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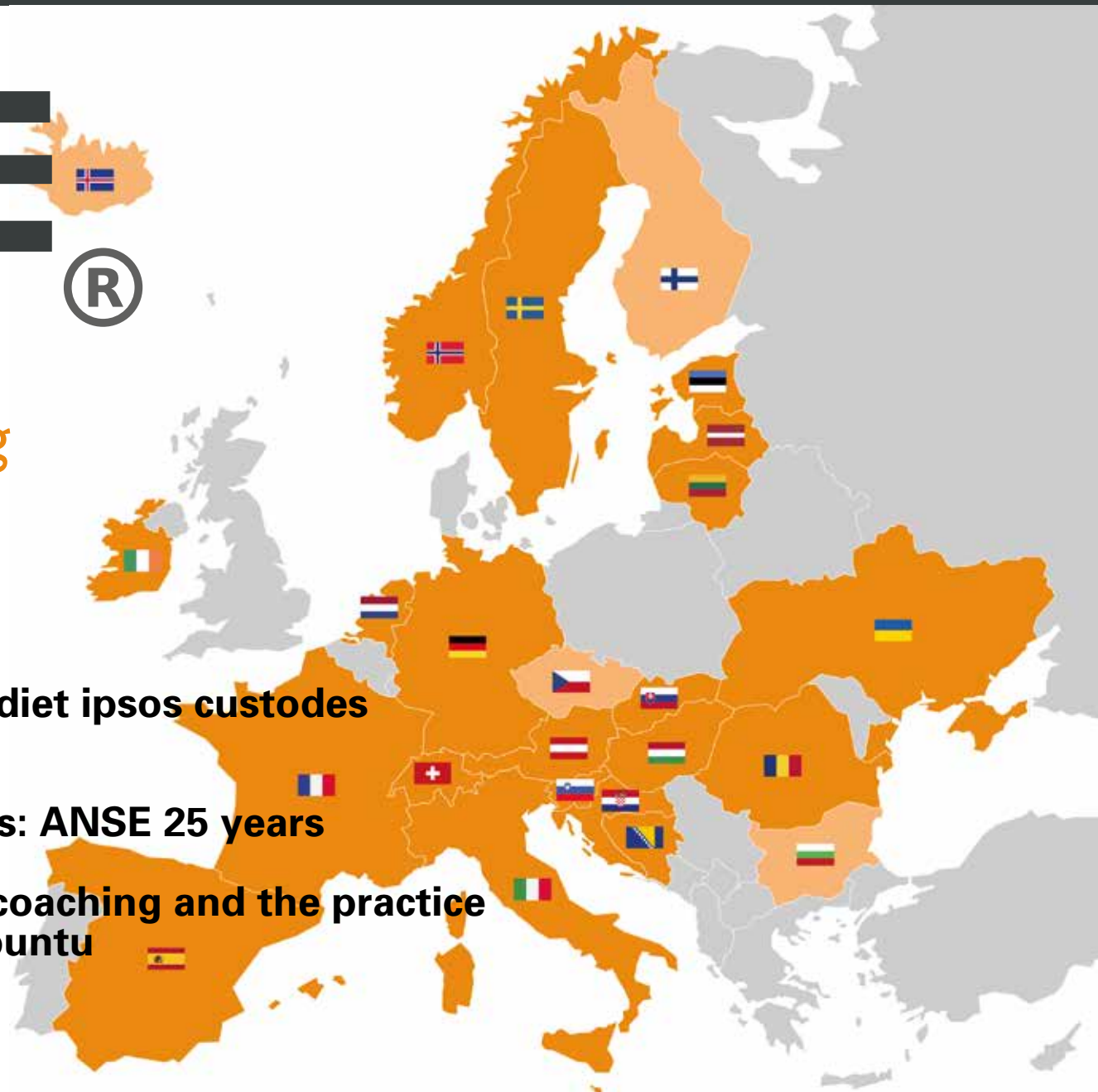
periodical for professional exchange and networking

European Journal for Supervision and Coaching

History

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Who will guard the guards?

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Editorial

■ **Sijtze de Roos**

The topic of this issue is history. But what is history? There are many academic papers on the *nature* of history, but in the end most of these seem to boil down to this: history is something that is 'made' today, recorded tomorrow and reflected on the day after, if at all. History itself is subject to history – or to be more precise – historiography is historical and thus subject to debate today, recording tomorrow and reflection the day after.

History is made today. Everywhere. In Ukraine for instance. We have to mention the war against the Ukrainian nation and its people. We cannot introduce this issue without attending to it. It is happening now, nearby, and we want to understand how it affects our friends and colleagues in Lviv, Kyiv, Kharkiv, how they try to go on living, what they need, how we could support them and how it impacts the ANSE community. We all need to make sense of this. In trying to understand what is happening to us, we, too, make history together. Today. To be recorded tomorrow. To be reflected on later.

This is history in the making and we are involved in it, whether we like it or not. We better be aware, though, because, as a well-known saying goes, if we neglect the present we will not understand our history, and if we don't understand our history, how could we have a future?

A moment in the history of ANSE
Lviv, 14 October 2017: Ukrainian supervision trainees and their trainer meet the ANSE Board

If we ever would want to show a picture like this one in the future, we should act today as if the attack on our Ukrainian colleagues is an attack on all of us. After all, are we not confronted, too, with the violation of the core values of our trade?

That is why we have to determine our position, to show solidarity and offer concrete support. That is why ANSE rushed to help. That is why several national member organizations - notably our colleagues from ÖVS (Austria) - are in constant contact with Ukrainian colleagues, organizing relief supplies. That is why the ÖVS opened a centralized donation account, inviting sister organizations to join. And that is why we as editors, on March 2, released a statement saying that "we are saddened and outraged at the unsolicited, unnecessary and unheard of aggression against the free country of Ukraine and the senseless violence perpetrated against its citizens ( )".

In order to make sense, we need a sense of history. It therefore suits us to present eight articles on various aspects of the history of our trade. Nicolas Mathieu (France) opens the thematic section of this issue with a critical essay on the history of supervision, drawing our attention to the theoretical inconsistencies and practical risks that we all should question to better understand the inherent paradoxes of our present practice. Who will guard the guardians, is his question, how could supervisors be supervised themselves? Louis van Kessel (The Netherlands) goes on to discuss two highly important historical roots of supervision – social work and psychoanalysis – and their effects on the evolution of supervision into a discipline of its own.

This year, ANSE celebrates its 25th anniversary, reason enough for two ex-presidents, Wolfgang Knopf (Austria) and yours truly (The Netherlands), to offer you a brief overview of the main moves and developments since its inception.

And so we move from the origins of supervision and the emergence of ANSE to arrive at local history. Iván Tőrők, Honorary President of the Hungarian National Organization MSZT tells us how the very first ANSE Summer University came about. He shares with us how he initially felt a certain lack of confidence from the ANSE board and how MSZT – with a little help of some friends - eventually overcame these doubts. A striking example of a defining moment in the history of ANSE.

Iván's contribution is followed by four articles on the reception and evolution of supervision in, respectively, Germany, Croatia, Iceland and Finland. Paul Fortmeier (ex-chairman of the DGSv, Germany), Zdenka Pantić from Croatia, Sveindis Anna Jóhannsdóttir and Ella Kirstin Karlsdóttir from Iceland, and Kaarina Ranne and Riitta Malkamäki from Finland enliven this issue with their captivating and highly informative contributions.

"Diversity and Multiple Identities" was the subject of our previous issue (ANSE Journal Vol.5 - December 2021 - Issue 2). Because of her relevant expertise and practical experience, we asked Verena Bruchhagen (Germany) to critically review it. Her carefully balanced and thorough contribution will surely, we feel, help us all to deepen our reflection on this important theme. We gladly present her essay also as the first instalment of a possibly new regular feature: critical reflection on our previous topic.

With her article on Ubuntu, Nobantu Mpotulo (South Africa) invites us to our 'creative corner'. She convincingly introduces us to this ancient African well of wisdom and its significance for the evolution of coaching. Next, Helena Ehrenbusch (Estonia) informs us about storytelling as a tool for more attentive guidance, followed by Andrew Shaffer – from the US, living and working in Japan – and Jeanne-Elvire Adotevi from France. They explain clearly how the Cynefin framework may be used in supervision, coaching and reflective practice for leaders and other functionaries.

Finally, Nina Brutzer de Palma (Germany) shows us in a telling vignette the ins and outs of a new project the German Association for Supervision and Coaching (DGSv) launches this year, aiming to describe the first 30 years of its history. This project may well serve as a fine example for - and invitation to – all other ANSE member organizations to record - and reflect on - their own history. As usual, we top this issue off with our regular interview. This time, Gerian Dijkhuizen gives the floor to Andrea Puhalic from Bosnia-Herzegovina.

We wish you good reading and reflecting. And let's take care to make history today. History we record tomorrow and reflect on the day after to find that we may be proud of what we accomplished together. ■

Sijtze de Roos
Chief Editor ANSE Journal

History: past, present, future...

■ **Gerian Dijkhuizen**

It is 1995. Michael Jackson releases his new album: 2 cd's of songs.
In hindsight most of us think quite differently about Michael Jackson- his music was special, he actually set a new trend in pop songs.
But was he a good human being? Do all the scandals we read about him, mostly after his death, make us forget all the good music he made?

I want to pay attention to two songs/clips on his album because of the actual meaning of the songs today.
1. They Don't Care About Us
2. Stranger in Moscow

Regarding Clip 1: the viewer sees terrible things from a range of various disasters—people are beaten and children are crying—very confronting. It hits me and I have to wonder if a clip like this could be made by an artist in our present time? The answer is yes…because nothing has changed.

Regarding clip 2: We see Michael Jackson with a rather androgynous face walking through the streets of Moscow. It's raining heavily, he sings about loneliness and comes upon a homeless man sitting on the sidewalk. Again, I wonder if things have changed. Are there fewer homeless people? Is there less loneliness? Could this have been made today? Again, the answer is yes….because nothing has changed.
In both clips the element of hope is missing.

Today, in our daily life as supervisors and coaches, we guide people through learning processes, often through difficult periods in their lives.
We do that in a world not so different or better than in 1995. I wonder if we can find some hope that our profession can evolve and continue to make a difference and this is the reason I'm so supportive of all the research being carried out regarding our profession.
How will we be judged? Will our guiding profession still exist in the future? Will we still be able to guide individuals, teams and organizations—helping them to communicate, helping them to increase their skills of attention to those who want to be seen, addressing those critical of our endeavours? Or will a type of robot be fulfilling our role in helping people?

Even further in the future, Will our jobs even exist?
I cannot live and do my job without the hope that I can mean 'something' to better a working person, team or organization.

We can make a difference when it comes to encouraging people to think, as in the words of Socrates ' I cannot teach you anything but I can make you think'.

Michael Jackson wrote his story. We, supervisors and coaches, will write our own history and the future will carry out its own verdict….■

Gerian Dijkhuizen
is member of the LVSC in the Netherlands.
She is a senior supervisor/educator of supervisors and has her own practice.

The Praetorian Guard in action

Supervision opens up a space of fundamental tension: on the one hand, the necessary parity between two professionals who construct knowledge together, on the other hand didactic asymmetry

Sed quis custodiet ipsos custodes[1]? Who will guard the guards?"

■ **Nicolas Mathieu**

Abstract
Quis custodiet ipsos custodes - But who will watch over the guards? is about highlighting the paradox of supervision (the norm of non-normative thinking) through the history of forms of accompaniment as well as the history of Western thought.

Supervision has gradually become an imperative in the context of helping relationships. However, this practice is not self-evident and is not without theoretical difficulties and practical risks that all supervisors must question for their practice and posture. The very history of the development of this practice illustrates the paradoxes inherent to this relationship and we would like to underline some inherent aspects of its complementary (vertical) and parity (horizontal) dimensions.

The origins of supervision[2]
Maëla Paul[3] defines supervision as a specific relationship of accompaniment from master to a disciple who must himself accompany others. As such, she defines three fundamental dimensions in this companionship: the initiatory, maieutic, and therapeutic dimensions. The tradition is ancient, and it calls upon Homer, Socrates, and Hippocrates to illustrate these three polarities.
The initiatory dimension presupposes a relationship between the initiated master and the neophyte, a didactic companionship, the inscription in a tradition, the master having first been himself a disciple. So, it is with the journey of Ulysses returning to Ithaca. This didactic and initiatory intention will be taken back by Fénelon, in the 17th century in his Telemachie[4].
The maieutic tradition, reported by Plato, emphasizes the questioning of subjects to which none of the protagonists pretends to know the answer. The asymmetry of the relationship here concerns the process of knowledge elaboration and not its content. Through his questioning, Socrates leads his interlocutor to progress and finds the answers himself.
As conceived by the Hippocratic tradition, the therapeutic mode supposes "a parity relationship, two wounded human beings, in a different temporality, one who invests the other in his capacity to relieve him, and the two working together for this healing[5]".
As we can see, supervision opens a space of fundamental tension between a necessary parity between two professionals who co-construct knowledge together, and

a didactic asymmetry.

To these three dimensions, it seems to us that we should also add that of intellectual seduction.

"The eros of instruction, imitation, and emancipation is as prone to rupture as that of sex[6]."

This dimension, however consubstantial to the exercise itself, is not without danger! Thus, the beautiful Alcibiades longs for Socrates, who refuses to accept him, and Abelard is castrated because he knows Heloise, his pupil. Thus, the master-disciple relationship includes the development of a resistance that is indispensable to any process of autonomization and individuation because, as Anna Arendt says, the master, the transmitter of a tradition, is necessarily "reactionary".

The history of contemporary supervision[7]

In the early days of psychoanalysis, Sigmund Freud gathered a group of young doctors around him to transmit the theories he was developing through case studies; these were the Wednesday sessions. He soon encouraged the participants to present their own cases and compare their practices.

In 1918, Jung was the first person to suggest to Freud the idea of the necessity of an analytical treatment for any analyst[8]. Ferenczi affirmed that the resistance to analytical work is always on the side of the analyst[8]. The idea of supervision was born: what to say and what to do with the involved affects in the transference?

The origin of practice analysis groups certainly goes back to this period, combined with the need to teach psychoanalysis in a framework different from other disciplines because of the pre-eminence of a necessary reflective work. Thus, the teaching of psychoanalysis was conceived from the beginning as a companionship. It was Max Ettington who, in 1920, introduced the "Kontrollanalyse" (control analysis) in his Berlin polyclinic to supervise beginners.

The "control psychoanalysis" device was institutionalised in 1922 and allowed novice psychoanalysts to work on the review of their practices with their clients. It pursued two objectives: on the one hand, to give the novice a concrete experience of the practical modalities of the treatment and, on the other hand, to enable him to apprehend his own functioning involved in the relationship and the therapeutic work. In 1925 the Congress of the IPA (International Psychoanalytical Association) in Bad-Homburg (Germany) established supervision, with characteristics such as a certain frequency (weekly) and duration (two years), as a compulsory part of psychoanalytic training.

At the same time, from the end of the Second World War, in Europe and in the United States, "case-work" developed in the context of social work, in line with the work of Carl Rodgers, outside the psychoanalytical field in the strict sense.

Marguerite Pohek was particularly influential in developing "case-work" with social workers and teachers and in organizing seminars in the early 1950s that laid the foundation for supervision. According to her, supervision is primarily didactic, and the supervisor is a teacher "in the field" who allows newcomers to supervision to learn about themselves.

From the outset, in psychoanalytic supervision, the notion of "control" is polysemous. It can be understood as the control of the young analyst's practice, as work on counter-transferential phenomena, or as methodological learning.

Around 1968, the term "control", used in psychoanalysis, was replaced by the less connotative term "supervision". At the same time, the first collective supervision groups were organized to compensate for the lack of qualified supervisors.

These supervision groups developed in 1968, under the influence and inspiration of the Balint groups[10]. These groups were initially made up of doctors to allow them to analyse their relationship with the patient and the illness. At the end of the Second World War, Balint had already formed groups of social workers and social assistants, allowing them to exchange practices including the consideration of the unconscious. The originality consisted of working based on real cases brought by the group members. The originality consisted of working based on real cases brought by the group members.

In 1961, Jean-G Lemaire[11], psychiatrist and psychoanalyst, set up groups of analysis of practices to train marital counsellors by allowing them to analyse the unconscious relationship established between them and their clients from the cases they expose.

In 1973, inspired by the Balint method, Jacques Lévine adapted the device to the teaching environment with the "Support for support12" methodology. Clinical psychologists were first called upon, then trained teachers to compensate for the shortage of psychoanalysts available to lead these groups.

In psychotherapy, it was not until 1975 that supervision was developed. The practice thus inherited both the psychoanalytical tradition and the case study systems set up for social workers in American "social work".

In psychotherapy, it was not until 1975 that supervision was developed. The practice thus inherited both the psychoanalytical tradition and the case study systems set up for social workers in American "social work".

The world of coaching, which developed in the 1980s, was quickly confronted with similar problems of training cohorts of professional coaches and the need for reflective work on practices. Initially carried out by individuals, supervision was naturally conceived as an extension of teaching and the self-proclaimed supervisors had little recourse to supervision spaces themselves, considering themselves sufficiently competent. Although the forms are diverse (individual, group or team supervision), such isolated initiatives open the risk of the emergence of gurus, and of relationships of control, which are not compatible with the general trend toward standardisation of the profession. Nevertheless, faced with the development of the coaching practice, supervision quickly became a prerequisite and an absolute ethical necessity.

Since the 2000s, undoubtedly due to the increase in demand and the need for professionalisation, supervisors have gradually organised themselves in professional networks and associations such as ANSE in Europa. Nieuwe zin: In addition, supervisor training has emerged, along with the emergence of standards for the profession. (Zie bijlage 5)

An ambivalent companionship

Understandably, supervision was initially developed based on a didactic intention in the form of companionship, thus expressing itself in a complementary relationship that is not without its problems.

It supposes first the recognition of the master by the pupil: it is the disciple who makes the master, and not the master who makes the slave (as in the Hegelian relationship of Master and Slave).

The words disciple, pupil, apprentice, belong to the same semantic field. On the side of the master, what is in question is the "mastery of the master". What one learns from a master is not so much the sum of his knowledge as the way he inhabits the knowledge he transmits. Having a singular relationship to knowledge, he has the virtue of being "a living example of a way of being in knowledge". In all cases, it is a question of acquiring "know-how". In research, too, the transmission is not about what is in the books, but about sleight of hands, practices, ways of looking at a problem... It is not on the contents but the "modus operandi" (the action) that the relationship is essential[13]. When does the apprentice become a master? Who will be the master of masters? In the name of what legitimacy? The whole history of supervision's development is marked, as we have seen, by these persisitent questions.

J. Rancière[14], in Le Maître Ignorant, proposes to go beyond this dialectic, in a radical way, by underlining the difference between the teacher and the emancipating master. By claiming his ignorance and by maintaining parity, in the sense of equality in difference, the teacher, according to him, allows his pupil to enter a genuine autonomy.

Thus, the teacher's posture is that of guaranteeing a process and not of expertise of content. "The whole question of the transmission of knowledge can be thought of as a radical critique of the famous scene of the slave in the Meno who supposedly discovers the truths of geometry all by himself: what the slave in the Meno learns is simply his own inability to discover anything if the right master does not guide him in the right way[15]. This is an assumed anti-Socratic position that confirms the fundamental asymmetry of the actors in supervision.

By its very nature, however, this relationship must tend towards its own disappearance, or else it will develop a toxic dependency. "The great teaching is that which awakens doubts in the student, which is a school of dissent. It is to prepare the disciple for departure, "Leave me now", thus commands Zarathustra. In the end, a valid master must be alone[16]". From then on, the dynamic of any supervision must be considered a passage from a complementary relationship to the revelation of a symmetry that is built by the confrontation allowing the individuation of the supervisee. This necessary confrontation is both the cause and the marker of the emergence of a parity space: "I am not a master; he says in an altered voice. A student, my dear, an apprentice; a simple apprentice[17]". Thus, the challenge of any supervision is to transform itself little by little, by introducing parity between the supervisor and the supervisee, a sine qua non-condition of his emancipation. "I do not call you servants any longer, but friends[18]" Christ tells his disciples at the end of his teaching. There is something like a spiritual kinship at stake here, which allows a double process of emancipation and belonging.

Guarantors of a non-normative norm!

How to be the guardian of the norm, which is to have no norm? Indeed, beyond the strictly didactic dimension of

The challenge of any supervision is to transform itself little by little, by introducing parity between the supervisor and the supervisee, a sine qua non-condition of his emancipation

supervision for a given theoretical frame of reference, the exercise is first a reflexive invitation to the supervisee's posture and blind spots.

In this sense, one could say that the fundamental question asked by any supervisor is: how do you go about being the biggest obstacle to solving your client's problem? Depending on the frame of reference, we can talk about transferential mechanisms, systemic reflection, projective identification, or resonance... The space of supervision is thus precisely that of questioning the obvious, norms, convictions and even values. Thus, the supervisor is at the same time the guarantor of the norm of the theoretical corpus of reference, that of the practices and related sleight of hands, but also of the questioning of these same norms by the supervisee when their contextualizations become sufficiently cumbersome to harm the relationship that the supervisee maintains with his client. This meta-norm can only be expressed in attention to the singularity of any relational situation, to its unprecedented character, thus preventing the ever-present risk of ideologization. In this sense, supervision is similar to arts and crafts.

This comes down to highlighting the two essential dimensions of any supervision: deontology and ethics. Deontology concerns the professionalisation of the supervisee. It is concerned with all the rules and duties governing the profession. As such, the supervisee has the right to demand that the supervisor provide him/her with the deontological security that constitutes the exoskeleton of his/her professional identity.

Ethics concerns values and their contextualisation. It implies being able to give an account of robust anthropology that is nourished by the process of ongoing personal work and that constitutes the history of a life. Every technical gesture made by an intervener in the helping relationship embeds, in fact, a complete anthropology; every action, every word uttered, responds in filigree to the question: what is it to be human?

This permanent ethical questioning for the intervener is guaranteed by the presence of a supervisor, a demanding third party who refuses the relational comfort of a definitive answer. The supervisor is thus the guarantor of the tension, of the existential discomfort inherent in all accompaniments. Ontological security and existential anxiety seem to be the terms of the fundamental paradox of all supervision. From then on, we can get out of the impasse of the verticality, a real Ponzi pyramid, which consists of asking ourselves where supervision of supervision stops.

The supervisor is no longer only the master of professionalisation, nor the confronting and emancipating peer, but the useful and necessary idiot in the inner process of anthropological questioning. It is only in this capacity that it is possible to establish the absolute imperative for any supervisor to be supervised himself.

Conclusion

Supervision has gradually become an essential element of support systems in the helping relationship. As a reflective and didactic space, both on the theoretical foundations of the frames of reference and the posture, supervision fundamentally questions the deontology and ethics of the practitioner. Supervision thus supposes to live a complex and three-dimensional relational process that assumes an initial asymmetry, accepts the parity confrontation, and consents to the claimed ignorance and incompetence. This ethical and anthropological requirement justifies any professional in the helping relationship to be supervised, whether or not they are a supervisor. It is the work of a lifetime. Only then will it be possible to live what Paul Watzlawick describes with humour: "When a zealous student, fervently seeking satori, asked his Zen master what it meant to be enlightened, the latter replied: 'Go home and rest comfortably. ■

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10. Michaël Balint (1896-1970), published in 1957, The doctor, his patient and the disease, which he presented as the result of a group research work.
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Nicolas Mathieu - Nicolas is a medievalist historian by training. Before becoming a coach of leaders inside organizations, and a coach supervisor, Nicolas created two companies and was their general manager. After selling his companies, he joined a consulting group where he became the director of operations. Systemician and supervisor, he teaches the systemic approach at the university level and created Fabulous Systemic Learning, a school for the strategic systemic approach.

Professional supervision: A discipline in its own right
Its historical roots and evolution

■ **Louis van Kessel**

Abstract
Based on Anglo-Saxon publications, the author outlines the mainstream development of professional supervision. He sketches its two recognized historical roots and the inclusion of supervision in social work, psychotherapy, and counseling. He further delineates the development of supervision since the fifties of last century and how supervision evolved towards a generic methodological approach suitable for use in human services and health care, their service organizations, their (self-employed) professionals, and their (continued) training programs'. He goes on to draw parallels with developments in continental-European countries, and concludes with some challenging tasks i.c.w. the development of a science of supervision.

Introduction
Professional supervisors should be aware of the history and the current worldwide development of supervision. Drawing on Anglo-Saxon publications, this article therefore broadly describes the general evolution. After a sketch of the two recognized historical roots (social work and psychoanalysis), it delineates the inclusion of supervision in psychotherapy and counseling. An outline of the development of supervision since the fifties of the last century follows, leading up to supervision as a generic methodological approach suitable *for use in human services and health care, their service organizations, their (self-employed) professionals, and their (continued) training programs'*. Parallels with the development of supervision in continental Europe are described. The conclusion outlines the features of supervision as a discipline in its own right and notes some challenging tasks to develop a science of supervision.

Supervision: two historical roots: Social work - Psychoanalysis
The concept and practice of professional supervision in use today are historically rooted in two human service traditions.

Social Work
The first root is social work. In that area, supervision started around 1870 as a support activity - as 'workplace coaching' as we would say today - within 'charity organizations' in the United States.
Being the forerunners of professional social work, these volunteer organizations strived to professionalize their service delivery and organizational structures. To indicate their functionality and present themselves as serious organizations, they took over the term 'supervision' from public administration and industrial organizations, in which the 'supervisor' served a middle-management function. Besides administrative or controlling aspects, these social work pioneers extended the function 'supervision' with supportive and educational tasks. As early as 1903, a publication conceived of supervision as 'educational work', using the 'teachings of experience' (Bracket, 1903, p. 212). In the nineteen-thirties, the 'educational function of supervision' was stressed, and supervision was described as a 'process in its own right' (Robinson, 1936, p. 33) and a time-structured 'educational process for training a person' (o.c., p. 53), aiming at fostering the supervisee's learning as a 'professional self' (Robinson, 1949, pp. 34-35). The focus of supervision shifted from the case and client to the social workers' professional qualities (Harkness & Poertner, 1989), a trend that research in the 1970s (Kadushin, 1974) confirmed as enduring.

Psychoanalysis
The teaching and learning of psychoanalysis provide the second root of supervision's origin.
The so-called Wednesday-night discussion meetings, which Sigmund Freud organized up from 1902 for his pupils, have come to be thought of as the 'informal'

beginnings of psychotherapy supervision. But the real founder was the Berlin psychoanalyst Max Eitington. At the 7th International Psychoanalytical Congress in Berlin (1922) he presented a report that appears to be the first material dealing with issues of supervision, such as its rationale, screening, notes, responsibility, and the extent and duration of supervision itself. Named 'control analysis', it was introduced as a formal part of psychoanalytic training, nowadays known as 'supervised analysis' or 'analysis under supervision', separating it from the personal analysis. Almost two decades later, this separation became official policy. In Jungian circles, this separation occurred not earlier than 1962.

At the 7th International Psychoanalytical Congress in Berlin (1922), Psychoanalyst Max Eitington presented a report that appears to be the first material dealing with issues of supervision

Inclusion of supervision in psychotherapy and counseling

It took until 1958 before the first book on supervision in psychotherapy was published. That year, Ekstein & Wallerstein (1958), both World War II refugees from Austria, made a fruitful connection between the two roots by using insights which - as they recognized with courtesy in their introduction (p. xiii) - the social work tradition yielded. The authors focused on 'how to supervise rather than how to do psychotherapy' (p. xii). They replaced the supervision concept as doing psychotherapy 'under supervision' by the concept of supervision 'as the learning and teaching of psychotherapy through supervision' (p. ix). A concept that some years earlier was propagated in social work supervision.

This view - learning and teaching through supervision - was a turning point in the conception of supervision in psychotherapy and the mental health sector. Nevertheless, we can find definitions and practices referring to a professional hierarchical relationship between supervisor and supervisee even until today.

Development of supervision since the fifties of the last century

Along with the emergence and further development of various psychotherapy and counseling orientations, in addition to the traditional psychoanalytic approach and because of increasing attention to the quality of extended human services, since the 1950's supervision has gone through an exciting phase of development.

Dissemination across a variety of human services, their professions, and their educational programs
Supervision was extended to many professions and areas of human service. Their respective educational programs and professional communities valued supervision as an essential means of increasing the effectiveness of their services through the service. Supervision became a signature method in a wide variety of human service professions. In order to acquire professional competence, students were trained through supervision. To conduct their practice competently and responsibly, and to support their continued professional development. So also did advanced practitioners and executives. This is evident from the thousands of publications on supervision that are available worldwide today.

Conceptual development: Administrative/managerial supervision - Clinical supervision
This dissemination of supervision went along with an evolution of its concept and the generation of different approaches and models.
Partly related to supervision's history, and partly to how a particular service is organized and the extent of its professionalism, we can observe an underlying tension in Anglo-Saxon supervision theory and practice; a tension between focusing on bureaucratic control or professionalism. This has to do with the way in which both the profession and the human service organization involved choose to influence professional functioning: focused on responsibility and accountability or with an emphasis on professional autonomy and development. This tension results in a dichotomy of supervisory concepts and practices. On the one hand, we see managerial/administrative or line supervision mainly focused on organizational responsibility, the relationship between frontline services and organizational policy and hierarchical relationships between supervisor and supervisee. On the other hand, we see clinical supervision with an educational development approach.
Although these two functions can be considered complementary, it is advisable to distinguish them when exercising supervision. That's because areas of potential overlap or conflict and potential problems with border issues affect the effectiveness of surveillance. To avoid role ambiguity and conflict potential, it is recommended to keep the two approaches separate.

Clinical supervision - professional supervision - reflective supervision
The terms 'clinical supervision', 'professional supervisi-

on,' and 'reflective supervision' came into use to distinguish supervision that excludes administrative responsibilities.

The term 'clinical supervision' - often shortened to 'supervision' and used synonymously with 'psychotherapy supervision' - mainly refers to building on and advancing psychotherapeutic or other clinical skills. And, like in social work, to improve practice with clients and enhance the practitioner's professional development. Its inherent evaluation component focuses on the supervisee's development of professional competencies.

The term 'professional supervision' often equates to clinical supervision. However, a difference is that it is considered to incorporate any professional role aspect, not only psychotherapeutic or other clinical skills.

'Reflective supervision', the third term, refers to an approach integrating reflective learning theory to promote reflective development of, and reflective practice by practitioners. It views the reflective process as the centerpiece of effective supervision and focuses exclusively on the 'educational-developmental' approach. In this way, the

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'Reflective supervision', views the reflective process as the centerpiece of effective supervision and focuses exclusively on the 'educational-developmental' approach

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supervisees' capacity for critical reflection is enhanced, as well as his/her learning to accomplish a value-based practice. The reflective approach allows the supervisees to understand the social and cultural context of practice, and actively promotes social justice and human rights.

Supervision as a generic methodical approach for application across professions and methodical schools

Historically, supervision concepts and practices were developed within the framework of a specific profession bound to the paradigm of a particular methodological practice approach. That continues today: publications and practices show that concrete understanding and implementation of supervision are not the same in each profession or professional field.

Differentiations are connected with a profession's particularities, its preferred methodological approach, and its particular professional values. Next to that, differentiations are connected to the kind of human service the supervisee is carrying out, the supervisee's level of professional development, and the intended objectives of supervision. Concepts are also influenced by the respective author's preference and point of view, often related to the particular professional field s/he belongs to. All these factors led since around 1970 to a broad differentiation of supervision approaches and models.

However, none of these models fully cover the complexity of supervision practice. That is why supervisors use elements of more than one model eclectically. Moreover, it shows how the main models share goal-setting and conceptual commonalities, and that the way supervision is practiced across several different professions has more similarities than differences. Publications suggest it is more important that a supervisor has supervisory competences and is capable of focusing on the needs of

the supervisee to function as a competent professional than that s/he is a representative of the profession of the supervisee.

Consequently, in the last three decades, more and more publications show the construction of supervision as a discipline and profession in its own right, applicable across differing professions and methodological orientations, in contrast to profession-specific and method-bound approaches.

Terms indicating this development of a generic model are: 'meta framework'; 'general, integrative or comprehensive approach of supervision'; 'transtheoretical supervision'; 'cross-theoretical models'; 'common-factors approach'.

The generic approach as basic for concrete supervisory practice

The generic approach presents methodological principles and features generally fundamental to supervision as a methodical activity. According to this approach, supervision offers customized and practice-related professional development to the broad spectrum of human service professionals, their leadership, and future professionals participating in educational programs.

As a practice theory, it offers the supervisor the basics as well as a methodical framework for concretely organizing and conducting supervision, enabling him/her to adapt to in specific settings and to work with different types of supervisees across various human services professions, practice fields, organizations, and educational programs. For a supervisor who delivers supervision across professions - called 'interprofessional supervision' (Beddoe & Davys, 2016, 147-160), 'cross-professional supervision' (Holton, 2017), or 'interdisciplinary supervision' (Goodyear et al., 2016) - generic models are essential. Knowledge of and capability in performing in these different fields increases the effectiveness of the supervisory intervention to the benefit of the supervisees. They will develop

their professional competence more purposefully and continuously. That, in turn, will lead to better-performing human service and contributes to the well-being of clients and our global human society.

However, if supervision is applied to particular professions - with their specific and characteristic methodology and contexts, and the supervisee's learning process has to focus on that - the supervisor needs additional knowledge of the specific approach and its desired methodological principles. The supervisor also needs to know how to assist the supervisee in handling the particular issues of that practice and, if possible, reflected experience related to these as well. That, in particular, is the case in student or trainee supervision as part of basic professional training programs.

Essential elements of a generic approach
The generic approach conceives supervision as an interactional process, processing practice-based content presented by the supervisee to (learn to) develop his/her current practice and professionalism according to standards demanded by the society, clients, and professional bodies, as well as to humanize values. In that process, the supervisor assists and guides the supervisee(s) as a novice or a seasoned human service professional(s) who either perform first-line tasks or function in a leadership position. In this interaction between supervisee and supervisor, interactional phenomena such as (counter-)transference and regression, (dis-)functional behavior patterns, resistance, projection, and (counter-)identification may occur. Moreover, the interaction may also show parallel processes, mirroring how the supervisee functions in professional practice situations.

The best possible functioning in various human service situations demands foundational and functional competences. Developing professional competency for acting in a wide given variety of practice situations demands

an individualized learning process, showing the supervisee's professional development levels. In the supervision process, the supervisee's learning issues for improved practicing and problems with learning to develop professional competency come to light. Both supervisor and supervisee can signal, evaluate and improve these through the learning alliance they create.[1]

As essential elements of a generic approach we can list the following:

- Supervision has a dual purpose: 1) safeguarding client care quality through assisting practitioners in delivering their services in the best possible way, or as the case may be, the conduct of leadership, and 2) enhancing the supervisee's learning and development capacity to improve his/her professional competences permanently;
- The central goal is developing the capacity for continuous learning from experiences in recent professional acting and transforming insights achieved from that to the conduct of practice in accordance with topical professional requirements;
- A clear contracting of the objectives, the way of working, learning alliance, and conditions (a task-directed basic structure, with sessions, regularly held, at set times and of defined duration);
- A safe collaborative relationship, in which the supervisor interacts with the supervisee as an active self-directing learner and promotes an experiential-reflective learning process through methodical interventions. This also tailors to the supervisee's idiosyncratic personal-professional learning issues and necessary professional developmental goals. It moreover answers to the supervisee's level of professional development, attitude and psychological type, and learning style development;

- Experiential learning is seen as the basis for successful supervision learning;
- Developing critical reflectivity is viewed as vital to professional development;
- As a facilitator of that process, the supervisor conducts multiple supervisory roles with flexibility. S/he communicates openly to enhance the supervisee's reflection and elaboration of recently experienced professional issues. Moreover, the supervisor sees to it that the supervisee transfers achieved insights into current and future practice and into the desired own professional development. Additionally, s/he can use a variety of procedures and techniques to assist and guide the process;
- Contextual forces - regarding society, service delivery environment and cultural characteristics of the involved (in-)direct actors - influence the concrete application of supervisory characteristics and principles. The professional experience, development, relationships, and knowledge of supervisors and supervisees, the kind of human services the latter deliver to clients, and the kind of clients and their issues, too, have influence. Therefore, supervisors must be aware of which cultural, gender and political background dynamics influence their behavior, beliefs, and meanings they give. And those of their supervisees and commissioning parties, and how that works out.

Parallels with developments on the continental European territory

The development in the Anglo-Saxon world outlined in the previous paragraphs parallels with developments on the European continent. At its introduction, the concept of supervision that the pioneers promoted was restricted to professional training and continued development of 'social caseworkers'; social work specialists who offered psycho-social guidance to people in long-term dyadic

relationships. Because handling interaction in a professional way became important in more fields, supervision became significant for practitioners, leadership, and staff in a great variety of practice situations and beyond the boundaries of its classic professional domains.

Especially in the Netherlands, from the start of the 1970ties, a clear difference between the administrative and reflective approaches was advocated, resulting in a generic educational supervision concept that was basic for training programs for supervisors. Since then, more or less corresponding generic concepts on supervision have been developed in various Western-European countries.

Supervision as a discipline in its own right must transcend the different existing supervision models and the application of supervision into particular professions and fields

Conclusion

Supervision as a discipline in its own right consists of creating a knowledge base unique to supervision by examining the essential facets of supervision: purpose, function, characteristics, process, appropriate interventions, characteristics of desired professional functioning,

professional ethics, and professional human service delivery's essential values. It must transcend the different existing supervision models and the application of supervision into particular professions and fields.

It promotes a supervision concept independent of particular professions or methodological approaches, though using relevant concepts from other disciplines and approaches. It must include the relationship between the generics of supervision and situation-specific application; and also clarify the particularities involved in applications of supervision in various professions and widely different practice situations.

Moreover, that concept has consequences for conducting research activities and setting requirements for licensing supervisors, their training and continued development, and organizing their particular professional community. The origins of ANSE (Van Kessel, 2006) and its member associations, advocating supervision as an independent professional service, exemplify that latter.

Today, there is a great necessity to develop supervision as a science that can be foundational for its practice and guide supervisors in their work. That includes connections between traditional and contemporary concepts and practices, comparative descriptions of how supervision is developing in different professional fields and countries around the globe, relating generic to specific issues, and taking differentiation and the complex issues supervisees nowadays encounter in their practicing seriously. Part of it is consciousness that supervision is politically relevant, as its value base must be directed to the humanization of our globe. That implicates more consciousness of and insights into political, societal, and organizational power dynamics and how these impact professional work performance. That requires from practicing supervisors to be more politically conscious and to know what kind

of human and societal values they want to promote. For sure a challenging task for supervisory training programs too. ■

Notes

1. While the foregoing and following formulations refer to an individual supervisee, it should be noted that they are analogously, but not identically, transposable to team supervision.

2. Although there were already as early as the 1930s supervision initiatives in some Western-European countries, a real breakthrough came only after World War II.

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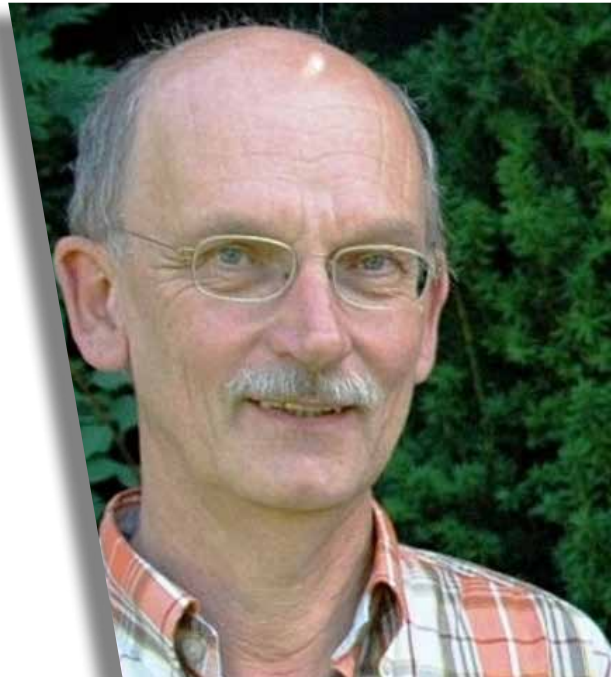
Louis van Kessel ,(kesselvan.l@hetnet.nl), professional supervisor, coach, and trainer for organizational development over the past 50 years. Since 1981 he has been active as a lecturer on supervision/professional coaching in the Netherlands and several other European countries. Was (1997-2003) founding-president of ANSE. In 2021 he was awarded honorary membership of NAS (National Association of Supervisors, Russian Federation). His publications in ten languages, downloadable from Researchgate (https://www.researchgate.net/profile/Louis-Van-Kessel), have a total 'Research Interest' higher than 88% of researchers of all disciplines represented there.

A view of the ANSE community in action: Opatija (Croatia), 16 March 2018: 20 years HDSOR

ANSE 25 years

A short overview of the main developments

■ **Wolfgang Knopf & Sijtze de Roos**

Abstract

In this contribution we highlight the most important moves and achievements of ANSE. Our purpose is to show how a thriving cross border community of professional practitioners emerged and which steps - or sometimes even leaps - were taken to get us that far. As we aim to sketch no more than the major characteristics of ANSE as it grew and developed over the years, we will focus mainly on the period between 2004 and 2018, when we both were active as ANSE board officials.

Introduction

The history of supervision and coaching in Europe is also the history of its institutions. As all professional activity, supervisory practice, too, is embedded in society, both locally and nationally. Sooner or later practitioners will develop professional communities. In order to support and sustain these, the need for formal organization arises. It should therefore not surprise us that supervisors and coaches in many European countries organized themselves in professional associations. Informal networking combines with formal organization to secure and enhance professional development.

By extension, this move repeats itself on the European level. Once practitioners start crossing borders to engage themselves in international activities, as many of them do, they will soon feel the need for some form of supranational institutionalization. Such arrangements carry and align their cross-border efforts, help them to define and defend their professional interests and to represent their trade internationally. No wonder then, that twenty-five years ago, in 1997, ANSE emerged as a platform for - and clearing house of - national organizations for supervision and coaching in Europe.

It is not our intention to smother you with long elaborations, nor to suffocate you with intricate details, extensive citation of board minutes or with long lists of the many colleagues who contributed to the efforts of ANSE; lists that will never be complete anyway. A detailed history certainly deserves - and still remains - to be written. For the festive purpose of highlighting ANSE's 25th anniversary, however, we limit ourselves to outline the path traveled thus far by focusing on what we consider the most characteristic milestones. Let us now turn to this task.

The pioneering phase and the mission of ANSE

Vienna is an important city in the history of ANSE. In 1995 the Austrian capital hosted the so called 'Wiener Vereinbarung'. With this agreement, the German, Swiss and Austrian signatories recognized the certified supervisors and training courses of their respective national organizations. This event sparked off even more lively cross-border activity between German speaking supervisors and attracted the attention of other national organisations. Louis van Kessel, already active in Europe as trainer of supervisors, picked up this initiative. He was included in further talks and subsequently asked to coordinate the first steps towards a European association

of supervisors. After several preparatory meetings, the Association of National Organizations for Supervision in Europe - in short: ANSE - came to be (Van Kessel, 2005). Representatives of national organisations from Germany (DGSv), Switzerland BSO), Austria (ŌVS), Hungary (MSZT) and The Netherlands (LVSB) came together to serve as founders. With great ceremony, this happy event took place in - where else? - Vienna on 21 November 1997 (see Fellermann, 1998).

The first ANSE Board came up with a plethora of sparkling ideas

Getting down to business, the first board, presided by Louis Van Kessel, came up with a plethora of sparkling ideas. The initial challenge was to carefully define supervision and to articulate the mission of ANSE. First of all, ANSE was to promote and enhance the position of supervision - and later coaching as well - and thereby the position of all its practitioners in Europe. In line with this objective, clear quality standards had to be formulated to regulate and synschronize certification and admission procedures. ANSE should further strive to dissiminate practical and theoretical material on supervision, coaching and consultancy. This naturally presupposed close attention to cross-border exchange of information and professional knowledge between practitioners, their national organizations and training institutes.

Big plans, for sure, and a lot of work to be done. To tackle these tasks, the board first had to take care of everyday

matters such as work procedures, statutes and a minimal organizational framework. Changing the financing of ANSE proved to be a very important move. In 2001 the fifth General Assembly decided to shift the financial base from unequal contributions per national organization - mainly depending on size - to a fixed amount per individual supervisor, regardless of which member association he or she is affiliated with. This considerably leveled the field and gave all supervisors equal status, resulting in a stronger sense of shared solidarity.

While still a fledgling venture, ANSE grew rapidly in size and scope. More national organizations scrambled to join, conferences had to be organized and preparations made for the first ANSE Summer University in the Hungarian city of Szalgotarjan. Elsewhere in this issue, our Hungarian colleague Iván Tőrők tells you more about how the summer university concept came to life.

Strengthening operational effectiveness and expanding the network

In retrospect, the ANSE pioneers performed admirably and succeeded in laying a sound foundation to build on. Yet consolidation was needed, as well as further and more structured orientation to the world around us.

Roughly speaking, we may say that the pioneering phase came to an end in 2003. In that year, Bernhard Münning took over the presidency. The new board got to work, further strengthening the organization, clarifying not always clear internal procedures and starting to record those in a board manual; the so-called ANSE Handbook.
Bernhard and the board worked diligently at improving the demarcation and distribution of clearly defined tasks and responsibilities. In addition, the board set realistic and achievable external goals, with special attention to the manageable expansion of the network.
As cross-border exchange between practitioners is an es-

sential ANSE activity, ways to better support international contacts were sought. Building on the successful HASI project of colleagues from Hungary, Austria, Slovenia and Italy (see Tatschl, 2003), the board stepped up its efforts to initiate and support 'international intervision groups' (IIGs). Participation would, under certain conditions, be recognized by ANSE and counted as advanced training.

In the meantime, valuable content was generated by seminars and conferences and shared in publications, such as for instance Brush up your tools (Heilinger et al, 2004) or a special issue of the German magazine 'Supervision' (2003). Since its first international conference about the differences and similarities between supervision and coaching (Munich, 2000), ANSE pushed forward with a second conference in Leiden (2004) on the ethical challenges of thinking and acting as supervisors and coaches. Zygmunt Bauman and Peter Heintel delivered memorable keynotes on respectively Liquid Modernity and The Problem of Values. On top of that, ANSE successfully sought contact with existing coaching associations, and participated in the 2nd Coaching Congress, (Frankfurt, 2006) under the title Wandel im Coaching, Wandel durch Coaching (Change in and through Coaching).

In 2006 health problems forced Bernhard Münning to resign as president, but not before initiating one of the most significant changes in ANSE's history: the move to one common language: English. Until that moment we all spoke our own language - with German by far the most dominant - necessitating cumbersome simultaneous translation during meetings, which, in turn, caused endlessly drawn-out proceedings and, more often than not, splitting headaches. This fundamental policy change was enthusiastically implemented by his successors, Wolfgang Knopf as president and a renewed board. From then on, all ANSE-related communication had to be in English,

leading to the emergence of a way of speaking now commonly and fondly known as 'ANSE-pidgin'. The effect was striking: Since English was the second language for most of us, board members, delegates and conference- and IIG-participants were now communicating on a much more equal footing than before.

At the same time, the board made efforts to bring operations more in line with the principles of the ANSE mission. For the short term, emphasis was placed on cross-border information exchange between practitioners, national organisations, training institutes and with sister organizations such as the European Association of Supervision (EAS) and the European Mentoring and Coaching

From 2006 onward all ANSE-related communication had to be in English, leading to the emergence of a way of speaking now commonly and fondly known as 'ANSE-pidgin'.

Council (EMCC). To this end, ANSE put a lot of energy into organizing time and space for further exchange, in-depth theory development and research. ANSE Summer Universities in particular developed into hotspots for supervisors and coaches from all over Europe to meet, network and study together. No wonder ANSE decided to host these events bi-annually, to be organized in turn by national member organisations.

Unfortunately, the second SU, scheduled for 2005 in Szalgotarjan, had to be canceled due to insufficient registration, but with the Summer University 2007 in Tallinn (Estonia) ANSE went full throttle and managed to keep up the pace from that moment on. At the end of this article you will find a list of all ANSE Summer Universities between 2003 and 2019.

Moving forward in Europe

Starting from a still modest operational base and hindered by very limited finances, the board nevertheless managed to broaden its range of activities. To enhance the effectiveness of communication with national organizations, ANSE in 2009 staged its first meeting with national presidents preceding the General Assembly. This arrangement proved effective and therefore became a regular part of the ANSE meeting circuit. With the presidents in an advisory capacity and the General Assembly as the policy-making body, all was set for a stronger bond with the (boards of) national organizations. At the same time, the board managed to support the emerging ANSE community more intensively. All in all, this organizational adjustment turned out helpful to the discussion on professional morals and the development and final adoption of the ANSE Code of Ethics (2012).

The board also explicitly refocused on long-term ANSE objectives, such as the formulation and implementation of (European) quality standards, reliable quality assurance systems and cross-border research projects. Finally, the pursuit of mutual recognition of all certified members and training courses - an essential precondition for our professionals to freely practice their trade all over Europe -was placed high on the ANSE agenda.

As early as 2005 we called out the slogan 'ANSE goes Brussels' for the first time. In the years since, several

attempts were made to get in touch with the EU administration in order to safeguard our professional interests at the European level.

Initially these all failed. Nevertheless, during 2007-2010 the first independent EU project was carried out as part of ANSE's Grundtvig program: Counseling in a Multicultural Europe. A key competence in lifelong learning. The motto of the program was "Learning Partnership". Our learning process and results were discussed and reflected on at conferences in Vienna and Timisoara (2008 and 2010).The final product of this adventure was the module 'Dealing with diversity and interculturality as a supervisor'. This training program has since been delivered by several trainers in different 'ANSE countries' and is still available to any party that may be interested.

In 2009 a unique opportunity presented itself. EUROCADRES, the European trade union for self-employed and highly specialized professionals, managers and senior staff functionaries, happened to be looking for expertise for an ongoing EU project - Professional and Managerial Staff: Social Responsibility for Innovation - and contacted ANSE. In December 2010, Carlo Parietti, President of EUROCADRES, attended the 2nd ANSE President Meeting in Vienna. This culminated in a signed agreement on representation at the 'European Table of Social Dialogue' - an influential body on policy level - between ANSE and EUROCADRES in 2011. ANSE had finally landed in Brussels. As a source of specific expertise, ANSE was also involved in the following EUROCADRES EU projects: SHIRT-PSR - Safeguarding Health In Restructuring: Tools for Managing Psychosocial Risks for Line Managers and Employee Representatives (2011) and, together with the European Council for Liberal Professions (CEPlis) - Implementing Cards for the Recognition of European Professional Qualifications - A Multi-Stakeholder Approach to Enhance Mobility (2011).

A 'professional card' - as carrier of personal qualification data - would enable any (registered, recognized) professional of whichever European nationality to freely practice his trade everywhere in the EU. The feasibility of a such a card for supervisors and coaches was thoroughly discussed, but it has as yet not been implemented. As a metaphor, however, the idea of a professional card did great service. It sharpened our focus and helped to speed up our continuing efforts to effectuate mutual recognition between national organizations, to broaden our scope and to deepen our transnational aspirations.

The most important EU project to date, however, was EC-Vision - A European System Of Comparability And Validation Of Supervisory Competences as part of the LEONARDO program. From 2012 to 2015, an international project team of seven colleagues, supported by a group of twelve experts, developed a fundamental competence framework for supervision and coaching. In 2016 the results were published under the title In the Mirror of Competences - Supervision and Coaching in Europe. Concepts and Competences (Judy & Knopf, 2016). This document was subsequently translated by national organizations from, for instance, Austria, Hungary and Croatia, and used by various educational institutions to hone their training programs.

Simultaneously, ample energy was spent on the upkeep and improvement of the relations with national organisations and on the support of the smaller, sometimes struggling ones among them. In 2014 our Bosnian colleagues, for instance, were dramatically confronted with the consequences of a heavy flood, causing more than 100.000 people to lose their homes. ANSE immediately rushed to help, setting up a support structure to coach and supervise first line aid workers who themselves were

in need of care.
All these activities pushed ANSE forward and increased its visibility on the European scene of supervision, coaching and (organizational) consultancy. Despite occasional setbacks, ANSE activities between roughly 2008 and 2018 proved successful in crafting broad acceptance of supervision and coaching as a profession by agencies and organizations in Europe hitherto unfamiliar with our trade.

Consolidation and expansion

Looking back on the period up to about 2014, it is clear that ANSE has made a significant leap forward. Over the years ANSE grew in seize as well as in scope and influence. With it came many technical, administrative and financial challenges. Subsequent ANSE boards met these with trial and error. Doing so, we also learned to deal with the rapid digitization of the world around us and its consequences for our organization.
In 2014, a renewed board, including four new members, took over, inheriting a far higher and far more complex rate of activity than ever before. Ongoing operations had to be taken care of, such as the formal and festive presentation of the EC-Vision report in Vienna (2016), the organisation of the first ANSE Research Conference (Budapest, 2015) and the production of the conference reader (Geiβler-Piltz, Nemes & De Roos, 2017). We should, of course, also mention the Summer Universities in Zadar (2015) and Rotterdam (2017), and, not to forget, the 'ANSE European Network Conference' on Teaching Supervision and Coaching in Frankfurt, December 2018.

To get the work done, tasks were reshuffled and allotted, and lines and modes of communication modified. Furthermore, the board made efforts to involve the ANSE community more often and more intensively by means of a regular digital newsletter. And so, the first tentative steps on social media were taken. Since then, digital net-

working has become routine. Boosted by Corona, the use of social media is now part of our communication structure. In the summer of 2021, for instance, ANSE organized a digital Summer Online Special in which around 120 people from all over Europe (and beyond) participated. On top of that, we present regular digital 'Talent Talks'. And because this magazine, too, is digital, you may read all about this on your Laptop, iPad or Smartphone.

Boosted by Corona, the use of social media is now part of our communication structure. Digital networking has become routine.

The board further concentrated its efforts on the reorganization of the finances and a (limited) raise of the yearly contribution. As far as the long term goals were concerned, the board continued to work on mutual recognition and on establishing supervision and coaching as a high quality profession on the European level.
Due attention was given to the rapid expansion of the ANSE community; several 'new countries' choose to join ANSE. The board also invested energy in promoting research, innovation and the social relevance of supervision and coaching, and continued to look for ways to promote cross-border quality development. To help all this forward, the board did well in developing a twice-yearly digital periodical for and by the ANSE community (and beyond that for anyone who would like to read it). The first issue of ANSE Journal saw the light in 2017. The sixth volume is currently on the way, as you can see from this issue. And

the beauty of it is: all issues are available for free. Please find the link on the ANSE website.

In conclusion

Since its founding 25 years ago, ANSE consistently strived to create a culture of cross-border understanding and to give shape and substance to our core business: bringing colleagues from all over Europe together to learn from each other and further develop our craft. It has taken a lot of time and effort and will continue to do so. But is has been - and will be - more than worth it.

To take proper care of this inheritance, ANSE boards operate as a team. Decisions are taken collegially, and all board members through their portfolios represent the responsibility and authority of the board. Board members operate on four basic principles: communication, cooperation, commitment and care; principles which we feel express the ethics of supervision and coaching.

To play their role, boards need to be legitimized, supported and properly financed by ANSE as a whole. The flipside of this coin is that the board holds itself fully accountable to the entire community as it is represented by the bi-annual General Assembly. Fortunately, all ANSE Boards up till today have been carried by a growing ANSE community. We cannot emphasize the importance of our professional community enough. ANSE does not only exist at board level, all of us together are ANSE. ◼

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- **2007:** Tallinn (Estonia). *International and intercultural experience in supervision*
- **2009:** Dublin (Ireland). *Supervision - a vital vision for today*
- **2011:** Stavanger (Norway). *Inspiring moments in Supervision - how to promote change*
- **2013:** Kaunas (Lithuania). *Trust - building trust through supervision*
- **2015:** Zadar (Croatia). *Supervision - guiding lights for development in times of crisis*
- **2017:** Rotterdam (The Netherlands). *Moving and being moved - coaching and supervision in a rapidly changing world*
- **2019:** Bolzano (Italy). *Bridging - connecting worlds through supervision and coaching.*

Box 1. ANSE Summer Universities between 2003 and 2019

ANSE General Assembly Buffet: Signature dishes from member countries)

First Board: Louis van Kessel (The Netherlands; President), Ueli Br nniman (Switzerland), Angela Gotthardt-Lorenz (Austria), Győrgi Sàvari (Hungary), Wolfgang Weigand (Germany)
Second Board: Louis van Kessel (The Netherlands; President), Ueli Brőnnimann (Switzerland; Secretary), Edeltrud Freitag-Becker (Germany), Angela Gotthardt-Lorenz (Austria), Sonja Zorga (Slovenia)
Third Board: Louis van Kessel (The Netherlands; President), Ueli Brőnnimann (Switzerland; Secretary), Edeltrud Freitag-Becker (Germany), Janko Mijoc (Slovenia), Erszebet Wiesner (Hungary), Renate Wustinger (Austria)
Fourth Board: Bernhard Münning (Germany; President), Wolfgang Knopf (Austria; Secretary and Acting President), Konrad Willeit (Italy; Treasurer), Liselotte Schoch (Switzerland), Janko Mijoc (Slovenia), Erszebet Wiesner (Hungary)
Fifth Board: Wolfgang Knopf (Austria; President), Barbara Gogala (Slovenia; Secretary), Konrad Willeit (Italy; Treasurer), Beatrice Conrad (Switzerland, Edeltrud Freitag-Becker (Germany), Ines Rinke (The Netherlands)
Sixth Board: Wolfgang Knopf (Austria; President), Sijtze de Roos (The Netherlands; Vice President), Barbara Gogala (Slovenia; Secretary), Stefan Habicher (Italy; Treasurer), Beatrice Conrad (Switzerland), Eva Nemes (Hungary; Acting Treasurer), Barbara Baumann (Germany)
Seventh Board: Sijtze de Roos (The Netherlands; President), Inese Stankus-Vida (Latvia; Secretary), Rolf Brüderlin (Switzerland; Treasurer), Eva Nemes (Hungary), Barbara Baumann (Germany), Agnes Turner (Austria)
Eight Board: Sijtze de Roos (The Netherlands; President), Inese Stankus-Visa (Latvia; Secretary), Rolf Brüderlin (Switzerland; Treasurer), Eva Nemes (Hungary), Barbara Baumann (Germany), Agnes Turner (Austria), Piret Bristol (Estonia)
Ninth Board: Agnes Turner (Austria; President), Inese Stankus-Visa (Latvia; Vice President), Márta L vai (Hungary; Secretary & Deputy Treasurer), Andrea M. Geering (Switzerland; Treasurer), Piret Bristol (Estonia), Miriam Ullrich (Germany), Reijer Jan van 't Hul (The Netherlands)

Box 2. ANSE Boards 1977-2022

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Dr. Phil Wolfgang Knopf (left) is organizational consultant, supervisor (ŐVS), coach, teaching supervisor and group dynamics and management trainer. Next to that he lectures at the Universities of Vienna and Zagreb and at the 'Institut Triangel' in Berlin. He served as ANSE president (2006-2014) and ŌVS General Manager (2014-2021). In line with his professional activities he edited and published a sizeable number of articles and books on supervision.

Sijtze de Roos (right) is LVSC certified senior supervisor, policy adviser and coach. He acted as co-founder, trainer and lecturer of the Master Organizational Coaching of The Hague University of Applied Sciences. He was LVSC president from 2004 till 2010, and he served as ANSE vice president and president between 2010 and 2018. Next to that, he published books and articles on social work, supervision and coaching in several languages. He is currently acting as chief editor of this journal and as editor of the Dutch Coaching Magazine.

The 20-Year old Piran story

How did the concept of the ANSE summer university come to life?

■ **Iván Török**

Abstract

Recollections from my participation in the 2002 ANSE general assembly in Piran (Fiesa). My previous memories about Piran connected to supervision while participating in the HASI project. As president of the Association of Hungarian Supervisors I tried to win the support of the ANSE board for an international supervision summer university. We faced worries and mistrust in connection with our proposal. I presented my arguments and previous experience to prove the viability of summer universities as a possible way of connecting studying, recreation, encounter and cross-cultural communication. I assessed the characteristics and suitability of the to-be host town of Salgótarján. The board supported the plan for the supervision summer university in the end and it was organized in Salgótarján in 2003.

It happened two decades ago now that on a beautiful day in 2002 - filled with positivity and good ideas but being a little anxious because of the challenge awaiting me - I

Salgótarján, Central Square

got into the minibus of our institute in Budapest to set off to the Slovenian coastline. I did not go for a holiday this time; I was to participate in the 6th general assembly of ANSE in Piran (Fiesa) where I would have a very weighty task to do. Because of that, as chairman of the union I also took Emőke Bejczy, secretary of the Association of Hungarian Supervisors (MSZT), and Győző Kovács, vice president of the Association, along to support me. Of course, Erzsébet Wiesner, the then Hungarian member of ANSE's board also joined us. We also took a couple of bottles of the famous Hungarian apricot palinka with us; their part they played will become clear in my story. The destination was all the more attractive to me since it would not be the first time for me to visit there. In 2000 we had gathered in Piran to take part in the HASI project.

As I unfold my story I will neglect describing the important points on the Agenda of the general assembly. However, I do need to tell you who were the members of the ANSE board present in Piran. The chairman was Louis van Kessel (LVSB, the Netherlands), and the members were Edeltrud Freitag-Becker (DGSV, Germany), Renate Wustinger (ÖVS, Austria), Ueli-Bartley Brönnimann (BSO, Switzerland), Janko Mijoc (DS, Slovenia), who also hosted the assembly, and our compatriot, Erzsébet Wiesner (MSZT, Hungary).

But what was this challenge, this weighty task that I referred to in my introduction? I had to win the ANSE board to approve and support the idea for a summer university for supervision. It did not seem like an easy

task because when we first presented our concept, the programme-plan for the summer university without any precedent, it was not received perfectly well. The point of the proposal was that in the following year, in 2003, we could organize the first ANSE international summer university for supervisors from the member countries under the umbrella of ANSE in our homeland in Hungary, recommending the town of Salgótarján as the location. It would not be noble to name the persons in hindsight who had apprehensions and thought it would not be right to combine a holiday and tourism with serious professional work and training-type conferencing, those who wanted to safeguard the nobleness of the discipline against forms considered unserious and lax and against the atmosphere of free-time programmes. Perhaps there were some colleagues who did not trust in Hungarian supervisors who could be considered freshmen, or the young MSZT, or in Hungary as the organizer of the planned programme, which country was just trying to catch up with the level of development in Western Europe. However, I can openly say that we were supported by the chairman Louis van Kessel, since he had previously spent a lot of time in Hungary over a period that lasted for almost a decade and did the lion's share of educating Hungarian trainers and establishing supervision as a profession here.

In an atmosphere not too favourable for us and not too accepting towards us we had to make use of all the intellectual, spiritual arsenal we had. Primary of this was the palinka we earlier mentioned as part of the luggage belonging to our company of travellers, more precisely defined as spiritus by its name in Latin, thus a spiritual weapon. Its strategic function was to make preparations on the battlefield for us as an outpost.

Now let me show you the other weapons I used as arguments. First of all I referred to my own experience. A

couple of decades earlier I used to organize pedagogical and psychological summer universities in Szeged every July, they always had a lot of Hungarian and foreign participants. This was a telling sign of their success. The daily schedule of the one-week long events looked like this: in the morning we had big lectures and smaller seminars and in the afternoon there were outings, cultural programmes, time for recreation or private free-time activity. We intended to use this established schedule for the supervision summer university, too. This idea was supported by the fact that people here in Europe were used to devoting part of their summers to leisure activities, relaxation, travelling and recharging their batteries, and what they really sought was new experiences.

An ANSE Summer University is framework and stage for more serious encounters between people. Especially during free-time programmes, when we tend to take off the masks of our professional roles, we can get closer to the inner essence of one another

I also proved to my colleagues that a summer university is the framework and stage for more serious encounters between people. Especially during free-time programmes, when we tend to take off the masks of our professional roles, we can get closer to the inner essence of one

another. As a person-centred psychologist, as a follower of Carl Rogers I can authentically promote encounter and present the significance of either group or pair encounters. On the other hand, as an andragogist I could recommend this versatile and free form of adult education with strong convictions.

What could I say about the location for the planned programme? I honestly told them that Salgótarján is not a particularly beautiful place, it is an industrial and mining town which rapidly grew in the sixties, and where the cityscape is dominated by 'Stalin-baroque' and 'concrete-romanticism' instead of monuments. Still it has an atmosphere, you can find some interesting buildings here and there, it has values and what is especially attractive about it is its surroundings, the countryside which is great for outings. It must have also been considered an advantage that Slovakia was just a short trip away, so there was the possibility to pop over to another neighbouring Central and Eastern European country.

There were also advantages to the few sights, the poor business life, the minimum amount of entertainment facilities and the relatively small size of the town – they did not tempt people to skip lectures and seminars, there was nowhere to go alone. However, we had two buildings of Népjóléti Képzési Központ (People's Well-being Training Centre, NKK) with a good infrastructure at our disposal; these were the buildings of the institute I was leading. There was a seven-storey building to accommodate guests and a modern restaurant of our own could supply food for them. Also, both buildings had big, medium-sized and small lecture halls and seminar rooms to provide for in-depth professional work. I also mentioned to my colleagues that supervision as a profession in Hungary was born in these very buildings.

As ultima ratio I referred to the significance of intercultural relationships as well as to the possibility that an international programme could greatly advance the development of supervision as a profession in Hungary (and what is more, in Central Europe too). I also said a quiet word about Hungary being relatively cheap for Western Europeans, consequently colleagues intending to come from that region would not have problems with financing their stay.

2003 became a year of great significance for us; we could organize the first ANSE International Summer University on Supervision with the title Intercultural Dialogue in Supervision. Supervisors from several countries took part in it in great numbers and left satisfied

In retrospect, this kind of arguing seems easy and self-explanatory. We won the battle, we won the support of the ANSE board. 2003 became a year of great significance for us; we could organize I. ANSE International Summer University on Supervision with the title Intercultural Dialogue in Supervision. Supervisors from several countries took part in it in great numbers and left satisfied - according to their feedback. We consider establishing a tradition

as the biggest achievement of this event. Over the past 20 years the supervision summer university has been organized on 9 occasions in different countries each time, becoming a recognized and crystallized form of event in the professional community of supervisors of ANSE in Europe.

This was our story 20 years ago and it finished with a happy ending. Maybe it was worth recalling. It is very encouraging for me, too, to remember the success of it now in my mid-nineties when I still cannot stop doing the work of supervision. ■
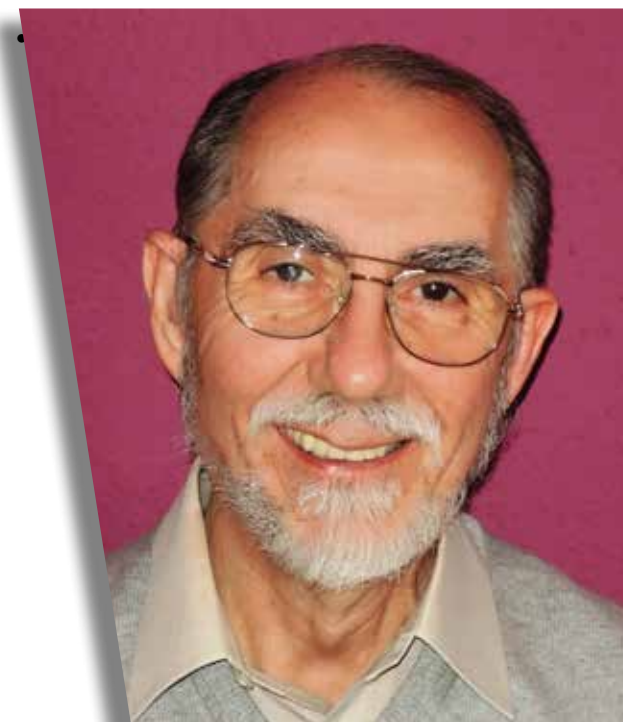
Iván Török is honorary president of MSZCT, was born in Miskolc in 1938. He got his degree as a psychologist in 1961, then he became a pedagogical psychologist. For long years he was researching the issues of theoretical and applied andragogical psychology and he also taught them in university. He founded and lead the national base institution for Hungarian social training in Salgótarján. He took part in launching supervisor training in Hungary and was the president of the Association of Hungarian Supervisors and Coach-supervisors (MSZCT). He is also a qualified coach-psychologist. Besides the above he also worked as the president of the Hungarian Association for Mental Health and the Hungarian Society of Person-centred Psychotherapy and Consultancy. He is still a practising supervisor.

The role of the DGSv in the development of the supervision and coaching professions in Germany

■ **Paul Fortmeier**

Abstract

In this article, the author focuses on the contribution of the German national organisation for supervisor - DGSv - to the development of supervision and coaching. He describes the roots and the growing acceptance of supervision, focusing on the role of public institutions, training courses and, finally, the founding motives of the DGSv.

On 16th May 1989, the DGSv – the "Deutsche Gesellschaft für Supervision" or "German Association for Supervision" – was founded by 29 members. These came from two main groups:
• Firstly, representatives from the training centres for supervision at that time, and
• Secondly, some supervisors as individuals who,

following their own further training, were seeking a network with colleagues beyond the "institutes", who wanted to emancipate themselves a little from their "fathers" and "mothers" and who gradually began to discover supervision as a profession that would ensure their livelihood.

Supervision was booming. Supervision was considered the method of choice for "reflecting on professional interactional action", as is still laid down in the statutes of the DGSv today (Section 2.1), predominantly in the welfare- and relationship-oriented fields of work.

Roots of supervision

Professionally, supervision essentially stems from three roots:
1. From social work; I believe one of the first contributions came from Herta Kraus, who in 1923, at just 26 years of age, was brought to Cologne by the then Lord Mayor of Cologne and later the first Chancellor of the Federal Republic of Germany, Konrad Adenauer, as City Director and Head of the Welfare Office. Even before the Second World War, she brought with her experience with friendly visitors from the USA, which she and social work built on after the Second World War.
2. From psychotherapy and medicine: Supervision work in therapy cases is a standard part of much psychotherapy training. In psychiatric or socio-medical institutions, cases are often dealt with using the Balint method in group supervision processes.
3. From pastoral care: Clinical pastoral education was established in the 1930s by the Protestant theologian Anton T. Boisen in the USA. It came to the Netherlands in the 1960s and then to Germany in the early 1970s. In clinical pastoral education, a form of supervision is used which, along with other forms of

supervision, also gained a foothold in Catholic dioceses in the late 1970s and early 1980s.

The first supervision qualification for staff in social work took place in the 1960s at the "Deutsche Verein für öffentliche und private Fürsorge" (German Association for Public and Private Welfare), Frankfurt/Main; others followed.

The "Konferenz der zentralen Fortbildungsstätten für Jugend- und Sozialarbeit" (Conference of Central Training Centres for Youth and Social Work), set up in 1969, appointed the "Commission IV" in 1974 and charged it with establishing supervision in what was then West Germany. The members of "Commission IV" were "Akademie für Jugendfragen" (Academy for Youth Matters), Münster, "Akademie Remscheid für Kulturelle Bildung" (Remscheid Academy for Cultural Education), "Burckhardthaus", "Gelnhausen", "Deutsche Verein für öffentliche und private Fürsorge" (German Association for Public and Private Welfare), Frankfurt/Main, "Diakonische Akademie" (Deaconal Academy), Stuttgart, and as an associated member the University of Kassel with the first university course for supervision in Germany.
The first training courses in supervision were guided and inspired by supervisors from the Netherlands or re-immigrated social scientists from the USA. Without their contribution, the development of supervision and ultimately the founding of the DGSv would be unthinkable.

Founding motives
The boom in supervision in the 1980s led to some uncontrolled growth in the markets for qualification and for supervision work.

Despite all the differences and competition between the training institutes, the founders were most certainly united in their desire to give the standards of supervision

The first training courses in supervision were guided and inspired by supervisors from the Netherlands or re-immigrated social scientists from the USA. Without their contribution, the development of supervision and ultimately the founding of the DGSv would be unthinkable

qualification, which at that time had already been painstakingly fought for across the institutes, a more binding nature and to protect them together:

They wanted
- to uphold professionalism,
- to protect the painstakingly developed standards in order to curb quality dumping and charlatanism, and
- to secure their own markets.

These motives run through the history of the association DGSv and can also be found in its current policies and strategies.

The founders originally secured a statutory right of veto over all decisions of the DGSv General Assembly. This right of veto lasted for twelve years until it was abolished in 2001.

In 1989, the DGSv was initially regarded as an association of social workers and social education workers who had undergone further training. Members of other professions could not become members at first. But as early as the end of 1989, the DGSv began to open up to other professional groups, initially to graduates with degrees in the humanities. Later, the only condition for admission was a university degree in any subject.

The standards have been worked on many times in the association's more than 30 year history, in an effort to strike a balance between laissez faire and too much restriction both with regard to the standards and in general association culture.

The DGSv and coaching: Historical aspects and current developments
When the DGSv was founded in 1989, there was hardly any talk of coaching. At this time, business coaching was in its early beginnings in commercial enterprises, as a management tool or in the form of executive coaching. Life coaching started to penetrate the private areas of life with countless special names such as "counselling" for all the vagaries of life: one could and can be coached at the gym, the hairdresser's or the dog training ground.

The DGSv has been discussing its approach to coaching – always meaning the professional and work-related version of coaching – since at least 1997. In the 2000s, coaching increasingly penetrated welfare-oriented organisations and companies. Leaders in particular sought coaching, although the instrument of leadership supervision was also introduced. Perhaps this also dealt with a status issue: supervision with its origins in welfare-oriented organisations for employees, coaching with its origins in business for leaders.

Part of this development was the fact that supervisors were also requested by companies for coaching. These requests usually arose through recommendations. In all sectors of the economy, work-related coaching, business coaching, became established as a consulting format. Coaching had developed into an element of companies' HR development cycle.

At the same time, in many companies, especially those active internationally, supervision was often understood to mean the control and supervisory function of a lower management level; the term was thus used for a different meaning, not for an advisory activity.

In 2000, ANSE, the European umbrella organisation for supervision, held a convention on the topic "Supervision and coaching – are they offering the same under different labels"

After many years of discussion about what separates supervision and coaching and what connects them, the DGSv declared itself responsible for coaching as well in

After many years of discussion about what separates supervision and coaching and what connects them, the DGSv declared itself responsible for coaching as well in 2016

2016. On the one hand, the DGSv members wanted to be visible and in demand in the consulting market with their expertise as business coaches. On the other hand, the DGSv, as the largest German professional association for process consulting in the world of work, assumed its responsibility in terms of association policy and asserted its claim to contributing to conceptual clarification, quality development and the professionalisation of (business) coaching. Consequently, the 2016 General Assembly approved an extension of the name of the DGSv, which has since been called the "Deutsche Gesellschaft für Supervision und Coaching" (German Association for Supervision and Coaching).

Certified or recognised coach qualifications meet the standards of supervision qualifications. The DGSv is thus establishing a beacon in the German coaching association landscape: it is committed to coaching in supervision quality.

The future
The clients and customers of DGSv members will still have the right to receive consulting about their concerns in the best possible quality in the future, regardless of whether they request supervision or coaching.

The underlying understanding of consulting differs substantially from "business models" that suggest that a certain methodological approach or the application of certain tools will automatically lead from task or problem A to result or solution B. Since in supervision and coaching as a dialogue process no causal, objective and repeatable processes can usually be defined for how solutions emerge or development occurs, the thorough qualification of supervisors and coaches will continue to be of great importance in the future. The willingness and ability to master the necessary balancing acts in dialogue with their

clients and in the consulting processes with professionalism, composure and a willingness to take risks can be considered a core competence of DGSv members and is an enduring goal of the association's efforts to deliver quality. ■

Paul Fortmeier Outgoing Chairman and Spokesperson of the German Association for Supervision and Coaching (DGSv), retiring in June 2022 and returning to his own firm offering his services as Supervisor and Coach (DGSv), Teaching Supervisor and Trainer for Group Dynamics (DGGO) and Organizational Consultant (DGGO).

Supervision in Croatia

■ **Zdenka Pantić**

Abstract

The development of supervision in psychosocial work in Croatia is closely connected with the development of social work. But although, the first educational programme in social work in was launched in early fifties, supervision was not introduced, perhaps due to the specific nature of the social system, where the state "was in charge to resolved all problems" and supervision was not a desirable mode. Nevertheless, the dissolution of Yugoslavia and the previous social-political system and the homeland war in Croatia led to the need to provide psychosocial assistance to a large number of war victims, so that supervision was introduced through different psychosocial projects.

While supervision used to be a part of the education in psychotherapy in Croatia, the development of supervision in psychosocial work is closely connected with the development of social work. Between the two World Wars, apart from early forms of social work, the activity of prominent individuals was important for the attempts to make social work a profession, and one of them was Andrija Štampar[1], MD.

Nevertheless, the first educational programme in social work in Croatia was launched only in 1952 with the establishment of the Professional (two-year) College for Social Workers in Zagreb (in line with the global criteria of that time). At that time, supervision was not introduced, perhaps due to the specific nature of the social system in which the state resolved all problems, and the social service was a part of administration for a long time (Panti , 2004).

Types of supervision in the form of consultations and other forms of co-operation between social services and psychiatric-psychotherapeutic institutions and counselling clinics were constantly present in the social work practice. It is important to mention that the period after World War II was the period of intense activity of the School of Public Health, headed by Andrija Štampar, which connected social work and social medicine.

The university study of social work has been developing since 1971 and it has undergone various phases of development (as of 1985/6, social work has been studied as a four-year university study). 1970s and 1980s were the period of advancement of the social work profession in Yugoslavia, as well as of the community development and social promotion. Large companies had their own social services, and social workers worked in the health care sector, local community and education. The Family Relations Act of 1976 also contributed to the progress in social work because it gave social services new powers and stressed the need to include and train professionals of different profiles. In that period, a book by Professor Nada Smolić Krković[2] entitled Supervision in Social Work was published (1977), and it recognised the need to introduce supervision in the social work area which was understood very broadly, in accordance with the integrative approach to complex phenomena in society.

Supervision was partly recognised as a help to young professionals in the area of psychosocial work, but it was still not included as an integral part of the professional development and support in social work. Professionals in different areas of psychosocial work gain the experience in supervision through numerous psycho-

therapeutic trainings of a humanistic type towards the end of the 1970s and in the 1980s (alongside with the psychodynamic approach that was dominant at that time). Initially encouraged by the members of other professions, social workers accepted their professional identity, starting concepts were evaluated, programmes were created, research was conducted and numerous trainings emerged (Brajša and Stakić, 1991). At that time trainings were an opportunity for professional support in work, but that support was still in the form of consultations and not in the form of supervision, and it was mainly conducted by psychiatrists or the experts from various institutions.

The dissolution of Yugoslavia and the war from 1991 until 1995 in Croatia led to the need for psychosocial assistance to a large number of war victims, so that supervision was introduced, conducted by experienced professionals as an aspect of education and support to helpers who themselves were a part of a traumatised community

Unfortunately, there are no written traces of the experiences from this period. At the university study of social work there was an informal initiative launched by one of the lecturers, Ksenija Bunčić Napan, within which the students volunteered with different groups of users of social services and received group supervision during that work.

Social changes (the dissolution of Yugoslavia and the previous social-political system) and the war from 1991 until 1995 in Croatia led to the need to provide psychosocial assistance to a large number of war victims, so that supervision was introduced through different psychosocial projects (international humanitarian organisations and the development of domestic non-governmental organisations), and it was conducted by experienced professionals as an aspect of education and support to helpers (professionals, paraprofessionals, volunteers) who themselves were a part of a traumatised community. Thus supervision came into psychosocial work from the civil sector. The interest in supervision was revived, papers were published (Ajduković, Hudina and Jovanović, 1993; Žganec, 1995) and there were attempts to introduce it into the practice from the university level. However, the gap in the needs of the practice that was not recognised by the decision makers in social work, education etc. remained. The first supervisors from the psychosocial area (motivated by their personal interest in the area) completed their education in supervision and organisational development according to the European standards in 1998 (integrative approach, EAG/FPI). In 1998, a group of professionals founded the Croatian Association for Supervision and Organisational Development (HDSOR) with the support from the European Association for National Organisations for Supervision in Europe (ANSE). The first HDSOR president was Zdravko Bokulić, a sociologist, psychotherapist and supervisor.

Marina Ajduković[3], a psychologist, a professor at the Department of Social Work at the Faculty of Law, University of Zagreb and the next HDSOR president organised the first training for supervisors in Croatia within the project Introducing supervision in the social welfare system in Croatia (2001-2004) in collaboration with the Ministry of Labour and Social Welfare, the Department of Social Work of the Faculty of Law, University of Zagreb and the Society for Psychological Assistance, with the financial support from the Swedish Developmental Agency. On that occasion, ten coaches in supervision and 34 supervisors in psychosocial work were trained in accordance with the ANSE principles. The first textbook, Supervision in Psychosocial Work was published (Ajduković and Cajvert , 2004).

Since then, supervision has been gradually introduced into the social work area, and supervision and support to the students through student practice has continued within the university study (Urbanc, 2018). In 2006, a specialist postgraduate study in supervision of psychosocial work began at the Department of Social Work at the Faculty of Law, University of Zagreb. The study programme is open to professionals from different professions and areas of work. Also, supervision became an integral part of the curriculum of the undergraduate and graduate study of social work (Urbanc, 2004).

The first attempts to move supervision closer to the education system were voluntary (Bokulić, 2003). The recognition of the need to introduce supervision into education resulted in the project 'Strengthening capacities for integrative supervision' (2007-2009). Education included 15 supervisors (Ambruš-Kiš, 2009; Pregrad 2007). Their activity in the introduction of supervision stimulated openness for change, creative approaches and solutions in this area. Basic principles in supervision in Croatia include

Today supervision in Croatia is conducted within the social welfare system, education system, justice system, health care system, education of social workers, civil society organisations (human rights), voluntary sector, pastoral work and organisational consultancy

understanding supervision as a professional development (Van Kessel, 2009), psychodynamic-integrative approach (Ajduković and Cajvert, 2001) and integrative supervision (Petzold, 2007).

Today supervision in Croatia is conducted within social welfare system, education system, justice system, health care system, education of social workers, civil society organisations (human rights), voluntary sector, pastoral work and organisational consultancy (Ajduković, 2005). Since 2011, a right to supervision has been embedded in the Social Welfare Act. On one hand, the needs and possibilities for the development of supervision are greater than it is recognised in individual systems. On the other hand, the COVID-19 pandemic and earthquakes in Croatia influenced a clearer recognition of the needs for supervision and the benefits that supervision may offer.
In all this the Croatian Association for Supervision and Organisational Development, which has been active for twenty three years and which gathers 130 active members and is a full member of the ANSE, has played a significant part. During the 1.5 years of the pandemic, the HDSOR members offered supervision (group, team and individual) for free to the professionals employed in Social Welfare Centres – professionals and management, homes for the elderly, units of child care protection, rehabilitation centres, Red Cross and other volunteers. With its abundant operation (in the country and through co-operation with the international supervisory community), it enables the development and progress of supervision in Croatia, and through its activities it makes a valuable and broader contribution to society. ∎

Notes

1. Andrija Štampar was a Croatian medical doctor who established the health care in 1920s in Yugoslavia of that time, attempting to foster preventive medicine and make medical services available to ll levels of society. He laid the foundations for public health services and established a number of medical institutions (Leksikografski zavod Miroslav Krleža, 2021. Accessed on December 19, 2021.) http://www.enciklopedija.hr/Natuknica.aspx?ID=59892.

2. Nada Smolić Krković worked as a professor at the social work study in Zagreb from 1959 until 1984. Her interests included various areas of psychology and social work, but she is best known for her research in the area of ageing and gerontology, and she was recognised as a notable expert in the country and abroad. In this context, she is mentioned as the author of the first publication about supervision in the Croatian language, Supervision in Spocial Work, which proves that the need to create the conditions for professional growth and development of the profession and for support to social workers in their daily work was recognised (Ajduković and Švenda Radeljak, 2007).

3. Marina Ajduković is a full tenured professor at the Department of Social Work at the Faculty of Law, University of Zagreb and she authored numerous scientific papers on supervision, the author of the first modern textbook of supervision in Croatia, the founder and manager of the specialist postgraduate study programme Supervision in psychosocial work at the Department of Social Work at the Faculty of Law, University of Zagreb, the next HDSOR president after Zdravko Bokulić, the manager of the pioneering project Education in supervision of the social welfare employees which was conducted in the collaboration of the Ministry of Labour and Social Welfare, the Department of Social Work at the Faculty of Law, University of Zagreb and the Society for Psychological Assistance with the financial support from the Swedish Developmental Agency.

4. Ljilja Cajvert, a supervisor, psychotherapist and social worker, professor at the Department of Social Work of the University of Goteborg, educator and supervisor on the project Education in supervision of the social welfare employees which was conducted in the collaboration of the Ministry of Labour and Social Welfare, the Department of Social Work at the Faculty of Law, University of Zagreb and the Society for Psychological Assistance with the financial support from the Swedish Developmental Agency, author of numerous publications on supervision and together with M. Ajduković, the editor of the first modern textbook on supervision in Croatia, *Supervision in Psychosocial Work.*

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HANDÍS: The history of the Icelandic Association of Supervision 2000 – 2022

■ **Sveindís Anna Jóhannsdóttir and**
  Ella Kristín Karlsdóttir

Abstract

This article is about the history of the Icelandic Association of Supervision: ('Handís'), founded by an enthusiastic group of students in the year 2000. It is also about how supervision began in Iceland before a formal university program started. The admission requirements and how the program is structured are discussed.
How the association is structured with boards and committees is explained. The association's goals are stated and the various projects that the board and its members has worked on since its establishment are listed.
The first book on supervision in Icelandic was published in 2020 and it shows how supervision is gaining its place as a preventive measure for professionals at work. The Anniversary conference of the associations is to be held in June 2022. Iceland's participation in ANSE is described and how co-operation has taken place with other countries. The board is optimistic about the future and hopes to further strengthen relations with other associations and countries.to develop ethical reasoning among supervisors as part of our national Ethical Guidelines.

How it all started

Formal supervision training in Iceland traces its roots to the year 1978: some ambitious specialists at the Icelandic national hospital organized a self-learning group for employees during work hours.

Teachers and specialists were brought in from both Sweden and Britain to educate at inter organizational relations. They also trained for supervision and group dynamics. Kristín Gústavsdóttir, a social worker and a supervisor who worked for Familjeinstitutet in Gothenburg, guided the group for three years (Lilliendahl, Jóhannsdóttir & Júlíusdóttir, 2020). Later, in 1986-1988 a two year study course was established for a multidisciplinary group at the national hospital's psychiatric ward, led by Sigrún Júlíusdóttir and backed by Kristín Gústavsdóttir.

Among their accomplishments was an article on the course's development, model and practicality (Júlíusdóttir & Gústavsdóttir, 1990).
The next years short supervision courses were established by Tengsl, a private company owned by Sigrún Júlíusdóttir and her colleague Nanna Sigurðardóttir. This was also done for professionals working in health- and social services.

These courses were mostly attended by social workers, occupational therapists, teachers, priests and psychologists and took place in The Continuing Education of the University of Iceland.

In 1991 a group of physical therapists finished a three semester course in supervision from Tengsl. Followed in 2000 by the first group of 18 students graduated after a three semester course in supervision from Continuing Education of the University of Iceland. This was managed by Sigrún Júlíusdóttir together with other professionals.

This first University group established The Icelandic Supervision Association on June 23d 2000, aiming to pave the way for professional supervision in Iceland (Lilliendahl, Jóhannsdóttir & Júlíusdóttir, 2020).
A year later, a group of nurses graduated in 2001.

'Handís' and the education of supervisors

The association is called Handís for short but its actual name is *Handleiðslufélag Íslands*. The word *handleiðsla* means supervision.
The main strength of the association lies in its interdisciplinary character and focus on advocating supervision society. Supervision is currently taught as a postgraduate education at The University of Iceland and is open to students who are graduated in Social Work with Professional Recognition or an equivalent degree.
The program may be taken as a part of a research-based Master's in Social work given that certain requirements are fulfilled. Moreover specializing in supervision as a part of PhD is also possible. The supervision diploma is a 30 ECTS study course aiming to:

The goal is for students to demonstrate knowledge and understanding of the theory of supervision and be able to apply the principles in their professional work. The students learn to recognize and apply system approach and a dynamic vision of the communication between individuals and professional groups, as well as institutional cooperation. Students develop and learn to demonstrate the necessary skills to plan and handle the implementation of a supervision system and to work independently on supervision. Emphasis is placed on students enhancing their knowledge and capability regarding interdisciplinary cooperation (University of Iceland, 2022-2023).

Students look at supervision in a modern context and its development pursuant with societies' ever-changing needs.
Therefore, various theoretical approaches are offered to enhance evidence-based understanding.

Supervision sporadically has been taught in Iceland, but now the hope is as it has gained more recognition that going forward it will be taught every two to four years. Supervisor in Iceland is not a protected title but the association is for professionals who have protected titles in other professions and additionally have concluded supervision studies on a university level extending at least three semesters.

This includes academic coursework and clinical training and is in line with the admission qualification for supervision studies at the University of Iceland. A prerequisite for admittance is: at least a four-year work experience and having completed 40 hours of supervision.
In Iceland surveillance of supervisors is dependent on the former profession that the supervisor has.
For instance: The Directorate of Health oversees health professions, like social workers, nurses, psychologists and doctors.

The Ministry of Education has surveillance of teachers, study and career counselors, and the Church Council has surveillance for priests.
It has not been necessary to renew membership in the association, but members are those who have been approved by the association as supervisor and pay an annual fee.

Members of Handís

The association has currently 42 members (may 2022). Social workers are the most numerous followed by nurses.
One third consists of others for example: psychologists, study- and career counselors, occupational therapists, priests, physiotherapists and teachers.
Students of supervision can be included for membership in the association: currently 15 of them are member.

The first book of supervision in Icelandic

In 2020 on the associations 20th jubilee, a milestone was reached with the publishing of a book on supervision theory and practice in Iceland.
The book *Supervision – for professional empowerment* was edited by doctor Sigrún Júlíusdóttir, along with Kristín Lilliendahl and Sveindís Anna Jóhannsdóttir who were coeditors.
Seventeen experts from different professional groups contributed to the book, writing about supervision within welfare services and the labor market.
In the book, as said written in Icelandic, the theory of supervision and underpinnings are discussed and explained, as well as the supervisor's role.
Numerous aspects of the supervision process, communication and management are discussed, as well as preventive values against stress and burnout for professionals. The Medical Director of Health of Iceland, dr. Alma D. Möller wrote the foreword of the book and she says:

"The professionals who provide treatments for clients, who are often in a vulnerable position, need to do everything in their power to ensure the safety of their clients, including seeking support ... Seeking "help for the helper" is not a weakness, on the contrary it is a strength."

Supervision and the workplace

Supervisions' key pillars are generally organized into individual-, group-, team- and management approaches.
The choice of these settings should be based on situations and requirements, not on financial issues (Jóhannsdóttir, 2020).

The recent situation with the COVID-19 epidemic has explicated the importance of professionalism within health care and law enforcement. Responsiveness, care and resilience have been at the forefront reflecting mentality. Also ethic guiding of professionals working towards enhancing quality of life. When responding to prolonged adverse situations the risk of exhaustion and burnout can actualize as capacity to address our own welfare takes the backseat. Today there is more awareness on safeguarding helping professions' health and wellbeing. Regular and free of charge supervision can be a support in that endeavor and should be standardized into terms of employment. Therefore, unions and other stakeholders should work towards ensuring supervision. Supervision availability is different from one organization to another. There is no guarantee of access and many professionals have never received supervision. It has been acknowledged that burnout is a huge risk for helping professions. Burnout is a serious health hazard and can in some instances lead to premature death because of heart attacks or suicides.

The Icelandic Association of Supervision as an Organization

Five members appoint the Icelandic Supervision Association's management team: a president, a secretary, a cashier and an assistant, plus two back-ups.
Four presidents have led the association until now. Annual meetings are scheduled in May when a new management is elected.
In 2012 Ella Kristín Karlsdóttir became president and she still is.
The webpage www.handleidsla.is (also in English) hosts multiple information about the association and its activities, and a list of qualified supervisors and their specialization. The association recognizes supervision significance for building healthy working conditions.

Supervision offers reflection and feedback where the recipient can disclose own work related challenges and feelings in a safe environment.

The association's goals are:
- To promote supervision development and utilization for helping professions.
- To promote supervision theoretical and practical knowledge e.g. by hosting seminars and courses.
- To promote supervision as a profession and its merits.
- To protect supervisors interests, and to safe guard high professional standards and ethics.
- To promote members´ solidarity and international cooperation.

Tracing the last twenty years shows an abundance of activities such as regular newsletters, reading groups, development of quality assurance, translating foreign publications, building of a webpage, and many more. The association's management team can appoint committees for special projects.

There are two standing committees, a board of ethics and a board of education. The ethic board aims to guide on ethical and moral issues in general and concerning individual cases. A code of ethics is central, currently it is being revised to better address human rights, multiculturality and to coordinate with ANSE ethics. The board of education annually hosts an educational seminar. Besides that there have been seminars and courses on supervision where foreign lecturers have attended to share their expertise, among others Benedicte Schilling, Karl Gustaf Piltz, Lilja Cajvert, Peter Hawkins and Peter A. Levine.

Cooperation with ANSE

In 2010 the Icelandic Association became a network part-

ner in the Association of National Organizations for Supervision in Europe - ANSE. Supervisors from Iceland have participated in the ANSE Summer University, International Intervision Groups, attended conferences and participated in Quality Talks. It is important to be in contact with ANSE and get news and inspiration. Participation in the ANSE network increases cross-border coherence and has a positive effect on professional development.
The Icelandic Association of Supervision is working on quality criteria and implementation from ANSE and aim for having the educational program for supervision at the University of Iceland quality certified by the association. There has always been good co-operation with supervisors in Sweden and their representatives have come and held courses in Iceland

Also representatives from Iceland have attended conferences in Sweden. Through ANSE a good relation has been established with the Dutch organization LVSC.
An interview of a representative from Iceland was published in the Dutch LVSC magazine in 2021 among 22 others supervisors form Europe.

Exchange have worked well for the anniversary conference in The Netherlands (40 years) in 2021 and in Iceland 2022 (20 years). Supervisors do a 'crossover workshop' for the two national organisations.
Due to Covid this was on zoom in November 2021 in the Netherlands, in June 2022 there will be a live workshop in Iceland. Communication by social media has helped to increase professional discussion, and it can be said that access to information and professional material has greatly increased, as has co-operation between countries.

Anniversary conference June 23rd. 2022

For the Associations 20th anniversary (2020), a large conference had been prepared, which was repeatedly

postponed due to the Covid - 19 pandemic.

This year things look better and a new date has been set: June the 23rd. 2022. When this Journal is published the conference will be finished.

But at the time of writing were scheduled as followed:

- The president of the association will do a welcome speach;
- The Minister of Education and Children will address the conference;
- Ingibjörg Jónsdóttir, director of the Stress Research Institute in Gothenburg, Sweden, will talk about the latest research in the field of stress and burnout. Her statement: *if employees experience work-related stress or burnout, it is not the employee's individual problem. Organization and companies must ensure adequate working environment for employees*;

- Miriam Ullrich, from Germany, board member of ANSE, will educate conference guests on the developing quality criteria and quality policy of ANSE. The implementation of quality standards is an important project that the Icelandic Association is interested in working further on. She will also tell about the organization ANSE is;
- Gerian Dijkhuizen from the Association of Supervisors and Coaches in the Netherlands - LVSC will give a workshop: *Do instead of talk*.
- Conference guests will have the opportunity to exchange ideas and discuss together in small groups. The workshop will undoubtedly create a common understanding and be an important forum for new ideas and developments in the field of supervision.
- Last but not least it will be an opportunity for conference guests to get to know each other better and deepen their knowledge;
- Performance: the band Eva has specialized in singing and discussing various things related to stress and burnout as well as having so-called laziness in response to the idea of the superwoman or man in modern society;
- The conference moderator is Ingibjörg Isaksen, Member of the Icelandic parliament. She worked as the director of a Medical Center, is well acquainted with the work of health professionals and knows what their job entails.
- She submitted a parliamentary resolution, proposing that the Minister of Health will appoint a committee with the aim of analyzing and proposing arrangements for promoting the mental health of professionals who work to help others. It is important to promote the mental health of employees by considering prevention and ensuring healthy workplaces.

Bright future

The Icelandic Association's future is bright: with the establishment of supervision courses at a university level the hope is for an ongoing development of the vocation. It is expected that membership will increase as more colleagues graduate with a diploma.

This is pivotal for the continuing growth of supervision. The government has recognized the importance of the working environment as a factor in good health. On that note, the Icelandic congress has commissioned a parliamentary resolution to assess working conditions and propose improvements. Particularly concerning helping professions. The Icelandic supervision Association has been consulted in this work. The Icelandic supervision association is growing. We would like to conclude by acknowledging the importance of ANSE's continuing support. ◼

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Ella Kristín Karlsdóttir Ella Kristín received her bachelor's degree in Social Work in 1994 and her master's degree in Social Work in 2008, both at the University of Iceland. Ella received a diploma in supervision in 2000 and in 2009 a diploma in Public Administration also from the University of Iceland. Since 2015, Ella Kristín, has been a accredited specialist in Social Work with emphasis on social services. She was voted and revoted as the chairman of the Icelandic Association of Social Workers from 2000-2006 and was a member of the association's remuneration committee until 2012. Additionally, she has been the chairman of "Handís", The Association of Icelandic Supervisors since 2012. Ella Kristín has worked in social services at the City of Reykjavík, first as a social worker and then as a department manager.

Sveindís Anna Jóhannsdóttir Sveindís has a bachelor's degree (2004) and master's degree (2013) in Social Work together with diploma in Supervision (2017) all from the University of Iceland. She is accredited specialist in Social Work with emphasis on healthcare services (2021) and a mediator (2021). She is a director of Social Work in rehabilitation center, has a private practice, is a part time teacher in Social Work and Supervision in the University of Iceland and is a member of the Child Protection Committee in her hometown. She wrote chapters for the book *Supervision – for professional empowerment* and is a co-editor of the book (2020). She is a board member of The Icelandic Association of Supervision and a chairman for the ethics committee.

At the roots of Finnish supervision

■ **Kaarina Ranne & Riitta Malkamäki**

Abstract

The emphasis of this article is placed on reviewing the development stages of supervision in Finland all the way to the late 1970s and early 1980s. In later years, the concept of supervision has changed and expanded significantly, but knowledge of its historical roots provides a good basis for understanding its current meaning. Although supervision has expanded to all sectors in Finland, its roots are set in the fields of work of the church, social work and psychiatry. The Finnish Supervisors' Association (STOry) will also be mentioned as contributor to the later and ongoing development of supervision in Finland

The Evangelical Lutheran Church as the pioneer of supervision

In Finland, the Evangelical Lutheran Church has had an important role in introducing and establishing supervision. Supervision was started alongside pastoral care work in the church. The starting point for the development of supervision began with a social crisis. Men and family fathers had returned home from WWII traumatised, and it was problematic for them to adapt to normal family life. Traditional pastoral care methods were insufficient to help the mentally broken men and families. Innovative priests in the church district began to think of ways to help the men and families in these post-traumatic conditions following the war. As a result of an investigating work approach, the church's family counselling service work was established. The priests who worked as family counsellors began to train as supervisors and use supervision systematically in their own pastoral care work.

Helsinki: Lutheran Church

The annual salary of the first family counselling worker was paid in 1949 by a private entity, shoemaker Aaltonen from Tampere. He saw the social significance of family counselling and supervision as an essential aid for both workers that needed family counselling and their customers, families. In the 1950s, the church's family counselling workers actively participated in joint training and seminars abroad and nationally. Initially, the key theme of the training sessions was casework. The idea for such work was introduced in Finland by Helvi Boothe (1904-1988), who worked as the instructor at joint seminars for church workers, social workers and representatives of many citizen organisations.

Casework became a key methodological model in the 1950s for both the church's family counselling work and society's social work. In the model, the focus is placed on both the case and the customer as a subject.

After World War II, a strong national church view was established in Finland's Evangelical Lutheran Church. According to this view, a church should be such that diffe-

Casework became a key methodological model in the 1950s for both the church's family counselling work and society's social work. In the model, the focus is placed on both the case and the customer as a subject

rent groups of society can consider the church's activities as their own. These starting points also formed the church's pastoral care work in hospitals. Priests carrying out pastoral care tasks in hospitals were organised supervision training by the church in the 1960s. As a result of this training, a next-of-kin- and patient-oriented discussion method was formed alongside proclaiming pastoral care. Its key pioneer in Finland was theologist Irja Kilpeläinen.

Many church workers who trained to become supervisors also acquired psychotherapist qualifications in the 1970s-1980s.

Matti-Pekka Virtaniemi, who is known as an important pioneer and instructor of supervision in the Evangelical Lutheran Church of Finland, talks about pastoral supervision. In this case, the subject of supervision is the entire personality of the supervisee, not just their operations at work.

Kirsti Aalto is another important pioneer of pastoral care in hospitals and supervision in the Evangelical Lutheran Church of Finland. She raises the quality of being dialogical and reflectivity and assessing reviewing of work to the focus of supervision methodology.

According to Timo Totro, supervision and training within the church began to adopt a more scientific and philosophy of education-oriented approach in the 1970s. According to John Dewey's theory on education, experiential learning was started to be seen as an important form of learning. Supervision instructors participated in so-called Tavistock seminars, mainly held in England. In these seminars, the phenomena of work communities, organisations and society were reviewed based on psychodynamic-systemic orientation.

In the 1980s, work community issues became central instead of an individual perspective. Process consultation was beginning to be referred to alongside supervision. At the same time, as more comprehensive on a societal level, the concept of supervision in the Evangelical Lutheran Church of Finland has expanded, and its borders have become less defined or more porous.

Supervision in social work
The development of the Finnish welfare state began after World War II. Reconstruction started strongly so that the migrants who had lost their homes in the then Soviet Union's Karelia could be placed in new dwelling places, and large war compensations could be paid. The social-political system was beginning to be developed on a legislative basis, and as a result, a new form of social work was implemented. Creating a universal Nordic welfare state was the main idea of social policy in the 1960s and 1970s. Social work observed the casework tradition created by Mary Richmond (1861-1928). According to this, social workers must familiarise themselves even better with the customer's life situation and social relationships. The social-psychological approach of casework was strengthened by psychoanalytical orientation. In addition to influence from abroad, e.g., the USA and Great Britain, the development of supervision were impacted by the initiation of social workers' supplementary training.
The 1960s was an era of strong change and development in social policy and social work. Several social policy reforms were implemented in society. A preventative work perspective was introduced in social work alongside therapeutic activities. The aim was for the new social actions to achieve humane resources to support the economic growth of society.
However, the role of supervision in the new social and political framework was unofficial for a long time. Official social bodies did not develop supervision of social work.

The introduction of supervision in social work was promoted by representatives of citizen organisations and also by individual workers inspired by supervision who considered that supervision developed the professional activities and supported the professional identity of social workers. In the 1960s, supervision did not have a clear definition or standard practices in social work. However, supervision was considered to have three different dimensions: administrative quality assurance of social work, a new pedagogical work method and supportive operations supporting the mental agency of workers.

In the 1970s, the bureaucratic organisation model of governmental social work was criticised. At the same time, the hierarchical approach to dealing with customers was shunned. The new methods of social work and the requirements of dialogical customer work were raised. This also promoted the importance of supervision in supporting social workers' professional development.
In the 1980s, the supervision of social workers was already established in such a way that, e.g., Finnish literature on social work supervision began to emerge. Supervision was strongly associated with issues concerning promoting social work's professionalism. The first two-year supervision courses for social workers were initiated at the University of Tampere in the 1980s.

Development of supervision in the context of healthcare
Supervision implemented in healthcare is a significant area alongside the supervision operations initiated by the Evangelical Lutheran Church and started in social work. Supervision mainly came to healthcare along two different routes: through trends that impacted psychoanalytical theory's care work and through nurse training. Key

In the 1980s, the supervision of social workers was already established in such a way that, e.g., Finnish literature on social work supervision began to emerge. Supervision was strongly associated with issues concerning promoting social work's professionalism

influencers in the context of healthcare are charismatic influencers, many of which operated in connection with the Therapeia foundation, established in 1958. In the beginning, psychologists, physicians, theologists and social workers convened to study case examples presented by group members.

Psychoanalyst training started in Finland in the 1960s, and participants had the opportunity for supervision. Various therapeutic approaches began to emerge in addition to the psychoanalytical theory, which provided their own addition to the diversifying work methods of supervision. In psychotherapy supervision, the focus has been on the customer, understanding the customer's situation and finding a suitable way of helping. In supportive supervision, the aim can be, for example, to reduce the emotional load of the therapist and recognise excessively high requirements set out by the therapist on themselves. In this

case, supervision has a so-called meta-therapeutic role.

One important developer of psychiatric care's supervision was psychiatrist and psychoanalyst Oscar Parland (1912-1997). Parland was also interested in art therapy and narrative writing as methods of psychiatric care work. Supervision supporting therapeutic work was carried out in psychiatric hospitals as a multidisciplinary working group. At the end of the 1960s, group work and supervision in a group were established alongside individual supervision. The views of communal care made the relationship between supervisors and supervisees more equal. The focus of a master-apprentice-journeyman share of roles was moved to reviewing and communally assessing work.

Among physicians in Finland, Balint group supervision was initiated in the 1970s according to Michael Balint's (1896-1970) idea to convene physicians to discuss care relationships that were considered problematic. In Finland, theologist Juhani Rekola (1916-1986) was an active developer of Balint supervision among physicians.
In Finland, healthcare supervision started with considering patient situations. Later in the 1970s, it expanded to cover issues of work, professionalism and professional identity arising from the work's basic tasks. Among others, Resource-oriented approaches in family therapy and substance abuse work formed an entirely new form of supervision in which the supervisor participated in the customer situations, either from behind a mirror window or finally on the same premises.
In Finland, the first thesis on healthcare supervision was published in 1989.

Opinions from the modern-day perspective
Still, in the 1960s, supervision in psychotherapy work was based on case stories. In the same way, the processing of case descriptions, which started in social work supervi-

sion in the 1950s, was common.
"A human needs connection and association to feel well" After working as a supervisor for a long time, Britt-Marie Perheentupa's definition of supervision has changed from a supervisor's know-it-all wisdom to the supervisor's and supervisees' joint development and assessment of work.

Supervision has gradually developed from individual-oriented supervision to a dynamic investigative approach to work communities, implemented at the entire work community level. In this way, leadership development through supervision has become justified and has become an important activity since the 1960s.

Narrativity and various resource-oriented approaches also became important method-based starting points of supervision in the 1980s.
Supervision has gradually been established in Finland

Supervision has gradually been established in Finland rather comprehensively in various sectors. Schools, different public administration sectors, companies and individuals have learned to utilise the power enabled by supervision

rather comprehensively in various sectors. Schools, different public administration sectors, companies and individuals have learned to utilise the power enabled by supervision.

The Finnish Supervisors' Association has developed at the same pace. The association has achieved a highly considered position in paving the way for, e.g., supervision training, tendering and ethical codes. The association plays an important role in Finnish supervision because the two years training approved by the association provide the opportunity to participate in, e.g. Several public sector supervision tenders. The association shall celebrate its 40th anniversary next year. The history of the association was published around a decade ago, but a lot has happened after that. The development has been intense, and the association already has almost 3,000 members; this also says a lot about the development and organization of supervision. The current situation and the previous decades from the 1990s to today are worthy of a new article. The association is currently focused on, e.g., Topical reactions to world-changing crisis and how it impacts working life, supervisors and supervision! Heading to the future with a strong foundation is one of the association's cultural promises, guiding our work. Together ■

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A personal review of ANSE Journal 5-2 on "Diversity and Multiple Identities"

Diversity: Proud to be part of it

■ **Verena Bruchhagen**

Abstract

Looking back at the last ANSE Journal on the topic of "Diversity and Multiple Identities", this article takes up some aspects and points of discussion from the magazine. In doing so, special attention is paid to the development of a supervisory reflexivity in dealing with diversity in our daily work as well as in the ANSE context. The narratives of a (self)reflective supervision takes references and orientation frames of diversity in the field of supervision into account and brings out "our" individual and professional identities. Making reflexivity the core of the supervisory approach to the topic of a critical diversity means to link

different levels which appear in the field of supervision. To be up for discussion is the paradox: we surrender our self in supervision work, if we are not able to link structure and action with reflection and to involve organizational and societal influences in supervisory reflection.

The reflections on the topic of diversity, which are based on the idea of difference, are fanned out in the ANSE Journal in a very appealing and appropriately complex way, without a naively sentimental orientation towards difference, but with a willingness to engage in strenuo-

us processes of differentiation. Let me say this right at the beginning: I had an effect and a feeling when I read the Journal, which I cannot describe in any other way than: I am proud to be part of this diversity in the ANSE community, like it is presented in this journal. I would like to explain why I appreciate the variety of articles in the ANSE Journal and understand their embedding in an overall view of diversity in the field of supervision.

The Journal takes up the issues of diversity in a wide range of professional approaches and opens up the tableau between theoretical connections, methodical-conceptual considerations and personal and organizational reports. The essay by Lea Pelosi (Switzerland) enters with what I believe to be a central but often neglected position, namely the examination of ambiguity and ambivalence in the "creation" of identity. Identity of self ("identity of self in reflection" LP) can - at least from a supervision perspective - hardly be the result of one-sided attempts at adaptation and corresponding avoidance and repression processes. The question for supervision is precisely how, in view of extremely dynamic social and organizational

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processes, the dynamics experienced as ambivalent, contradictory, conflictual can be "digested" successfully.

Lea Pelosi works on this topic towards the double perspective of reflection and self-reflection, which we (must) strive for again and again in our metier of supervision. Performative reflection and self-reflection is up for discussion at all relevant system levels and must be worked on and cultivated at all levels in RELATIONSHIP:

- in the relationship with our clients
- at the technical and collegial levels of our professional cooperation relationships
- at the level of ANSE as a professional association with European and international relations

Or as Bogdan S. Cuc puts it: "The main reference is the setting and the supervisors' identity, as they are part of a community of supervisors inside the Europe, inside the EU... ANSE … is not just a professional association of supervisors, but a professional association within the EU."

If I follow this line of thought, the necessary relationship orientation in supervisory work requires consistent classification and connection to the concrete context, i.e. the ability to distance yourself through reflection. Bogdan S. Cuc closes the special issue on diversity with his formulation that there is need for "The idea of creating space and time for reflection... ...what I (B.S.C.) call "the reflection space-time unit". Last but not least, the "reflection space-time unit" can also be considered relevant in relation to the ANSE and its positioning efforts.

Making reflexivity the core of the supervisory approach to the topic of a critical diversity
In my understanding, making reflexivity the core of the supervisory approach to the topic of diversity means: understanding diversity as a phenomenon that brings into

view the **relational conditions** of individual and collective, professional and political processes. The reflective quality is ultimately developed and designed with the relationship in mind. The potential effectiveness of the supervisory processes is revealed through relationships. Psycho- and socio-dynamic interactions that are made available here by the participants are not usually due to a concept of predictability and objectivity, but they "happen" in an open, often irritating and stressful process, especially when we start, to work on differences, on non-identities, on feelings of being strangers. Relationship, (self) reflection and transformation are closely related in a constant reciprocity.
But this is exactly where the performative reflection arises that Lea Pelosi speaks of:

„I call this form of reflection performative, (…), because it is about exploring what kind of impact the active change of a certain situational reference to the world has not only on this very world, but also on one's self-understanding. Reflection is often connected with the desire or the need for transformation." (LP)

Narratives of a (self)reflective Supervision
In this sense, I understand the entire ANSE Journal on the main topic "Diversity and Plural Identities" as an act of performative (self)reflection of our supervisory scene and community. One core question which can be opened with is: Which theoretical, methodological, social, and also political justifications and narratives do we feel obliged to do with such a reflective practice?
I would like to select a few aspects to shed light on why, in my opinion, it is worthwhile to continue clearing and cultivating the references and orientation frames of "our" (i.e. the supervisory) diversity performance.
"Diversity is not a local hype, a fancy upper middle class pre-occupation or a passing fad, it is part of the human

condition."
writes Sijtze de Roos in his foreword to the journal. According to professional and political background of diversity discussions, however, criticism has also been developed. In the meantime, diversity management has developed into what appears to be a very variable concept, which also offers space for trash, for window-dressing, for superficial swimming along. From a critical perspective, it was demanded not to understand diversity as the hype of a new/latest social technology, but to oppose a neoliberal functionalization of this concept (cf. Bendl 2007, Fraser 2017). This criticism already accompanies the beginnings of diversity practice in Germany (since around 2000) and is brought forward in connection with various approaches of social-theoretical debates on modernization processes and their unintended or unreflected (side) consequences. Approaches were and are being put up for discussion, such as by Beck and Beck-Gernsheim (1994) on the critique of "halved modernity", the focus of a "rhetorical modernization" in Wetterer (2003), Hillenkamp's critique draft as "negative modernity" (2016) to Nachtwey (2017) with his concept of "regressive

From a critical perspective, it was demanded not to understand diversity as the hype of a new/latest social technology, but to oppose a neoliberal functionalization of this concept

modernism" (to name just a few). These critical discourses were very fruitful because they questioned dynamics of modernization and social conflicts inherent in them in their impact on societal and professional practice. In our efforts to professionalize, we … also have to deal with the performance requirements of diversity action." (Cf. Bruchhagen/ Kara/ Merx, 2019:1)

We gradually begin to talk about differences, looking for words, meanings, positions! And that often means we start to become aware…
Some days ago – for example - I went to an exhibition of Netherland painters from the 16. and 17. Century in a museum in Wuppertal. I was truly surprised to find ONE sign reading: "…these pictures are from the so called Golden Age…" Normally it is simply named and permanently reproduced as "The Golden Age". But: it was not golden, it was (or still is) the narrative of a dominant group/ a dominant culture which tries to make the power and violence based structures and cultures unseen/ unnamed on which the fake normalcy was based. Mostly unlined by a sort of binary structured ideology.
Or further: In the last times I could follow a lot of discussions about decolonization. In Germany we needed (and need) a lot of time to start talking and thinking about history, especially National Socialism etc. Now – during the time where the last survivors are counted, we can see an upcoming discussion about how to ensure witnessing. The same slowness in case of colonization: please think about how long we did not talk about the deep anchored dominant structures and racist narratives of (post)colonial normalcy in our culture. The combination of difference and discrimination is a central idea in a critically understood approach to diversity and needs awareness.
But that is the paradox: we surrender our self in supervision work, if we are not able to link structure and action with reflection. Identity as a never ending patchwork

process of (self)construction is embedded in this.
From my point of view, we enable a process of co-creation in which questions about differences and similarities as well as meta-questions about which diversity narratives we actually use are included. I understand this as a performative reflection that participates in the transformation of hegemonic structures and cultures and thereby exposes itself to the transformation. We don't know what will come out of it in the end. In this transformative process, the old security architectures, the well-known security methods, have faltered or are no longer available. This includes role models as well as the change in language, it affects the socio-economic foundations of our life and work models as well as the biological and climatic distortions of our time.
With the beginning of the diversity discourses, the dispute or even the fight about narratives is not only opened, but it really gets going. Who wins the "narrative" about the relationship between sameness and difference?

Resilience in the context of Diversity
 "Am I seen for my whole multi-faceted self or just for a singular element of my identity, like a jigsaw piece removed from the puzzle?" asks Jasmin Gill. This opens the need for personal resilience in the context of diversity. How to stand structural discrimination which appears in my working space? How can I deal with discrimination that I am aware of in the context of diversity work? How to cope with "the narcistic wound we have to confront with when we are working in and with organization: in a systemic view of organisations never see and want the whole human being, they are only interested in the role-bound part. Britta Posner takes up this idea when she writes:
"I'm talking about the deep trust that allows people to be vulnerable, so that they can grow to be more deliberate on how to utilize the team diversity and potential of the

multiple identities for the benefit of the organization"
The question is rather which parts of our identity/identities appear as functional in which system or are included or excluded. And who decides about what? This is a question of power!

With a view to Corona and to the war in Ukraine
We are currently realizing how on the one hand, due to Corona and now also due to the war in Ukraine, systems are not inherently permanent, stable and sustainable. In my opinion, it is extremely interesting that certain old structures that already existed before, but which we believed to be overcome, suddenly reappear very clearly and distinctly: for example, dependencies on resources, dysfunctional hierarchies, underdeveloped educational and learning processes, undeveloped skills of communication, the patriarchal gender order and much more…
One of the best examples: in the field of care in particular, the topic of diversity and diversity management has been strongly addressed in recent years, but during the corona pandemic it became more than clear how the situation in care developed dramatically. The reactions to this in the (media) public were short-term (at least affectively) strong. Many people were involved in actions that oscillated back and forth between a serious professional debate, an attempt to politicize the subject and a (sentimental) symbolic processing of the situation. However, the narrative of gratitude for tireless commitment did not go far. This example shows that the structural and functional requirements here do NOT offer sufficient security and safety for the development of necessary reflective spaces. On the contrary: we experience the structural deficiency in connection with a lack of reflective processing. It appears as a dimension of neglect and exploitation in organizations and in working life.
In the current social and societal context, we have to renegotiate, develop and test many things anew. Here,

supervision is in demand as a discipline that - if it is conceptually correctly anchored and based and does not shy away from encountering complexity, conflicts and chaos - can help with this development and learning processes. It is normal that we often encounter diversity in practice as an unregulated, confusing complexity

Performance as Individual (Self)Management in Togetherness

One aspect in particular should be considered and discussed in the supervisory orientation towards diversity. In all current processes that focus on the relation between *people - organization - work*, the individual management of these processes is increasingly in demand and expected as part of the performance. Individual willingness to perform is expected in the work process. That means: structural grievances are first and foremost observable as individual and social phenomena of experiencing dissatisfaction and career flight, inner resignation and demotivation, burnout and bullying, etc. But the requirements for coping are narratively consolidated as increased self-processes, for example as resilience requirements for employees. And we then encounter these increased, but often unrealistic self-demands in our work contexts as supervisors.

And in another perspective "… the rejection of racist, neoliberal or anti-democratic positions can correspond to the individual development of role and profession understanding, but it may be difficult to maintain such a positioning in the wake of organizational and social power relations as a critical alternative voice." (cf. Bruchhagen, Kara, Merx 2019)

So how can I position myself as a supervisor, how does my client? What response do we encounter in which context, in which situation? These questions cannot only be answered individually. We need a community, in this sense a professional sounding board, a container in which we can test, develop and even correct and change supervisory identity.

Backlashes or Re-Flections?

The Ukraine war offers us a stark example of how difficult it is to talk about the "rightness" of values and positions when power interferes in the decision-making situation through violence. (Cf. Hanna Arendt in her essay about Power and Violence). But the challenge lies elsewhere as I mentioned above: in extreme situations, old patterns are often brought back to the fore. Suddenly it seems functionally and ideologically necessary to use them (again) in the struggle for identitarian positions, even in the commitment to supposedly progressive narratives. One of the Klitschko brothers should have said "The world is black and white!". In the context of biographical and recent conditions, I could understand this sentence, but at the same time I observe how binary narratives (either - or, I or You, black or white, winner or loser, man or woman…) are brought back to the fore. This is due to the attempt to cope with the complexity and conflictual nature of the situation. However, this type of complexity reduction will not take us any further.

The fight for and commitment to democratic structures and cultures cannot and must not split up or separate the areas of politics and profession, work and life, private and public spheres. Resolute advocacy for human rights requires more than the discussion of nation and national borders can provide. The development of new worlds of experience requires supervision of theoretical, political and professional quality beyond binary limitations. Starting from this idea, however, one can also ask who needs and uses the term "different" in which context. Since the emergence of diversity discourses, the idea of being different and the concept of diversity has been received mostly positively, at least in the USA and in Europe. One could almost believe that a new, moral-ideolo-

gical norm, a form of political correctness that is often not questioned, has spread here. "Diversity is beautiful!" But Diversity can only be seriously cultivated if we succeed in paying attention to the interrelationships of processes of homogenization and heterogenization both conceptually and practically, and also understand this interplay in its conflicting, or at least contradictory, parts.

An acutely current social challenge is the question of how we want to deal with solidarity and community in differences and in different political and everyday contexts without repeating old lines of discrimination stereotypically or establishing new dysfunctional patterns of discrimination.

To put it another way: how can the critical potential of a European supervision profession be developed, strengthened, clarified, and communicated internally and externally without resorting to identitarian or binary demarcations? We are still represented as national organizations or as countries in the ANSE. Which narratives might be in conflict here? Which other dimensions of

Diversity is experienced, reflected on and designed at different system levels. It can be observed and processed on an intrapersonal and interpersonal level and last but not least on the organizational level

differences are covered by that? What does this mean for the organization ANSE? What does it mean, for example, for the learning model of the International Intervision Groups (IIG)?

Why is diversity a relevant topic of (self) reflected supervision?

I think the ANSE Journal gives an overview of this question and many/diverse answers: Diversity is experienced, reflected on and designed at different system levels. It can be observed and processed on an intrapersonal and interpersonal level and last but not least on the organizational level. In addition, it is extremely exciting to analyse how social orders rearrange themselves and where and how these transformation and negotiation processes are represented and reflected in the supervisory field and practice. How we as supervisor can see our self is formulated by Michiel de Ronde in his article about the creative approach of art-based work:

"Substantively, the art-based reflection has given me the insight that as guidance experts our job is to connect the large with the small, to acknowledge our own entanglement in the whole of interactions and to recognize our own challenge in this."

We can name it: reflection in (inter)action. It is based on ambivalent interaction, in relationships within and between persons, roles, organization... So how to handle the internal and external complexity (the growing differentiation/ the patchwork between old and new identities, the diverse levels of reflexion? How to be open for individual as well as cultural, cognitive as well as emotional diversity?

The ANSE Journal offers a good look at the complex landscape in which we move in order to work on the field of diversity in supervision. In order to enable a diversity-ready connection between conceptual foundations and our contextually bound practice, this should not remain the only ANSE journal in which diversity was discussed. However: the booklet gives hope that the reflective quality can be continued among participating colleagues, participating training institutes, participating ANSE partners. And as I said: That makes me proud, because I identify with ANSE... ■

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Evolution of Coaching and the practice of ancient African Wisdom of Ubuntu

■ **Nobantu Mpotulo**

Abstract

Ubuntu philosophy is a way of being practiced in Southern Africa. Ubuntu purports that success and achievement is achieved more by a collective. This implies that collective success is sustainable more than individual success. Ubuntu emphasizes the benefits we get in being inter-connected, collaborating and serving the interests of the whole than serving individual interests. This is a great shift from I-centrism to We-centrism. Ubuntu coaching is bringing about wholeness to clients, this creates a balance between doing and being for both the coach and the client. As we practice Ubuntu in our lives we are enabled to see more, hear more, love more, illuminate more, be more and do less.

Introduction: Ubuntu and Ubuntu Coaching

It's time for the world to open ALL its eyes, including that all-seeing eye (the heart), and for us all to see each other (Sawubona…). The post-COVID-19 world needs new lenses, and Ubuntu Coaching offers this and much more. As Africans, we love sharing stories; story-telling is a way of ensuring that the younger generation does not forget from where they come. Story-telling, folklore and idioms are used in the African tradition to mentor the young, connect them to their roots, and pass sacred wisdom and ancient values. This paper explores Ubuntu, an ancient African Wisdom, a philosophy practised in Southern Africa, emphasizing inter-connectedness, co-creation, compassion and kindness. The practice of Ubuntu leads to inter-connectedness, inter-being-ness and us seeing ourselves in others. Ubuntu dispels the myth that we are separate as the humans. Through Ubuntu we also learn to connect deeply to Mother Nature. Ubuntu purports that we are all united and one with all Beings, the Beings that we see and those Beings that we cannot see with our natural eyes.
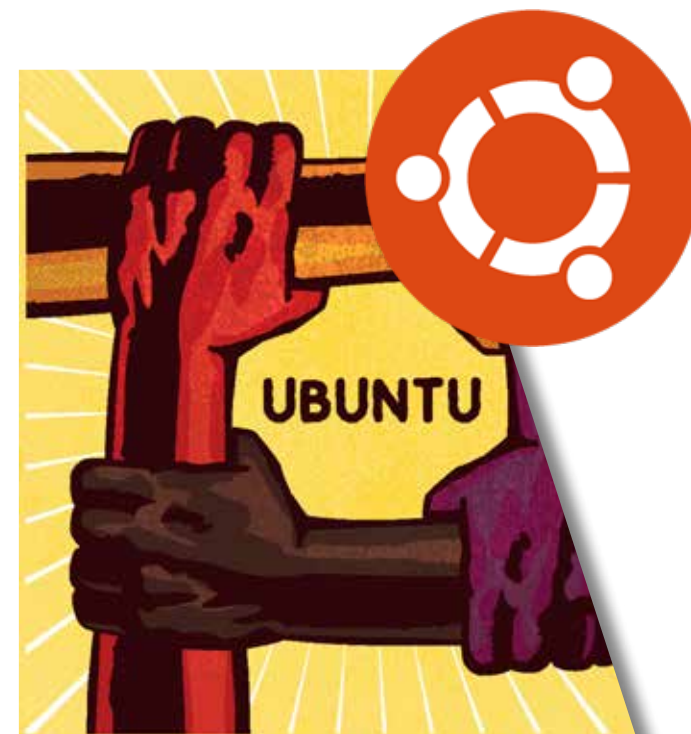

Ubuntu coaching brings forth an inter-dependence of thoughts, feelings, and beings connecting coaches and clients deeply

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Ubuntu coaching brings forth an inter-dependence of thoughts, feelings, and beings connecting coaches and clients deeply. Tich Nhat Hanh referred to this connection as inter-beingness. As coaches, when we come from an Ubuntu approach, we connect with our clients at a deep level and enrich the interpersonal space, and our clients feel seen, heard and loved by us. Hence the Ubuntu coaching mantra See More, Hear More, Love More, Illuminate, Be More and Do Less.

"Umntu ngumntu ngabantu" is IsiXhosa description of Ubuntu, translated this means as "A human is only human through others" or "I am because we are". This African Philosophy affirms the humanity of others, and it confirms the need for others to succeed as individuals.

I am Because We Are. Paul Tembe does not subscribe to this broad translation of Ubuntu. According to Tembe (2020), the translation of *Umntu Ngumntu Ngabantu* means I am part of the main – I belong to my community. I prefer the widely used translation I Am Because We Are. The paper will explore how Ubuntu ensures that, as coaches, we place the client at the centre of coaching and help create a balance between what our clients bring and WHO our clients are. Ubuntu coaching is different from most coaching approaches and theories. It is based on African indigenous wisdom and practices yet encompasses universally practised

qualities such as compassion, kindness and co-creation. We would say that Ubuntu Coaching is compassion in practice. Ubuntu Coaching focuses on coaching the whole person encompassing the environment in which the person exists and the significant others in the client's life.

My history and experiences of Ubuntu as I grew up

My aunt (my mother's sister) gave me my name Nobantu. I called my aunt mama since she brought me up as her biological daughter. Mama took me in when I was a month old as my mother was going through a divorce when I was born. At that time, teachers had to take an unpaid leave of 12 months when they gave birth. To avoid my mother taking unpaid leave, my aunt took me and raised me. So I was a beneficiary of the benevolence from my aunt in the spirit of Ubuntu. Nobantu means Mother of the People. Mama told me that she gave me my name because she knew that I would be a caretaker of other people and serve others. This implies that Nobantu is entrusted with ensuring that people are treated with Ubuntu.

Names are significant in my Xhosa culture as they align with different meanings. Most of the time, most people follow the purpose of their character. I knew from the age of 16 that I would work in the helping professions, a choice I never regretted.

I grew up in an extended family of 20 people, and I was confused that whenever we had a meal, instead of 20 plates on the table, there would be 22. My aunt would indicate that the additional plates are for a stranger that might come unexpectedly. Other examples of Ubuntu included planting crops together as families, sharing crops and communal celebration of harvest time (ilima as known in isiXhosa). In my language, there is a saying that it takes a village to raise a child. The African proverb; If you want to go fast, go alone.

If you want to go far go together, demonstrates the spirit of Ubuntu.

When I started my professional career as a Student Counsellor, I applied Ubuntu principles in serving the university students and applied Ubuntu with my colleagues. In 2017 I began to integrate Ubuntu into my coaching. I offered coaching demonstrations on Ubuntu in Coaching on global platforms. There were positive responses to Ubuntu Coaching. In 2021, I developed Ubuntu Coaching for Coaches and was awarded 18 Continuing Coach Education points (CCEs) by the International Coaching Federation (ICF).

The intersection of Ubuntu Philosophy in Coaching

The advent of the COVID-19 pandemic fast-tracked the evolution and the development of Ubuntu Coaching. This moved from a narrow focus of live coaching demonstrations using Ubuntu Coaching to launch Ubuntu Coach Training Programme in 2021. To date, 50 coaches have been trained as Ubuntu Coaches.

Mr Nelson Mandela once said about Ubuntu, "In Africa, there is a concept known as Ubuntu– the profound sense that we are human only through the humanity of others; that if we are to accomplish anything in this world, it will in equal measure be due to the work and achievement of others."

Arch Bishop Desmond Tutu said on Ubuntu; "A person with **ubuntu** is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished.

Ubuntu Coaching is the ability of the coach to co-create fully with the client as far as the client's hopes and aspirations

Arch Bishop Desmond Tutu

are concerned. Ubuntu coaching deepens connection, compassion, care and the curiosity of WHO your client is and results in the client being fully seen by the coach.

Ubuntu coaching Approach RASEA
Ubuntu Coaching helps connect clients to the essence of who they are, their ancestors, and who they aspire to become. Ubuntu coaching focuses on affirming clients' uniqueness, helping them develop a signature presence that supports connecting with themselves, the people around them, and the environment in which they exist. The philosophy strengthens diversity, inclusion and belonging. This comes about with the application of the Ubuntu Coaching Approach – **RASEA**. The acronym **RASEA** translates to coaches' ability to
Receive: when a guest arrives in our home and other African homes, the guest is treated with the highest respect and dignity. The family hosting the guest regards the visitor as the most important person. The family sacrifices for the person and gives up privileges for the family members. I learnt from most friends from India that most households treat guests as God. In isiZulu, when we greet in South we say *Sawubona.* This means that I see you, your strengths,

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hopes, dreams, and aspirations. I see your ancestors, too and whatever struggles you might be experiencing.

When **Receive** is applied in coaching, the client becomes the most important person out of the approximately 7.5 billion people in the world. To receive the client this way, the coach must be fully present, apply mindfulness, bring a heart-centred approach to coaching, and embody a coaching mindset proposed in the ICF core competencies. As we receive our clients this way, we provide psychological safety and engender a relationship characterized by trust. This helps our clients to cultivate presence be in the Here and Now.

Appreciate Acknowledge: appreciate and acknowledge, emphasize the significance of being of service to the clients. This stage of Ubuntu Coaching extends the Zulu greeting . Sawubona (I see you). This step ensures that we do not take our clients for granted. We appreciate them for choosing us as their partners. We appreciate and acknowledge them for their courage to be vulnerable, to solicit the coach as the thinking partner. We explore what matters to the clients and co-create the coaching conversation's path. Embodying a coaching mindset and cultivating trust and safety, maintains presence and listens actively are the ICF core competency that the coach utilizes in this stage.

Summarize: through active and deep listening, we enable our clients see what they say. We see them, they see themselves and are able to see what they say. Recently a client i was coaching started crying and on inquiring about the tears, she mentioned that for the first time she experienced seeing herself. The possibility to summarize effectively is encouraged by the coach's ability to tune in deeply internally, tune in to the client's space and tune in deeply to the interpersonal space between the coach and the client. This three-way attunement enables us to be fully awake to what the client is saying, the non-verbal cues, the metaphors and figures forming for the client. To be in tune with our intuition as coaches, we have to coach from the heart and our roots. In summarizing we do not only repeat what the client is saying, we say what we feel the impact of what is said in our bodies. This is an embodied response that only comes when we are entirely in tune with the interpersonal space. This becomes like a dance in the moment with the client, a dance that is not choreographed or rehearsed. As we dance in the moment with the clients, the client starts to hear themselves as the coach asks exploratory questions. Instead of coming from their head their responses begin to come from the instinctual intelligence (deep knowing) . We recognise and acknowledge that the interpersonal space is an entity and a living organism.

Evoke Awareness: this step emerges when we focus on coaching the person and not the problem. Through attuning and listening deeply, we are enabled to listen deeply to the truth that arises for our clients. We do not attend to only what is said, and we focus as well to the moment's immediacy. What are the non-verbal cues, the wisdom of the interpersonal space and what is resonating in the limbic system between the coach and client. We observe, we share just in time observations with the client, and we do not interpret, we have to be non-judgemental and be curious about the client. Importance here is for the coach to adopt a beginner's mind to abandon being an expert and coach from a not-knowing stance. As we do this, the capacity of our clients to find resolution expands. Embodied presence is essential in this stage.

Ask: the coach stays in a curious mode and asks powerful questions to get the client to solve the issue and expand the thinking. The critical competencies here are active listening, presence, pausing, allowing for silence and reflection. The coach has to maintain neutrality and not be attached to the responses. It is critical not to lead the client and ask open ended questions. The client's fog starts to lift through deep explorations, and clarity and energy and a movement to take action surfaces.

The 7 Cs of Ubuntu Coaching
Ubuntu coaching promotes accessing heart qualities and have these qualities be principles that guide coaches to work with clients. The 7cs we sail in Ubuntu Coaching are **compassion, caring, curiosity, co-creation, courage, connectedness and commitment to action**. Whilst these principles are main qualities of the heart, the 7th C is commitment to action to ensure that clients implement measures, take responsibility and hold themselves accountable. In applying the principles of compassion and caring, we use unconditional positive regard for our clients. We see

our clients as able and good, people similar to us who have hopes, dreams and aspirations. The courage clients demonstrate vulnerability clients show and entrust the coach with their issues. The partnership between the coach and client enables a process that promotes co-creation as the coach is curious, ask powerful question to raise the client's awareness and reveal the clients to themselves. The interpersonal space between the coach and client should encourage connectedness.

Ubuntu Coaching Mantra: See More, Hear More, Love More, Illuminate More, Be More and Do Less
The practice of mindfulness is central in the practising of Ubuntu. Kittisaro and Thanissara in Listening to the Heart describes mindfulness as observation and being curious about sensations, emotions, thoughts, beliefs, moods without attaching to what arises. My depiction of the mindfulness we have to bring to coaching is illustrated below.

Mindfulness enables coaches to embody the coaching mantra. See More, we are able to be with clients from moment to moment, seeing them fully applying mindfulness and have courage to be curious and examine further what we are seeing. We see more through seeing with our hearts, through being empathic and compassionate to clients.

Hear More, we listen deeply and actively. Listen with the ears, heart, body and soul. We apply what Otto Sharma refers to as Level IV of listening. Otto Sharma refers to this listening as generative listening, listening from the source allowing the future wanting to emerge which has an immense ability to lead to shifts in identity and transform the self.

Love More, loving our clients comes from Ubuntu's way of seeing us in others. As we see ourselves in others, we are able to love our clients unconditionally and be compassionate towards them. My emphasis here is that we do not

necessarily have to like our clients, we can though be able to love them.

Illuminate More, in evoking awareness, we reveal our clients to themselves, we make what remains latent manifest. As the sparks within our clients become ignited, the fog lifts and clarity and creativity emerges

Be More, in practicing mindfulness, presence and being in the Here and Now as coaches we help and support clients to be present, become aware what is arising for them in the moment and help them be in touch with the different centres of intelligence and become their aspirations.

Do Less, I like the ICF's concept that our clients are whole, healthy and able to solve their issues. The do less is to recognize as coaches that the work is the client's and the solutions lie within clients. We hold the space gently for our clients to do their work. ■

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Tell me a story!

■ **Helena Ehrenbusch**

Abstract

The intention of stories is most commonly to entertain or educate, but they are also a most normal part of our lives. We retell our daily happenings, experiences of art, ideas of the world, constantly. Some more skilful jugglers of words make the stories to look like performances, which is a quick bridge to create connections, meet friends, clarify understandings, gain power and respect. Other stories are so ordinary that we even don't register them as stories.

This article is about story telling as a practical tool. I shall give a short glimpse to the theoretical underpinning, and a practical example from my personal practice to illustrate the usage of this method.

"I remember particularly vividly my first assignments and experiences as a supervisor for social service organizations. Back then, I always tried to plan future meetings. I carefully thought through the course of the meeting, what I was going to do next, what tasks I was going to give to the participants, etc. It was as if that detailed plan was supposed to protect me from the unexpected, to help me experience more success.

Now I'm in less of a hurry, less of a planner. I listen a lot and try to understand peo-ple and their organizations.

I know my strengths and weaknesses, and I can talk about them out loud, explore them. I have a deeper and deeper understanding of the authenticity of my working style."

Supervisor Lina Bartusevičienė from Lithuania

This is a fragment of a story of Lina's development as a supervisor. I do believe it touches most of the readers, even from other professions, as the experience described is familiar to everybody, who learned to work with people. The way from the inse-curity of a beginner, who needs to prepare every minute and above for the upcoming session, to a mature professional, who has trust in process and experience in uncer-tainty. Lina's story brings up memories, offers comfort for the beginners, allows comparison and recognition for more experienced professionals. It is a personal sto-ry, which opens the door for sharing and conversation.

This article is about story telling as a practical tool. I shall give a short glimpse to the theoretical underpinning, and a practical example from my personal practice to illustrate the usage of this method.

The intention of stories is most commonly to entertain or educate, but they are also a most normal part of our lives. We retell constantly our daily happenings, experiences of art, ideas of the world. Some more skilful jugglers of words make the stories to look like performances, which is an easy way to create connections, meet friends, clarify understandings, or gain power and respect. Other stories are so ordinary that we even don't register them as stories.

One of the most vivid memories from my childhood is my grandmother, reading me the bedtime stories. She had some real stories about her childhood, that allowed me to be part of her games and friends, to have fun with people I never met. It was about learning to know my family. As my father was sailing the sea, I was hungry for the stories of pirates and sailors, where I probably learned, how to cope with the close one being away for months, the unpredictability of the situation. And the sto-ries, my grandmother never understood, why she has to read them over and over again – the simple stories of people and animals living their everyday life. I remem-ber dog Ferdynand the Magnificent, who taught me dreaming out of the box, or fairy tales from various nations, which puzzled and amazed with the cultural think-ing differences. I guess the main value of repeated listening was the predictable rhythm, learning about emotions in safety, mindful rehearsal of so-cial situations and seeing the world from another perspec-tive. Somehow I was so inspired from these stories, that I started to write myself in quite an early age. I composed poems to un-derstand and work through events and deep feelings. I wrote political fantasy stories for the hope of better future. In my adulthood I learned how to put stories into the non-verbal language – dance and choreographies. So I was surprised and happy to meet storytelling as a tool also in my professional education in psychotherapies.

Storytelling originates from **narrative therapy**. The focus in narrative therapy is on stories, what people carry with them through their life, and which have shaped their understanding of the world and themselves. Narrative therapy aims to separate the individual from the problem, allowing the externalization of issues from the person (antonymous to internalisation process). In therapeutic setting, through the struc-tured approach, individual is working through the personal traumatic stories, and re-creating new understandings or outcomes to get

power and control over his life. Therapist relies on indivi-dual's own skills and sense of purpose to guide himself through difficult times. (Morgan, 2000) Shared stories in group therapy setting cre-ate belonging and understan-ding that nobody is alone.

Storytelling is widely used also in **marketing** and **poli-tics**. Persona brands encour-age business owners to tell the story, what should be attracting and connecting pos-si-ble clients. Role models and influencers are targeting specific groups with messages, of how good, easy, or profitable it is to consume certain things. The underlying idea is, that for a single human being it is easier to con-nect to the individual story, than to facts about the item or service. We are looking for good experiences, similarities, which is used for the benefits of marketing. As for poli-tics, especially during the election period, we see opinion leaders sharing their beliefs and value systems, which are enough generalised to touch as many people as possible. Unfortunately stories are also used manipulate people's thinking towards favourable directions by dictatorship or autocratic regimes.

Organizational (also "business") storytelling is about making narrations in human communication. (Sole, Wilson, 2002) Business sector is built up on "hard" knowledge that can be classified, categorized, calculated, and analysed. Storytelling is contrasting the rationale, researching and teaching wisdom and culture through in-formal stories and anecdotes. Narrative is said to be more "synthetic" than "analyt-ic", which helps to share norms and values, develop trust and commitment, share tacit knowledge, facilitate unlearning, and generate emotional connections. (Giroux, Marroquin, 2005/6)

Storytelling in **supervision** can be used for working with a wide scope of themes from individual issues to organi-

sational level, e.g how to view and develop the ser-vice, discuss the experiences, and evolve client work or perso-nal professional devel-opment, team-building, managing conflicts and facing challenges, understanding the past and shaping the future, or unifying group decisions.

Main concepts of storytelling
1. Realities are socially constructed.
    People are interpretive beings and we continuously create and recreate reality through our interactions and conversations. In these constructions our own opinion is influenced by the groupings, society, and time, where we belong, which also allows us to rewrite our stories.
2. Experience is shaped by language.
    We learn about life and skills through movement, interactions, observations, expla-nations. Language gives us tools to interpret, systematise, and make meaning. Word-ing gives a visible shape to our thoughts and emotions.
3. Reality is composed of multiple interpretations.
    A group of people, sharing something common (e.g working in the same organisa-tion), possess multiple narratives of the same experience. There is always a dominant story, which is louder or more available. When the dominant remains to be the only visible story, it can lead to thin conclusions, stereotyping, or labelling. By telling and listening to more perspecti-ves (alternative stories), we can expand our un-der-standing and make significant changes towards the wanted future.
4. In the social setting the absolute truth or universally accurate description of people or problems does not exist, though it is very human to long for it. Being successful in social context means either being stronger or having an ultimate skill of making com-promises and knowing own borders.

Storytelling techniques

In storytelling we search for meaning and conversation through creating and telling the stories. What we need is a safe environment, a facilitator to create and contain the space, a paper and a pen for everybody (or why not a full notebook for a longer process, or possibility to use computers, if available). Creative techniques and tools, like cards, toys, musical instruments, movement exercises, etc., are helpful.

Hereby I shall describe 4 different techniques, that can be used in sequence or sepa-rately, dependant on the need. The practical examples are from an organisation, where I was asked for a supervision to resolve a conflict. I chose storytelling, as the conflict had escalated, and there was no place to initiate rational cooperation.

Personal Story

Central to storytelling is the individual, who is empowe-red to find his voice and de-fine himself, to evaluate the stance and resources, gain control and take responsibil-ity of the following. The task of the supervisor is to offer the framework for con-structing the narrative, and guide the supervisee through the process. The most sim-ple skele-ton of a story could include:

- description of the main character (can be also in third person);
- what does he think, want, dream of;
- what known resources are helpful, and what obsta-cles are stopping him;
- how he overcomes (wants to overcome) the obsta-cles; and
- how does or could the full action change him?

"I am born to the family of artists and teachers. We were always poor. I learned, that money was something dirty and possessed only by really stupid people. My fam-ily valued wisdom, philosophical conversations about life,

creativity and freedom.
My mother suffered under psychiatric disorders, and died too early. I think, it was just logical that I went to study a helping profession. I wanted to understand people better and help them to cope with their problems.
I am really good at my work, as my clients and colleagues say. I am empathic, able to adapt to various situations, and people trust me. I think my personal experience and the rich baggage of education, literature and inspirational talks have helped me to become, who I am.
Unfortunately I cannot enjoy my work any more, as I am really disturbed of the re-cent trends in our organisation. I have considered my work to be more of a mission-ary type, but the new colleagues are pushing our organisation into making more money and fame. I think we really need to concentrate on developing the quality of our service, which actually needs attention.
I am circling in my emotions, I cannot think clear, and I have a feeling, nothing is possible. I have been thinking, if I should quit my job."

In this example we were creating the starting point for the storyline – creating the character, describing the path, giving a hint to a problem. The next techniques are aimed at bringing the person out form the disturbing emoti-onal state, to look at the problem from outside, which theoretically should empower him to excit the emotional circle, and start to look for solutions. The personal story gives him the chance to see and hear his own ideas, as the others have a chance for a glimpse to a personal viewpoint.

Another possibility is to write a the Personal Life Book or Work Portfolio instead of one story.

Guidelines
Everybody's journey to this workplace has been different, worth of writing a book. Think about your journey for a

moment. Take a pen and paper to:

- create a title for your story/book;
- think of 3 important milestones in your life, and con-clude each of them with one word – these will be the chapters of your story;
- find 1-3 sentences under each chapter, that would sum up the events, most im-portant details of this chapter;
- think of the future – your work-oriented visions, wishes. Make it a final chapter with the headline and description, like the others:
- look through your story, make necessary amend-ments, add illustrations. Tell the story to the other(s).

Externalization Technique

Externalisation technique enables to distinguish the problem from the person. The ideal outcome is, that our supervisee understands, he does not have to become a whole different person to change something (no need to "fight or die"), but maybe a shift in an opinion or certain behaviour would free the brain from emotional over-load, which allows to re-evaluate the situation and create possi-ble solutions.

Externalisation can be a follow-up to the Personal Story, as in my example below. You can ask guiding questions to support the process, like: "If the problem can talk, what would it say to you?"

„I belong to this organisation for about a decade. I really like it here. When I had my job interview, I was excited and frightened at the same time. Everybody seemed so professional and I was not sure, if I shall fit in, or can hold the standards. I was amazed by the organisational culture. Every opinion was always welcomed, heard and discussed. Every concern was taken seriously. For me it was maybe like an ideal family stereotype.
Today I do not recognise my organisation any more. We

have expanded and I don't even know everybody any more. The newcomers have brought in a new communica-tion style. My colleagues talk rumours and label the others with not really nice nick-names. Differences in opinion are highly criticized. I feel like I cannot feel bad or sad, as I hear, my feelings are not OK, because it is negative and therefore not OK.

I do not understand, what happened. Why do I feel like being in an orphanage, where everyone must stand for themselves and the loudest or strongest is the winner? [...]

When I look at my story, I think of the word "family". Families change. First, two people meet. Then they maybe get children, who grow up, and then leave. Every step is a stressful change, which I also see at my work. Families have a tendency to de-part or reformulate their existence, as a reaction to stress. I wonder, where can we go from here."

Deconstruction Technique

Deconstruction can be used alone or as part of the general storytelling process, and can be developed into two possible directions.

a) Dividing the problematic situation into smaller parts or pieces, which allows a better overview or understanding of the specific disturbing factor. In conflict people tend to incline towards overwhelming desperation and generalization – everything or nothing. Emotions and ideas are circling, and we totally forget, that actually every problem has an outcome, possible solution.

"Nothing is possible any more", doesn't give us any information or clue, how to proceed. The goal is to become more specific, go into more detail – "What exactly is not working? Where would you like to see the change?" Deconstruction can be used for breaking down the story, clarification, specifying the core problem. Helpful questions: what?, why?, when?, where?, who?

Guidelines

Please think of the most critical issue in your story, which you would like to change. Name it in one word.
Describe the situation in 3 separate sentences. E.g a) What is happening? b) What are your thoughts in this situation? c) What are your feelings?

"Disrespect

a) In our meetings the tone of communication is aggressive, not inclusive any more.
b) I think my new colleges are arrogant, and ignorant, and they just don't care.
c) I feel deep sadness, because I feel that my values are ridiculed."

Deconstruction, as you see, allows to communicate personal understanding, but it also gives a hint to the issue, which needs to be addressed – in this example I would think, it is the communication culture. The person feels hurt, and needs to be heard.

b) Retelling the told-and-heard stories by the other group members, which resembles in a way the prolonged dialogue technique. Retelling gives participants a chance to be attentive, reorganise the heard information, develop empathy, see alternative an-gles. The whole process should have a very clear structure. I suggest, in the retold stories, the protagonist should be named by a code-name or a chosen symbol (not his real name), that would minimise the risk of unwanted traumatisation, and gives the protagonist a chance to withdraw from the "translated" story.

Unique Outcomes Technique

This technique leads us to solutions and wished changes to the storyline, and is tech-nically very similar to solution focused short therapy final stages. The aim is to con-struct positive, empowering story about the past experiences

and learnings. Ideally it should give every participant a stronger professional identity, more visible goal, or other wished outcome.

Do not limit yourself to one and only story – make positive and negative narratives, alternative stories, create unique outcomes, let people write letters to themselves or members of the group.

Helpful questions in this stage: what would be the ideal working condition?, what are the circumstances, where you would never like to work?, what would you like to tell to yourself, if time was winded 5 years forward?, what can you do to make the change happen?

And remember—we can change opinions, behaviour, relationships, culture, but not the people!

"I am dreaming of a respectful communication. For the next project we shall sit down, map all the ideas, talk through the plusses and minuses of every idea, make a rational conclusion. We shall have an agreement, that every opinion is valuable. I am ready to offer a framework for this meeting."

"I like the way we work. I have a really good system, which has always worked for me. We just need the appropriate indications for success measurement. I do see the future really bright. We have expanded, we have many interesting projects running, and we are really visible in social media. I do believe, the people who do not under-stand the value of this approach, can also make their decisions, if they want or don't want to continue with us. I am in peace with the idea, if there are people, who want to leave."

In this example, the stories are written in a positive language, present tense, like they are already happening – the future re-written. Remark to the content—as you can see, the storylines of the same organisation members go into very different directions. I do not know yet, if any

common ground is possible, but in the next session we shall try to find one common keyword, a repeating word from all the stories, around which we could try to build up a common story.

WARNING! Please do not use storytelling unless you are very sure, you can contain the space and the stories. Most disasterous result could be the unnecessary retraumatisation of participants.

Conclusion

I believe, that storytelling has taught me personally some of the most valuable skills in my supervisory competencies, which my clients have been valuing and bringing out, like making systemic analyses and finding meaningful keywords from seeming-ly random stories.
Storytelling is an inclusive method, as it can be adapted to all ages, nations, and pro-fessions.
Stories in supervision can be used to research the background of the client, under-stand the viewpoint, emotions, wishes and visions, find ways to solutions. Storytell-ing supports healthy debate, raises awareness of our thoughts and actions, and influ-ence to others. ■

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Using the Cynefin Framework in coaching, supervision and reflective practice for leaders and non-coaches

BY MARTIN BERG BASED ON ROB ENGLANDS INTERPRETATION OF THE CYNEFIN FRAMEWORK.
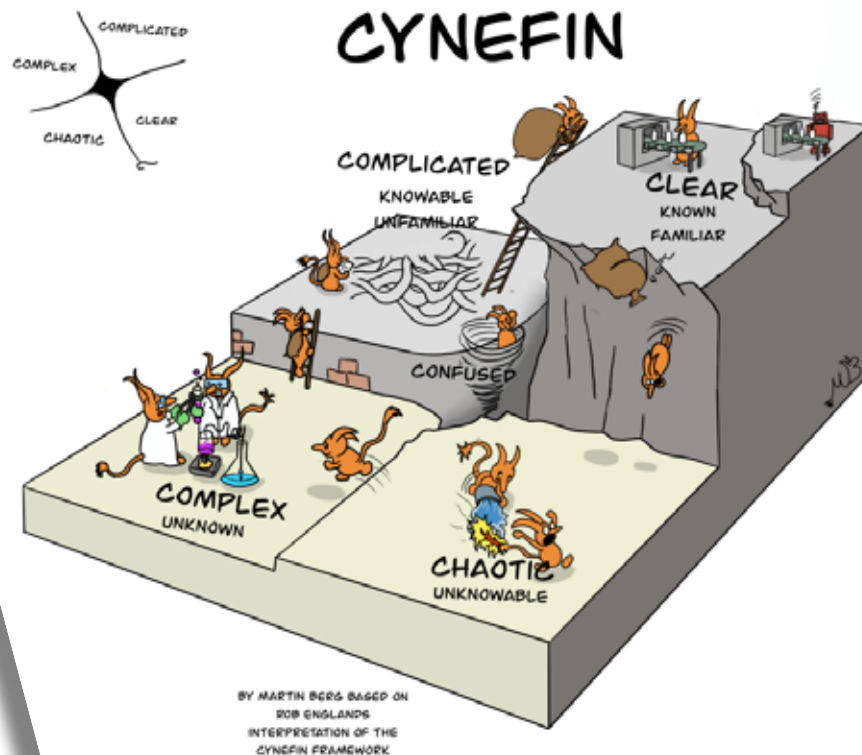
■ **Andrew Shaffer & Jeanne-Elvire Adotevi**

Our article describes the first-ever use David Snowden's Cynefin Framework to help our supervision clients make sense of their uncertain realities, identify meaningful ways to respond to them, and move forward with a greater sense of hope and intent in these unprecedently challenging and uncertain times.

We as coach supervisors strive to help our clients make sense of the complexities of their situations that will ultimately lead them to making very important life and work decisions.
Whatever issues our clients bring to supervision, a question for supervisors to explore with them is: "How do you define the complexity you are experiencing now?"

Defining the complexity our clients are feeling will help us as supervisors identify how to usefully engage our supervisees in powerful conversations that will lead to meaningful discoveries and clarity on how to move forward, especially when they are feeling stuck.

Through our work as coaches and coach supervisors, we have discovered how the Cynefin Framework, a complexity fitness tool created by David Snowden, is a powerful way to co-create coaching supervision conversations that bring clarity on the often-perplexing topic of how to manage complexity and anxiety around our unknowns.

Accordingly, we have adapted this Framework for the first-ever use in the field of Coaching Supervision.

The Cynefin is a Welsh word meaning "a place where a being feels it ought to live and belong, where nature around you feels right & welcoming" (citation). This directly relates to the concept of the Cynefin Framework

itself, most commonly described as a Sense-making Model that enables us to interact with complexity and uncertainty in a less fearful way.
Streamer: In supervision, the Cynefin Framework frames complexity into four distinct domains that can help the supervisor and supervisee co-create powerful conversations:

In supervision, the Cynefin Framework frames complexity into four distinct domains that can help the supervisor and supervisee co-create powerful conversations:

Simple: This is when our supervisee can approach her situation with a cause-and-effect perspective. She can rely on previous experience to create meaning, reach conclusions and decide on next action. This is the domain of best practices and trusting what we know.

Complicated: This is when our supervisee may have to consult with experts and consider alternative approaches to address her situation. She can consult other people and utilize their expertise to reach conclusions and decide on what to do. This is the domain of expert practices and trusting what others may know, as we work out our own

way to respond to complicated situations that we may encounter at any moment in our lives.

Complex: This is when our supervisee may not have a clear answer on how to address her situation. As she may feel that she is in a new situation, she has the opportunity to experiment and try new perspectives. In doing so, she can recognize emerging patterns and gain clarity in retrospect. This is the domain of emerging solutions and opening ourselves to learning new approaches. It is also the domain where we apply what we learn to innovate new ways to approach and manage complexity in our lives.

Chaotic: This is when our supervisee may feel stuck in an uncomfortably emotional state when facing unknowns. As supervisors we can engage her to recognize that she has the opportunity to take immediate action, even when there is no clarity on how or why it may work. This is the domain of novel solutions and trusting our instincts in times of extreme anxiety and stress. It is the domain of disruptive innovations. We may benefit from venturing into this domain to gain valuable experience and perspective when the risks are manageable.

The Cynefin Framework can be a very helpful tool for both the supervisor and supervisee to identify their situations, thereby increasing awareness that enables them to manage themselves and their emotions. For the supervisor, it can be a critical exercise in preparing for a session and ensuring that she shows up for the supervisee in a fully present and supportive way.

We have been familiar with the Cynefin framework for several years. The brilliant idea of experiencing it personally and concretely in our practice as Coaches supervisors and Reflexive practice for Leaders and non-Coaches came to

fruition at the beginning of the pandemic in 2020.

Complexity has always been present in our lives. That same complexity, however, has taken on grand proportions that make it seem like a new scourge, an invasive hydra, after facing the challenges of the pandemic and as we enter the "Next Normal."

Many of our clients are asking us how to continue to make sense of their lives in a context that seems increasingly incomprehensible, from understanding what they are feeling to trying to make the decisions they face every day.

In his article, "BANI versus VUCA: a new acronym to describe the world," Stephan Grabmeier describes the acronyms VUCA (Volatile, Uncertain, Complex, Ambiguous) and BANI (Brittle, Anxious, Non-Linear and Incomprehensible), which help us realize both the state of our world and our being when approaching new relationships:

- What used to be volatile has ceased to be reliable
- People do not feel uncertain anymore; they are anxious
- Things are not complex anymore; instead, they obey non-linear logical systems
- What used to be ambiguous appears incomprehensible to us today

We re-discovered the Cynefin Framework in a new light during a very tumultuous time in our personal and professional lives. Showing up for a practice supervision call one afternoon in a state of confusion and emotional turmoil, a simple graphic depicting the very basics of the 4 domains of the Cynefin Framework helped reframe our conversation from focusing on feelings of being stuck to one that helped reframe the situation and focus on innovating

meaningful responses. From that meeting forward, we committed ourselves to exploring the how we could use and adapt the Cynefin further in supervision conversations.

During the conversations that followed, we explored how to weave the into four domains into our supervision conversations. Before approaching the four domains, there is the question of how to approach the Disorder Space, sometimes labeled as Confusion ~ a state of unknowing which domain we inhabit. For supervision, we envisioned this being an Open Space, safe domain where both supervisor and supervisee can explore which domains, they feel most closely represents their situations.

In this way, the Open Space is a power start to a supervision conversation, with the following questions (and others in a similar vein):

- What are you bringing to our conversation?
- What feels uncertain or complex to you now?
- What clarity do you want to have at the end of our conversation?
- Which domain do you feel you are in right now?

Once the supervisee identifies in which domain her situation fits most closely in the Open Space, then we have clarity on where to start and focus the conversation.

Engaging in the Simple Domain ~ When helping the supervisee tap into on previous experience to create meaning and clarity on how to respond in her current situation, these questions can trigger very helpful insights:

- SENSE ~ What is happening? What are you thinking / feeling?
- CATEGORIZE ~ How do you want to categorize / frame this situation?

- RESPOND ~ How can you leverage your strengths & best practices?

Engaging in the Complicated Domain ~ When helping the supervisee consider alternative approaches, resources and outside expertise to address her situation, these questions can trigger very helpful awareness around how to respond:

- SENSE ~ What is clear / unclear to you? What do you sense happening?
- ANALYZE ~ What connections / resources will help you reach clarity?
- RESPOND ~ Which approaches may help you move forward?

Engaging in the Complex Domain ~ When helping our supervisee to adopt a mindset that will enable her to experiment and try new perspectives in a unpredictable situation, these questions may help her recognize emerging patterns and gain clarity during and after she takes action:

- PROBE ~ What are you noticing? What connections can you make?
- SENSE ~ What awareness is emerging? What is it telling you?
- RESPOND ~ What new approaches can you use to find more clarity?

Engaging in the Chaotic Domain ~ When helping our supervisee get unstuck in an uncomfortably emotional situation, these questions may help her reframe the situation and summon inner resolve to take immediate action:

- ACT ~ What action can you take right now? What will it do for you?

- SENSE ~ What sense / awareness is emerging? What are you learning?
- RESPOND ~ How will you use the learning to manage chaos next time?

Experienced supervisors know that in order to help supervisees develop greater flexibility to address different levels of complexity, we must develop our own first. How do we use the Cynefin Framework to ensure that we show up for our clients in the most supportive ways? What approaches and perspectives do we use when interacting with supervisees?

How do we use the Cynefin Framework to ensure that we show up for our clients in the most supportive ways? What approaches and perspectives do we use when interacting with supervisees?

To answer these questions, supervisors must know the Framework and apply it in their own lives and work. They must also be prepared to work with clients in very different domains. This means that if, for example, the supervisee identifies herself as being in the Simple Domain and the supervisor feels he is somewhere between the Complex and Chaotic Domains, prework is imperative. This includes the supervisor introducing the Framework

to the supervisee and how it will be used in the supervisions conversations that will follow.

Doing this will enhance mutual understanding and trust, as well as clarity on how to receive comments and feedback. Most importantly, it will help both the Supervisor and Supervisee understand each other more deeply and interact with more self-awareness and understanding.

This article relates to our first presentation about "Using the Cynefin to Help Supervisees Manage Uncertainty at the Americas Coaching Supervision Network (ACSN) monthly call in November 2021. We are continuing our research with the Association of Coaching's SIG and will be releasing new articles as our work continues to evolve. ◼

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- Adult Development & Complex Adaptative Systems framework - Growth Edge, Cultivating Leadership*
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- Hogan, Saville WAVE & Team Management Systems (TMS) Certified

Kranhäuser on the Rhine. Cologne – Photo by Atilla Taskiran/Unsplash

DGSv history

Recording perspectives and reimagining identity

■ **Nina Brutzer de Palma**

Starting in 2022, the German Association of Supervision and Coaching will kick off a new project aiming to chronicle it's first 30 years of history.

Building on several previous efforts, this undertaking has four goals:
• Recording the founding history, meaningful events and milestones
• Recognizing contributors and key figures
• Preserving our commitment to quality standards
• Invitation to tell different perspectives and perspectives

Our approach is to conduct 8-10 interviews with selected key people who held board positions from 1989 until recently. Looking to include these videos plus significant other materials e.g. documents, photographs, meeting minutes, DGSv media snippets, audio and more, we are planning to build a multimedia website along a horizontal timeline.

The timeline will put DGSv events in a broader societal context, considering major shifts such as the fall of the Berlin Wall and the Global Financial Crisis.
Users will be able to add their own perspectives of DGSv

history by commenting on the different items, discussing their views in a general comment section, as well as adding their own files to the timeline. We will keep exploring other ways for users to interact with the project as we move along. At the moment we can also imagine accompanying events in our formats "DGSv Compass Days" or "DGSv Association Forum" after the launch on the website in 2023. ■

For further information please contact:
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Photo: Christian Rolfes/DGSv

Nina Brutzer de Palma

Interview

Andrea Puhalic from Bosnia-Herzegovina

How long have you been working as a supervisor/coach?
Ten years.

What was/is meaningful to you in your education as a supervisor/coach?
International experiences and group work. We were part of the special international, master of science education program, which was co-managed by the University of Göteborg (Sweden), the University of Sarajevo and the University of Banja Luka (Bosnia). Lectures were held once per forty days, in 3 day sessions, which we attended in different cities in Bosnia. We had professors from all around: Sweden, Slovenia, Croatia, and Bosnia. That international character of education, and a lot of time spent with a small group of students, made it special and important for all of us, professionally and personally.

What is your theoretical frame of reference from which you work as a supervisor/coach?
Psychodynamic theory, systems approach, learning theories, especially Kolb's learning theory.

If you are familiar with the ECvision glossary and matrix: how does it influence or enhance your work as a supervisor/coach?
Yes, of course. I have used it as a base to explain supervision as a special, `second profession'. I have been a co-editor of a book on that topic, and the glossary and matrix were a very important source of information. Besides, they offer answers to a lot of questions that I encounter in my supervisory work.

Can you mention three criteria of which you believe a EU-supervisor/coach should comply?
1. Standardized education.
2. Personal psychotherapy.
3. Meta-supervision.

How would you like to see supervision/coaching to develop in Europe?
I'd like to see supervision go on growing and be standardized as a special profession, and to be unified in European countries. I'd like to see more co-operation between supervisors and educators from different countries. I would like to see a more specific Code of Ethics in supervision. I would like to see more concrete and clear boundaries between supervision and coaching. They can support each other indeed, but they also need some space and light to keep growing by themselves. ■

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Colophon

With the journal and with the active involvement of its members - the national organisations for supervision and coaching, ANSE offers a platform to strengthen the European community of supervisors/coaches, to boost networking, to present specific topics and enhance the theory – practice dialogue. In this way the ANSE community promotes our trade on the European level and presents the expertise with which it is carried out.

Editorial requirements:
- All members of ANSE national organisations for supervision and coaching are free – and invited – to submit contributions to ANSE Journal
- Authors will submit their contribution - article, interview, short vignette, review - to the national editor. Check the website of your national organisation for exact contact information. After initial editing, the national editor will forward the manuscript to the editorial board.

- Authors will submit their contribution in Words, together with a 'teaser' of no more than 5 lines for dissemination on social media, an abstract of no more than 10 lines and a short bio of no more than 8 lines, containing the most characteristic and recent personal information only
- Authors will provide a recent, high definition colour portrait picture
- Every contribution has to be written or translated in correct English
- Articles will not exceed 3000 words. The chief editor may occasionally allow exceptions, such as a 'long read' as introduction to the topic of the issue, which will not exceed 5000 words
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