



Listening to the Poor and Gaining Confidence in Life

Week of Care and Counselling and Workshop on Supervision

Tanzania May 2014

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**Nr. 22:
Listening to the Poor and
Gaining Confidence in Life**

**Week of Care and Counselling
and Workshop on
Supervision**

Tanzania May 2014

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Report

Archiboldy Lyimo and Helmut Weiss

Workshop in pastoral-psychological Supervision

13 – 23 May 2014

and

1st Week of Care and Counselling

Listening to the Poor

Dealing with poverty in care and counselling

24 – 30 May, 2014

Canossa Spirituality Centre, Njiro Hill, P-O- Box 2756, Arusha, Tanzania

A) INTRODUCTION

1) Thanks

We, Rev. *Archiboldy Lyimo* as Director of the CPE Centre of the Evangelical Lutheran Church in Tanzania (ELCT) at the Kilimanjaro Christian Medical Centre (KCMC), Moshi and Rev. *Helmut Weiss* as president of the Society for Intercultural Pastoral Care and Counselling (SIPCC) want to thank the six sponsoring institutions to bring these two educational events into life:

Mission OneWorld, Neuendettelsau, Germany (<i>Manfred Scheckenbach</i>)
Nordkirche Weltweit, Hamburg, Germany (<i>Heike Spiegelberg</i>)
French Association on Care, Counselling and Supervision, Strasbourg, France (<i>Jean-Charles Kaiser</i>)
The Association of Hospital Chaplaincy in Bavaria, Günzburg, Germany (<i>Harald Richter</i>)
The Rhenish Association for Care, Counselling and Supervision, Düsseldorf, Germany (<i>Harald Bredt</i>)
SIPCC, Düsseldorf, Germany (<i>Klaus Temme</i>)

We are thankful for the generous contributions which made possible to train seven pastors of the ELCT in supervision for full nine days and to conduct the 1st Week of Care and counselling in Tanzania with 32 participants.

2) Background

Since many years (2007) the CPE Centre in Moshi and SIPCC have established many connections and co-operations between each other. In 2009 the CPE Centre invited SIPCC to come with the International Seminar 2012 to Moshi. For SIPCC that has been a great adventure with many questions if that could come true. But both sides worked hard and finally the 100 participants from many countries in the world and among them 40 from Tanzania departed with the experience of a “historical Seminar”. This Seminar gave the attendants from Tanzania an incentive to continue with education for care and counselling beyond the CPE courses.

The SIPCC General Assembly therefore decided to proof, if there could be an annual “Week of Care and Counselling” as joint undertaking in Tanzania and to find out if there could be education for a small number of pastors in pastoral-psychological supervision who could enter the team of CPE trainers. Now only two chaplains have to bear the whole responsibility in the CPE Centre conducting two courses of four month per year in large groups. There is great need to have able persons who can help in this important ministry of the church to educate in care and counselling.

Because of lack of funds the “Week” could not take place in 2013, but a start was made to have some introduction into supervision with a group of nine people who had finished a CPE course. But it became clear that more education is needed in the future. During this introduction into supervision a first draft was made for a Week of Care and Counselling 2014.

That was the background when we were asking for support to the mentioned organization to build up a network for financial help. And we are happy that we were successful and thank again for the contributions.

3) Preparations

In October 2013 there was a meeting held in Düsseldorf to finalise the programme of the “Week” and to plan a workshop on supervision. Rev. *Lyimo*, Rev. *Günter Kohler*, Stuttgart, Rev. *Klaus Temme* as treasurer and chairperson of the Planning group of SIPCC and *Helmut Weiss* were evaluating the activities which took place until then and came to a good concept: The CPE Centre would be responsible for the preparation and organization of the “Week”, SIPCC would approach institutions for financial help.

In late March 2014 it was clear that there were enough funds to have the “Week” in Moshi, but it was not clear if the course in supervision could take place. Then in the early April negotiations took place with the Canossa Spirituality Centre in Arusha and they made a very favourable price for both events so that with the collected money

of the sponsors and some contributions of participants the two activities could be conducted in Arusha.

4) The venue

The Workshop and the Week of Care and Counselling took place in the Canossa Spirituality Centre in the southern part of Arusha. This place is run by a convent of the “Daughters of Charity Servant to the Poor”, who are active in charity ministry all over the world with some stations in Tanzania. The house is located in a beautiful and quiet surrounding and is an excellent place for workshops and seminars with all needed equipment – and the prices are very reasonable.



B) WORKSHOP ON PATOSRAL-PSYCHOLOGICAL SUPERVISION

1) The time frame

The workshop started on 13 May with the arrival and a first meeting in the evening. Seven pastors of the ELCT participated:

S/No	Name	Contact	Home address
1	Rev. Archiboldy Lyimo	+255 763 439 417	KCMC Moshi
2	Rev. Rhoda Chamshama	+255 784 388 566	ELCT Morogoro Diocese

3	Sr. Kokushaba Kiiza	+255 765 495 296	ELCT Karagwe Diocese
4	Rev. Eliabu Mbasha	+255 757 514 665	ELCT Northern Diocese
5	Rev. P. E. Hiiti	+255 754 052 820	KCMC Moshi
6	Rev. Daniel Ole Meiyen	+255 782 283 087	ELCT Northern Central Diocese
7	Rev. Melchizedeck Joel Mbilinyi	+255 754 621 585	ELCT Konde Diocese



From Wednesday, 14 May, to Saturday, 17 May, we had each day 4 units of 90 minutes and in addition several hours for preparing the coming “Week”. The group was ready to take responsibility for moderation (of the workshops and the reflection groups) and for organisation as a training for activities as leaders.

On Sunday, 18 May, we went with a group of four to the Theological Faculty of the Tumaini University in Makumira attending there the service and to talk to three speakers of the “Week”.

We continued with our workshop from Monday, 19 to Friday, 23 May, with another 20 units – altogether 36 units or 54 hours.

At the end the seven participants received a certificate.

2) The content

Theory of supervision

Helmut Weiss had prepared a paper “Supervision as Formation and Reflective Practice in Ministry”¹ as a basis for discussion. We went through this paper, the author gave many explanations and the participants had the opportunity to discuss

¹ Printed in this Magazine

and to put questions. Through the discussion on the theory of supervision a framework was given to understand that supervision is a special form of counselling, where as in a triangle the dynamics between person – work – institution have to be reflected and understood. After that the next step is to empower counselees to tackle their work problems and look out for solutions. Since the goal is to enable participants to lead groups in CPE we again and again were transferring our discussion to the work in CPE courses.

Exercises in supervision

Beside the theory of supervision we did role plays and more and more life supervision with cases of work problems of the participants in their pastoral ministry.

Institutional analysis

In the triangle of person – work – institution it is of great importance to train the institutional analysis. It helps to explore how the structures and the dynamics of power and interests in organizations and institution influence work and person and the own position. Almost all presented their institution (congregations; work in a department of a diocese; university; CPE Centre) and were grateful to see themselves with their tasks in a new light.

Interpersonal relations

Daily sessions in Interpersonal Relations (IPR) on critical incidents in work situations became important to enhance communication and relationship in the group and the understanding of oneself and the others.

Morning Devotions

Each day started with a devotion to underline spiritual dimensions in supervision.

3) Supervisor of the workshop

Rev. Helmut Weiss, Teaching Supervisor of the German Association for Pastoral Psychology (DGfP) and President of the SIPCC

C) 1st WEEK OF CARE AND COUNSELLING

1) The participants

Altogether there were 32 participants including the organisers and speakers: Pastors from different dioceses of the ELCT in Tanzania; 4 students of Theology from Makumira; 5 Pastors from Kenia; 14 women, 18 men.

Organisers:

1. Rev. Archiboldy E. *Lyimo*, Director CPE Centre of the ELCT
2. Rev. Helmut *Weiss*, President of the SIPCC

Speakers:

1. Prof. Dr. Suleman A. *Chambo*, Moshi University College
2. Dr. Florence *Ghamanga*, Tumaini University Makumira
3. Rev. Dr. Msafiri Joseph *Mbilu*, Tumaini University Makumira
4. Rev. Dr. Angela *Olotu*, Tumaini University Makumira

Participants:

1. Rev. Niiteeli P. *Ami*, ELCT North Central Dioceses
2. Rev. Mruttu *Belози*, KELC Nairobi, Kenia
3. Rev. Fr. Rogers Joseph Chamani, Tanga
4. Rev. Rhoda Chamshana, ELCT Morogoro Diocese
5. Rachel A. *Dambola*, KELC; Mombasa, Kenia
6. Rev. P. E. *Hiiti*, KCMC Moshi
7. Rev. Johannes *Löffler*, KELC, Nairobi, Kenia
8. Deborah E. *Lusambi*, ELCT, Daressalam
9. Christina *Kaaya*, ELCT Arusha
10. Rev. Ridson *Kaaya*, ELCT Meru Diocese
11. Sr. Kokoshamba *Kiiza*, ELCT Karagwe Diocese
12. Ezechiel J. *Kimansa*, Student Makumira
13. Rev. Nathan E. *Makelele*, ELCT Meru Diocese
14. Rev. Eliabu A. *Mbasha*, ELCT Nkweseko Parish
15. Rev. Charles *Mbisi*, ELCT Meru Diocese
16. Rev. Melkizedeck J. *Mbwilinyi*, Phd Candidate Tumanini University
17. Adiatukuzwe H. *Mbwilo*, Student Makumira
18. Rev. Daniel *Meiyan*, ELCT Northern Central Diocese
19. Rev. Nahana M. *Mjema*, ELCT Same Diocese
20. Rev. Mwipile Ismail *Mpayage*, ELCT Daressalam
21. Rev. Sarah Edward *Msenai*, ELCT Central Diocese
22. Rev. Rebecca *Muhoza*, ELCT, Daressalam
23. Catherine Ngina *Musawi*, KELC, Malindi, Kenia
24. Rev. Happy V. *Shoo*, Student Makumira
25. Huruma *Sigwa*, Student Makumira
26. Jeniscar Kadso *Toyo*, KELC, Nairobi, Kenia



2) Worship and devotions

The “Week” was started with a worship and sermon on Mark 11: 20 – 25 (“The power of prayer”) by *Rev. Mbilinyi* and students from Makumira. Each day started and ended with devotions and prayers.

3) Lectures

Helmut Weiss, President of the SIPCC

Gaining Confidence in Life

The characteristics of Christian Pastoral Care and Counselling

Professor Dr. Suleman Adam Chambo

*Associate Professor of Economics and Co-operative Management,
Moshi University College of Co-operative and Business Studies*

The Social and Political Dimensions of Poverty in Tanzania

Dr. Florence Ghamunga, Director of Research and Consultancy at the Tumaini University in Makumira

Causes and Psychological Effects of Poverty: Implications for Care and Counselling

Dr. Msafiri Mbilu, Lecturer at the Theological Faculty of the Tumaini University in Makumira

Biblical Thoughts on Poverty in the African Context

Dr. Angela Olotu, Dean of the Faculty, Tumaini University in Makumira
Pastoral Care to the Poor

4) Workshops

Professor Dr. Suleman Adam Chambo

Social and Political Dimensions of Poverty – and the role of counselling

Dr. Florence Ghamunga

From the viewpoint of counselling – What would be the best strategy in transforming of the needy?

Dr. Msafiri Mbilu

Three issues to discuss:

Challenges for Counselling in the African Context; Holistic care and Counselling; Listening with the “Third” Ear.

Helmut Weiss

Care and Counselling in the African Context, especially dealing with the poor (three sessions)

Johannes Löffler, Nairobi, Kenia

Visiting patients in the hospital – and who is behind them? (Two sessions for Hospital Chaplains)

5) Reflection groups

The reflections of the day:

What did I feel during this day?

What did I learn and what was important?

Which critical incidents did I experience and how could they be resolved?

6) Evaluation

What did I learn and what do I take home from this week?

What will become different in my counselling ministry?

7) Closing Ceremony

During the closing ceremony with singing, praying and blessings a tree was planted in the garden of the Canossa Spirituality centre.



Canossa Spirituality Centre

Some hints on the history of the Canossian Daughters of Charity

Sister Marilena Casa



The story of an Encounter with the Foundress: Saint Magdalene of Canossa

Magdalene of Canossa was a woman of the eighteenth century of the Italian aristocracy, who had courage and daring to step outside the luxury of the palace she lived in and to take a path that would lead her to the poverty of a rundown district in the city. She would change her name and status. No longer the Marchioness of Canossa, she would be known as

Daughter of Charity and servant of the Poor. Her life forever and completely changed.

Even today, Magdalene of Canossa is recognized as a woman who was capable of opening up new paths of hope and a more secure future for all those looking for God's help but especially those who were most in need.

Her vision is being lived out today by the Canossian Daughters and Sons of Charity who serve the poor all over the world, trying to live with that spirit that filled Magdalene and her desire to make God's love known. She will always say: "*Jesus is not loved because is not known*".

Magdalene's vocation: She decided to dedicate her life to God and she entered the Carmelite monastery. She felt happy in consecrating her life to the Lord in this way, but she missed being close to the poor. As a result she left the convent to return to her family.

She discovered her vocation as an apostle and started a life completely consecrated to the Lord but without the cloistered convent. Her first venture into the world of poverty took place in San Zeno, a poor neighbourhood of Verona, where she began to help young abandoned girls. She started to educate them, also involving the help of other young women. These were later to become the first community of the Canossian Sisters.

Not satisfied with what she had done thus far, Magdalene was concerned about also getting help for the boys, who were wandering the streets and had no one to take care of them. Almost by a miracle, she went on to found the equivalent male congregation of the 'Sons of Charity' dedicated to education and formation of the young boys. She found ways and means to get lay people involved in her project of spreading the Kingdom of God through her works of charity.

She began to collect good girls from the villages to train them *as country teachers*. They were formed and empowered to carry out the works of education, of visiting and assisting the sick and of teaching the Word of God in their Parishes.

Magdalene loved Jesus and saw his great love for us when He laid down his life to save all of us. She was full of zeal in order to prevent sin. In contemplating Him she discovered his freedom to love without measure, to the point, in fact, of being "*stripped of everything except his love*" and "*breathing nothing but charity*".

Her beloved Poor: She made a preferential choice, to channel her energy towards uplifting those who were totally neglected and even abandoned. For Magdalene, the only real way to share the love that God had so lavishly poured out on her, was *to return His love by loving those most in need*. Magdalene entrusted to all who would follow in her footsteps: "*I recommend to you as much as I can: my beloved poor*".

Joy in believing: Universal openness

Magdalene welcomed the challenge of her time with courage and enthusiasm not putting limits on time or space. The fields of evangelization as well as education, the care of the sick and suffering became for her the central focus of her undertakings. She also began giving Spiritual Exercises to various categories of person. These areas and concerns are authentic spheres of mission for us today.

Involving the Laity

Magdalene of Canossa was moved from the very outset of her work, to identify and form lay people who were attracted by this same Charisma and would help her to reach out to people in need in those areas where the sisters were not able to go. She understood that

their presence and witness were indispensable to extend the charity of Christ everywhere.

The members of the Lay Canossian Association are lay people who are called by vocation to live the charisma and spirituality of the Canossian Family in secular society.

In the simplicity of words and actions, they **are called to live the Love of the Crucified and Risen Lord** in the concrete realities of everyday life and they pay particular attention to those who are considered the least in society, those living on the margins and those who have no one to turn to. The association is spread all over the world

New Encounters: the Mission

Canossian Sisters left Italy for the Mission in 1860 for Hong Kong, the gateway to China and from there they quickly spread out to other shores in order to *"make Jesus known and loved"*. Today, the Canossian Sisters serve in 36 countries of the 5 Continents. There are 18 Provinces and 320 communities. Our presence is also sustained by the collaboration of many Lay Canossians, friends and all those who support us, each one bringing a great wealth to our large Canossian Family throughout the world.

Our 1st arrival in Africa: Ethiopia from 1932 to 1942 In Tanzania from 1956.

From Tanzania we spread to: Congo, Uganda, Malawi, Kenya, Togo, Angola, and Sudan.

Our Vision and goal are the same as that of the Foundress:

The goal of Our Spirituality Centre is also that of fostering a deeper knowledge and love of God and neighbours, through Retreats, Seminars, workshops and whatever promotes the total wellbeing of the person.

We cultivate an atmosphere of peace, of tranquillity, taking care of the environment so that people find easier to experience God in the beauty and peaceful environment.

Today, in the face of new and emerging requests for help, the Institute has organized bodies: The Canossian Foundation, The Volunteer Association, The Association of Lay Canossians, to allow us to broaden our ways of responding adequately to the cries for help within the wide range of human promotion. This cooperation and networking is important towards building a world that is more just and liveable for all, trusting, like Magdalene in the greatest wealth of all, DIVINE PROVIDENCE.

The Institute of the Secular Missionary of St. Magdalene was started about 34 years ago. It follows the same spirit and Charisma. The members embrace a life of Consecration to God, yet continue to live in their family or alone. They have their leaders, their Rule of Life and meet regularly for formation and evaluation.

They work in the midst of our society and dedicate their life to God at the service of their brothers and sisters with attention to those who are most in need. They give special attention to the promotion of women, pastoral work and care for those most in need.

"The Kingdom of God and his Glory must always come first" (St. Magdalene of Canossa).

The Social and Political Dimension of Poverty in Tanzania

Suleman A. Chambo

Introduction

Tanzania is one of the developing countries where poverty continues to persist. When the country gained its political independence in 1961, the government of the late President Nyerere, expressed a vision of a country that was prepared to address the three evils of development, namely, *ignorance, disease and poverty* (Rutasitara, 2002). The strategies outlined by the government included the declaration of *free universal primary education* for all the children of the land. The strategy for education also included free secondary and university education. Secondary schooling was accessed by all children who passed their primary education and were absorbed by schools in the whole of Tanzania. This spread of young people in secondary schools, created a sense of belonging to one nation Tanzania. Nyerere, used a slogan for education that "*education is more important than money*" meaning, that an educated person has the ability of moving out of poverty.

In addressing *disease*, the government did all efforts to spread dispensaries up to most of the villages and it was freely delivered. On the *economic front*, the government had a political and economic strategy for addressing poverty that, first, it accepted the co-operative movement as an inclusive economic enterprise where people would address poverty through group based organization. But the political leadership also realized that the economy needed an egalitarian ideological direction. The ideology that was initiated and implemented by the government since 1967 was Ujamaa socialism. Then years after independence, Ujamaa and central planning, put the country into an economic crisis which invited the World Bank and the donor community, to make an evaluation of strategic economic options for Tanzania. The recommendations included a complete shift from central planning to market driven policies and liberalization. The assessment of poverty we are doing today is part of the analysis of the effectiveness of market driven policies in Tanzania, during more than 20 years of liberalization and privatization.

In this presentation, we are going to discuss the social and political aspects of poverty in Tanzania during the period of economic reforms where a) the market and competition determines economic and social policies and b) that, the government plays regulatory and maintaining peace as well as policy formulation. In the same reform process we have moved from single party to multi-party politics where political parties compete for state power, but

social services in education and health are delivered at a price. One of the glaring political interventions is the removal of agricultural input subsidies.

We first discuss the definition of poverty. Poverty is a complex phenomenon therefore we try to study it from different perspectives. Secondly we are going to look at the general characteristics of poverty in Tanzania and finally discuss the way forward by looking at possible links between policy and community involvement in poverty alleviation.

Definition of Poverty

Poverty is a world phenomenon and economists have broadly defined it as the inability of an individual to attain minimum standard of living. Economists would measure it based on the expenditure of a standard basket of goods which will give the minimum level of expenditure. This kind of minimum expenditure on basic food and nonfood items needed and calculate the amount of income needed to purchase those at current prices and that would determine the poverty line (Mtatifikiolo, 1994). Using the poverty line factor, studies done on poverty using such indicator, have come to conclude that 30% of people in Tanzania were affected by poverty and destitution in 1985. Based on income per head and the poverty line definition, economists could measure economic growth and poverty levels in different countries.

But as early as 1970s, economists underscored the fact that economic growth alone was not a comprehensive indicator of poverty and therefore poverty alleviation. They introduced factors of redistribution of income and social welfare (Bagachwa, 1994). During the same decade, the International Labour Organisation (1972), became aggressive in defining poverty alleviation based on variables beyond income and the poverty line. They included productivity of the poor, employment, meeting basic needs - shelter, food and clothing and reducing inequality. The debate on getting a comprehensive definition of poverty occupied researchers in the assessment of major policy reforms in Tanzania such as the Structural Adjustment Program, Economic Recovery Program and later, and more current, the impact of those policies on alleviating poverty in Tanzania. The assessment pushed the definition of poverty and poverty alleviation to include investment in human resources, training, better health and nutrition.

Economic researchers who have done extensive poverty research in Tanzania, such as Rutasitara (2002), Todaro and Smith, (2006) have finally argued that the definition of poverty goes beyond material means of subsistence. It includes freedom from servitude and self-esteem. It also includes social aspects expressed as the rights of access to community and state provided goods and freedom. Addressing the access dimension, sociologists and anthropologists, have added that poverty is also lack of access to health care, education, isolation within the community and a feeling of powerlessness and hopelessness (Revallion, 1992). We can therefore conclude that the definition of poverty is wide and complex. Attempts to alleviate poverty will have to deal with income levels and growth, income

distribution, health care, access to health and education, freedom from servitude and isolation in the community, politically, socially and economically.

Social and Political Dimensions of Poverty in Tanzania

As we have seen above, poverty is a comprehensive phenomenon. But it is also intensified unequally in different locations of different countries. The Swedish International Development Agency (SIDA 1991), carrying out a comprehensive poverty location analysis, found that both in Asia and Africa, poverty was more concentrated in rural than urban areas.² The same argument is confirmed by Cooksey (1994) in Tanzania that compared to Dar es Salaam, the incidence and depth of poverty was in the rural areas. It has also been observed by research, that while other sectors in Tanzania such as mining, tourism and banking are growing at 7% per annum, the agricultural sector is growing at 4% per annum. It is not only a slow growth of the most popular sector where most people earn their livelihoods, there has been weak rural institutions supporting the rural people such as co-operatives failing to deliver important poverty alleviating services such as input supply and credit (Rutasitara, 2002). It is also noted by current poverty research that while other sectors outside agriculture experienced relative positive growth, institutional arrangements in the overall set up of the economy in the reform program have not sustained critical social service delivery with crises in education and inadequate health care services.

BOX 1

Analysis in Tanzania

How Tanzanians characterize the poor is as follows:-

1) THE POOR

Hard working; toiling; those who sleep tired; one who has to sell their labour; a cursed person; whatever they do, they lose.

2) THE VERY POOR

All those who cannot depend on themselves; they are poor by choice; really low persons; stupid fools; somebody who invites poverty in their households.

Source: Narayan, D and Maia, G (1997) Voices of the Poor; Poverty and Social Capital in Tanzania, World Bank

Spatial intensity of rural poverty has also been evaluated. The International Food Policy Institute (2003) mentioned two important characteristics of rural poverty in Tanzania. First, their study found that 85% of occupations in the rural areas were in agriculture while only 3.6% were employed in off farm activities and about 10% employed in unpaid agricultural labour. Second was the evaluation of zonal severity of poverty where it was found that poverty was sever in the Lake zone, central and southern zone. In Southern Highlands, Coast

² The world – slowly improving: The world is in constant development. Poverty is decreasing. According to the UN, the number of people living on less than \$ 1.25 a day decreased by half between 1990 and 2010. But still, nearly one billion people live in poverty. The fastest change is taking place in south Asia. The biggest challenges are in southern Africa. (On the website of SIDA www.sida.se on 14 June 2014 by H. Weiss).

and Northern Highlands zones poverty did not appear to be so severing due to fertility of soils and application of proper farm inputs.

There is general observation that from the general definition components of poverty, it can be said that the persistence of severe poverty in Tanzania is due to the fact that some critical social and political variable of poverty have not been articulated by the reform programs. Such variables include: lack of human resource development especially adult education for the rural population; lack of strong civic organizations and co-operatives; concentration of political power and decision making in the hands of few political parties; a complete implementation of neo liberalistic market policies where the government is compelled to maintain balanced budgets and minimal support of social services to guarantee super profits for private foreign investments. Both the labour and the national co-operative movements are weak and have low capacity to negotiate with the state. It has also been theorized that where there is weak parliamentary representation, the distribution of government benefits to alleviate poverty will be at the minimum (Rupasagha and Goetz, 2006)

An important political dimension of poverty in Tanzania, and indeed for many developing countries, is the issue differentiation and class formation in the economy. According to Mamdani (2001), emerging classes in Tanzania include small peasants, middle peasants, rich peasants and capitalist farmers. Likewise, we have classes emerging in trading and industrial investments. Apart from small traders, small peasants and small artisans, all other classes employ labour and accumulate capital as a result of appropriation of labour. An important class apart from those in agriculture trading and industry, an emerging class is the bureaucrats who though do not own property it is assured of privileges assured by their positions in government. They guide the state machinery through regulations, policies, and laws and have access and carry out capital accumulation out of social surplus. The state is guided by the bureaucrats. They operate on behalf of all those who appropriate surplus labour against. Poverty occurs due to the fact that those who appropriate surplus labour, maximize it at the expense of wages received by those whose labour is appropriated. At the level of politics, the bureaucrats may give incentives to the workers but with foreign investments and their quest for super profits, the bureaucrats have little influence of improving wages so that the working class does not have opportunities of alleviating poverty.

Social exclusion is an important feature of poverty in countries like Tanzania. It is a process of marginalization and deprivation which can arise where economic transformation render traditional systems, organizations, welfare and social protection are inadequate and obsolete (Hickey and du Toit, 2007). Our analysis of the social and political dimensions should give consideration of the processes of how poor people are systematically being marginalized and excluded from aspects such as politics, denial of political participation, the rights to personal security, the right to organize, the rule of law and freedom of expression. While social exclusion needs further research, the following aspects of competitive politics in

Tanzania, are characteristics of exclusion;

- Where opposition parties are seen as enemies and vulnerable to inciteful activities
- Where NGOs are seen as part of the opposition and subject to strict control
- Where media freedom is equated with opposition politics and media freedom is highly contested
- The difficulty of encouraging the poor to participate in investments
- Control of politics by the rich and participation in politics as members of parliament by the poor is costly

The way forward

While there is general agreement that poverty is wide and complex, poverty alleviation cannot rely on government policy alone. It will be a concern for the community too. While government intervention is a primary factor in making the right policies addressing the poor, there is need to strengthen community institutions so that they consciously participate in poverty alleviation. The following are important interface strategies between the state and the community:-

- i. While implementing poverty alleviation interventions, the state must be aware of harnessing the diversity of interests of all stakeholders and interact with them without discrimination. This will also involve the state in understanding the power of different community groups in the country including their diverse capacities in addressing poverty.
- ii. The government should invest in capacity building of the poor both at the level of individuals in their groups as well as building positive organizational relationships. In this context, there is need for the state to adapt participatory processes for building consensus and interaction with diverse community groups aimed at removing inter group barriers of communication setting up cohesion and trust inside communities.
- iii. Provide information and adult education to the public so that the country has eventually well informed citizens who have the ability to enforce accountability and transparency in private and public sector institutions.
- iv. Improve physical access to markets using modern technology to enhance communications and interchange across different social groups in society.
- v. Enforce community participation in the design of economic projects, implementation, and assessment of project outcomes but well linked with social projects in health and education and the need for commitment of higher political leaders.

Conclusion

In this presentation we have shown how poverty has been taken on board by Tanzanian political leaders. We have recognized the complex character of poverty. It is the complex character of poverty, which makes it a critical agenda for economic development in Tanzania. We have generally seen the social and political dimensions of poverty in Tanzania. We have warned about the influence of classes and power in undermining poverty alleviation efforts and finally, we have underscored the need for organized communities in the creation of partnerships with the state for comprehensive poverty alleviation strategies.

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Causes and Psychological Effects of Poverty: Implications for Care and Counselling

Florence Ghamunga



Introduction

An attempt to define poverty requires poverty concepts that lead to meaningful interpretation of the context under which poverty occurs. Dynamic concepts are needed because people move in and out of poverty. Today's poor are only partly the same people as yesterday's or tomorrow's. Some are chronically poor or inherit their poverty; others are in temporary or transient poverty such as the retirees, displaced people and others. Thus, an adequate concept of poverty should include the context under which people live and an examination of the most important areas in which people are deprived and perceived as incapacitated in different ways: physically, mentally, spiritually and psychologically. The concept therefore, should embrace holistic aspects of a human being of which poverty affects within his/her surroundings.

Essentially, poverty is a denial of choices and opportunities, a violation of human dignity. According to UN definition, poverty means not having enough to feed and clothe a family, not having a school or clinic to go to, not having the land on which to grow one's food or a

job to earn one's living, not having access to credit. It means insecurity, powerlessness and exclusion of individuals, households and communities from the mainstreams of resource flow. It means susceptibility to violence, and it often implies living on marginal or fragile environment without access to clean water or sanitation, vulnerability to shocks such as natural calamities, diseases and basically deprivation of basic needs for human survival and other subsequent higher needs for human satisfaction and dignity such as self-esteem, security, association and self-actualization.

Who are the poor?

Individuals, families or groups in the community can be said to be poor when they lack the resources to meet their basic needs. The resources that poor people have are normally below the average socially defined standard compared with other individuals within the community. Not only do poor people lack material resources but they are often also subjected to illnesses, social isolation, insecurity, powerlessness, hopelessness and other forms of personal despair. Such people are likely to continue falling below or further below a minimum level in future. They may be more vulnerable to becoming poorer as time goes.

Normally, people in general try to climb a ladder of wellbeing or wellness, aiming for better life and struggling to achieve what is better life within their context. But as they climb they encounter forces which try to push them down. They in turn try to apply some mitigation strategies, some succeed and others do not and so are pushed down to the poverty trap. These people may fail to rise up again and try to climb the ladder. Such people become the vulnerable group who cannot come out of poverty by their own efforts without support.

Such groups in our communities include:

- Children (especially orphans) - Their tenderness, dependency and lack of income sources make them vulnerable.
- Youth: Uncertainty in labour market and dependence on parents make them vulnerable.
- People living with HIV/AIDS and in HIV/AIDS affected families: frequent illnesses and social isolation render them vulnerable.
- Women especially widows: Lack of productive assets because of cultural discrimination
- People with disabilities : Low returns and insecurity
- The elderly: ill health
- Retirees: discontinuation of normal life
- Others include people with chronic illnesses, displaced etc.

Causes of poverty and psychological effect to the poor

Discriminating and isolating social structures

At times we have tended to give people we think are poor different labels / brands which may have social and psychological implications to them and the community in general. We use such brands as:

- *The marginalized* - meaning there is a centre of wellness somewhere within the society with majority of the people at that centre and the poor at the margin of that centre. The poor are the people who are out of that wellness. So how do the poor people feel by being at the margin of the centre? Definitely isolated, the centre is not for them and sometimes bitter with those at the centre. What categories of the society are in the centre, how do they feel by being there and what is their role for the marginalized or the people at the margin of the centre?
- *The most disadvantaged* - This is categorization of people possibly in relation to the denial of choices and opportunities for living a decent quality life. The question here is *what* has disadvantaged them - the situation? How do they feel by being there? Is there a way of coming out of that disadvantaged situation? How can the advantaged help?
- *The vulnerable* - the poor are seen to be likely poorer tomorrow than they are today. This is because of the number and intensity of things pushing them towards poverty versus the number and effectiveness of their available response options. For example, some of them might result to habitual drinking or drug addiction or even violence. Such situations can make their situation worse and therefore become vulnerable to diseases like HIV/Aids because of their risky behaviour. What interventions should be devised to break the vicious cycle?
- *Have-nots* - the term denotes deprivation of material requirements for minimally acceptable fulfilment of basic human needs. The term also brings about connotation of a class of people have-nots *versus the haves*. So if it is a class issue, who is responsible? Should something be done? Who is to do it?
- *The needy* - Meaning they have needs which have not been met. So what do the needy need? From who? How are they supposed to meet their needs? What needs?

A survey done by the presenter of this paper to 23 people in Sakina in Arusha and Hai in Moshi in April 2014, tried to inquire from these two samples how they thought poverty affects people. Some of the responses were that:

- When one is poor, he loses hope of living. Those who are married may end up in separation.
- Poverty affects life by one being isolated from the society.

- Failure for the poor to get legal rights
- Exploitation of the poor by the rich

The terms we socially use on the poor are in themselves discriminative and divisive. They make the poor feel discriminated, looked down upon as people who have nothing to offer and pushed aside or ignored and left out in community affairs as some of the respondents indicated. The isolation situation denies the individual freedom of speech and freedom of association. Furthermore, it denies him/her freedom and the pleasure he/she would feel in participating and contributing to the affairs of his/her community. So such an individual in most cases feels insecure as he acts alone and anxious due to loss of worthiness.

Circumstances beyond control of the people

Such circumstances may include:

- Disability
- Natural disasters and calamities
- Diseases like HIV/Aids
- Bad luck- things just happen - parentless (orphans), homeless etc.

When asked what the causes of poverty are, the same sample of people said:

- Family background
- Inherited poverty
- Lack of education
- Illiteracy
- Death of a parent

On the effect of poverty, the respondents said:

- "People become dependent, they lose hope, and they become unhappy, since one is not sure of basic requirements."
- "An individual has uncomfortable life, unhappy, and not sure of his/her future."
- "Loss of confidence"
- "People become unsatisfied with life situation."

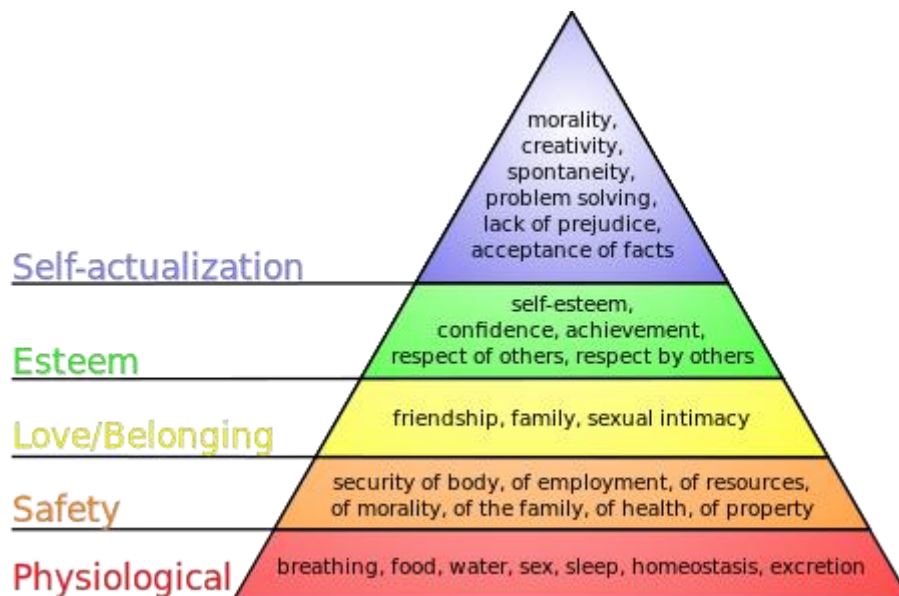
Poverty makes people feel insecure in life. Such insecurities bring feelings of being unprotected and anxiety due to greater chances of vulnerability and hence, lack of peace of mind. Consequently, being an orphan or a widow because of death of a parent or partner brings destitution, social and physical vulnerability. Such people are likely to become poorer in future because of lack of support.

The consequences of diseases like HIV/Aids are crosscutting and have psychological effects to families and community in general. This is partly due to how the disease affects the body slowly, and also the result of stigmatization. When HIV/Aids strike a poor household, the

household loses the labour power of patients and their caretakers. This again limits the capacity of the household to safeguard their health. This can lead to stigmatization and social exclusion creating a vicious cycle of poverty and its related psychological effects. Breaking this cycle requires intervention from those outside such as counsellors and other actors.

Lack of Basic Needs

Abraham Maslow (1943) came up with a hierarchy of human needs as shown in the diagram below. Maslow's hierarchy is displayed as a pyramid. The lowest levels are made of the most basic needs, while the more complex needs are located at the top of the pyramid. The basic needs include food, water, shelter, - mainly physiological needs. Once these lower levels have been met, people can



move on to the next levels of needs. As people move up the pyramid, the needs become more psychological such as the need for personal esteem, security, associations, and friendships. According to Maslow you have to fulfil the lower level needs before you move to the higher level needs which are more psychological. So if one is poor, it means, he does not have basic resources and therefore, he is not able to acquire or satisfy higher needs such as psychological needs. Such a person may suffer feelings of failure, humiliation, shame etc. The need for belongingness may affect orphans, drug addicts etc. who have been detached from their families. When people lose self-esteem and confidence, they may suffer from inferiority complex, weakness and helplessness.

Implications for Care and Counselling

Implications for care and counselling hinge around an understanding of the psychological

effects of poverty and the impoverishing forces that perpetuate this type of poverty in order to come up with concrete and sustainable strategies for improving the wellness of the poor. This entails that:

Care and counselling strategies should take into consideration identification of the most vulnerable groups in the community who need special care because of their vulnerability. Such groups include those who are vulnerable because of age, lack of social connections as a result of lack of a parent, spouse, those with disabilities and those who have health or cultural beliefs that inhibit their freedom of choice and action.

The wellness of the poor will need concerted efforts of different actors in the community and outside that community in order to address the multidimensional needs of the poor, within the context of their families and communities for sustainable care and counselling framework.

Addressing the basic human needs of the poor such as food, health, shelter, and others is prerequisite to addressing their higher needs such spiritual, psychological, sociological and self-actualization. This is because the poor are mostly situated within the poverty trap and are unable to climb up the ladder of wellness unless they get support to address their basic needs first.

Care and counselling strategies should aim at involvement and engagement of the poor in addressing their needs. This will empower them to take more control of their lives and to acquire confidence and dignity within their society. Hence, we need to build a habit of listening to the poor in terms of their perceptions on their situation and how they think their needs can be addressed.

For counsellors, we need to reflect on the following:

- Do people see us as partners in their journey of transforming their lives?
- What would be the best strategy in transforming the lives of the needy? Should we establish homes and centres for the needy or should we work with families, communities and other partners to address their needs within their own social context? What are the merits and demerits of our choice?

Conclusion

Care and counselling involves a special kind of a helping and supporting process. It is one of the means of investing on the poor as an important aspect of social capital. Thus, an understanding of the poor/needy people as part of human resource which need to be tapped in eradication of poverty is very crucial. We need to come up with care and counselling approaches that can enable the poor to make their lives more secure and give them access to more opportunities for improving their lives.

Biblical Thoughts on Poverty: Special Focus on the African Context

Msafiri Mbilu

Who are the poor?

Because all of us come from different backgrounds, cultures, and expectations, what we define as poor, may not actually be poor to others or even in God's eyes. Determining who the poor really are can become a very subjective exercise. To prevent that we must first establish a common understanding of whom the poor are as presented in the Scriptures.

The two primary Greek words used in the New Testament for the word poor are *πενυχρος* (*penichros*) and *πτωχος* (*ptōchos*). *Penichros* is defined as needy while *ptōchos* has more severe implications meaning reduced to beggary, destitute of wealth, influence, position, honour, lowly, afflicted, helpless, powerless to accomplish an end, lacking in anything.

The word commonly used for ordinary poverty was *penichros*, and is used of the widow Jesus saw giving an offering in the Temple. She had very little, but she did have two small copper coins (see Luke 21:2). She was poor but not a beggar. One who is *penichros* poor has at least some meagre resources. One who is *ptōchos* poor, however, is completely dependent on others for sustenance. He has absolutely no means of self-support.

We shall focus on the *ptōchos* poor, those that are helpless and lack everything.

The New Testament describes two kinds of *ptōchos* poverty:

Materially poor – Matt 6:3

Spiritually poor – Matt 5:3; all of us should desire a spiritual poverty that recognizes the need for forgiveness, a saviour and God's continued presence in our lives.

We will focus on the materially poor.

God and the poor

There are many Scriptures that address the God's heart for and perspective of the poor but I have selected just a few to help us draw a conclusion to the subject question:

1. *When we give to the poor, we are giving to God:* “Whoever is kind to the poor lends to the Lord, and he will reward them for what they have done.” (Proverbs 19:17)
2. *When we give to the poor, it honours God:* “Whoever oppresses the poor shows contempt for their Maker, but whoever is kind to the needy honours God.” (Proverbs 14:31)
3. *Then Jesus said to his host,* “When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbours; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.” (Luke 14:12-14 NIV)
4. *“If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth.”* (1 John 3:17-18 NIV)
5. We as experts of the counselling we need to serve alongside the poor and oppressed as a demonstration of God’s unconditional love for all people. We are motivated to look at how Jesus cared for the poor and oppressed — and the way he showed us how to listen to children and how to look out for widows and orphans.

Poverty in African context

In Africa we have to refer to the lack of basic human needs. Despite a wealth of natural resources there are still many people in Africa living in extreme poverty. In many African nations including Tanzania quality of life does not correlate exactly with a nation's wealth. This shows that there are only few people who benefit from nation’s wealth.

The vast majority of the population in Africa lives under extreme poverty. Most people live under a dollar per day.

We are living in a world of diversity. On the one hand there are people who are very rich, but on the other hand, there are people who cannot even afford the basic requirements of living. They do not have shelter to live, food to eat, and clothes to wear. They fail to meet the basic requirements.

Being poor in Africa means deprived economically, politically and socially. Poor people do not have enough clothing, food, education and healthcare.

Many people in Africa have inadequate nutrition, higher risk of diseases and lack access to healthcare and basic essentials for living resulting in low achievement.

It is in this regard that caring for the poor and needy people and helping them is a noble endeavour.

Care and counselling to the poor in African context

With this background it can be seen that the previous approaches to pastoral care are no longer adequate or effective for addressing the many issues related to poverty. The church has done wonderful work in terms of Christian charity. However, more needs to be done to improve the worsening situation of the poor significantly. Once we have a *holistic* understanding of pastoral care and counselling, we will find that we cannot possibly restrict our pastoral attention to encouraging the poor, to giving random advice and to praying. The article offers a theological theory for a *holistic approach* and some implications of the praxis of counselling in the Biblical perspective with special focus on African context.

The worsening situation of the poor is arguably one of the biggest challenges for the church of Jesus Christ in the 21st century. The gap between poor people and rich has become very wide.

The main hypothesis of this paper is that a holistic approach to pastoral care and counselling can have a significant impact on the empowerment of poor people and their communities and, thereby, address a wider spectrum of needs and problems than was addressed by earlier methods.

The increasing number of poverty-stricken people necessitates a redefinition of pastoral care.

Challenges in doing counselling in Africa

- Extreme Poverty
- Food shortage
- The AIDS pandemic
- Growing Poverty in the majority world
- Ecological destruction
- Migration from Africa to the North
- Water shortage
- Nuclear pollution
- Refugees as a result of civil and international wars
- Child Labour

Most denominations and many congregations have projects with which they hope to address the challenges. However, we must consider whether the efforts are sufficient to provide significant pastoral healing. We need to take the holistic pastoral approach further in order to make a significant impact on the lives of poor people and their plight.

Counselling to the poor in Africa today has to go beyond the basic actions of pastoral care, namely reading the Scripture, conducting prayer and giving advice.

Holistic approach

A holistic approach is required. Therefore there is a need to apply the widest sense of the word, because the counselling to the poor should include all that might be needed to develop empowerment and to enhance change.

In the holistic approach we can see three aspects:

- Healing
- Sustaining
- Guiding

Let us try to have a kind of metaphorical use of the parable of the Good Samaritan (Lk 10:25-37) to illustrate pastoral counselling to the poor or to any person in need. The Samaritan's act of caring for the wounds (healing), of helping the poor victim to mount his beast once more (sustaining) and of taking the victim to the nearest place of care (guiding) suggests a holistic pastoral approach.

The holistic view on the needs of our human existence is therefore needed. Scripture reading and prayer are very important but are not sufficient if they are not supported by true insight into the problem. The pastors have to make use of their inner potential to find a solution for whatever the problem is.

- To help poor engage themselves in some income generating projects.
- To help them work together in small groups so that they get small credits from different institutions.
- To encourage them joining SACCOS (Savings and Credit Co-operatives) or VICOBA (Village Co-operative Bank) so that they can reach the point of helping themselves.

It is therefore important to note that a more inclusive and holistic approach to pastoral care and counselling is needed for the sake of providing more effective support for the poor.

Moral Support

Effective long-term support of the poor and needy typically requires more than money.

One of the better ways to help the poor and needy people is to give them a hand up rather than a hand out. Giving them moral support, showing heartfelt humility and respect makes them aware that someone really does care about them and trying to improve their condition. Work with the poor and needy people and help them discover their own capabilities and capacity and putting them to use at the right place at the right time. Support them and let them know that they have something of value which can be used for meeting their basic requirements.

Better Understanding

Understand the needs and requirements of the poor and needy people. Help them overcome the adversities of life. One can help the poor and needy people by understanding

their wants, desires and thoughts without diminishing their dignity and helping them achieve those wants in a respectable manner. Also, one should treat the poor and needy people with respect and understanding. This would make a huge difference in their lives. Give them the same respect and courtesy you would accord your friends and family members. Respond them with a kind word and a smile.

Education

Imparting knowledge can help the poor and needy to stand on their feet. Education is the beginning of getting out from hardships of life. Giving free education to the poor and needy people help them to grow as individuals and help them lead a better life. Education can help them to get a job, be employed build career and achieve success, capability of handling problems and lead a successful life. The poor and needy people can become independent, self-sufficient and better human being through the power of education. Through education, we can help the poor and needy people to develop their skills so that they can take over efforts to revitalize their life rather than always depending on the outsiders to do so for them.

Questions for Discussion

1. The Holistic Approach in counselling
2. Challenges in doing counselling in Africa today
3. Listening with the Third Ear



Characteristics of Christian Pastoral Care and Counselling

Helmut Weiss

- 1) *Features of pastoral care*
- 2) *Why do we need pastoral care?*
- 3) *Experiences of contingencies and Christian counselling*
- 4) *Christian counselling is based on the pastoral ministry of Jesus*
- 5) *Christian counselling has a rich tradition in the history of the Church*
- 6) *The situation of Christian pastoral care today*
- 7) *Task and goal of Christian pastoral care: "gaining confidence in life"*
- 8) *The helping means of pastoral care: working with personal relationship*
- 9) *Pastoral care as conversation*
- 10) *Pastoral care as working with life history*
- 11) *The counsellor as the "instrument" of pastoral care*
- 12) *The background of Christian pastoral care is a Christian Spirituality*

Introduction

The Rev. Mrs. S., the Parish Minister, receives a call from the Undertaker, that Mr. M., 82 years old, a member of her congregation had died. The funeral date had been set already. The wife of the deceased had left a phone number and asked to call back. Mrs. S. remembers that she visited Mr. M. on his 80th Birthday, but otherwise the family has little contact with the congregation.

In a telephone conversation with Mrs. M., the Parish Minister arranged for a talk in their home. When the parish Minister arrives at the appointed time, along with the widow, there are also a son with his wife, a daughter and a lady neighbour who had looked after the couple from time to time. First, they talk about the circumstances surrounding the death of Mr. M., about the family situation and then they come to details of the funeral. After about one and a half hours, the pastor leaves the apartment of the family M.

Is this a pastoral care conversation? What characterizes pastoral care? This question is not so easy to answer. I want to try to give the answer to this question in the following text. The next question follows from this: What is the nature of Christian counselling? I want to give

some indications of an answer to that question.

To say this in advance: If an empathetic and emotional relationship is achieved in the conversation between the Parish Minister and M's. family; if the Minister is touched by the events and the stories told by those present and if they were able to gain confidence, then the conversation gains a spiritual dimension. The spiritual dimension could find its expression when the Minister offers a text from the Bible for the sermon, and that appeals to the wife and the family members, then I would speak of pastoral care. But if it stays at a briefing to collect details necessary for the holding of the funeral, I would not call the conversation "counselling".

How do I understand pastoral care? I want to explain the characteristics of Christian pastoral care in twelve-points.

1) Features of pastoral care

Pastoral care can be done in many places in different forms. One can speak about pastoral care in a very wide sense and all the things which are doing well to the soul and are beneficial for people can be included in this phrase. When so defined, pastoral care can take place whilst marvelling at a beautiful landscape, reading a profound book or in a fruitful sharing with a friend.

Caring for life is indeed a universal human aspiration, it occurs in all cultures and religions, and even amongst animals. Concern for others has its roots in genetic traits that can and must be cultivated and encouraged in humans by culture. Christian counselling participates in this general ability of being concerned for life and for the living together of humans. When Jesus according to the Gospels heals the sick, frees the possessed, feeds the hungry, then he does so in order to give their spirits peace and rest (Matthew 11,26) and give them life abundantly (John 10,10). But he does so in relation to God as his Father and the Creator of the heavens and the earth.

When I speak of pastoral care, I mean a more particular and more concrete concept, namely the interaction between persons who engage in an exchange and are focused on a goal. Pastoral care is understood here as designed communication and relationship and therefore as a *conscious and structured action*.

What may be referred to in a particular case as pastoral care, is not fixed and may be interpreted very differently in various positions. An encounter only becomes "pastoral care" only through an interactive and communicative process of interpretation. Pastoral care does not exist like a thing, but is created through interpretation - as I have just done with the conversation between Mrs. S. and the family of Mrs. M.

But the elements which belong to pastoral care and which are meaningful in a particular interaction and in the discourse of its interpretation can be named:

- *Pastoral care* is process of a personal relationship.
- It occurs in a time frame.
- It addresses questions of life and existential experiences.
- It is oriented to the other, to the persons who are now in a situation seeking pastoral care.
- It has a spiritual dimension.

Care givers keep all these elements in mind, but they may be weighted differently in different situations and get different attention. The persons who use pastoral care services set the objectives and style. The more intense care givers align and orient themselves on the person; the more intensive the personal relationship between care takers and care givers develops, the more care seekers will speak of “*pastoral care*” in a specific sense

The following questions are helpful for deliberating whether a specific encounter may be called pastoral care:

- How is *relationship* built up here in this situation? Which *roles* in relationship, which *forms* of communication, which *patterns* of relationship do care givers develop together with their respective partner-persons? (*relational process*)
- Which *persons* meet with each other? What role does their life history, their personality and their specific life situation play? (*personal communication*)
- What *issues* are to be dealt with? How are they accentuated? What are the needs and goals of the participants according to these subjects? (*contents*)
- In which *context* is pastoral care come to pass? What impact does this have on the partners, on the topics they negotiate, on the way they structure their relationship? And in turn: how do also the partners influence this context?
- Where and how do these activities affect dimensions that are beyond our obvious understanding? Where and how does the creative power of a comprehensive and spiritual horizon show up? (*spirituality*).

(Christoph Morgenthaler, Seelsorge, Gütersloh, 2009, p. 25).

2) Why do we need pastoral care?

We need pastoral care, because it is important and good to take care of the inner life. To anything that helps people to live their lives and cope with it, to everything that makes life happy and beautiful, to everything that makes us content and happy. But life is not always like that. We humans have our limits and shortcomings; suffering and death belong to our fate. And at such moments pastoral care/counselling obtains an important function.

Through their insufficiencies and limitations, humans are not able to avoid some natural conditions (*conditio humana*). Even in times in which great progress has been made, we experience and we realise, the mortality of the human body, the lack of control of the

surrounding nature and the fragility of human relationships that cannot be "handled". We experience and encounter frequently the inadequacy and fragility of our human existence in many forms each day. That leads to the question of the meaning and purpose of our being. These experiences I would like to call "experiences of contingency", experiences of being endangered.

In addition there are other experiences, which we cannot escape: the experience of one's own destructiveness and violence or the experience of guilt and sin. We are not only the victims of contingencies, but we ourselves contribute to the suffering in the world. We have within us the potentiality for destruction, that we execute – sometimes we even do not want it or sometimes without knowing it, but it is sitting in ourselves. The New Testament knows this inner conflict of humans and leads us back to our human dilemmas time and again.

3) Experiences of contingencies and Christian counselling

But, how to deal with the experiences of contingency of life? Since time immemorial, religions try to answer this question. If human forces are not able to suspend the experiences, that disasters befall our lives, we need to address and to approach powers and forces that are greater than humans themselves. Religions accept the limitations of human beings, and their significance lies in the fact that they point to "superhuman powers". Religions have developed complex practices in which the experiences of contingency and hopes of salvation are connected. And these hopes of salvation hold true for communities and individuals. Religions hope to fend off disaster, to cope with crisis and to promise salvation by communicating with the powers that are greater than oneself. Coping with endangerments which humans basically cannot cope with is the very function of religions. This also applies to Christianity – to the faith in God, who has created heaven and earth, in Jesus Christ, who is the salvation of the world, and in the Holy Spirit who works in this world for life.

As other religions do, also Christianity acts on its own way of coping with the experiences of contingency - and pastoral counselling plays a prominent role hereby. Pastoral care is one of the pillars of Christian and Church action as part of the Church's work, in addition to the worship of God in liturgy and the associated preaching, in addition to the instruction in doctrine and way of life and in addition to the charitable works of the Ministry ("δίακονία"). The attention to and care of fellow humans in order to stand by their side in life and death, belongs to the core of Christian existence. Thus pastoral care takes up the general concern for others, as all cultures do and as it is necessary for human survival, and forms it in the name of God. The attention for the neighbour and the caring relationship with them is an expression that we human beings cannot exist without mutual help. At the same time, this concern for others is a sign of gratitude for the gifts of life that are given to mankind by God and have to be passed on.

4) Christian counselling is based on the pastoral ministry of Jesus

Jesus cared for the people seeing their needs and worries, in order to bring them salvation. I would like to highlight and summarize very briefly some points here.

If we as Christian caregivers consider the pastoral ministry of Jesus, we will quickly realize that he sees a wide range of human needs and reacts on them. He sees the hunger of the people - and gives them food. He sees the physical ailments - and heals. He recognizes broken relationships - and restores them. He sees the sin and the destructive powers in people – and does not condemn the sinner. He sees the death - and calls to life. Facing the hazards of life he trusts in God. Facing the brokenness of human existence he restores fullness of life.

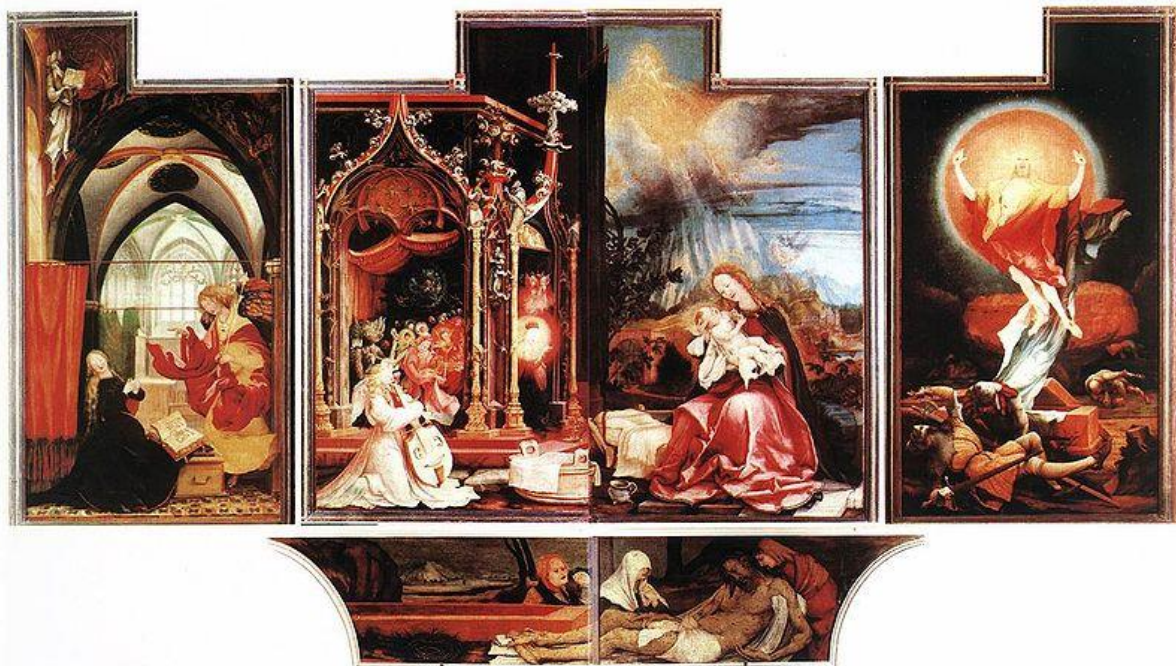
Yet not only the ministry of Jesus, but also Jesus' life and his devotion to the people, including his passion and death and his resurrection itself, have become a life support and even salvation in living and dying for many people. With regard to him, they found solace and meaning in life.

Here is an example:



In Colmar, France, Matthias Grünewald (1475 - 1528) created an reredos in the church of the Antonin Hospitaller order in the monastery. These Hospitallers followed Jesus deliberately in poverty and simplicity, and made caring and nursing their task. For the sick, especially those suffering from ergot poisoning of cereals or of plague, Grünewald painted these pictures. In

meditating these panels and in the knowledge that Jesus is in solidarity through his suffering and death with all the suffering and dying, they received consolation, through Jesus' resurrection and his victory over death, they gained hope and confidence in life.



Many other examples could be mentioned, for example, from the music. Whenever I hear the St. Matthew Passion by Johann Sebastian Bach with their hymns and choruses, I am deeply moved to tears. And these are tears, with which I immerse myself into the humanity of God.

5) Christian counselling has a rich tradition in the history of the Church

Pastoral care is based on the work of Jesus from the earliest days of Christian communities. Thus we learn in the book of Acts that the disciples heal in the power of Jesus (cf. Acts 3, 1 - 11). It is amazing how in the history of the Churches new forms have been developed to address the hazards that were experienced in different times. How can people live meaningfully and beneficially? How do they get to their destination? How do they get into a good relationship with themselves, their neighbours, with God and with their tasks in the world? How can they cope with illness and death? Women and men have faced these questions and have found answers in dialogue with the people and by trusting in God. These responses were influenced by the Christian faith and -imparted by the Church. Up into the present day churches were places and carriers of pastoral care of her members and beyond.

Unfortunately I cannot elaborate on these points more. But it is interesting for me, that the churches were be guided by the needs and demands of the people and that they have developed many forms to assist people in their times.

6) *The situation of Christian pastoral care today*

After the Second World War new developments of care and counselling came up in the history of Christian pastoral care. Young theologians from Germany and other European countries got acquainted with *Clinical Pastoral Education* (CPE) in the United States, starting off from about 1965. They discovered how important it is to take insights from psychology and psychotherapy into the care of souls, and then developed a *therapeutic* form of pastoral care and invented *pastoral psychology, joining* with clergy who had been educated in and were close to psychoanalysis. The psychological dynamics that take place in the life of humans; the importance of one's life history; developments in the different ages of life; the relationship with parents, to other people and to the world; dealing with feelings, emotions and inner conflicts came into view expressly and in detail. The question of identity as a person was been asked and answered with the help of various therapeutic procedures. Also, the person of the Parish Minister and care giver became a key issue. All these questions and insights have inspired the cure of souls very much and also given the Church many new impulses. According to the Christian understanding of Pastoral Psychology the issue of pastoral care — is accompanying life and the interpretation of life from the Christian faith. And at the same time people are perceived in their inner complexities and possibilities. Psychological findings are integrated into pastoral care and are made fertile for it.

And this became important: pastoral care as a spiritual act can be learned and methodically trained. There are methods that make pastoral work verifiable and competent, without thereby pre-empting the work of the Holy Spirit. Pastoral care is learning from theology, and in addition from the many other disciplines which are dealing with human sciences. Pastoral care is a multi-disciplinary interaction in the encounter with people.

However, the shortenings of a pastoral psychological approach became visible. Several sides made it clear that caregivers must take social, political, economic and spiritual as well as gender issues into account (*Feminist Pastoral Care*).

Biographical research shows that each individual's fate is part of a collective history. So when people tell their individual story, they tell parts of their family story and of world history at the same time.

Authors show that pastoral care has often to do with everyday reality, which does not require therapeutic treatment. Pastoral care is not only active if hazardous situations arise, but also in the *everyday life* of the people, which must be designed and lived.

Especially in accompanying of transitions of life pastoral care and counselling has its place - and these transitions are often happy events such as births of children or weddings.

The encounter with strangers shows how strong the context of a culture pre-defines interpretations of life and shapes life stories. Human beings have a cultural context, which has to be recognized, perceived and appreciated in the curing of souls, too. This was the motive for introducing *intercultural and inter-religious issues* into care and counselling.

Although these issues are very dear to me in my professional way, I do not want to elaborate

them more. However, I would like to state that through intercultural and inter-religious studies pastoral care as a whole can learn a lot and gain new perspectives.

I clearly assert that pastoral care cannot be considered and completed today without being sensitive to cultural and religious imprints, and by the reflections on what culture, religion and tradition means to people.

7) Task and goal of Christian pastoral care: “gaining confidence in life”

We have seen above that facing the experiences of contingency - and that means the experiences of the uncertainties and the insecurities of being - Religion answers with the promise of healing and salvation. Pastoral care as a religious activity takes up this line and formulates its task starting off from that position. What can be opposed to the uncertainty and insecurity of life? I find the concept of “*gaining confidence in life*” very helpful here and would like to keep this as a task for pastoral care. “Gaining confidence in life” refers to the process of learning to trust in life.

In the term “gaining confidence in life” there is the question inherent in which and in what I can be certain and in what may I put my trust. We can never be secure as long as we live, we have to search for this trust. “Gaining confidence in life” is an ongoing move - and pastoral care goes into it. Pastoral care has the task and goal to strengthen, promote, renew and justify what sustains human life and makes sense in it. First the questions and uncertainties, the hazards and fragmentations in this world are to be identified. In the next step, ways of coping- are to be found as far as possible. We could say: “gaining confidence in life” is the search for wellbeing and salvation in a mortal world and thus is a religious quest.

Pastoral care with the task and the goal of “gaining confidence in life” is on the

- *search for the reason of human existence*
- *search for life orientation*
- *search for community*
- *looking for relief*
- *seeking forgiveness, justification and recognition.*

Pastoral care can create “confidence in life” by

- *encouragement and assertion in mutual conversation*
- *encouragement and assertion through rituals*
- *declaration of forgiveness and justification*
- *recognition and discovery of one's own resources*
- *challenge and confrontation*
- *support for interpreting and framing one's life.*

Now to address one last point, namely “*pastoral work as interpretation*”, I would like to say some words.

Interpretation means to give meaning to a phenomenon. We encounter realities and we must bring them into relationships to ourselves and to our experiences, so that they make sense for us. Anything we cannot interpret remains unknown to us, so that we have little or nothing of it.

It is no exaggeration to say that interpretation is a construction of reality. "Reality" is there only if people combine process and form in their brain an *internal "image"* of what they receive through their senses. Only by the fact that we always learn and adopt more and more interpretations in the course of life, we are able to become aware of new realities and to differentiate them.

Caregivers may help to interpret events. Caregivers may help to bring current events and life stories into meaningful contexts. It is just because persons can design and can construct their reality, that interpretations, in which persons have been abiding before, can be changed.

Christian care and counselling will cast light on the experiences of life and the life stories over and over again from the basic experiences of faith. It will bring these faith-experiences into the actual situations. When persons talk about themselves, care and counselling can help to give a specific meaning to the narrative. If someone tells about good experiences in life, then gratitude is the appropriate response and pastoral care can consider how gratitude can be expressed. If people are experiencing difficult times, they can count on the solidarity of the caregiver and the suffering Christ. Even mournful moments are linked with God. If the decline of life leads to despair, then to those despairing the message of justification is applicable. Those who have to face death the hope in resurrection consoles. Human experience can be put into new contexts and understandings by faith in God.

Pastoral care however, is not simply professing confidence in life, but also striving, - in a mutual searching movement with the partner vis-à-vis - to help him/her open up to the assurance of life. Thus pastoral care becomes a helpful means to build life in a relationship to God.

But how can this task and goal be focused on? What are the helpful means of pastoral care to gain "confidence in life"?

8) The helping means of pastoral care: working with personal relationship

How can pastoral care cope with experiences of contingency and gain confidence in life? The response of the pastoral care is: by working with personal relationship and spirituality.

First there is a theological reason for the relational work in counselling: God is in relation with us and wants us to go into relation to other people. God is a God full of relationships. Encounter - connection – relationship, these are key words and key characteristics of God.

A next reason is for pastoral care to be a relational work on an interpersonal level: We humans cannot be without relationship. Relationship is a fundamental dimension of all

existence. It means that being can only be thought of in connection to the other and in reliance on each other. That becomes relevant in pastoral care and counselling.

First of all a pastoral relationship is an *interpersonal* relationship differs only little or not at all from other relationships between persons. But pastoral relationships are different from those in everyday life as pastoral interpersonal relationships are consciously reflected and used as a pastoral instrument to achieve a goal: gaining confidence in life.

Pastoral care and counselling as relationship is characterized by closeness *and* distance, by give *and* take, it is dialogical - free of domination - free of fear and it is done through communication. This would require a detailed chapter in which modern knowledge of communication is explained, but I have to leave that out. But I must mention one point: relationship and communication in the cure of souls has to do with feelings and emotions.

Pastoral care is emotional work with a high degree of emotional intelligence. Therefore, it is extremely important that caregivers know well the world of emotions and are able to work with emotions - with their own and those of others. Through training and self-reflection they should be able to recognize their own feelings and to bring them into communication and the relationship in a helpful way. Sensitivity to the emotional movements of their relational partners is of utmost importance. Only when care givers can perceive what is emotionally moving in oneself and in the partner vis-à-vis, it is possible to establish an interpersonal relationship.

9) Pastoral care as conversation

Pastoral care is usually done as a conversation. Of course there are cases where no words are possible or necessary. In such and other situations, the physical presence can be useful - and sometimes it is not necessary to speak or to do anything.

But usually pastoral care is focused in conversation. Mutual conversation opens up for interpretations and meanings - and that is the key in pastoral care.

A basis of the pastoral conversation is *trust and confidentiality*. Pastoral care and counselling are grounded on trust and credibility. Therefore it is right that care and counselling are protected through the seal of the confessional, which is recognized in Germany, England and other countries by the state/kingdom too. Only through this protection it is ensured that the person, who opens himself or herself and gets involved with existential issues and personal problems in a conversation, will not be exploited or injured.

Pastoral conversations need certain methods. Very important is the (cooperation)-contract. Since this is a free, but goal-oriented exchange, the conversation must be "guided" towards this goal – helping to gain confidence and trust in life. Pastoral conversation is using helpful guidelines and counselling techniques to get in a good relationship and to be helpful.

Listening has a prominent place in pastoral conversations. This involves an *active* listening. With active listening we mean this: All the partner is saying has to be received not only with

the 'outer' ears, but processed with the 'inner' ears too. Pastoral listening does not mean that words enter to the one ear and go out through the other, but enter into the feelings and minds of the listener – and that requires a high personal presence of the listener.

Above we have mentioned that there are many forms and conversational situations of pastoral care. I list only a few ones here:

- longer conversations face by face or even multiple sessions
- short talks
- discussions in groups
- conversations in families (e.g. after a death)
- talks on the phone
- pastoral letters
- counselling chats in the internet
- pastoral care with couples and families

10) Pastoral care as working with life history

Pastoral care has always to do with life history. No matter what we talk about, whether a short sequence from the past, whether about other people or details of past events, life history is contained therein and caregivers must always deal with that. Pastoral care and counselling works on life history in such a way that it becomes a story that is focused on living, opens up for life and so becomes a story for life.

In all the details that are told in pastoral care, caregivers are looking for information relating to the lives of care seekers. This is easier if the person grammatically talk about themselves directly in the "I mode". Thus they make statements about themselves and about what they have personally experienced and are experiencing.

The task of the caregiver to "re-search" for the implicit meaning in narratives told, becomes more difficult when people grammatically speak in the "third person", e.g. when they talk about others, such as about their own husband or wife, about their own children, parents, neighbours or work colleagues. Often statements about themselves are hidden in it. Reflection will illuminate what the speakers are saying about himself and herself and their life story. Caregivers should always pay attention to *how* people are speaking and what kinds of feelings are hidden and how they are expressed.

Life stories need interpretations. This work to find interpretations is done by the narrator and the listener.

Events and experiences don't have meaning in themselves, yet they can get meaning by bringing them into a frame of relationships.

Pastoral care helps through mutual searching. i.e. how the events can be understood.

Above all, caregivers always ask the question about, how events and experiences have

affected the subsequent experiences and life periods. The effects may have been negative. Here pastoral care helps to live with all this, even to live with guilt. Sometimes they were positive. Then pastoral care reinforces this by pointing out to the resources that are present in the life history.

The aim of pastoral care is to help people consider their life story with all its sides and that they finally accept and appreciate it. Pastoral care is convinced that God as the depth of life, pays attention to the history of a person and values it positively.

11) The counsellor as the "instrument" of pastoral care

Again and again it should be stressed that the person of the counsellor is the "instrument of care".

In a pastoral care and counselling-relationship he or she can only offer and involve herself or himself in relation to other people and in relation to God.

Therefore it is necessary that those people who do pastoral care or do prepare themselves for counselling get to know oneself in order to use this "toolbox" as intelligent as possible. Caregivers should have knowledge of how they as personalities create communication and relationships and how they can "play" with their gifts and abilities in these areas.

However, Christian pastoral care is not a specialty of Church officials. As much as all people have the gift and task of caring for others, as much are all members of the Christian communities with their respective gifts, they are called to turn to others for listening, caring and being helpful.

Of course in pastoral care one needs skills that must be developed in different ways depending on the tasks. E.g. Ministers and counsellors who are working full-time in counselling in various fields (congregations, hospitals, psychiatric institutions, prisons, schools, military, counselling clinics etc.) should have:

- competences of listening, perceiving and becoming aware,
- conversational skills,
- theological and (to a certain extend) psychological competences,
- competences in symbolic interpretation and
- competence to apply rituals.

Another requested competence is the handling of ambiguities, conflicts and crises, and dealing with them in relationships. Do I find a good balance between closeness and distance? Do I let myself be overwhelmed by fantasies of omnipotence or powerlessness? How is it with me and my faith, my temptation and my unbelief? There are so many conflicting feelings, impulses, desires, aspirations and fears within myself and in relation to others – can I become creative in midst of them for the benefit of myself, and can I help

others to search for gaining confidence in life, even when they also live in the midst of them? Or do anxiety and depressive moods paralyze me in conflicts and crises?

12) The background of Christian pastoral care is a Christian Spirituality

Pastoral care always has a spiritual dimension. It is always related to God's relationship to us as humans. This does not always have to come up explicitly, but it always resonates. Pastoral spirituality that is understood from the relationship with God puts the care seekers and their needs at the focus. Pastoral spirituality is never an end in itself, but is conducted to the wellbeing of people. Thus pastoral spirituality becomes a spiritual dialogue in the triangle of care seekers, God and caregiver.

Counsellors pay attention to the spirituality their interlocutors have. What is the faith of this person? In what does he or she put trust and confidence? On what is he or she hanging his or her "heart" and life? To explore and talk about such questions and to search for answers is a part of spiritual [pastoral care] encounters. When caregivers meet with people, they do not walk about in a 'spiritual no man's land', but they come into a spiritually shaped area, whatsoever this spirituality might look like. It may well be that a conversational partner has a very different piety than the counsellor. Spirituality is indeed a very individual matter. In pastoral work it is the first goal to discover a respective spirituality and screen what it means to a person and how it will help her/him for life. Since spirituality is something very personal and intimate, part of the heart of a person, it must be treated with great caution, with respect and appreciation.

To be able to reflect spiritual dimensions, to explore them and to make them beneficial in care and counselling, caregivers need spiritual competencies. Spirituality can have many different forms: an intense prayer life, meditation of biblical texts, singing in a choir, a continued discussion and reflection on the Scriptures and many others. The relationship with God can be expressed in very different ways. But every pastoral counsellor should seek and find her or his own forms of spirituality.

Of course, it can change when time is passing on, but to nurture one's relationship with God should have space and time for counsellors, of course.

With which attitudes and with what confidence do counsellors approach their relational work? Some of these I will briefly mention here.

- *"I can care for others, because it is taken care of for me."*
- *"I have a foundation in that which is greater than I."*
- *"I trust the healing grace."*
- *"I can never be sure."*
- *"The sources of my power are not in me alone."*

The Bible is in many ways a "caring book". It definitely is worthwhile to browse biblical texts for pastoral elements and to mention them again and again in pastoral encounters, to tell their stories and talk about their wisdom. In dialogue with the Bible, we get inspirations for

pastoral relational work with people. New dimensions can open up if we let the Bible speak in appropriate moments.

They are most helpful if such statements fit into the context of the conversation - as a confirmation or as a challenge. Biblical texts, words or pictures must not be used -by any means- for the own purposes of the counsellors, they always should be helpful for the client.

A special form of caring spirituality is the work on a "personality- specific" creed.

With credo = "I believe" is meant a commitment, with which people stand before God and their fellow humans, and say what is important to them in their belief. But this creed should not be just a recitation, nor simply a repetition of what has been learned, but a commitment and a statement of faith, which corresponds to the person with his/her history and her/his current personal situations. Life and faith are put together in a relationship and do not remain distinct areas that have little or nothing to do with each other. In pastoral care separation is not possible. Caring for life becomes caring for faith and caring for faith becomes caring for life.

Summary

Christian counselling with their long tradition turns to the people in their hazards and their longing for life. It takes part in the human concern for others, as it happens in all cultures and religions, but is oriented on the actions and on the life of Jesus and on his commandment to love God and the neighbour. Herein Christian counselling has its spirituality.

Christian counselling gets itself again and again into the requirements of each period in history, taking suggestions from the findings of the human sciences and looking at contemporary ways to come into helpful contacts with the people. The mission and goal is to seek with people for gaining confidence in life through building relationships and conversation.

Christian counselling comes out from the communal life of Christian communities and promotes community. In this way, it has a significant socio-political function.

Christian counselling is open for people from other cultures and religions and their wisdom to be helpful for people. Through nonviolence, it works for peace and is unconditionally committed to protect and promote the dignity and freedom of each person. Christian care is engaged in those mutually respectful and inclusive conversation and practices that contribute to overcome all kinds of historical barriers (such as religion, race, class, gender, sexual orientation).

It is the art of Christian pastoral care to be a sign for an "art of living" even facing the dangers and fragilities of life.

Supervision as Formation and Reflective Practice in Ministry

Helmut Weiss

- 1) The origin of supervision: reflective practice*
- 2) Supervision as an unique form of formation and reflective practice*
- 3) Working methods of supervision*
- 4) Forms of supervision*
- 5) Pastoral Psychological Supervision as developing and strengthening persons in work and in institutions*
- 6) Learning contents for a course in pastoral psychological supervision*
- 7) Remarks to pastoral psychological counselling and supervision from the German context*

1) The origin of supervision: reflective practice

Supervision is a "child" of the social problems of the industrial age, of the change and differentiation of work. Within the helping professions it is a relatively new "art" of counselling services with a special character.

Early beginnings in social work

The beginnings of "supervision" as an art of counselling can be found in social work at the end of the 19th century. In the new industrial society, many people were threatened by poverty and destitution. The churches responded with diaconal and charitable offers of assistance and facilities that were supported by the principle of Christian charity. In many countries political labour parties and trade unions were founded, and social insurance was created. In this way people in difficulties were assisted. In the "relief systems for the poor" and in the care of the poor and needy, the profession of social work gradually evolved from voluntary work. Women, and some men, were there for people who were in need; to ensure they received their correct benefits, acted as advocates for families, children and young people; took care of people in appropriate accommodation and served as intermediaries between the needy and state welfare. To this end, an increasing professionalism achieved by

training, was necessary.

From the beginning social work had two objectives: to take care of people who needed help in the social environment, and commissioned by the state in its relief programme. The intensive preoccupation with people caused social work to become "relational work". Only through good interpersonal contact could hardships be revealed and the sufferers became ready to accept help. Trust and confidence was a major tool for making support possible. Experienced social workers instructed and guided younger colleagues and "supervised" them. The process with clients was reflected on in case discussions and thus those being "supervised" learned about good practice. Gradually groups gathered to share in this heavy frustrating work. In the training of "social workers" increasingly recent graduates were added, and that led to "discussions of social practice ". It was no longer learning by theory alone, but also from experience. At the same time however social workers had to exercise a degree of discipline with their clients, in the matter of legal requirements or when submitting applications to offices. An essential part of social work is to know the legal and institutional requirements and to implement them. In many cases government agencies or government-controlled facilities are the employers for social workers. That means that social workers are controlled by them in their activities. The work through institutions and for institutions is fundamental to social work and thus institutional analysis is an important part of consequent reflection. From the beginning, this has been incorporated into supervision.

Reflective relationship in psychoanalysis

The findings of psychoanalysis of the physician Sigmund Freud (1856 - 1939) opened completely new dimensions for psychology and the psychic understanding of human beings. It wanted to "explore the inner world". The most important insight is that human beings are not immediately aware of their inner forces and drives. Freud's primary purpose was to explore and understand these unconscious forces, and thus the behaviour of the people.

According to the thesis of psychoanalysis it is necessary that human beings deal with themselves and their inner unconscious forces to understand their own behaviour. If you want to explore the inner self, you have to start with yourself and get to know your own conscious and unconscious dynamics. Before you deal with others, you must start with yourself and to learn to know yourself. Thus, Freud developed the training analysis, which must be undergone by an analyst, before he or she starts to practice. To recognize unconscious mechanisms such as repression, projection, denial, rationalization, compulsive desires, emotions, feelings and behaviours in your counterpart, you must first have to learn and study all these in yourself and so become sensitive to others. This is a prerequisite in the formation of communication and relationship. However not only at the beginning of the training, but also in the therapeutic work it is necessary that the reflective exchange with a supervisor is required in order to remain focussed in difficult cases. For psychotherapists, it is taken for granted, to discuss their own cases with colleagues and to have a control of their

own work.

All other schools of psychotherapy have taken over this type of learning and mutual exchange. Those who have to work with people must understand oneself according to the old Socratic principle of "realizing yourself".

Formation and control of therapeutic practice are preformed through supervision in the context of psychotherapy. Therefore, it was not difficult, that supervision has a long tradition in the psychotherapeutic professions. All professionals who work with humans can learn the meaning of "working in relationships" from the different schools of psychotherapy and how to perform this work. This also applies to supervision.

Influences from pedagogy in supervision

Social work has always been closely connected with educational elements. The aim was to "help people so that they could help themselves." The people in need should learn to shape their own lives, to free themselves from government or family dependencies ("emancipation") and to be educated and empowered to make their contributions to society.

Only when a person learns that a particular behaviour brings benefits and profits, will they change. So learning happens through "rewards", that is, through the emotional experience that certain behaviours are more advantageous than others.

Supervision as a learning process has to recognize these insights. Therefore, supervision is a constant search for behaviours that bring benefits to supervisees in their work and that make sense for them. These benefits are by no means always material ones, but often associated with job satisfaction and meaningfulness of work.

Influences from the organizational consulting

Since the middle of last century organizational consulting has experienced a tremendous upswing in institutions. It has been recognized that it is necessary to continuously reflect on how to structure and organize the needs of an institution to accomplish its mission. In a rapidly changing world of work with ever-increasing demands and a lot of pressure, it needs fast and frequent processes of restructuring. Structural changes can be observed in all social and economic fields worldwide. For competence it is essential that practitioners are able to explain these changes, the objectives for which institutions operate, what goods and services are offered and what purpose these offers have for society and the economy.

Supervision learns from organizational consultancy to perceive institutions in their structures and to promote meaningful change processes.

2) Supervision as an unique form of formation and reflective practice

Out of these roots supervision has developed itself as a distinct form of counselling for formation and reflective practice since the 60s of the 20th century. Today, it is a unique form in practice and theory that can be scientifically shown and has a great breadth of experience in practical implementation. It is not related to a specific occupational field, but can work in all areas in which work with people is attached. It is not committed to a particular method, but can work with different methodological approaches of social work, psychotherapy, education and counselling. This includes pastoral care as a specific form and methodology of counselling. This diversity is a hallmark of supervision. But at the same time it has certain characteristics that make it unique. These are presented below.

A short definition of supervision

In general it can be said:

Supervision is a counselling method for securing and improving the quality of professional work and of teaching for professional work. It helps to improve the personality, the work situation and the structures in organizations. Therefore supervision centres on key areas: person – work – institution.

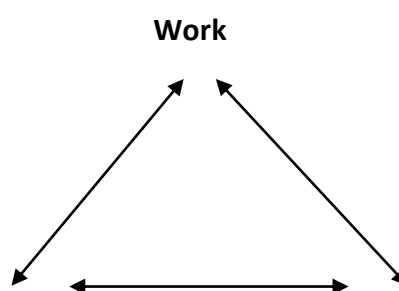
From this definition, supervision is a highly complex activity, which takes place simultaneously at several levels:

It's about persons,

- with their own capabilities, their biography, their family situation, their gender, their personality and characteristics
- with their work qualification, learned profession, present professional role in their work, their position in a particular work context
- in an institution or organization which provides the work.

So supervision combines different perspectives that can be shown in the "supervisory triangle".

The supervisory triangle



Person

Institution

Brief notes on these keywords:

Supervision

Supervision is an effective form of counselling. The Latin word “supervision” means translated "Overview". The supervisor and the supervisee look together at the practice of the supervisee - so to say, from “above”. The supervisee presents his or her practice, supervisor and supervisee both are reflecting on the processes in the work situation, especially their communication and relational activities with clients, with co-workers and the representatives of the institution. The objective of the consultancy work is to recognize and to solve problems as much as possible, to improve professional skills and to contribute to the structuring of work in the organization in which the work is done.

Supervision is relationship work. In the supervisory relationship supervisees are enhanced to open up to new insights, attitudes and behaviours to execute with more satisfaction their professional tasks and roles and to find in the institutions in which they work, an appropriate place.

Concerning the ministry in church, supervision as formation and reflective practice means first to deal with the person of the pastoral counsellor, than with his or her parishioners and their needs, and third, with his or her role in the institution of the congregation and church.

Supervision at the first place is *not* instruction in the sense that a supervisor is lecturing or giving instructions about how the supervisee should behave or act – not even in courses. Supervision is not instruction, but consultation with supervisees in interaction and learning processes. Supervision is thus relationship work, geared to the specific person who seeks help in the context of his or her work.

Supervision is an independent form of counselling. Therefore, it needs a learning didactics. The didactic is inspired by adult education:

- the “student” is an adult person, who is already practicing in his or her occupation;
- he or she have to explore to a large extent independently the content of their work;
- he or she have reasons why they are working in this field;
- he or she know their problems in work and are assigned to solve them;
- only he or she can change their own behaviour.

Person

Person – even in a working situation - is understood as a human being with its own dignity. A person is not an “object” for other people, of his or her work or an institution, but persons should be able to remain self- determined in their tasks and activities. That means concerning the work situations that job responsibilities are to encourage the person with their gifts and creativity, and not constrict or put them under duress.

To get an understanding of the personhood of people and to know their inner dynamics and

the drives for their behaviour, supervision can learn from psychology and psychotherapy, but also of the social sciences and of religion and theology.

Work qualification

Work qualifications include education in a particular occupation (e.g. ministry through studies), work experience (e.g. the time of working in a congregation) and clarity about their role in the particular employment relationship (e.g. "Who I am as a minister?"). Important is also how one is cooperating with colleagues, superiors and subordinates. In the professions, who work with people (helping professions in education, health, social fields, churches etc.), labour skills are shown best in a humane and proper handling of the "clients" – e.g. of parishioners.

Work

Work is to perform certain tasks in an institution. Supervision can help, that supervisees get clarity about their tasks and they can perform them well. Supervision with its reflections on the concrete activities in work can be helpful because there are always difficulties, constant changes and much ambivalence for the workers in the work and many needs and interests of institutions. The needs of workers and of employers very often differ a lot. Supervision has to recognize that work is an existential part of human life. Working problems very often have very deep impact on people, not only for their physical and economic conditions, but for their psychic and spiritual being too.

Work context: institution and organization

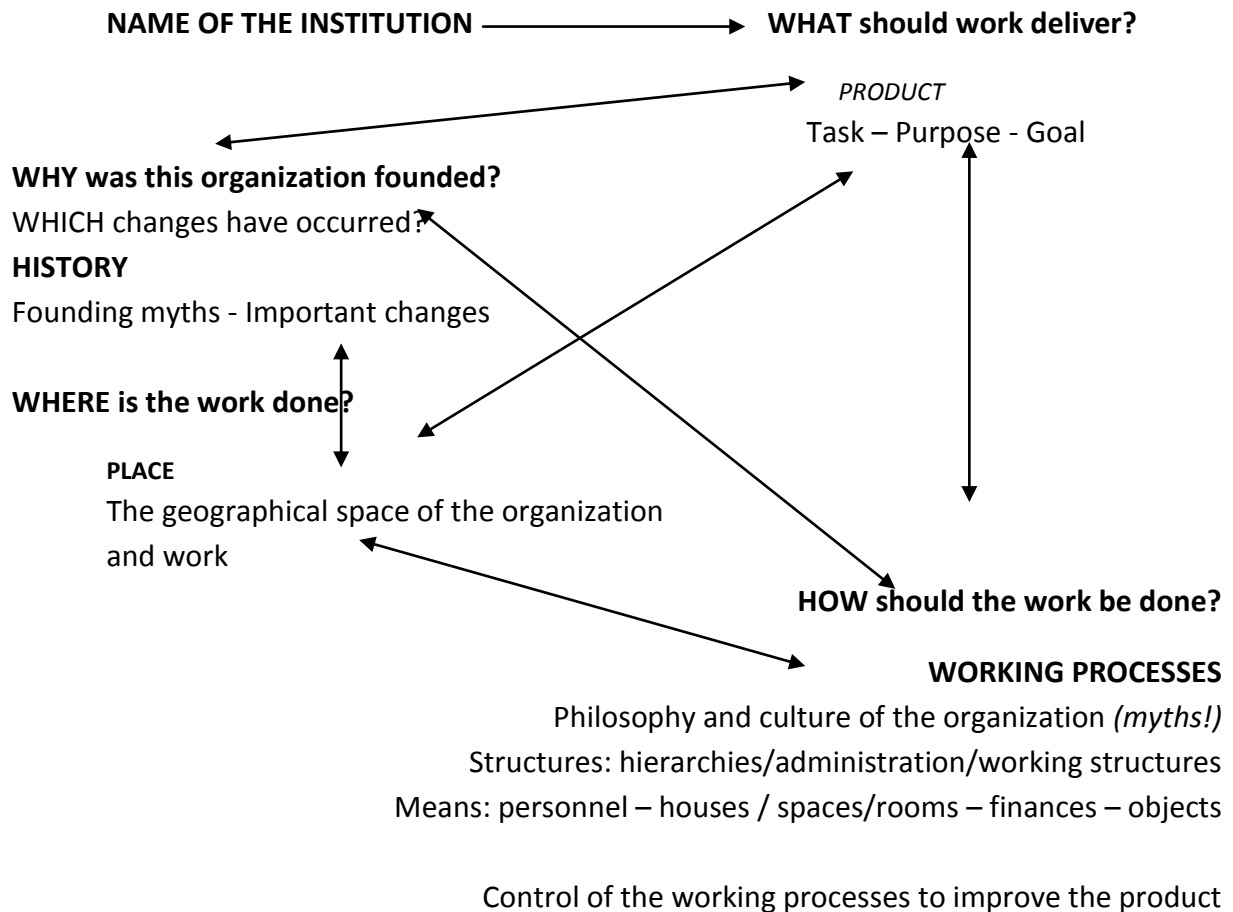
"Institution" and "organization" here means institutions which regulate social tasks in an economical manner and in which labour is offered and done. Institutions have a life of their own self-interests and they have a sort of individuality. In work individual persons or groups are part of institutions and are shaped by them. One can describe institutions as independent "forms of relationship" with certain social and legal requirements. Therefore, they also need a separate discussion, reflection and analysis in supervision.

Since work always has an institutional and organizational context, work problems cannot be solved apart from organizational aspects. Therefore supervision always has to work on the "supervisory triangle". In addition, every work and work activity in itself needs structure and organization – e.g. time structure. Only when the institution in which the work is done is understood in its, structures and requirements, improvement of work can take place. That does not mean that the institutions cannot be criticized. It is the task of supervision to make proposals for changing the institution for work improvements, at least at the situation of the supervisee. Therefore, it is necessary to analyse in supervision the respective institution and to clarify the roles, responsibilities and roles of each supervisee.

For the reflection and analysis of institutions supervision can learn from management consulting.

Here a model how to do an analysis of an institution:

Institutional Analysis



Institutions must be reflected in the wider context of society, politics, culture, religion, economics etc.

This diagram can be used for analysing educational institutions (like a CPE-Centre) too.

3) Working methods of supervision

Supervision is a mutual learning process between supervisee and supervisor. Both have to have in mind the levels which were mentioned in the “supervisory triangle”. Supervision promotes all these areas simultaneously. As a goal it aims to promote the person, to improve the labour situation and to develop the organization.

Supervision as process

As a counselling process, supervision involves itself mainly to enhance communication and cooperation in labour. Communication and cooperation between supervisor and supervisee serves as a learning model. Both reflect on specific concrete situations, which the supervisee introduces in sessions of supervision, namely experiences, problems, conflicts and questions from the professional life. Presenting a specific situation the supervisee explains why he or she wants to reflect on that. He or she names the difficulties in that situation. The supervisor together with the supervisee is now exploring the type of difficulty: is it on a personal level, on the way how the work is done or connected with structural problems of the institutions – or on all three levels. Seeing the problem clearer can start the search for solutions. It is important to accept that personal problems have to be solved on the personal level; labour problems in work; and institutional problems in institutions. Therefore it is fundamental to find where the problems are located. Supervisee and supervisor exercise throughout the process, mutual reflections and searching movements. The aim is that the supervisee can develop individual problem-solving approaches and use them for him- or herself.

Labour problems are always of high emotional stress. Supervision provides relief by the listening of the supervisor in attentive mood. Emotional loads are taken seriously. Work is - as said above - of vital importance and labour problems are even more so. In supervision frustration and dissatisfaction in work can be expressed, supervisees may scold, they can tell about their aggressions against their colleagues. Often fear of reprisals or ostracism prevents openness in the workplace. Of course, supervision does not remain listening to emotional complaints, but will discuss how the existing feelings can be used in an appropriate and helpful way for the work. If the supervisory process is successful, supervisees will have more job satisfaction, reduce stress to prevent burnout and improve the quality of work not only of the supervisee, but if possible also of other employees and the organization.

Supervision takes all the work problems seriously: personal conflicts which influence the work situation, conflicts with employees, superiors, subordinates or clients; management problems; crisis management; project work; time management and many others. The goal in all these conflicts and problems is to help the supervisees to enlarge their scope of action, to improve communication and their own behaviour. People should become efficient in relationship and thus give labour a human face.

Contract

Contracts are excellent means to orient supervisee and supervisor in collaboration and to focus on their task. Contracts create liability and provide security. That's why you cannot work without contracts in supervision.

Before a supervision process begins there must be a contract regarding the contents, duration and other frames. In any case, this is done by the persons involved. But also the content of the serious of supervision must be formulated. It is important that in each contract the supervisee has to put him- or herself at stake: Therefore in each contract there

has to be the "I" of the supervisee, e.g. "I want to learn to communicate better with my boss", not "I hope my boss will change".

Sometimes the contract is quickly clear, especially when supervisees have their problem clearly in mind. Sometimes a process is necessary, until a preliminary supervisory "diagnosis" of labour problems can be created. Sometimes vague, confused or complex working problems are even the content of the contract.

Contracts must always be kept open because it may be that they change during the process. Duration and mode of the process are determined by the content. In any case, the contract must be designed so that a learning processes can take place, which lead to solutions or relief.

In the supervision process "sub-contracts" are necessary. Each session needs orientation and objectives, which have to be clarified at the beginning of the session. Supervisees are therefore encouraged to consider before the meeting with the supervisor which case they want to present.

It can even be a part of the contract, to try out in the reality of work what was found in the supervision session, e.g. new ways of communications with a co-worker or the boss. If that was not successful, in the next session the supervisee can continue to work on that issue. If it was successful he or she experiences his or her improvement.

A suggestion how to do a single supervision session

Supervision is always working with material of supervisees that they bring in written or oral form. These are experiences, problems, conflicts and questions from the everyday work that move the supervisee and he or she wants to discuss. The following steps can be observed. I begin with the individual supervision and then describe the changes for group and team supervision. However, the scheme remains basically the same.

1) *Presentation* of the material = reading the paper or oral presentation brought from a concrete situation, which moves the supervisee.

2) The supervisor *listens carefully* and pays attention primarily to the emotional feelings he or she has and what appears as important content.

What was the manner of my listening to the presentation? What moved me emotionally? Which part of the content impressed me and why? What did I not understand?

3) The step after the presentation is on what the supervisee thinks is important. Supervisee and supervisor create a "*supervisory diagnosis*" and develop a learning contract for this special session, having in mind the main contract. What has to become clearer? Where are labour problems? On what does the supervisee continue to work?

4) The *contract* has to be formulated as precisely as possible. It should be as specific as

possible. It may be useful to fix the contract in writing, so that it can be reviewed in the course of the meeting if necessary. If there are misunderstandings, they must be reflected. Perhaps it is also necessary to change the contract during the session and to find new learning goals.

5) In the following *process* supervisor and supervisee work on the problem that was determined by the analysis and named in the contract in a supervisory way. They take as a base the "supervisory triangle", determine on which point they focus, on the person of the supervisee, on labour problems and or on institutional issues. But even if the supervisee wants to work on institutional issues, he has to involve him- or herself personally into the issues. Again: personal problems must be dealt with on a personal level, structural aspects of an institution by structural solutions and work problems in dealing with the work.

6) *Completion* of the session: The session is terminated by the reflection of the questions: What did I learn during the meeting? What was important to me? How can I implement my learning experiences in my work practice?

For groups and team supervision, the members of the group or team must be involved in all steps. It is important that all express themselves and all express their feelings and answer to the question of number 2. The whole group or team is working together to find a diagnosis (number 3) and a contract (number 4). The supervisor will just restrain him- or herself when in groups and teams in order to give space for the members of the group.

Supervisory interventions

Interventions in supervision differ in many respects not much from those in other forms of counselling. Nevertheless, it is useful to indicate specific tasks in supervision:

- *Clarifications* may be brought about by demands and requests to present situations as detailed as possible.
- *Communication* is promoted through active listening and participating, as well as by feedback, what was understood and what was not understood.
- *Cooperation* is practiced through joint cooperation in supervision. Appreciative cooperation is promoted by perceived and expressed appreciation to the supervisee.
- *Working structures* are learned by the supervisee, when the supervisory work is structured meaningfully and with insight.
- The practice of *role* clarity is matched by the clarity of role the supervisor is performing in encountering the supervisee.
- Supervision is working *task-oriented* to enhance to realize the tasks in the work of the supervisee.
- Supervisors will point to successful achievements in *solving problems*, to encourage the supervisee to try it again and again.

- How to find *conflict resolution* can be learned through solving potential conflicts between supervisor and supervisee. An open atmosphere helps to address and deal with conflicts. It is an important experience when conflicts are decided and do not lead to the termination of the supervisory relationship.
- When emotional relief is needed the supervisor can function as a container for the emotional stress.
- Because supervision is about exploration and understanding of *emotional processes*, supervisors will provide helpful feedback to supervisees how they affect others emotionally; supervisors will point to *unconscious patterns* of behavior in work and in the supervisory relationship.
- The *learning developments* of the supervisee will be encouraged by recognizing and appreciating the achievement by the supervisor.

Comments on a hermeneutics of Supervision

Supervision as interaction, formation of relationship and reflection of practice is targeted towards self-interpretation of the supervisees. By presenting themselves and conveying what is moving them, they get to know more intensively themselves and expand their communication and relationship skills. It is not the task of supervision to interpret supervisees, but to help them to understand themselves in connection with their work and to give relevance to themselves as a person. Thus, they gain self-confidence and identity in the context of professional work.

The self-understanding of the supervisees is encouraged by attitudes such as openness, impartiality, interest and appreciation on the part of supervisors.

Supervisory skills

Supervision requires a special perception, to bring together simultaneously and equivalently the different aspects of person, work and institution in working situations as described in the "supervisory triangle".

Supervision requires a special attitude that is characterized by dialogue, impartiality, critical questioning, neutrality, respect, resource orientation, dealing with contradictions, enduring ambivalence and tensions of conflict resolution skills, encouraging visions and self-conscious solutions.

Supervision requires special action skills such as knowledge and skills of the profession of the supervisee, self-reflection, role clarification, reflective approach to power, systemic and analytical understanding of complex relationships, building and shaping of relationship and commitment, dealing with transfer processes, with defence and resistance mechanisms.

Supervision in this understanding of counselling as a profession is tied to social responsibility for education, health, human rights, democracy and sustainable development. It is an ethical

obligation to meet these goals. Pastoral Psychological Supervision is also committed to Christian ethical principles.

These skills and abilities are to be reached by high-quality, challenging and through high standards secured training of supervisors. The education in supervision has to enable supervisors to act on the mentioned levels, especially in “exploring the inner world” of people, to foster their ability in work and to understand structures in institutions.

4) Forms of supervision

Supervision is offered as individual supervision, group supervision or supervision in teams. All forms target towards emotional relief, improvement of communication and cooperation and organizational development – as said before. However, the priorities may vary according to the needs of the supervisees.

Individual supervision

Individuals can come with their work problems to supervision. Here the development of individual problem-solving concepts is in the foreground. This form is particularly suitable for people in management positions who need a safe space to reflect on their work. If it's more about practical management skills and techniques, coaching can also be available. When people want to deal with personal issues in connection with their functions, duties or needs in their labour situation supervisory reflection is called for. But wherever any group or team supervision is available individual supervision should be taken. The supervisory attention to a single person gives plenty of room to deal with oneself and to relieve emotional stress. That can help to prevent burnouts. The intensive engagement exclusively with one person is a sign of appreciation, and that is helpful just for people with insecurities and feelings of inferiority.

Individual supervision sessions usually last no longer than one hour per session. First about 8-10 sessions should be arranged. After an evaluation is to decide whether the learning objective has been achieved or further sessions are needed.

In courses for training in pastoral counselling like Clinical Pastoral Education (CPE) individual supervision is a prerequisite.

Group Supervision

For group supervisions people come together who work in different working fields, but have common learning interests. Thus, for example Nurses who have the common interest to improve their communication skills on their wards, come from different departments of a hospital or even from different hospitals. Ministers, who want to develop their pastoral conversation, can gather from different work areas and places to reflect on case studies.

Again: Groups need a common focus, which unites the participants. And that should be fixed in a contract before the group is starting. Numerically, the group should include between 6 - 8 people so that everyone can bring his or her work into the group. The group decides for itself when it has achieved the learning goal and wants to dissolve. There are also groups in which individuals retire and new members can enter. In such groups an ongoing professional reflection is taking place.

In courses for training in pastoral counselling like CPE the work in groups is in the centre of the whole education. Therefore the supervisors have to have high abilities in group dynamics.

Team supervision

We are talking about a team when several people have a common task in a working pace in an institution. Team members can have different professions, positions and functions, but they are bound together by the common task. The employees of an oncology ward of a hospital with nurses, doctors, social workers, chaplains and possibly even other professions can request team supervision to discuss together how they can deal with the many deaths and the emotional stress associated with it. A team of a large parish church with four pastors can take team supervision to discuss necessary changes in the congregation and how to implement them.

Communication and cooperation with each other is always an issue in teams and in team supervision. The role of the different people with their professions, the skills and responsibilities of each person and profession is always a matter of reflection and discussion. A team needs structures to work effectively. The members have to explore which structures are helpful, which are ineffective. They have to find emotional tensions among the members and to create an atmosphere so that workflows are possible without frictions. The power structures in teams must be detected and handled openly. Since teams always are a part of a certain institution, the integration into the institutional structures and the cooperation with other parts of the institution has to be reflected. Another point might be that structures in the institution are obstructive for the functioning of a team. Then they have to push for structural improvements. Also, staff development within a team through training or new employments can become an issue.

Team supervision should also include not more than 6 - 8 people. The contract should be very clearly elaborated and formulated what should be achieved through supervision. The task is deciding on the number of sessions.

The diversity of issues and interests of the professions and interests in teams, interdependence to the institution and the integration into a larger institutional unit makes team supervision highly complex. Therefore, supervisors should go into team supervision only after some supervisory experience.

In courses for training in pastoral counselling like CPE the supervisors constitute a team. This

team should have regularly supervision to reflect on their communication and cooperation in the practice of conducting the course.

5) Pastoral Psychological Supervision as developing and strengthening persons in work and in institutions

Pastoral Psychological Supervision based on pastoral counselling

Pastoral Psychological Supervision has evolved from pastoral psychological counselling. The basis of this form of supervision is a thorough education in care and counselling. The skills in relationship and communication that have been learned in counselling are in further training deepened and expanded. Pastoral Psychological Supervision is a process-oriented and dialogical journey in which the people involved have to be taken seriously as subjects of their professional actions. It's not about to diagnose people or be regarded by their deficits or errors, but to seek with them career options and to encourage them to seek new paths for themselves. Pastoral Psychological Supervision is based on the belief that we human beings are created in the image of God and thus bear responsibility for our lives and for the glory of God. But supervisees and supervisors also know about the turmoil of human existence ("The good which I want to do, I fail to do; but what I do is the wrong which is against my will; Rom 7, 19,) in all human relationships, and even in human labour:

And to the man he said:
'Because you have listened to your wife
and have eaten from the tree that I forbade you,
accursed shall be the ground on your account.
With labour you shall win your food from it
All the days of your life.
It will grow thorns and thistles for you,
none but wild plants for you to eat.
You shall gain your bread by the sweat of your brow
Until you return to the ground;
For from it you were taken.
Dust you are, to dust you shall return.' (Gen 3, 17-19).

Supervisors put their hopes into reconciliation and liberation in professional acting too. Pastoral Psychological Supervision promotes achievement in career and work and believes that the value of humans is not being a "great worker", but fundamental for our lives is trust in God and love of neighbours. These principles and settings are implemented in supervision. But even in the form and methodology, pastoral psychological supervision is oriented on pastoral care, on the approach of building relationship and gaining confidence in life. The person with his or her feelings, wishes, abilities and working situation is the core task in the frame of labour. Spiritual questions and statements are explicitly addressed and discussed in courses of pastoral counselling. The participants have to reflect on themselves as ministers, their duties in the ministry and their faith. A part of CPE courses is to reflect on their own religious socialization and on their motivations to go into the field of pastoral ministry.

Pastoral care and counselling as "basic education" in pastoral psychological supervision can be seen similar to supervision in other professions, such as in social work or psychology. In many ways, pastoral psychology in its characteristics is not different from other forms supervision. But in its special and unique shape pastoral psychological supervision can show that spirituality and religious faith can be great resources for existential problems which are so virulent in work and often are created by work.

In summary, I would like to describe pastoral psychological supervision as a form of counselling that provides the "development and strengthening of the person in their work and in work organizations". That is to say that the working person gets the attention of pastoral psychological supervision, so that they can develop their work potential and will be strengthened in the context of work as personalities.

Supervisors must be acquainted with the working fields of supervisees or have to acquire knowledge about these fields. Pastoral Psychological Supervision has evolved in Christian churches and has a lot of competencies to deal with "work in church" – more than other supervisors. But with its special skills it is not limited to become active in church, but in many other areas too.

6) Learning contents for a course in pastoral psychological supervision

Some learning contents based on the above responsibilities of supervision are listed here only in brief.

Person

- My biography; my original family (introduction into the genogram); my social environment of childhood and youth
- My religious socialization
- Developments of my identity; my roles in the different areas of life; my sexuality
- My personality structures; personality structure in general
- My personality as supervisor; the supervisory personality in general

Work and profession

- My professional career
- Positions - roles - tasks in an occupation
- The existential meaning of work - labour problems today
- Labour in our society

Institutions / organisations and their structures

- Products and tasks - Leadership - Management - Administration - Economics
- How to do of an institutional analysis
- Acquisition of field expertise in working areas and their reflection in supervision

Supervision as a form of counselling

- Basic rules of communication and relationship
- Supervision as shared exploration of supervisee and supervisor
- Beginning of supervision - contract
- Contents of supervision
- Ending of the supervision-process

Forms of supervision

- Group Supervision - Team Supervision - individual supervision
- Group dynamics

Pastoral Psychological Supervision

- Theological implications of Supervision
- Ethical Principles of Supervision
- Supervision in the church and community

7) Remarks to pastoral psychological counselling and supervision from the German context

At the end of my essay I want to attach some parts of the standards of the German Association for Pastoral Psychology (Deutsche Gesellschaft für Pastoralpsychologie DGfP - www.pastoralpsychologie.de) about pastoral psychological care and counselling and the education in supervision.

Pastoral-psychological Care and Supervision

Christian pastoral care trusts in the presence of God and the reality of God's love. Based on Jesus' promise, "the kingdom of heaven is upon you" (Mt 10:7) pastoral care proclaims that as human beings we are accepted by God. This experience is the work of the Holy Spirit, creating and sustaining community (*communio sanctorum*) the Communion of Saints.

Pastoral-psychological Care occurs in dialogue and relationship. We work resource oriented and further talents and strengths of the other. We appreciate the fragmentary character of human life and its vulnerability. We respect our own boundaries and the boundaries of others. In sharing and appropriate risk taking, listening and empathizing, support and confrontation, in comfort and forgiveness, *Pastoral-psychological Care* invites new experiences, new ways to behave, to live and to think.

Pastoral-psychological Supervision appreciates the spiritual dimension of life. Empowered

by the liberating perspective of the gospel it opens up new horizons. We are respectful of each person within his or her unique biographical context. We work resource oriented, we pay attention to systemic issues and encourage growth and self-determined learning.

Pastoral-psychological Care and Supervision makes use of symbolic, ritualized and liturgical elements to express and to focus life experience. Encountering traditions of other cultures and times we feel enriched and blessed by transcending the limitations of our own experience.

We honour denominational, religious and cultural attitudes as incentives for dialog and enrichment.

Clinical Pastoral Education

Basic Characteristics

Clinical Pastoral Education is an experience-based model of learning. Pastoral care is practiced under supervision. It is being reflected giving regard to personal identity, theology and behavioural sciences. "Clinical" means, following the American usage, "related to the setting" or "case-oriented".

CPE uses different approaches based on theology, pastoral-psychology, human and behavioural sciences. To teach pastoral care and supervision, it takes advantage of a wide variety of methods and procedures with a special emphasis on personal and pastoral identity.

CPE trained pastors, chaplains, supervisors and *CPE Unit Supervisors* are employed in different settings, e.g. congregations, hospital or prison ministry, adult education, academic research and teaching, continued education, church leadership and in institutions of diaconal ministry.

The three tiered education qualifies persons to offer *Pastoral-psychological Care*, *Pastoral-psychological Supervision* (of individuals, groups and teams) and *Pastoral- psychological Supervision of CPE Unit*.

Training in Pastoral-psychological Supervision (CPE)

The *Training in Pastoral-psychological Supervision (CPE)* addresses pastors and other church staff who work full time or part time as pastoral care givers in congregations or in special church, educational, social or church welfare settings.

Objectives and Outcomes

The training qualifies for supervision of individuals, groups and teams in church and other settings. The following competencies are developed:

Pastoral-theological and pastoral-psychological competencies

- reflect on personal and pastoral identity
- develop stable supervisory relationships
- make use of supervision for own ministry
- reflect on the societal, cultural and theological context of supervisory task.

Field competence

- identify roles, the nature of professional relationships, institutional and systemic issues in a given field of ministry
- be aware of one's own role in relationship to the supervised ministry and to use this awareness creatively in supervision
- identify different religious and spiritual traditions and their significance for professional functioning

Diagnostic competence

- identify and determine individual psychological and systemic issues
- discern a persons' learning style
- recognize projection and transference, understand it and utilise it for learning

Group analytical competence

- recognize phenomena of group dynamics in teams and other groups and utilize them for learning
- recognize parallel process in supervision and use it appropriately

Competence in theory

- Knowledge of relevant concepts and topics of supervisory theory
ability to describe one's own concept of pastoral theological supervision (CPE)
- competence in supervisory skills knowledge of procedures, interventions and methods of supervision and ability to use them competently
- appropriate use of self as a teaching resource in supervision
- recognize and encourage personal, biographical and spiritual resources of the supervisees

Closing remark: "Confidence in Life"

During the last days of the year 1944 Dietrich Bonhoeffer wrote a poem of "confidence in life". He knew that the Nazi-regime will kill him – and they did it only a few weeks later in a concentration-camp. He was active in the resistance against the war, against killing the Jews and all the injustice which was done by the dictatorship in Germany. Therefore he was persecuted and put into the prison. There in the prison he wrote letters and poems and they are full of life, confidence in God and of attentiveness to the people he loved and was connected to. He was like a counsellor to them.

Bonhoeffer is an important person for the Lutheran theology of the 20th century – and a great example for Christian counselling. So let me end with his poem of “confidence”:

By gracious powers

By gracious powers so wonderfully sheltered,
and confidently waiting come what may,
we know that God is with us night and morning,
and never fails to greet us each new day.

Yet is this heart by its old foe tormented,
still evil days bring burdens hard to bear;
Oh, give our frightened souls the sure salvation
for which, O Lord, You taught us to prepare.

And when this cup You give is filled to brimming
with bitter suffering, hard to understand,
we take it thankfully and without trembling,
out of so good and so beloved a hand.

Yet when again in this same world You give us
the joy we had, the brightness of Your Sun,
we shall remember all the days we lived
through,
and our whole life shall then be Yours alone.

Translation: F. Pratt Green

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