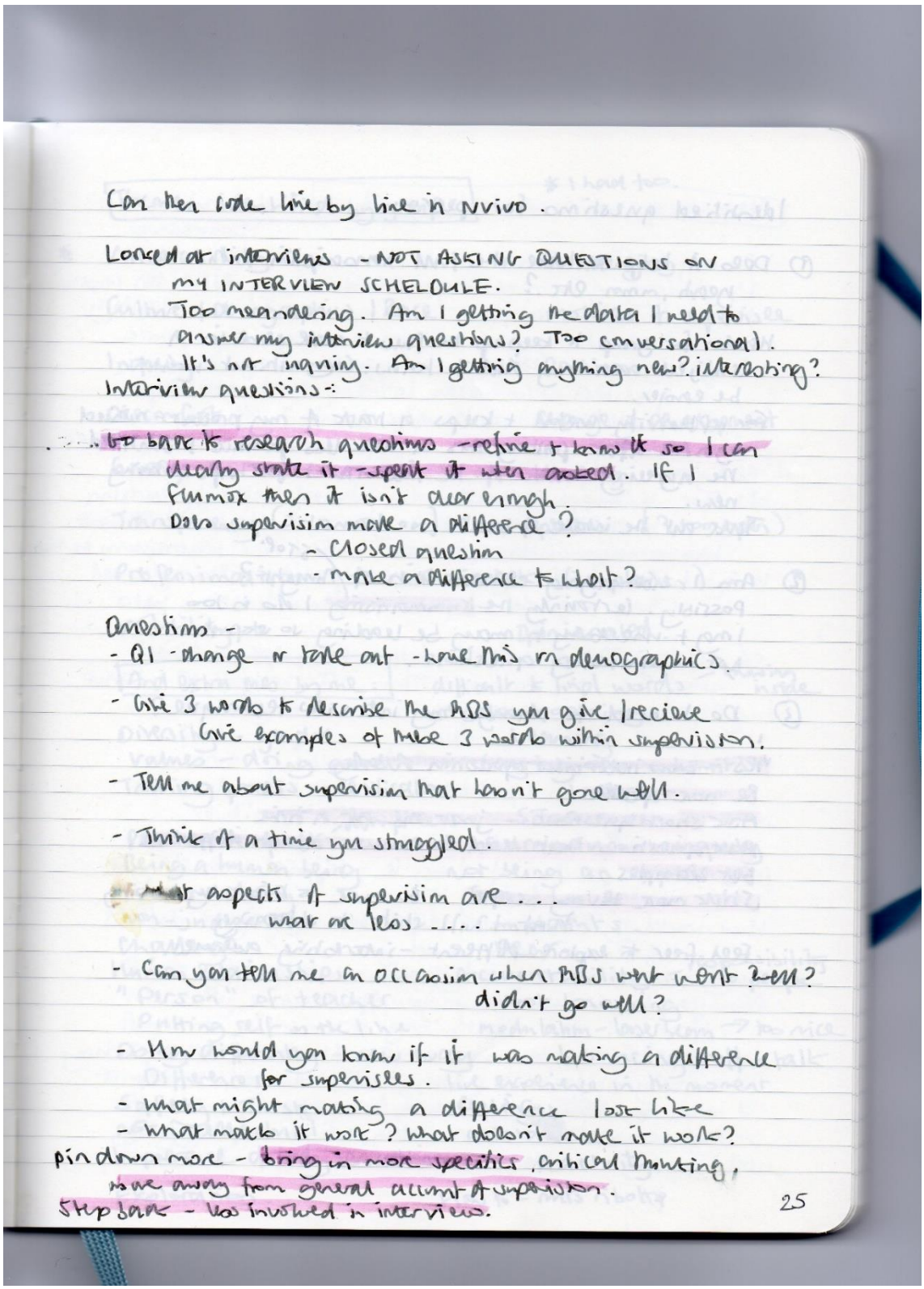
Initial reflections: I feel a bit battered and now a few hours later confused. My supervisor + peers did not see the interview with Part 4 in the same way as me. I thought it had gone well and some the process being a rich one with lots of learning - others some what I meandered too much, wasn't specific, didn't get information + answer my questions + what exactly is my question anyway. I've re-read my notes and there is a real mismatch with my experience. I've begun to problem solve and have gotten but my feelings are of being battered, confused, crushed, that I'm a bit of a failure - do I live in some sort of bubble? or do they not understand mindfulness, is the mindfulness world in some sort of strange bubble where we all agree + compete and can it (mindfulness) my confidence feels knocked on several levels. All helpful feedback and I think I need to give me knock a bit of space.

Supervision with Janet.

Leave [redacted] until later in research if need them.

Coding - Top down themes - the themes I might expect to be there - look at my research questions + interview questions + begin to map out themes I might be expecting.

24



Can then code line by line in NVivo.

Looked at interviews - NOT ASKING QUESTIONS ON MY INTERVIEW SCHEDULE.
Too meandering. Am I getting the data I need to answer my interview questions? Too conversational).
It's not ingoing. Am I getting anything new? interesting?
Interview questions -:

... go back to research questions - refine + know it so I can clearly state it - spent it when asked. If I fumble then it isn't clear enough.
Does supervision make a difference?
- Closed question
- make a difference to what?

Questions -
- Q1 - change or take out - have this in demographics.
- Give 3 words to describe the MBS you give/recieve
Give examples of these 3 words within supervision.
- Tell me about supervision that hasn't gone well.
- Think of a time you struggled.
- what aspects of supervision are ...
were or less ....
- Can you tell me an occasion when MBS went went well?
didn't go well?
- How would you know if it was making a difference for supervisees.
- what might making a difference look like
- what makes it work? what doesn't make it work?
pin down more - bring in more specifics, critical thinking, move away from general account of supervision.
Step back - less involved in interviews.

25