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for Supervision and Coaching



CONNECTING WORLDS
through
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Bridging, connecting worlds through supervision and coaching...

■ Agnes Turner & Reijer Jan van 't Hul

.... was this year's theme of ANSE Summer University in Bolzano Italy from 25th until 29th of August. It was a relevant and up to date theme, as we find ourselves more confronted with tension of separation and polarization in our society. Because we as supervisors are confronted in our work with clients, it is why it is important to discuss these topics here in the context of Supervision. – whether on a personal, ethical or political level in national organisations.

ANSE builds bridges between the supervisors and coaches in Europe between the countries and national organisations, between different approaches of supervision, methods, tradition and wants to connect while always keeping the most possible diversity. It's not about that we all do and think the same, it's much more about the

bridging between different landscapes and idea and again it's is about the question – what happens on the bridge and where do we go. Supervision and coaching can be the vehicle for understanding, learning, development, change management and so on.

It was a successful week with over 120 participants from 15 countries. During the week there were 7 keynotes, 17 workshops and 3 ANSE-platform presentations, study groups and social events.

This ANSE Journal is dedicated to the Summer University and therefore it is titled "Bridging, connecting worlds through supervision and coaching". We asked all keynote speakers and workshop leaders to share their presentation, outcome or summary of the workshops. We are very proud to present 15 articles of the Summer University 2019. This ANSE Journal represents the diversity in our community, it shows a range of theoretical and practical articles. We tried to use the possibilities of a digital Journal, by placing hyperlinks to YouTube movies, or slides of the PowerPoint presentations. The first four articles are



written by the keynote speakers, Wolfgang Looss and Sara Niese, Marjaana Gunkel, Silvia Sacchetti and an interview with Brigitte Geissler-Piltz and Karin Herrmann. After these articles, the summaries of the workshop leaders are presented in random order.

Of course, there is the column of Gerian Dijkhuizen and one of the interviews she did for the LVSC in this ANSE Journal. This time an interview with Ruslan Goshovskiy from Ukraine, the president of the Ukrainian Association, full ANSE member since last year.

We are very happy with the beautiful pictures of Gabriel Scherer (Instagram @getaoutandcapture). Gabriel has a talent for capturing the atmosphere of the week. Every morning during Summer University he presented his pictures of the day before. A selection of 250 of his pictures can be found at the [ANSE website](#).

The cover of this Journal has been designed by Waldemar Kerschbaumer, www.adpassion.it/de/ He turned the logo of the Summer University into the ANSE colors. In that way we made the circle round for this ANSE Journal.

Special thanks go to Gerian Dijkhuizen, because she started video-blogging for the LVSC during Summer University. Every day she interviewed participants and we posted them on our [Facebook](#). This gave a very lively view on what was happening in Bolzano. For everyone who missed it, the interviews are still available.

We hope you enjoy reading this ANSE Journal and get back into the good vibes of ANSE community during a Summer University. ■

Agnes Turner & Reijer Jan van 't Hul



Generations

■ Gerian Dijkhuizen

One day I was at a theatre to see the Lion King. One of Disney's greatest musicals. For those who are not familiar with the story: a lion cub 'Simba' is presented to the gathering animals by his parents (king and queen of the animal kingdom).

The story is about the different generations and how to pass on all the knowledge and also all the handing down the failures of the old generation to the new one. I remember the way the old Lion King prepares his son for his future job: with kindness, patience and dignity. At the Summer University in Bolzano in august this year there was a keynote about generations in our profession as supervisors and coaches. Brigitte Geissler-Piltz and Karin Hermann from Germany talked in an interesting dialogue about this topic.



Gerian Dijkhuizen

(senior-)supervisor/teacher
of supervisors LVSC the Netherlands

During this keynote my eyes went over all the men and women in the room. Over 100 colleagues of all ages from 15 different countries. I noticed and met many young professionals during the SU and imagined how they must feel in the company of older colleagues. Maybe sometime overwhelmed, looking for room to give their opinion. So many experienced professionals take a lot of room! And they are not always aware of that. I spoke with a woman who was still in her training to become supervisor. She was so happy to be there and to learn from others who had a lot of experience: 'they are so kind to me', she said. That touched me.

Not the content (although very interesting!) of the keynote but the performance of the dialogue was the inspiration for my thoughts. The way two generations (Brigitte and Karin) talked about this topic was modelling. Let's go more into a dialogue between generations when it comes to our profession.

With kindness, patience and dignity.

Gerian Dijkhuizen ■

■ Sara Niese & Wolfgang Looss

Leadership close-up and the professional perspective on power and love

Leadership seems to be a somewhat suspicious category in the professional world of supervision. That is understandable given the common professional tendency to look for good relationships, proper communication habits and a nourishing team climate. Of course, it is well known that "leadership" is a relational quality and may - like other relations - develop into an unsatisfying state, cause irritation or fear and limit the productive outcome of work.

A closer look reveals that among all human intersubjective connections the leader-follower relationship is the one with the highest portion of power involved. All relationships can be understood as a mixture of the two basic relational qualities of mankind: power and love. Martin Luther King pointed out back in 1967 that power without love leads to abusive relations, love without power creates a caring but anemic structure of togetherness. Real relationships contain both archaic qualities. So when we as supervisors study relationships and relational patterns between people we have to apply a two-sided perspective and look at power and love simultaneously. The leader-follower relationship is a pretty dynamic mixture of these two and that makes it difficult to look at. For the sake of simplicity people tend to make a distinction between "good and bad" relationships and when it comes to leadership structures they concentrate on the terrible effects of merely power-oriented relations like master-slave, teacher-pupil, boss-employee etc. By doing so the enormous bandwidth of relational patterns is ignored or narrowed to merely cliché images.

The supervisors approach

For more than ten years now the development of institutional complexity has led to the effect that more and



Leadership - is that art or can we throw it away?

more leaders in various organizations look for support and reflective islands to have a look at their own practice of leadership. With ongoing progress of institutional conditions and enhanced complexity of work "Leading" as a function has become more important and more critical. Support is in high demand. May it be called "leader's supervision" or "coaching" or "management reflection group", the goal is to have a deeper look into the matter of this special relation called "leadership". It needs to be explored how it can be done without damage, how it can be learned, what it does to the person in the long run and how it is connected with the changing conditions of the professional field. Whether it is schools or hospitals, administrative or social institutions, culture-oriented orga-

nizations or nursing homes, they are all somehow "led", sometimes amateur-style, sometimes in an elaborated way. The operating teams in those organizations sometimes enjoy these special relationships or they suffer under dominating behavior. "Development" is the label which is often used to mark the various activities in that context. The leading function has drifted into the center of attention and needs to be dealt with professionally.

It is pretty obvious that supervisory work around the leadership relation can't be based on a reduced view of this function. Some clarifications on the level of conceptualization and on the level of the professional person seem inevitable.

- When leadership moves into the supervisor's center of professional attention it is necessary to clarify the underlying assumptions – however enlightened or ideological they may be. That begins with the necessity to find one's own definition of the leadership relation after having studied some of the existing definitions around. Is a leader simply everybody who has followers (Peter Drucker)? Or is s/he the inspirer and director of the action? Or is a leader a dealer in hope (Napoleon)? Or is it the person who translates vision into reality (Warren Bennis)? In any case the supervising professional has to dive into the matter a little deeper and do the effort of putting it into language. After all, language is the mother and not the servant of thought. The self-produced definition of the function is good starting point for some self-enlightenment.
- What is the supervisor's idea of the basic operations which make a leadership function? A closer look might help, not only since John Kotter's pathfinding article "What leaders really do" in the Harvard Business Review of December 2001. The supervisor has to find her/his own description of those "leading" activities, may it be the assignment of tasks, the monitoring of performance or the evaluating feedback on results.
- Like in all relationships, leadership activities will emerge into patterns over time. Patterns are influenced by structures, preferences, history, technology, task and many other dimensions. It is the supervisors duty to be able to recognize and describe such patterns, if possible without prejudice or validating tendencies. Such a description is necessary to understand and analyze the dynamic of the love-power-mixture in any given case.
- In order to do these things, it will be useful to clarify and work through the supervisors learning history with leading and following, with love and power

qualities in relationships. "Value clarification" as a professional prerequisite for supervisors has to be extended to the leadership phenomenon and the related biographical experiences. That is similar to the necessity to have clarified the personal attitude towards other common dimensions of relationships: intimacy-distance relations, communication styles, conflicts or the normality of misunderstanding in trying to communicate.

- Very often supervisors understand their work as a kind of protective advocacy for the people in an institution, sometimes even "against those up there at the top". By empowering and strengthening the team members it is understood to provide a countervailing power against the domination of the institution. This attitude needs to be overcome when leadership becomes a subject of supervision. The supervisory function moves from "hospital" to "training camp" in order to enable team members to fully understand the dynamic of leading and being led in the context of fulfilling the organizational task.

Sometimes it is argued that one can only consult around the leadership function after having oneself practiced leadership for a couple of years. Only then, so the understanding, is it possible to understand what it means to operate in such a relationship and manage power and love and balancing personal and organizational needs. Such an amount of personal experience in the role is certainly a resource to go back to, provided that those experiences have been analyzed, evaluated and exploited for the learning effects. Merely "having done it" is certainly not enough. On the other hand, a thorough long-term observation of various leadership patterns and practices of other people gives a useful view on the function as well. Provided it is done thoroughly and with reference to conceptualized thought about the field.

Looking ahead

Leadership – is that art or can we throw it away? This was and is the question in the field of supervision. In this day and age, the organizations and the leadership function undergo major transformations as the world changes drastically. Therefore, we provide a strict answer: Leadership is art – AND it has to be reinvented!

Why is that? When we look at the transformational phenomenon of our time we see mainly two reasons for this which help to understand how the supervisory perspective on "Leadership" might be developed further. Organizations as social constructions and the people who work in organizations have to deal with many technological, political and social transformations. We find two of them especially important and a closer look at them instructive:

- Digitalization, meaning a technological innovation, and
- Agile Organizations, as an enabler and a result of Digitalization

Both these phenomena have something like the hen and egg relationship. They disrupted the way of functioning in our world deeply and Leadership has to find answers for the future and lead into the future.

And we all see too much Leadership today, which is just not good enough to do exactly this.

That's why the help of Supervisors is strongly needed. Supervision can play a major role in supporting leaders to find their new way.

So, let's have a closer look at Digitalization: We all know how digital stuff works in private life: from sending mails, google information, organizing holidays, booking hotels, buying books, chatting with friends ... our private life has changed dramatically since the invention of smartphones! It's even hard to remember how we managed everyday life without one.

The same dramatic change is true for organizations: Everything what can be digitalized, has already been or will be digitalized. And that changed organizations into a high-speed place, with disruptive innovations and increasing volatility, uncertainty, complexity and ambiguity.

Here is a list of some companies, which not only changed but disrupted the way of the world in their sectors:

- World's largest taxi company owns no taxis (Uber)
- Largest accommodation-provider owns no real estate (Airbnb)
- Largest phone companies own no telephone infrastructure (Skype, WeChat)
- World's most valuable retailer has no inventory (Alibaba)
- Most popular media owner creates no content (Facebook)
- Fastest growing bank has no actual money (SocietyOne)
- World's largest movie house owns no cinemas (Netflix)
- Largest software vendors don't write the apps (Apple & Google)

What these companies have in common is

- They did not exist 15 years ago
- Because they are digitally based, they could go global right from the start
- Which led to exponential growth
- and caused worldwide effects in disrupting the business model in their respective sectors

Today, the richest companies worldwide are all data based. The limit of what is possible is not technology any longer, but our imagination. Before these companies were founded, there was a big frustration. The enormous time lag between customer demands and the delivery of techno-

logy to answer it led to the cancellation or failure of many projects. While one waited for solutions the necessities changed already.

Organizations working in the traditional hierarchical way were struggling because they were not fast enough, not flexible enough and not innovative enough. The pyramid, where information, communication, decisions and so on always have to move slowly up and downwards was not meeting the demand for speed. Hierarchical organizations became a limiting factor. In 2000, a group of seventeen "thought leaders" wrote the by now famous "Agile Manifest", which describes what they believe should be valued in future organizations:

- Individuals and interactions over processes and tools
- Working software over comprehensive documentation
- Customer collaboration over contract negotiation
- Responding to change over following a plan

This is a revolution from the perspective of a pyramid. "Becoming Agile" is the organizational side of digitalization – agile organizations could leverage the opportunities of digitalization, and at the same time digitalization boosted agile organizations – like hen and egg.

By now the term "agile" is used in a quite fuzzy way. That is often the case when something is new, becomes fashionable early and there is not that much research around yet until now. But here are 5 items, collected from McKinsey, which are known to be trademarks of agile organizations:

- The strategy is created across the organization - not from the top (alone)
- Organized as a network of empowered teams - People are (temporarily) organized around challenges, not departments
- Working in a culture of rapid decision and learning

cycles – "Fail fast, learn early"

- With a dynamic people model that ignites passion – motivate, empower, appreciate, develop
- Enabling technology - use technology, because it will help you become better!

Certainly, "agile" is not THE answer to all problems in organizations. But it points towards the shortcomings of the traditional pyramid. All these phenomena are not alien concepts in non-profit or governmental organizations. We can observe similar shifts in these sectors:

- Governments also want to take advantage of digitalization and provide better service for less tax money: online documents, 24/7 online opening hours, fast processes, connected information platforms – in short: the same easy and fast customer service as Amazon, Google and so on.
- Healthcare tries to achieve a lot of targets at the same time with digitalization: reducing costs, shifting admin tasks from the caring and healing professions to computers, raising quality by putting diagnosis on a broader data base etc.
- Education is offered in the internet, where you can



learn what you want, when you want, where you want, in the timing you want, and always from the best teachers worldwide – giving access and equal opportunities to everybody.

So, we observe, that digitalization changed not only companies, but also the way we work, learn, communicate, inform, teach, preach, date, and much more. And the concurrent agile organizations disrupted the organizational structures, and therefore also the leadership patterns,

Certainly, "agile" is not THE answer to all problems in organizations. But it points towards the shortcomings of the traditional pyramid

concepts and behaviors. Here are some examples for such steps:

- A leader has led a defined team -> A leader needs to lead networks
- A leader was formally assigned -> Leadership is defined by context
- Structures were defined with clear lines -> Structures are organized through networks
- Teams were structured for command and control -> Teams are structured for speed, agility, adaptability and stability
- A leader has led with direction and a relatively stable roadmap -> A leader has a core vision and insights, but the rest is uncertain



- Communication channels were tightly managed and controlled -> User-generated content is now available on new media channels with big influence (i.e. leaks are quickly spread via social media, potentially derailing leaders and organizations)

As a result, leaders are asking themselves new questions, like

- Which skills do I need?
- Is my experience of any value?
- Am I still the authority here?
- Is seniority any good any longer?
- Can I keep the pace?
- What's wrong with my mental model?
- Where can I get orientation?
- How can I lead a team virtually?
- How much security do we need?
- How to make a career in a network?
- How to incentivize in new structures?
- How to give out orders, if needed?
- Do I have to do „Fuck-up-sessions“ as well?

These questions reflect some of the effects on Leadership. New skills are more likely with the younger em-

ployees – not with senior leadership. When such skills are high in demand and short in supply the organization is forced to keep people on board. So, people take huge roles often at young age and the need to tap everybody's brain is crucial. Motivation, servant leadership, culture, purpose etc. matter a lot because innovation needs working in swarms leading virtual teams is a must.

What can Supervisors do?

Given the facts mentioned above, we would proclaim three requirements which we found significant for the future work of the supervisory profession:

- Supervisors are experts in analyzing the power-love mixture in given leadership relationships and will have to take into account the changes and disruptions in working environments, organizations, the field, the people etc. No matter what kind of patterns have developed over time in our clients work or are in place right now - in these times it makes a lot of sense to constantly check on those patterns and give special attention to what is due to change.
- Supervisors have clarified and worked through their





own learning history with change and disruption. They are “agile clarified” in a more thorough manner than their clients. In order to do this, it makes sense that we have a look at our own personal learning around “change”. In a broad or general sense: revisiting our learning history. And also, more specifically supervisors will debrief their recent experiences in a professional way:

- o When was the last time we did something for the first time?
- o Where have we seen “Leadership 4.0” emerging or in place in some aspects, modules or facets?
- o And most important: How do we feel about it? What’s our take?
- Supervisors have moved from the classic attitude to focus on the past and the present. They assist their clients in understanding the dynamics of today and empower them to move towards the future.

As Woody Allen once said: “I am not interested in the past, only in the future, because I intend to spend the rest of my life there”. So it seems to be time to readjust the profession and the professionals in a dignified way. ■

Dr. Wolfgang Looss holds degrees in Economics, Organizational Theory and Finance as well as Organizational Development and Personnel. He has completed extensive post-graduate work in group-dynamics, gestalt-psychotherapy, therapeutic supervision and family systems therapy.

Wolfgang belongs to the first generation of management trainers, executive coaches and organizational development consultants. During the last 40 years he shaped this field and witnessed of a lot of movements in institutions, organizations and concepts. He works with private corporations, multi-national firms, non-profit and government organizations all over the world. He provides professional training for OD-consultants and has authored several books and articles.

Sara Niese holds degrees in Psychology and Gestalt-Psychotherapy, and has completed extensive post-graduate programs in General Management at Harvard Business School and Organizational Consulting at the Sloan School of MIT Boston.

Her professional background consists more than 25 years of working experience for a large international manufacturing company, where she was responsible for Leadership Development and Executive Education for several Management levels worldwide. Sara is also experienced in the non-profit sector, such as governmental programs for disadvantaged children, social family assistance and working in psychiatric care.



Business and Society: Interdependencies and Challenges between the Two Worlds

■ Marjaana Gunkel

Corporate Social Responsibility (CSR), a topic that we cannot avoid when reading newspapers, watching the news, or surfing the internet. A topic that has taken its steady place in the corporate world as well as in the minds of people since the late 1980s. But what really is corporate social responsibility. The literature offers various definitions such as: “Corporate social responsibility is essentially a concept whereby companies decide voluntarily to contribute to a better society and a cleaner environment”, (Commission of the European Communities, 2001) or “Corporate social responsibility can be defined as a principle stating that corporations should be accountable for the effects of any of their actions on their community and environment” (Frederick, Post, & Davis, 1992). Corporate social responsibility comprises of the three pillars of sustainability: social, economic, and environmental (Elkington, 1997) also called people, planet, and profit (Carbo et al., 2018). Table 1 presents typical measures for each pillar.

One could say that sustainability is thinking about tomorrow already today, whereas CSR is all about finding a balance between the three pillars of sustainability. Nevertheless, CSR should not be confused with spending money to avoid taxes; CSR is not so much about what companies do with their profits, but rather how do they come to their profits. But why is CSR important and also attractive for business organizations? There is evidence for the fact “that striving for sustainability is becoming a basic requirement of doing business—and one that can increasingly be fulfilled with positive benefits for a company’s financial prospects.” (Savitz, 2013). It may lead to a competitive advantage (Porter & Kramer, 2006) through a good reputation for stakeholders as well as attractiveness to employees. Various cultural and demographic changes in today’s society have shaped the environment in which organizations operate. Especially younger people, the ones belonging to generations Y and Z, place high importance on things such as CSR when thinking about potential employers (Savitz, 2013), products they want to buy, or

companies that they want to invest in. Focusing solely on profits and shareholder wealth is no longer accepted by the society (Carbo et al., 2018).

CSR is often considered something that is relevant for business (for-profit) organizations. Nevertheless, it is of importance to non-profit organizations as well (Athanasopoulou, 2012).

The public often demands governments to be run like businesses. Therefore, the expectations individuals have towards non-profit organizations are also becoming similar to those towards businesses. CSR tools and initiatives have become an important aspect for non-profit organizations as well.

Different Generations at Workplace – Growing Importance of CSR

Existing literature (Strauss & Howe, 1991; Giancola, 2006, Parry & Urwin, 2017) discusses five distinct generations, namely, Silent Generation (or Traditionalists), Baby Boom

Table 1: The Triple Bottom Line

Economic	Environmental	Social
Sales, Profits, Return on Investment	Air quality	Labor Practices
Taxes Paid	Water quality	Community impacts
Money flows	Energy usage	Human rights
Jobs created	Waste produced	Product responsibility

Generation, Generation X, Generation Y (or Millennials) and Generation Z (or Generation 2020), which are all in workplace or at the stage of exiting or entering the workforce (Eberz, 2020). For an overview of the generations and their main characteristics, see Figure 1.

Especially, for the younger generations, Generations Y and Z, social responsibility has become an important selection

criterion when exploring prospective employers (App, Merk, & Büttgen, 2012). Being an attractive employer becomes a key aspect for being able to hire employees with the right skillsets, especially in times when facing shortage of qualified labor. Appealing for the new generations requires rethinking of management practices. For employees of the younger generations, meaningful work has become a key priority. It is not enough to have

a job, but to have a job that one can identify with. For that, company reputation is an important aspect. When searching for a job, many look for a company that is involved in CSR, organizations that care about the society. This could be due to the fact, that the borders between private and work life are becoming permeable and flexible (Clark, 2000; Horan & Chory, 2011), work intervenes more in private life and private life in work life. Such work-life blending requires that employees are able to identify themselves with the company and its values. Given the worldwide shortage of skilled labor (OECD, 2018), being attractive to applicants is more and more important to organizations. That requires investments from organizations in activities such as building an employer brand for the organization. Employer Branding has become important tasks for companies to attract high-quality employees. CSR, especially sustainable human resource management practices may be of help in establishing an attractive brand (App, Merk, & Büttgen, 2012) for the younger generations.

Summing it up – The bridge between Business and Society

We can observe that society is changing. The values in societies have changed toward sustainability and social responsibility. The people within societies are changing. Younger generations of employees have new demands towards their employers. They expect flexible working times and the borders between work and private life are blending. Private values blend in with work values, that is, work needs to be meaningful and the employer is expected to act in a way that would match the values of individuals. That leads to the fact that organizations are changing based on the changes in the society and people - new business strategies and human resource practices are called for. This is certainly a challenge that many companies are dealing with. However, it is a challenge that needs to be overcome in order to remain competitive in the market. ■

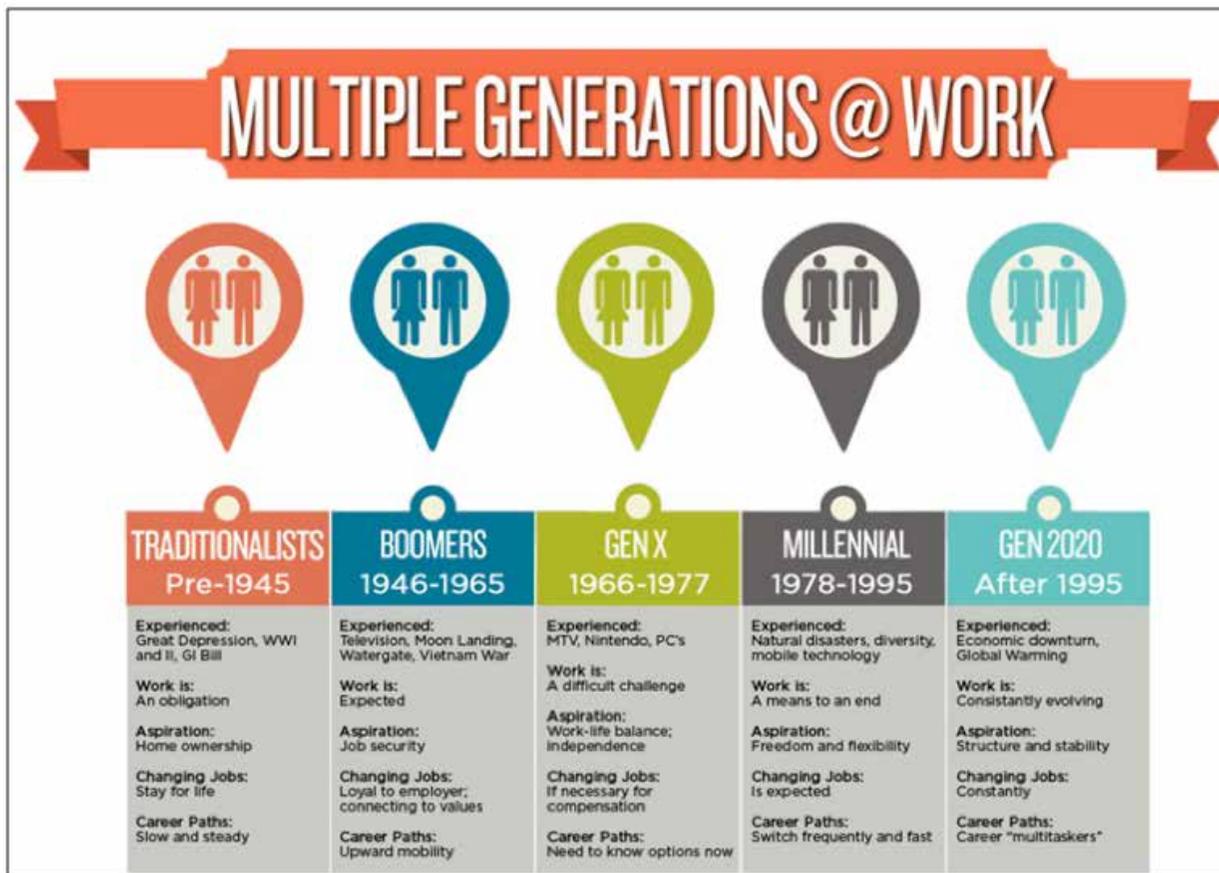


Figure 1: Multiple Generations at Workplace.

Source: <https://www.oecd-forum.org/users/50593-oecd/posts/20444-five-generation-workplace-from-baby-boomers-to-generation-z>



Gabriel Scherer (@getoutandcapture)

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She has published in the leading journals in this area including *Journal of World Business*, *Journal of International Management*, and *International Journal of Human Resource Management*.





The interplay with others is the driver of creative self-actualising solutions

What supervision can learn from musicians

■ **Silvia Sacchetti**

INTRODUCTION

Supervision is not detached from the broader economic climate. It occurs in contexts of growth and sometimes euphoria, or in situations of crisis and great uncertainty, which can effect individual attitudes and expectations. Uncertainty is an ever present feature of our cyclical economies. For some the veil that hides changes represents a limit, for others an opportunity to interpret new needs, exchange experiences and, in the most innovative instances, imagine and create new solutions and para-

digms. Supervision may therefore benefit from bridging the multiple aspects of change, including considerations on how individual creativeness may regain central role. *I consider creativeness in relation with the ability to bring something new into existence, not with the primary aim of building competitive advantage and market power, but for people self-actualisation.*

In business literature, which normally talks of creativity with respect to innovation and competitiveness, this is an unusual focus. Schumpeter's well-known argument is that the commercial applications of creativeness,

innovation, and technological change, have two dialectic aspects: the creative and the disruptive (Schumpeter, 1939). Recent studies have focused on one aspect of the Schumpeterian dialectic in particular, i.e. the disruption brought by technological change and reflected in technological unemployment and structural changes in the economy. In his book "The end of work," Rifkin argues not only that we are in a post-work era but that our way to organise resources and knowledge has gone beyond the market itself. His thesis is that the third industrial revolution, the one characterised by the massive diffusion of digitalisation and automation technologies, have produced a transformation of labour demand, towards highly specialised workers who can fit lean production solutions, while leaving others unemployed.

CREATIVENESS: A SELF-ACTUALISING APPROACH

There are several definitions of creativity, mostly developed in psychology, education, economics. In general they refer to the capacity to bring something new into existence as a solution to a problem. Economics and business in particular tend to emphasise the commercial viability of the novelty (the output of creativity), that is the possibility to transform the novelty into an innovative product or service. This idea of creativity demands that "talented individuals" are enabled to exercise their skills to make a difference which generates value.

Without pretending to be exhaustive of a vast literature, some features of the creativity debate can be summarised according to explanations of a) why it happens, b) at what level, c) what it requires, d) what is the output.

Differently from prevailing views in economic studies, the approach I present here detaches the creative process from the broad socio-economic recognition of its output. This implies that in general the outcomes of creativeness

do not need to have an impact on society at large, an audience or a commercial demand, although they might have one. I take creativeness to a meta-level, which does not apply only to the arts or to those professions (Florida's creative class, cf. Florida, 2002) and roles (e.g. leaders) which are typically classified as creative, but to any human activity. Likewise, not anyone who direct an organisation, a project, or sculpts, paints, writes poems or music is equated with the creative person.

My view on creativeness finds a consistent definition in self-actualisation psychology, where creativeness is conceived as the spontaneous action that occurs without pretentiousness, and that fits the moment without having to be forced. The person loves what she's doing and this can lead her to discover what she is for at that particular time of her life, thus moving towards self-actualisation (Maslow, 1963). It was Maslow who concluded that:

"My feeling is that the concept of creativeness and the concept of healthy, self-actualizing, fully human person seem to be coming closer and closer together, and may perhaps turn out to be the same thing." (Maslow 1963, p. 4).

More generally, creative action may come from need and emerges from breakthroughs, or what Maslow called "peak experiences". This, as Maslow reminded us, requires a sense of honesty, of being themselves without acting in a particular pre-defined way, or within the limits drawn by a particular historical time, culture or technological trajectory.

From the self-actualising angle, creativeness is *the ability of bringing something into existence using sense, honesty, imagination, knowledge and experience, whatever the collective impact of the creative outcome is.* "Bringing

something into existence" is the process that derives from the individual's genuine willingness to experience new ways of doing things and infuse action with meaning which may belong to any individual, in any role and with any aim (Sacchetti et al. 2009; Sacchetti and Tortia, 2013). We consider creativeness as ever changing, as the result of the flows of experience, subjective perception and interpretation of stimuli that come from the inner self and the environment. As experiential spheres are necessarily different, each individual retains unique creativeness.

The aim is to empower and motivate people so that they contribute their experiential knowledge in the production process

COORDINATION AND CREATIVENESS

Organizational studies emphasise precise organisational resources that stimulate personal creativity within organisations. These include autonomy, collaborative teamwork, involvement, fairness, clear and shared goals (Amabile and Pratt, 2016; Sacchetti and Tortia, 2013).

The promotion of **autonomy** is identified as a progressive HRM practice along what Maslow (1998/1965) had anticipated and which was then developed by self-actualisation theories (Deci and Ryan, 2008). Autonomy means that in their day-to-day activities individuals have the space and skills to exert discretionality in their work. They can select the routines to be applied to a specific problem or

task (Hackman & Oldham, 1976). Taking a more in depth perspective, this freedom to problematize situations and ways of acting enables individuals to act creatively and morally in the presence of non-habitual circumstances, when new situations and possibilities emerge and need to be recognized or imagined (Amabile, 1983; Dewey, 1927; Fesmire, 2003; Gioia & Poole, 1984).

Collaborative teamwork and leadership may improve coordination of resources among individuals, for example in terms of supporting relations, reciprocal trust, and knowledge. In particular, when relationships within the team are collaborative (Amabile, et al. 1996). For example, using managerial evaluations of leader support, teamwork cohesion, and organizational performance, Montes, Moreno & Morales (2005) find a strong positive link between teamwork cohesion, organizational learning, and technical and administrative innovation.

Involvement, like autonomy, is recognized as a central element of self-actualizing practices. In the 1990s, the approach has had especial relevance within lean production systems in manufacturing (Womack et al., 1990). When emphasis is placed on involving, learning, and motivating this is usually functional to quality goals (Bortolotti et al., 2015).¹ The aim is to empower and motivate people so that they contribute their experiential knowledge in the production process. This is expected to positively impact on the overall quality and efficiency of production and, as a consequence, on firm competitiveness (Snell and Dean, 1992).

Lean HRM practice focus on involving may be responsible for activating a certain degree of creative action, again however confined within the borders designed by the management and in line with the organization's goals. **A deeper idea of involvement**, instead, takes a broader

¹ Not all lean applications, however, reflect self-actualisation theories. One of the prevailing approaches, in fact, is oriented towards cost reduction and therefore work intensity.



ethical scope when it addresses involvement as part of corporate social responsibility strategies (Freeman, 1999), or when it is embedded in the governance structure of the organization, for instance with multi-stakeholder governance solutions (Sacchetti and Borzaga, 2017). Involvement in this case is one of the goals of the organization and not a tool used to increase competitiveness. It is valued intrinsically to enable participants to develop deliberative and creative skills and self-actualization (Sacchetti et al. 2009; Sacchetti and Sugden, 2010).

Finally, a **fair organization** has been shown to provide an enabling domain for creative action (Sacchetti and Tortia, 2013). Fairness can take a procedural and an interactional dimension (Leventhal 1980; Tyler and Blader 2000). Within organizations, procedural fairness qualifies organi-

sational processes in terms of equal treatment and quality of information, guidelines and advice given to employees. In parallel, interactional fairness is assessed based on the quality of relations with the management, the leadership and peers (Colquitt 2001; Colquitt et al. 2001).

So, what stifles creativeness according to established studies? *Both private and public organizations fail to promote creativeness when they adopt top-down approaches to policy definition and implementation, when using authority and command and control methods, when lacking recognition of multiple personal drivers to work, or when they hierarchically impose standardized and uniform solutions to diversified problems.* The reason for these creative failures is in the idea that interactions based on authority rely by definition on uneven power distri-

bution. In so doing, they identify an active decision maker (with creative power), and a relatively passive receiver of decisions (with very limited or no creative power).

To address these failures, supervision may work towards improving the skills that enable individuals to participate, exert their voice and creativity in deliberative processes. How this may in fact happen in practice needs to be developed. I have found the practice of interplay in music especially relevant to explore the relation between inclusion and creativeness as a self-actualising force.

INTERPLAY AND CREATIVE SPACE

The idea of “interplay” used in music provides an interesting context for exploring and understanding how cooperation may work, consistent with creativeness. The potential parallel between music and other spheres of socio-economic interaction emerges at several points from the data collected. To construct an understanding of interplay, as musicians interpret it, I have participated in dedicated events organised for bachelor music school students and to several performances where I have had conversations with professional musicians and video interviews about their experience of interplay. These interactions made us reach saturation in the variety of data collected.

As noticed by one of the musicians interviewed:

“Interplay is meant as the interaction between performance artists, therefore theatre, dance, music. Really it can be applied to many categories. Also a dialogue is a form of interplay.”

I have looked more specifically at interplay in jazz and improvisation where multiple players interact. As observed:

“In music, it is not necessary for multiple creativities to interact, because there can be also the solo improviser, the solo composer and the solo artist. But when we talk about interplay we always mean the interaction between individuals”

In interactions of this type, mutual listening abilities are as important as their execution skills, their knowledge of music and equipment (this is consistent with Hargreaves, 2012). Mutual listening has emerged as a skill as well as an attitude that musicians internalise to give space, reciprocally, to each other’s voices and sensitivities. In this sense, creativeness is enabled by values of mutual listening, reciprocity and openness, which define the prevailing modality that players use to coordinate with each other (see also Sacchetti and Sugden, 2009). As one musician noted:

“There is an interaction between the active and the passive role of each member of the band. It’s a cycle in which each one takes the role of the leader and the follower. But the roles need to alternate between musicians. This requires equilibrium: aesthetic first of all, because the idea is to create a work of art, but also in personal terms. There is a very strong psychological component. Or perhaps I would dare to say ethical, meaning that the tendency to dominate does not help the interplay.”

There are other modalities as well, depending on how participants interpret interplay and on their abilities. Workshop discussions evidence that, in a context that features high levels of experiential knowledge, interplay allows the less experienced to learn from the most experienced musicians. Differently participants could limit themselves to apply routines using established solutions to recurrent patterns. In this case participants noticed that they may do so when motivational drivers come from extrinsic

monetary rewards rather than from artistic or aesthetic inner drivers. Differently again, interplay may be affected by the audience, as when musicians chose to play what the public expects rather than what their sensibility would suggest. This choice reflects the need to belong or to be considered “adequate” while sacrificing creativeness. The idea of interplay sheds light on the sharing of a common language or code, but includes also the possibility of experimenting and inventing a new language, or to apply it in different ways. As one musician noted, a specific type of interplay:

“is when people meet to decide together what to do in the long run, designing and articulating a project for the future. This is different from improvisation which is something extemporaneous and immediate. Gathering together to decide about the future requires to run an extra mile...also among musicians this is very rare... but if we think about other spheres, politics for example, it is exactly the same thing...”

A first systematisation of interactions based on interplay identifies the following elements:

I. Interplay occurs when multiple participants interact. The “band” or “ensemble” is the basic



- context where inter-play among musicians occurs, where each player engages with others to produce a unique collective output.
- II. The creation of a creative output is a collective experience and includes both leading and following, performing and listening.
 - III. Interplay combines the creativity of listening and the creativity of performing. Whether improvising or constructing a new language, musicians use interplay to express their personality, internal voice or image of a sound, knowing that this will stimulate the sensibility of the other players, to which they can in turn react.
 - IV. Creativeness comes from the inner personality and sensibility of the musician, which is activated by interplay without pre-defined outcomes. Therefore, each performance is creative, meaning that there cannot be two identical performances.
 - V. This is possible when participants:
 - focus on the process, share the intention to explore and are comfortable with uncertainty;
 - commit to reciprocity rules which allow each actor to reciprocate and exchange roles (leader and follower);
 - share a language (which they may eventually create) or some basic values.

The collective context in which interplay occurs also requires a further level of analysis. The “band” in music represents a “creative space,” an inter-subjective ground where players interact sharing rules of mutual listening, reciprocity, openness, and use their skills as to express their creativity. Stated more generally, *the creative space is what players who share a common language form by being together, according to the (implicit or explicit) reciprocity rules that they are able to give themselves when*

they want to part-take in a creative, explorative experience. Creative space enables interplay, and it is defined as the inter-subjective ground that permits actors to use their skills and sensitivity to generate novel images, solutions or products which do not reflect any individual ideas in particular, although it embeds all of them.

The evidence indicates that interplay activates multiple, potentially heterogeneous centres of creativeness (participants). Multiple centres of creativeness interact with each other in a creative space, that is a space where everyone is treated fairly and, in order to express her/his creative power must relate to all those who are part of that space. Therefore, creative space is polycentric.

For supervisors, in music as well as in other contexts, the development of a mutual and creative type of interplay may be especially useful to alter situations where interaction is dominated by power asymmetries since this may jeopardise the use of creativity and self-actualisation. At the same time, the multiplicity of motivational drivers may imply:

- I. to appreciate participants' skills and attitudes within their current situational context;
- II. to identify how the existing skills and attitudes may foster or constrain creativeness and self-actualisation;
- III. to identify learning needs so that participants are enabled to more freely express their spontaneous creativity.
- IV. to appreciate whether contextual features effects the participant's creativeness and self-actualisation;
- V. to start a shared process for designing a creative space, that is to start a process for understanding how the existing context can be diversified or what other contexts can be created where participants can more freely express their spontaneous creativity.

APPLICATIONS

Creative spaces are formed by individuals who are willing to cooperate. When communities face complex societal challenges that require new solutions (for instance with respect to welfare, cultural or educational services) spontaneous aggregations of citizens may emerge (Borzaga et al. 2011; Sacchetti and Birchall, 2018). These may then originate entrepreneurial activities, associations or other formal organisations if more articulated production processes and specific investments are needed. These aggregations form a creative space to the extent that actors share common values (language) which ensure that access to decision making power is open (leading and following can alternate) and listening and reciprocating are the main features of processes and solutions.

In social and cultural services, for example, users and workers build a creative space when they share common values and aims (e.g. users and workers' welfare, improving services and work conditions) and, in with these values, form organisations that apply self-management and inclusive governance solutions (with high levels of mutual listening and respect). At a meso-level, inclusive scenarios feature interplay between organizations and public administrations, while less innovative scenarios may rely on authority relations or arm-length price competition, with the public authorities benefiting from a monopsonistic position, leading to top-down decisions (poor mutual listening), reducing the creative power of stakeholders and their capability to impact on the nature of services, ultimately affecting their welfare. When public administrations set strict standards (for instance with respect to staff recruitment and educational outcomes), organizations and their workers may feel excessively constrained in terms of enterprising for innovative projects. In this sense, over-standardization may run the risk of "occupying" the creative space, substituting for users and workers ideas and spontaneous

solutions, stifling creativeness and novelty in sectors that especially feature high levels of experiential and tacit knowledge, service personalization, and high levels of intrinsic (social, educational, artistic) quality of outcomes.

CONCLUSIONS

Creativity can be expressed in a variety of contexts, not necessarily within economic organisations. At the same time, creativity can feature in all sorts of social organisations and human activities: material or immaterial, profitable or not profitable, individual or collective, as a response to a personal necessity or attitude or prompted by a societal challenge. The expression of creative action occurs in a variety of contexts. It appears over and beyond organisations, and originates new ideas, that are not necessarily appreciated by a wider public.

Unspoiled creativeness requires contexts that are not based on command and control hierarchies, nor exclusively on market exchange for gain. The type of coordination I have talked about is based on interplay, and requires a space that enables the spontaneous expression of each personality and experience, in a collective context where individuals share common codes and values based on reciprocity, openness, a positive attitude towards uncertainty, and mutual listening. The challenge for supervision and for research is to support the creation of spaces where individuals can express their unspoiled creativity or be interacting centres of creative power.

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Experiences and reflections

A dialogue



The keynote "The Generation Issue in our Profession has been presented at the ANSE Summer University in Bolzano, 29th August 2019.

■ Heiko Schulz

The original interview „Das kann man aber auch anders sehen!“ was published in: Journal Supervision 2/2019 pp. 14-17. The interview was lead by Heiko Schulz, conception and redaction. Translated by B. Geißler-Piltz und K. Herrmann

"But there is also another way to look at it"

Heiko Schulz: How did you meet each other?

Brigitte Geißler-Piltz: I have received a call from Ilse Egger, president of the BSC, who is co-organizing the Summer University 2019 with ANSE. She asked whether I would be interested in contributing to the topic "generations" under the main heading (under topic of the conference) „Connecting Worlds through Supervision and Coaching“. I felt concerned and considered who could support me as a generational counterpart and who else also would be emotionally connected to the ANSE. The question was: With who could I achieve this task.

HS: And why did you think of somebody else at all?

BGP: That is precisely what the topic implies. I immediately saw this as a tandem topic of young and old. And I remembered Karin Herrmann, especially through her witty Journal article. (editor's note: "Nothing to be afraid of" – an encouragement to speak imperfect English, Journal Supervision 1/2016, Europe). We then phoned and explored our thirst for adventure.

KH: I asked Brigitte, where are you anyway? I see you at conferences in Frankfurt or Bregenz, but from where are you currently calling? There she said, from Berlin. And then I said: Oh, Berlin! I often go there for dancing tango, I'm a passionate tango dancer. And Brigitte enthused:

From her active figure skating time she is familiar with the Tango Argentino on ice. Her dream is to dance tango on solid ground as well. But she really does not know whether she is too old for that. And so we moved right to the question: Is there a right age to start to dance tango? That moved us in the middle of the topic. **Does "right age" exist somewhere? Is there something like "right age"?**

BGP: That was one approach to age. And then we interview each other about children. Do you have any, how old are they? And these questions were rich sources as well. I am a "late first-time mother" for the 80s - have relatively young children today. Karin represents the counter model.

KH: I became a mother at the age of 19, and now my daughter is already a student at university. I was always the youngest mother around, that's why the generation theme triggers me by my own biography. I've rarely done anything in the supposedly "right" age, but always tend to be "too early" or am just the youngest.

BGP: I already worked as a lecturer at a university when I decided to have children. Late but without risk to jeopardize my career.

KH: I had just started studying when I became a mother. The funny thing is: When our daughter graduated from high school, I held an assistant professorship in literature and therefore was still a junior scholar. **You have to realize this interplay of already and not yet.** At university, one belongs so very, very long to the so-called junior staff. Now, as a supervisor, I couldn't say whether I am a young or an old supervisor. Although I have not been working in supervision for a long time, I am fully committing myself and feel like I'm in.

At some point you stop being new and fresh. But this initiality has a great value and is a great treasure for the inner attitude. At the same time, one has to be careful that a certain degree of insecurity or shyness does not become a habit when moving into new fields of experience. That, I think, is a tension and also a challenge.

BGP: It was also part of our first conversation that you said, "Oh, you're older and you have been in the business for such a long time, that deserves my respect, and I get a little reluctant. I could answer with all my heart. How do you think I'm feeling? I hold those "newer" than me in great esteem. They contribute something that I did not learn. I have to take care learning from this interesting new, with which my vividness can be preserved, what works partially with updating. Hence: Against aging helps freshness and liveliness – in the head, in the emotions, in the body.

HS: Respect of the elderly for the fresh or young ones is not necessarily a common or natural attitude, right?

BGP: It applies to me. I believe that I have developed this openminded attitude through my younger daughters, with and from whom I am constantly learning that its worth having a different assessment of situations. In addition, I am working since many years at the university and there I am in constant exchange with young students and younger colleagues. It is a pleasure to experience mutual exchange and appreciation.

HS: You think the contact with younger people is more exhilarating than exhausting?

BGP: It is a happy and rewarding experience, when I manage to establish a good (working) relationship. It may take a greater effort, but is worth it.



Many years ago, I copied a recipe for mutual recognition in intergenerational conversation from older colleagues. To that time, I was a very young scientist who received a call to the University of Applied Sciences for Social Work and Social Education in Berlin in politically highly explosive times. I was the "little one", rather fearless but uncertain of the unknown challenges and stumbling blocks. Here I had formative encounters with older, somewhat old-fashioned women, who were very different from how I was. With one of them I have successfully worked in university policy for many years. We were a fabulous team, she an experienced psychologist and supervisor, I a courageous, politically interested young colleague. Looking back my ability working across generations does not surprise. The age difference has always fascinated me, allowing to learn and grow with and alongside others.

HS: How was it with you, with your first teachers in supervision?

KH: These are definitely influential personalities and role models. **Role models especially in peculiarity.** As a

new learner one always feels the inner tension: On the one hand I want to acquire something, but at the same time I want to develop my own. I adopt something and let myself to be shaped by something, but must also be able to say: I do not adopt this because it does not fit me, my context, or my challenges. In these situations, I create an idea or develop something further. In that sense, my teachers have always been important friction figures. Personalities with a special manner and attitude that invite to go into critical disputes. That has always fascinated me.

HS: What special qualities do you see in such individual attitude and special manner?

KH: "Dauntlessness" comes to my mind spontaneously. A dauntlessness to perceive what is there and to get involved, even though you may not yet have a plan what to do with it. Not reaching for the first safety railing – that's a quality that I value very much and that was and is very important to me. What also occurs to me, however, regarding such peculiarities: In our generation and also in the following, we are confronted not only with developing, training, but also making visible our own – keyword human branding. I clearly perceive many older people as unique or solitary, with rough edges. But I do not have the impression that they once pursued human branding. I think that today it is again an adjustment performance to pursue such a human branding – that's a paradox!

BGP: It is typical for Karin that she immediately discovers suspense. When we talk and work together, it's like this: I mention what I've read, what I find interesting. I present it, and Karin draws a psychodynamic vision and says: "But there is also another way to look at it." Or: "Psychodynamically speaking, the following question would be interesting ...". Well, there are always complementary thoughts to my rather socio-psychological view...

...that are perhaps more important than “the generation issue” because they make productive differences?

KH: Maybe, yes. At any rate, I dare to express these thoughts because I feel that I can do it without being offending or devaluing anything that Brigitte has previously said. And that is very important in this intergenerational dialogue, that the “new” has space and that the so-called “old one” is not “liquidated”. Thus, how and where do both have space?

HS: Tell a little bit more about your ANSE project.

KH: First there was this request in the context of the upcoming summer university. Only after a while did we realize that this was a request for a key note. We agreed very early on presenting the topic of “building bridges between generations” as a dialogue, to convey our message in a performative way, too. For all differences or even suspected differences, the question is, whether there is such a deep generation gap at all. Maybe the differences are elsewhere to find. Maintaining exchange and dialogue seems important to me.

BGP: And something else became clear to us: the generation topic is very complex. The literature deals above all with questions of generational change in organizations. But our interest is: How do we/and our colleagues see the topic? In order to get a feeling for opinions and attitudes of the mutual generation perspectives, I proposed to develop a questionnaire light. Karin got quite upset.

KH: My concern with such a poll was: how do we do that with privacy? A huge topic, for example, in business start-up seminars ... this may be another generational difference. Anyway, I just hit the brakes ...

BGP: I calmed her down and clarified, this was not being a scientific representative investigation, but rather a journalistic-exploratory process that gives us access to values and attitudes of the profession, viewed through the spectacles of each generation. I approached about 20 colleagues and asked them to support us by giving answers to questions such as: What characterizes your generation of supervisors and coaches, do you perceive any age-specific similarities in attitude and doing... In the meantime, I have received many reflected and surprisingly open answers that shed a new light on the subject. In my opinion, the work and effort were definitely worth it.

HS: And now you evaluate the answers and work it into the key note or how does it work?

KH: The questionnaire is not the only one. Of course, we are interested in the colleagues’ O-tones, the random samples as empirical findings. But we are interested beyond our questionnaire: How does the cooperation between different generations work, what kind of dynamics operate? This is the synchronous aspect, the level of simultaneity of the different generations. In our cooperation we indeed look over our own shoulders. The term “temporal diversity” may be suitable. In addition



on to different ages, this also includes seniority in terms of the length of supervisor’s activity and also different working rhythms.

In view of the succession of generations, however, the topic of history and traditions of professional supervision is touched upon. That’s the diachronic perspective.

BGP: important in this context I find the lack of interest in knowledge management. I am sure there is a lot of implicit knowledge from the elder supervisors that is not in demand and therefore dries up. Of course, the next generation has the right to say we are not interested in what was said in the good old days. We want to find our own paths. The danger I see is that forgotten theories and methods arise in publication under a new label. These are missed opportunities to develop new theories and methods based on existing knowledge.

KH: I catch this implicit knowledge beyond the published in conversations with older colleagues – this includes everything that is more or less incidentally told or what I think to understand and where I always ask curiously. Implicit knowledge is a big treasure. And actually I do not know if I will be able to use it for anything specific. But for me it was and is also helpful to get a feeling what is going on in the community.

HS: Is generation perhaps just an under-topic of diversity?

KH: Yes. One of the ANSE principles means crossing borders. It’s not about overriding or ignoring boundaries, but about getting across borders, not being deterred by a border, by a limit. And with this in mind I now understand our topic “Building bridges between generations”. It’s not about unifying or homogenizing differences, but about looking for connections.

Last question: Does the DGSv have to become younger?

KH: What do you mean with younger? Fresh? Younger members? What is meant by younger?

That's what you're supposed to answer.

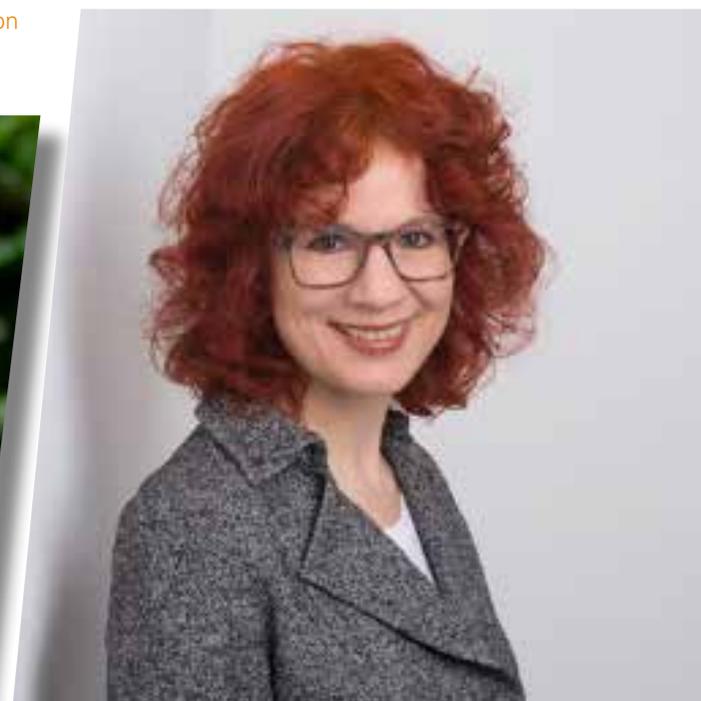
KH: I joined the DGSv in 2017, which is still pretty fresh, to put it that way. And I am glad that by the extension of the association's name I am supervisor as well as coach of the DGSv. What I also perceived is the discussion about quality, which has occupied the DGSv for some time already. I appreciate that such a debate takes place: how can the profession ensure a high standard of quality? That's so important. But in parts, I have noticed some concern in the sense that we "hopefully are not weakening the quality, since we carry along "coaching" in our name. And so I wish – picking up the question of rejuvenation – that there is a very clear confident and encouraging impulse: What do we want to achieve, what do we want to cultivate, and what conditions and scope for development do we need for that? In a creative and generative way.

BGP: I want to put another impulse. In one of the questionnaires, I read about a younger generation's longing for "good old supervision", which is said to be "ethically correct, socially relevant, and scientifically sound." I hope that there is something to it, that not only the market and income are important for our young colleagues, but also to find a meaning in one's work, for instance to support social change. We can reach more young people, if we can feed them with meaning.

This reminds me of Roland Barthes and his beautiful description of his grandmother's qualities: "She had a lively sense of the social narrative." ...

BGP: Beautiful term. I like it. Very fresh. That is what all is about - diverse, complex social narratives. ■

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THE ART OF MOVEMENT

in the service of bridging



■ Helena Ehrenbusch

My biggest passion and interest in life is human body with its endless possibilities. This passion brought me to study dance, movement and choreography, and to make the circle full, also psychology. At some point of my life the combination of those two areas gave me knowledge and tools to teach Dance and Movement Therapy¹ – the science that observes and promotes various issues of human life to be experienced in bodily level, and connects the accessed knowledge to cognitive, emotional and mental levels, to promote healing. When I became a supervisor, I brought my movement tool bag with me. I also started to look for the possibilities, how to make movement based tools more available for people, who do not have professional background. That was one of the reasons to offer my workshop to ANSE Summer University in Bolzano.

The full name of my workshop was „The Art of Movement in the Service of Bridging on the Example of the Generation Gaps in Supervision Associations“, which brings me to the second and selfishly practical reason for such a workshop. The Estonian Supervision and Coaching Association has been growing steadily in the last years. From one side it is very positive that professionals are taught, and they show up interest in working together for the development of the field. At the same time, the growth brings together people with very different backgrounds and views. The question arises for the active members, how to balance the workload in a voluntary association, without losing focus

and people, and to be meaningful, consistent and beneficial at the same time. The idea for the workshop got form, when I heard from the other national associations, that many of them experience gaps - mainly generation gaps, but also based on education, focus, definitions etc.

Gap is an uncomfortable theme, often filled with emotions and experiences that are not so easy to formulate in words. This gave me reason to use a body-work related tool as a research instrument.

The Art of Movement

I believe human body is the physical manifestation of our self. All our life experience is written to our body and movement is visible in our outlook, choices and habits. We tend to think, that we know and understand the world, react and develop in life because of, and through our brain. Very often we do not recognise the importance of our bodies in this process. We may have forgotten past traumas and successful experiences, but our body remembers and gives us signs through various health conditions, recognisable movement patterns, eating habits, etc.

Sigmund Freud's more unknown quote says – “The ego is first and foremost a bodily ego; it is not merely a surface entity but is itself the projection of a surface” (Freud, 1923). My experience shows, the best way to understand us better, and also our clients, their decisions and reasons, is to be able to notice and reflect the messages of body and movement. We maybe notice the body posture, visible traits, choices of self-presentation of another person, but there is actually more information available from the visibly hidden areas - thoughts, understandings, and beliefs. The question is, how to notice this all?

There is also a great deal of ambivalence in the topic of body. We are defined as human beings, among other fea-

¹ Also known as Body Psychotherapy

tures, through our bodily shape, but our bodies still seem to be the biggest taboos of all times; unknown, surrounded by fears and fantasies, exploited by economical opinion leaders, norms and statements. Body and movement is not yet a subject, nor a valuable tool in most of the educational programs, with the exception of dancers, actors and body psychotherapists. The Cartesian body-mind dualism is strongly present until today, although there is a tendency to talk more about the comprehensive approach to human being, which brings out the importance of body-mind-spirit triangle. Many of us agree that we must take good care of our bodies among other things and we try to make healthy choices in life, but when it comes to our professional work, we still mostly use words and thinking as our tools. I encourage professionals to use body-work more consistently.

Body-work means foremost attention, awareness and understanding our own needs, wishes, abilities and resources. The next step after self-awareness is to acquire deeper understanding of embodiment, what can be understood as being empathic or attuned. "The embodied way of being-in-the-world is also an embedded way of being in a world of others". (Block, Kissell, 2001)

The Workshop

My beneficial offer to the participants was a safe place for personal processing and development, rather than clear, straightforward answers, and a space to explore self-awareness, trust towards personal insight, self-learning, new perspectives, and feel the joy of being with each other.

As a tool I used a Balint model, modified for dance-movement therapists (Fiedler, 2008)

Case proposal

Case proposal phase is a time for the group leader to

analyse and notice the group mood, energy levels, and dynamics, besides exploring the upcoming theme. In our case the proposal was made beforehand and I used the time to introduce the group and its need to each other, divide roles, and explain the rules.

I am currently the President of the Estonian national organisation. It is an interesting time to be in this position. The world is restless, demanding new views and approaches in political and economical level. The demographic trend in Europe shows aging and slow or negative growth of the population. The factors of the general context influence also the national associations, who now must look beyond the quality issues and professional nuances of supervision/coaching, and react to the influences. Through the ANSE meetings I have picked up similar keywords - majority of the membership getting older, passiveness from the older generation versus insecurity from the newcomers, coaching in cooperation or versus supervision. Members bring out so different needs, not only in personal, but also professional level, that the question arises, if and how we can bring it all under one roof, how to set motivating goals and make meaningful decisions without any bigger damage?

Verbal presentation

When the case is chosen, the presenter has time to widen the theme. Presentation usually goes in a free flow introduction with no interference from the group, but it can vary according to the situation. The presenter might get directive questions from the group leader, for example.

There were 4 people, including myself, to widen the theme. We discovered through the exchange, that there is not only the generation gap, but more subgroups could be defined.
"The Traditionals"

Associations, who have grown out from one school, also start very coherent, like a brotherhood. But the standards set to the professional associations to become a full ANSE member, demand the inclusion of at least 3 schools of supervisors. So the brotherhoods face the first challenge to open up. Questions might arise like, are they as good as us?, can we give them equal status?, are they threatening competition? It usually takes time, before people accept, that differentiation can be enriching, and the acceptance can only come, when the inner self-confidence is acquired. The keywords here are insecurity versus security and arrogance versus appreciation.

The Traditionals can be divided into subgroups, dependant on the underlying school, e.g. psychodrama, creative therapies, clinical, systemic approach, cross-occupational approach etc.

"The Newcomers"

In many unions, who have longer history, some members decide to start to educate the next generation of supervisors. The newcomers are then in turn invited to join the same association. As simple as the narrative looks, the relations actually get more complicated. Do the teachers accept their students as equal partners? Do the students in turn can accept their teachers as colleagues, or they shall always be keeping a distance?

"The Free Spirits"

There is a specific group of people, whose way to professionalism was achieved in a unique or untraditional way. Usually these people are more open to new than the first two, more appreciative about uncommon ideas and untraditional possibilities, which at first glance seem unreachable, rebellious, and too strange, needing time to understand, not to talk about application. The question for the association is how to keep these free souls

interested, and still fresh in the slowness of the somewhat standardised structures of the association.

“The Halves”

Associations, whose name comprises supervision and coaching, have also members with only one part of the education. The questions might arise, if the themes in the association are in balance between the two halves, so that the representatives of a solo profession do not feel excluded. Are the needs of halves represented equally?

“The Generations”

Bridges must be strong and solid, even if by nature they are a bit moving, but they only offer one clear way

And as last, but not least, I shall bring in also the age factor. People of different age may have different approaches on professionalism and life, which reveal in habits, sayings, actions. It can happen, that people feel bored, uncomfortable, and annoyed by the ideas and reactions from another group. Maybe one group feels more secure in their status quo and do not want changes. And maybe the other group is more interested in the market and branding, needs the association to be a really sexy trademark, what does not make sense for the third group. I here deliberately do not want to talk about the boomers and x'ers, because sometimes the named preferences vary through personalities.

The dynamics of dancing between the different groupings, needs and preferences can be serious challenge for the

boards, but letting the gaps unattended may lead to the disintegration, where the main loser is the supervision and coaching itself. The situation is not easy to deal though, and can lead to the possible burnout of the board members, self-accusations, dissatisfaction of many members. We do find ourselves asking more often, what is meaningful in this situation? What values can actually bring us together, considering we mostly have voluntary associations? What attitude allows us to move towards understandable and reachable goals?

Embodiment

After the verbal presentations the case presenter is asked to embody any aspect of his story, what is relevant or meaningful. In our example the roles were divided in the case proposal phase. We had separate case presenters, embodimenters, free flowers, and silent witnesses, to keep everybody involved and to save the time. The movers' task was to scan their body, and without rationalising, to embody any physical reaction to ideas, words, or images, that were resonating with them.

We saw people closing up but moving, hiding but looking for ways, trying to find contact. I do not describe this part in more details, as the real value of the bodywork is the personal perception.

Free association

The background of this phase lies in Jungian free associations concept, which should exclude thinking and include new attention, to widen the variations for the possible solution. The result can be random ideas, images, and notices.

“I somehow thought it was fixed, but I saw so much movement.” “I did not expect lightness”. “Maybe it is more a play than rational problem?”

Questions and clarifications

Most commonly this phase is performed after verbalisation. But sometimes the bodies can reveal more information, than we can put to words, and I have experienced, a lot of un-useful questions drop after the embodiment phase, and so the time can be used to concentrate more on the issue. Another problem, if to conduct this phase too early, it can bring along a lot of resistance, for what the case owner is not ready for. In our case, as the whole experience was really a lot drifting inward, balancing on the edge of un-worded ideas and unclear hunches, we did not have so much need for the clarification. We, as case presenters, used the time to specify for us the situation, what we presented.

Counter-transference analyses

In the reflective learning process this phase is the most important for the professional development – to understand the finesses around the case and their connections to the personal life-experiences, beliefs and habits. In our case I gave the time for all participants to go deeper into their personal experience and to see, what comes up for them as a learning process from this session. This was a personal gift to every participant that will remain unrevealed.

Suggestions and conclusions

In this phase, according to the structure and question, the presenter can get ideas and suggestions, how to proceed. In turn they themselves can also tell, what was the learning point or next steps to follow. Our group reflected first in pairs about the experience, and then brought out meaningful insights.

1. Observe the gaps in dynamic position.
We cannot have the full picture, when we are fixed in theories, behind the table, in our best understand-

ding. Moving can be really eye-opening.

2. Discover dynamics in the gap.
3. A lot is happening in between the gaps.
4. The Gap is dynamic, not static.

We often tend to paralyse ourselves, as the gaps may, as the first reaction, generate natural fear. Fear can make the gap look like an unmovable, and sometimes also a huge problem. We tend to see the gap as a problem, and the problem fixes us.

Actually the gap has a lot dynamic features, which revealed themselves for us only in the embodiment phase.

5. Reflect on yourself / on the action
6. Appreciate old, welcome the new
7. We have high expectations on what others should bring!

Open up discussions, where you can analyse the gaps through your personal experience and feeling. Certain type of arrogance is needed to deepen the existing knowledge, but to move on, demands openness and changes in personal attitudes.

8. Spend time to connection / disconnection
The theme of gaps definitely needs time, as any change or solution does. We do not have to hurry, as the consuming society demands. We can learn to value the time in its own pace.
9. Relaxing brings balance to the system
I refer back to the idea, that gaps bring fear and fear in physical level and for the historical reasons create tension, static. Loosening up brings real, embodied relief.
10. Maybe the bridge is too static? Maybe trying to bridge as an answer to the gap can close up all the possibilities?
11. Why bring the gaps together on any cost? Are there situations, where the gaps can make more meaning?
Bridge must be fixed and static for mechanical reasons in most cases. Important is to take time for



observing, if and what bridges can be helpful, as not all gaps need the same type of bridge.

The Silent Witness

This concept I brought in from the authentic movement practice. We had two silent witnesses, who were always available for us with their presence and bodily reactions, but were forbidden to give any verbal comments or reactions. The process worked in two ways – we were influenced by their presence and they had their personal processes happening, what remained important for them. In symbolic level, we have in every situation the silent witnesses. There are circumstances, we cannot see or name, ideas, not said out, uncontrollable factors, which all have their unnameable or later definable effect. The mysterious x-factor, fate, god, or however the person in the action needs to call it.

Personal reflection

I am thankful for the whole group to bring me fresh ideas and relaxation. This session helped me to loosen up, to find my fears and tensions, to welcome appreciation of the theme.

My own experience of the successful handling of the gaps, being part of such a group, demands open communication, physically and emotionally clarified respect towards differences, individual motivation towards the agreed goal or personal understanding of the contribution. In such a differentiated voluntary formation, every group has its value, but the value is not so much defined and guided by the facilitators (leaders), but by the group members themselves. The value of this group is revealed in meta level, working with goals, that have long-term and cross-occupational effect, but bringing joy at the same time. We did not need to become one, to share values, to think the same. We all appreciated the possibility to communicate and explore each other's values.

I believe that one of the main tasks of the national associations' nowadays can be and is to create and hold shared information fields, where different opinions are brought out and valued. Sharing has a bigger educational effect, than it might seem. There can an accompanying problem that not all groups do want to open up, nor share publicly the underlying principles of their actions. And here we must only remember that no change with corresponding habits can arise in a short period of time.

I came to the agreement with myself, that not all gaps should be overcome. Sometimes gaps are needed to define the uniqueness of the object, or to preserve something valuable. Sometimes the bridges can be too rigid and showing only one possible way to the other side. Bridges must be strong and solid, even if by nature they are a bit moving, but they only offer one clear way. It is good to remember this! Before bridging it is really necessary to research the gaps. Maybe there is a way already existing, just not visible in the first sight. Or maybe we miss out all the resources and dynamics with too rapid bridge building. And sometimes bridges are important to

move forward or back, they give comfort and security. Not one of these ideas or possible more solutions should fit to every situation. I hope though that everybody can find from this an inspiration to move on their own path. ■

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Our bodies are the journals of our Life Story.

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■ Jean-Paul Munsch

In this constellation work, none of the representatives knew who or what they were representing. The “free” elements chosen for this constellation were: Supervision, Coaching, Bridging, and Knowledge. In addition to these elements, two fields of tension were created consisting of two axes with the poles of Reflection and Action, and Responsibility and Freedom, respectively. These “fixed” elements were placed like a cross in the room, defining the field in which the “free” elements were asked to find their place.

Highlighting tensions between Supervision and Coaching in a covered constellation

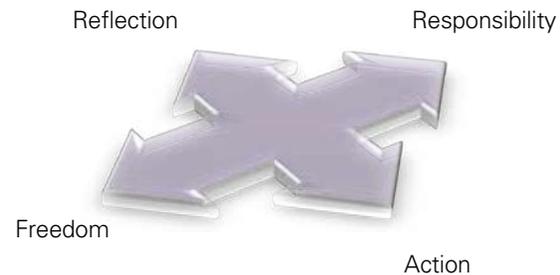


Fig. 1: The basic tensions in the field of Supervision and Coaching.

Not knowing about their own identity, the representative of “Supervision” finds his or her place right between Reflection and Responsibility. “Supervision” stays there during the whole constellation and has no impulse to move. “Supervision” feels the least connected to “Action”.

“Supervision”, “Bridging”, and “Knowledge” are related to each other in the middle of the field whereas “Coaching” is acting somehow erratically but with a focus on “Action”. When asked about their self-perception, the representative of “Coaching” reveals that he or she is feeling nervous and arrogant at the same time. “Coaching” wants to fight and is looking for an opponent. “Coaching” feels closest to and attracted by “Action”.

“Reflection” feels lonely and a bit lost on the periphery of the action (!). “Reflection” is seeking contact to other ele-

ments and has an impulse to move. It seems that reflection without focus is weak and disoriented; action without reflection is blind.

This kind of constellation work was developed by Georg Müller-Christ, who is Professor at the University of Bremen where he holds a chair for economy. He considers his work and this kind of constellation work as “exploring research”, seeing it as a further development of action research and systemic research. Whereas both action and systemic research reveal informal relationships and focus on systemic rules and principles, exploring research focuses on the deep structure of the system and works with the basic tensions in the field of a system. In contrast to other types of (business) constellation work that are more about appreciation and balance, these “exploring constellations” primarily examine how a system deals with these basic tensions and how the energy of the field can be used in the system. So it is less about objectivity than about usefulness and helpfulness and about gaining insights into and opening up unknown worlds.

In a first step (also used in other constellation work), the elements are asked to express in words what their self-perception is and to say something about their feelings, their thoughts, their body sensations, and if they have any impulse to move.

Here “Action” feels comfortable and part of something bigger; “Responsibility” does not feel very comfortable and somehow stuck. “Bridging” feels OK and is connected

to "Freedom". "Freedom" feels good and can see all other elements.

During the process it becomes clear that "Coaching" is active, seeking for attention, and exaggerating and insecure at the same time.

"Supervision", on the other hand, is self-assured, but also a bit stubborn and very humble. "The world champion of humility" in the words of the representative of "Supervision". "Bridging" does not operate between "Supervision" and "Coaching", only between "Coaching" and "Action". Moreover, "Bridging" said to the aggressively acting and provocative "Coaching": "Grow up!" "Coaching" does not seem to have a clear goal, nor to be very sustainable, and is even acting in a senseless manner. Coaching in its adolescence?

Adding context to the field

In the first part of the constellation work, the field is, so to speak, "poor of context", meaning that the field investigated has no specific context. Changing the context often moves the elements and gives rise to formerly hidden dynamics. Any systemic context can be added such as "education", "politics", "religion", and so on.

After some rounds of investigation, the context is changed in this hidden constellation. By adding the basic context of "economy" to the field, "Coaching" becomes stronger, and also "Action" becomes very powerful. "Supervision" remains immobile between "Reflection" and "Responsibility".

In the context of economy, "Bridging" feels uncomfortable and leaves the scene.

In a second round, the context is changed from "economy" to "ecology". All elements leave and "Knowledge" moves to the center of the field, having no connection to any other element and feeling lonely. What would be helpful? "To have a connection to someone," says "Knowledge".

Creating systemic hypotheses

After the constellation work, I asked the participants (including the observers) to write down some hypotheses about what they had experienced.

Systemic hypotheses ...

- ... describe relationships and dynamic change,
- ... describe correlations and use interdependency,
- ... describe possible perpetuating patterns of thoughts, feelings, and behavior,
- ... are solution-focused and process-oriented,
- ... are rather future and presence-oriented,
- ... are often unconventional,
- ... re-contextualize the time and space contexts,
- ... link past, present, and future together,
- ... link the "problem" purposefully to the context,
- ... generate ideas about the function and the "advantage" of the problem.

Here are some of these hypotheses concerning Coaching and Supervision in different fields of tension. Just as further food for thought:

"Supervision can be good when it is reflecting freely in the background."

"Coaching is not about freedom."

"Where there is tension, there is relationship that can be managed and improved."

"Change needs a certain maturity, constant exchange, and integration of even the weakest element."

Thanks to my colleagues Ella, Maria, Sissi, Evi, Eszter, Andrea, and all the other colleagues for participating and for inspiring this workshop with their presence, their good humor, and their intelligence. ■

Literature

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Stuck! - and how to find your way out

Workshop ANSE Summer University, Bolzano, August 27th 2019

■ **Gunn Brigitte Danielsen; MSc.**

During our lifetime we all experience different situations where we feel stuck. Some stucks last for a short time, but others seem to last forever. Being in a Stuck-situation, no matter what the stuck is about, is not sustainable over time. It will slowly, but surely take up more and more of our energy, and it will in the end hurt us in some way. As a supervisor, I often meet people, teams and organizations that feel Stuck. Some feel stuck in their role, others feel stuck in some relations and others again feel stuck in their professional practice. Therefore, I find it as a key competence for supervisors to have different tools on how to explore a Stuck-situation and ways to get out of it.

In my workshop at the ANSE Summer University in Bolzano, I wanted to present tools and a way of thinking, which is based upon relating to each other and the Stuck-situation on a non-verbal level. It is about listening to our body's intelligence instead of our mind's intelligence which is the one we normally relate to.

By working on a non-verbal level, I wanted to invite the participants on a journey to explore their Stuck-situation from a new perspective. I wanted them to embody their feelings and their Stuck-situation. And this would hopefully give the participants an opportunity to discover new directions or fresh insights on their Stuck-situation. Insights and perspectives which are not possible to achieve just by thinking and using our mind.

The workshop is very inspired by the thoughts of Otto Scharmer (2007) and Augusto Boal (1995).

Otto Scharmer, has presented a concept of «presencing», a way of learning from the emerging future instead of from the past. In his book «Theory U: Leading from the Future as It Emerges» he shows that what we pay attention to and how we pay attention, are the key to what we create. He introduces us to a U-process, a way of accessing our blind spots, and learning to connect to our authentic self. He calls it «presencing» and explains it as the deepest source of knowledge and inspiration, a mix of both presence and sensing. It requires that we are able to face the situation not only with an open mind, but also with an open heart and an open will.

Augusto Boal, most known as the creator of «Theatre of the Oppressed» - a method to work with external oppression. From this concept he further developed a new concept which he called «Rainbow of desire», a way of how to deal with internalized oppression. What can we

do when it is ourselves that do the oppression and not someone from the outside? The internal oppression he responds to as « a cop in the head» a metaphor for an internalized oppressor who perform the same function as an outer oppressor. These «cops in the head», either oblige or prevent actions against our will. They act effectively as an inner extension of external oppressive power, such as social preferences, ideas, and values. Boal suggests that the cops are in our heads, but their headquarter is outside in our society.

When we experience a Stuck-situation, our main way of trying to get out of it is normally by using our mind and talking about it

The workshop has a holistic approach and is based on the belief that our intelligence is more than just our mind. We need to include also our heart and our body as part of our intelligence. As the great Aristotle said for more than 2300 years ago, knowledge is more than just objective facts. He proposed 5 ways on understanding knowledge. This includes art, scientific knowledge, practical wisdom, philosophic wisdom and intuitive reasoning. A perspective which includes the whole human being, with its head, its heart and its body.

When we experience a Stuck- situation, our main way of trying to get out of it is normally by using our mind and talking about it. But like multi dr. Hilarion Petzold points out,



it is essential that we also get access to our feelings, intuitions, longings, resistances, imaginations and sensations, and then it is sometimes not enough to just talk about it. We need tools to get in touch with our other intelligences, like the intelligence of our heart and our body.

Also, by reflecting around the Stuck situation, looking for what to do, how to «fix» the situation, our mind tends to look to the past. It tends to use the same mind-set or frame of references that created the Stuck-situation, to find a way out of it. But often this is not satisfying. Instead of fixing the situation, it just makes us feel even more Stuck.

So therefore, I propose to try another approach, where we open up for feeling deeply into the situation and listening to our «body-knowledge» instead of our «mind-knowledge».

- What if we for a while don't listen to our mind, but instead we listen to our body's intelligence?
- What if we instead of reacting and reflecting to patterns from the past, connect to and actualize the emerging future possibilities?

Silencing our mind and start listening to our body, can be a struggle sometimes. We are so used to be in our mind, that a lot of time we forget to listen to our body. So instead of having a feeling of being grounded and in balance with our mind and our body, we sometimes seem to have left the ground, decreasing our body, increasing our mind and ends up with just a big head. This is often what happens when we feel stuck, therefore in these situations we need an approach which allow us to decrease the mind, increase the body and get back to feeling grounded and in balance again. When body and mind are synchronized, we have access to a holistic intelligence.

In the start of the workshop we did different exercises where the body was the center of our attention. There for all the exercises were non-verbal. The different exercises was all about paying attention to the body, the feeling of the body. Trying not to think about it, judge it, analyze it or evaluate it. Just being in it, exploring, listening and feeling.





Practicing these kinds of exercises, make it easier to be more present and grounded in our bodies. It is not easy in the beginning, since our mind is so used to be in the driver's seat, but like any skill, we will learn and get better through practice.

When our body's intelligence is in the driver's seat, instead of our mind, it will give us an opportunity to discover new directions or fresh insights that is not possible to achieve just by using our mind thinking. This is what we explored in the two different «Stuck- exercises» we tried out. First, we try to embody our feeling of the Stuck-situation. We try to make it concrete, clear and visible. Then we dive into it, listening to our body and letting our body decide how to move and just following the movement

until it comes to an end, where we are no longer in a Stuck-position. The mind is in the passenger seat, and not telling us what to do or analyzing what we do. We just follow the body, and let the body be in the driver's seat for a while. Afterwards, we let the mind back in the driver's seat and start reflecting. What happened? Where did the movement start? What can that mean? What happened in the middle? What can that mean? Where did it end? What can that mean? We reflect from 3 different questions. What did I see? What did I feel? What did I do?

By doing these exercises as a group experience, we enable people to connect with each other and with their deeper selves. The whole workshop is about moving the perspective from the mind, which usually looks at external data, to allow us to explore more subtle aspects of our experiences by listening to our body's intelligence and our deeper selves. ■

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Constellations in the field of bridging

– a possibility to observe polarities and create a connecting perspective

– ANSE Summer University Bolzano 2019, Workshop summary

■ **Barbara Ebetsberger**

Introduction

The workshop starts with a theoretical input into the method and the possibilities of constellations, especially concerning the field of „Bridging“. Guided constellation exercises are used to demonstrate how this method opens an insight into the different positions. For the questionnaire, the movements of the representatives in the constellation process offer next steps to take, which lead to the desired outcome. During this process resources and valid steps to achieve solutions emerge and can be connected in a new way. This new combination gives shape to the requested destination. The participants are invited to bring their own concrete cases from their work environment which we can use for practical demonstrations. At the end we will discuss and reflect on the constellations focusing on the gain of this method regarding „bridging“.

Theoretical input

Constellations offer a possibility to show systems in the room, with persons functioning as representatives. They are defined as a living system, not by the individual parts, but by the relationships between them. We are able to identify the current state of a system, so that we may assist participants/coachees to bring it into greater balance, health or functioning. Even just recognizing how systems work, discovering the connectedness of persons, patterns, dynamics or strategies can be a beneficial outcome of this work.



The idea for the practical experience in this workshop was based on two constellation formats: the tetralemma (Varga von Kibed & Sparrer, 2018) and the autopoetical constellation (Essen, 2011).

The aim was that any participant could gather the experience representing at least two different positions and a standpoint of metaposition. In principle the metaposition offers a feeling of freedom. Thus the frame of reference and assessment for the observer can be enlarged without being involved. The representation of the metaposition gives the coachee a possibility to look at the issue from an outstanding position, to check the polarities, to feel differences and common elements/aspects in a neutral

form. Therefore new and unexpected insights, ideas, strategies and solutions can emerge. Out of this position the questioner recognizes new, never devised alternatives. Maybe they bring ideas of compatibility, new questions or other topics. They even can raise new questions like: do I really have to decide between these two positions?

Practical exercise

The participants were instructed to look for a personal practical example from their working or private environment – a situation of conflict or dilemma – and find a term for each of these two positions.

They had to write each of the two terms, and as a 3rd term – the metaposition (the wise counselor / the disinterested observer) on A4 sheets. They put their sheets on the floor one behind another, letting themselves draw to the right position. After that, they stepped on the sheet one behind the other with both feet, being aware of their sensations and watching the respective physical and emotional reactions, the posture, the breathing, thoughts and arising images

On the metaposition they were called to ask themselves an inner question concerning the dilemma and listening to the upcoming answer. Then they stepped on and experienced again position 1 and 2. After that they discussed their experiences in groups of two and shared some of the outcomes in the plenum.

OUTCOME

General feedback was that after having experienced the metaposition and stepping a second time on position 1 and 2, most of the participants felt differences regarding position 1 and 2. The constellation process showed that:

- The change of perspectives allowed the gathering of information directly from the other position and gave them additional information and a broader understanding.
- Experiencing the overview from the metaposition, new insights, aspects and steps to a further solution emerged.

The representation of the metaposition gives the coachee a possibility to look at the issue from an outstanding position, to check the polarities, to feel differences and common elements/ aspects in a neutral form

Further question discussed in the plenum:

- One of the participants during the constellation process had the idea to introduce a new, 4th position. A new term/topic was arising and the question was: in case of working with my supervisees/coachees is it possible to introduce a position directly?

Proposal: in this case the supervisee/coachee should be instructed to first step another time on the metaposition, asking a new/expanded question and listening freshly to the new comments, proposals, or resources coming up. As a following step the outcome should be written with a proper term on a next sheet and be put into the constellation field. Thus, the coachee can gather information from the new position which gives a new shape to the requested target.

Final Conclusion

This small example gave a short impression of how constellations can work in the "field of bridging". Having chosen an inner personal subject for demonstration it triggered the work of an inner process. Furthermore different specific constellation-formats allow us to deal with any kinds of business and privat requests. ■

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My short biography

After studying Psychology at the University of Salzburg (A) I worked as a clinical and health psychologist at the Christian Doppler Klinik (Salzburg) for several years. After moving to South Tyrol (I) I opened my practice as a clinical psychologist and psychotherapist. After finishing further education and training, I started to work as a supervisor and coach in South Tyrol, Italy, in Austria and Germany.

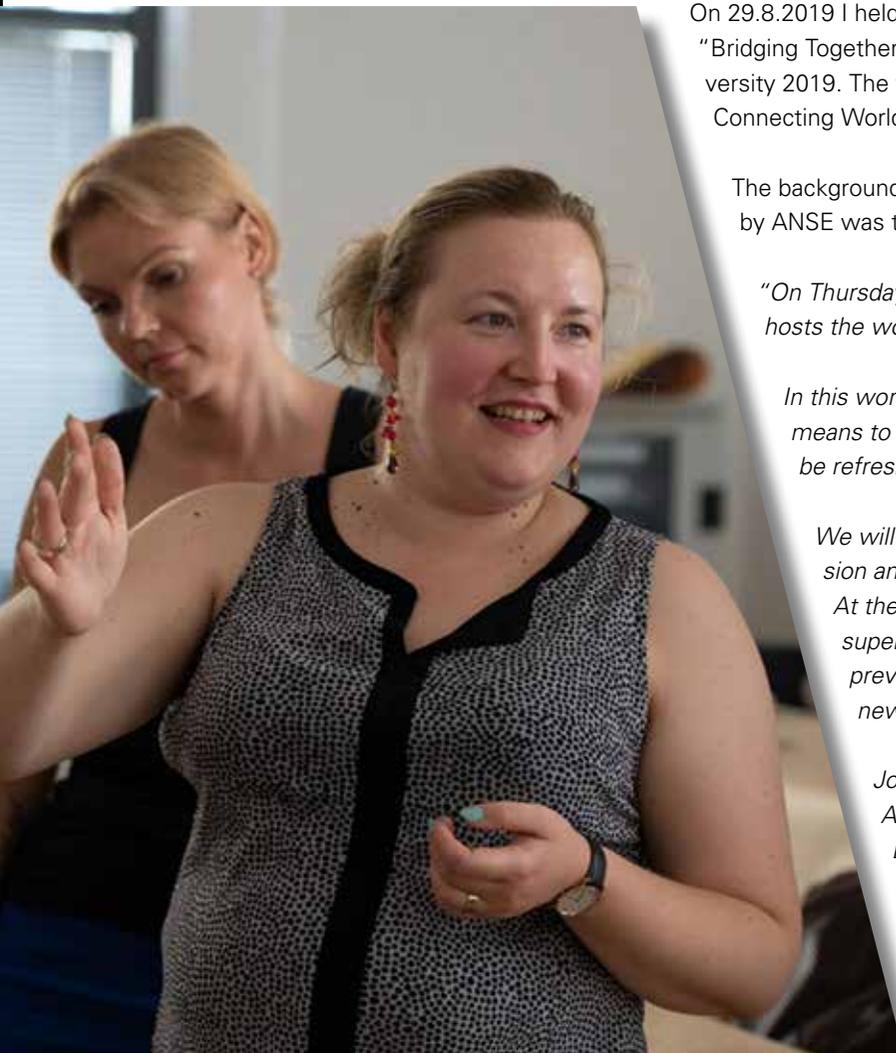
Education and further training:

- Study of Psychology
- Analytic Body Psychotherapy
- Conversational Psychotherapy
- Coaching Training
- Supervision Training
- Systemic Constellation (Varga von Kibed and Insa Sparrer)
- Autopoetical Constellations (Siegfried Essen)
- Constellation Formats (Christl Lieben)
- Solution - focused conflict-management (Insoo Kim Berg)



Bridging Together with Art

■ Johanna Wahlbeck, Finland



On 29.8.2019 I held a workshop in Bolzano Italy with the headline "Bridging Together with Art". It was part of the ANSE Summer University 2019. The theme for the Summer University was "Bridging: Connecting Worlds through Supervision and Coaching".

The background info communicated to the potential participants by ANSE was the following:

"On Thursday August 29, Johanna Wahlbeck from Finland hosts the workshop 'Bridging together with art'

In this workshop you learn new perspectives for what it means to coach and what it means to supervise, can also be refreshing, cause a sense of togetherness.

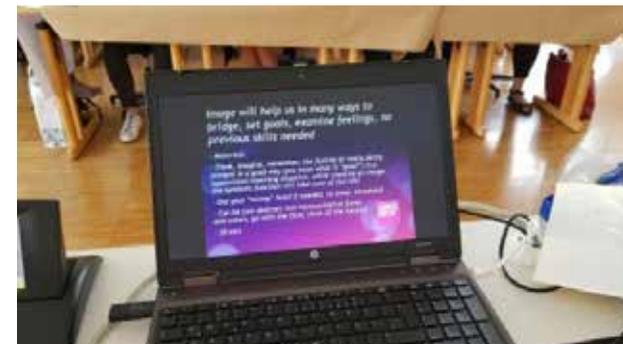
We will look into our understanding of what is supervision and what is coaching via images that we create.

At the same time we will look at our unique styles to supervise/coach. We will create a mosaic together. No previous artistic skills required. You will walk out with new perspectives together.

Johanna Wahlbeck is an Art Philosopher (MA), Art Therapist, Supervisor, Product Developer and Entrepreneur. She is specialized in using and teaching art methods and on the other hand contemporary art. One of her company's services is art trips. She is also a doctoral student in the University of Jyväskylä, Finland, in the subject of Art Education.

Johanna started her company Johanna Wahlbeck Oy in 2014 and began working as a full-time entrepreneur Spring 2016. Since 2018 the supplementary firm name has been Oivallamme Consulting. Johanna lives in and works from Helsinki, Finland. She has spoken English daily since was a child."

The workshop was fully booked and 23 of the 26 who signed in were present.



The workshop

In the introduction I told shortly who I am and why I chose this subject, "Bridging Together with Art", for the workshop. Then I gave instructions on the task ahead with amongst other – like words chosen in the moment – with the following that I had written down in my presentation in advance:

"Image will help us in many ways to bridge, set goals, examine feelings, no previous skills needed"

"Materials are the paper in front of you and the pens and paints around you, you can use the brushes and/or the sponge"

"Think, imagine, remember, the feeling of really being present in a good way (you know what is 'good') in a

supervision/coaching situation, while creating an image, the symbolic function will take care of the rest"

"Use your 'wrong' hand if needed, to lower threshold"

"Can be just abstract non-representative forms and colors, go with the flow, think of the subject"

To work as a coach or a supervisor is quite independent and can feel lonely. It is important to meet and get a feeling of belonging and togetherness

The time given to make the image was 20 minutes. The instruction was to remember when they "felt present" in a really good way in a supervision or coaching situation and to try to express this feeling as an image. I told in advance that they can choose this "good" moment as a supervisor or coach in a customer situation themselves and that they would not have to share it. I told them that we will later look at the images together as part of a mutual mosaic and that they could then share what they felt they want to share in that moment. I verbally lowered the threshold to express oneself on the paper in an artistic way. I did it in different ways and with examples.

After the time given, participants put their pictures on

the floor, as a part of their big mutual image, the mosaic. Then I asked:

"What kind of bridge did we create? What does the mosaic created together tell us about what is shared and what is different?"

Associations, intuition and on the other hand the knowledge of symbolic meanings came into play. We first looked at the mosaic quietly (which is a very important phase). After a couple of minutes I asked them what do they see, which words come to mind. They saw "structures", "lightness", "space", "power", "colorfulness", "patterns", "symbols" etc.

The next step was to examine, for example, the meanings of the colors that were expressed repeatedly. We thought about what things in-common and what on the other hand different came up through the visual expression. Those who wanted to share thoughts about their own image or experience did so.

I told the group that images like these also help us to remember, in this case they help us to get into this state of being present in a good way again. A picture says more than a thousand words and serves multiple purposes. I advised them to not just take their own creation with them after the workshop, but also to take a picture of the image and use it when needed, look at it and remember.

Next participants were invited to change the place of the images, the parts in the mosaic. Not many images were moved. We pondered together the reasons for the immobility and whether something changed when some were moved and if something did, what changed. We noticed that the group did not want to form a "bridge" that looked like a bridge of the pictures, even though the subject of bridging could have easily taken that way, but

all images were automatically put close to each other. We deciphered that there was a need and will for togetherness. I was hoping that the participants also get a sense of togetherness from the workshop and that happened. The other goal for this workshop was to give an understanding of how one can apply visual art methods in supervision or coaching through personal experience.

To work as a coach or a supervisor is quite independent and can feel lonely. It is important to meet and get a feeling of belonging and togetherness.

Below a picture of the mutual "bridge" mosaic of being present in a good way, picture was taken with the permission of the participants.



About the use of art methods

Applying art methods in supervision or coaching is not art therapy. In coaching or supervision, the use of methods is always related to the goals and context of the ongoing process. Nevertheless, general facts and findings about art for example in therapy can be relevant also in these situations.

For instance one should remember that the interpretation of an artwork or any image is never completely objective.

Juhani Ihanus writes that it is a process of giving meanings, where the work of art and the interpreter interact. The same artwork can be interpreted in multiple ways (Ihanus 1995, p. 203–204).

Art therapist Riitta Laine emphasizes that the interpretation of an art image should never be fixated in a certain interpretative word. Instead, when something is named in an image, this name or word should function as a kind of a nickname, through which new interpretative dimensions can open (Laine 2008, p. 138–139).

Through the concept of “resonance” we can describe that astonishing similarity that often manifests in the images of groups. Many times, it is not conscious and if it

The use of images in supervision helps to bring connections and meanings into the consciousness

is observed with words, it surprises the group members (Laine 2008, p. 93–96). A sense of togetherness – something collective – can be also present as a given in all images. According to Carl Gustav Jung the “original images” (*urtümliche Bilder*) are part of a shared legacy in all humans. That is why Jung named the area of “archetypes” “collective unconscious” (Jung 1971, 92; Jung 2001, p. 93).

Through bringing images to a supervision situation the irrational can be addressed with a connection to the rational. The use of images in supervision helps to bring connections and meanings into the consciousness. When something has been repeating and is without form, the finding of a new and unexpected image helps the supervisees to see the situation in a new light. The use of images is a very efficient way to create connections between things and helps to form a wider understanding of the situation at hand (Williams 1995, 161–162). The creation of images in supervision or coaching gives new perspectives and always surprises. When used thoughtfully, considering the goals and context of the process, applying art methods can be very useful to the supervision or coaching process. ■

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Johanna Wahlbeck is a Helsinki-based entrepreneur. She is an Art Philosopher (MA), Art Therapist, Supervisor (STOry qualified) and now a fresh Neemo Coach. You can find out more about her here: <https://oivallamme.fi/en/johanna-wahlbeck/>





Multilingual Group Dynamics

Experiences and concepts of an International Intersession Group

■ **Gunn Brigitte Danielsen, Michaela Judy & Tanja Kessler**

The issue of the intersession group was “language”. The group originally consisted of six participants, two of them didn’t show up for the first meeting.

We decided to go with the four of us, and did so for the three fruitful meetings. One participant withdrew before the fourth meeting, so we ended up the three of us.

In this article we will give a short overview of our discussions, experiences and insights.

The core insight we decided to explore deeper, was analyzing the processes stimulated by multilingualism in an

International Intersession Group. It allows a close look and fresh perspective on processes going on in any supervisory group, team or organization.

Our conclusions cover five perspectives:

1. Group dynamics
2. Language under construction
3. Experiences
4. Impact of working in a second language
5. Tasks for supervisors

1. Group Dynamics

Group dynamics according to Rehtien (1999) covers four different levels. The term describes:

- phenomena that occur in repeated social interaction in

- personal contact with groups of people;
- A training method for exploring these phenomena and patterns (applied GD).
- A scientific discipline that explores these phenomena and patterns.
- A set of tools and techniques for influencing group-dynamic processes and making them tangible.

Phenomena occurring in any group contexts are:

- Closeness - Distance
- Authority – Influence - Trust
- Dependence – Counterdependence - Interdependence
- Inclusion- Exclusion
- Cooperation - Competition – Coalition

According to our issue we dealt mostly with inclusion- exclusion and cooperation - competition – coalition.

Let’s start with a brief definition of those phenomena.

Cooperation and competition are inevitably linked. Competition means the basic experience within any social context, that core resources such as attention, influence or affection are limited. We usually never get as much or the exact way we would like to. Cooperation bases upon the basic experience that for influencing what happens within a social interaction it needs the others to agree, or more often, to join in.

Coalition we describe as a form of dealing with the plights of cooperation and competition. Coalition can be seen as a main source of exclusion. Everyone prefers to stick with people she/he feels comfortable with, in other words: who are tangible and predictable.

2. Language under construction

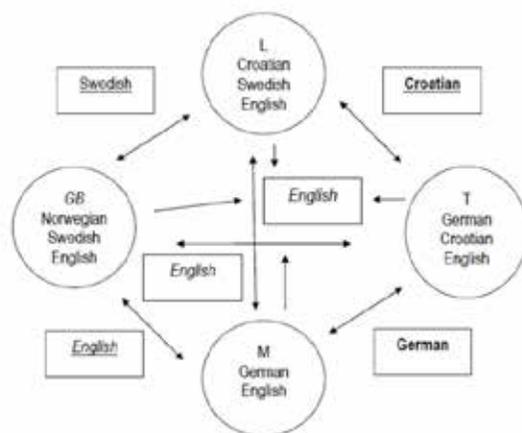
Using language, speakers construct their identity in social interaction and communicate it to their interlocutors and the outside world. And here we come from language to cultural identity. (Bourega, 2017)

Cultural identity is understood as the totality of culturally influenced values, including the resulting worldviews and ways of thinking, as well as the culturally influenced behaviours and lifestyles that characterize the self-image of a cultural community, namely a nation. (Uhle, 2005) In other words: Our mindsets are highly constructed and structured by the opportunities and limits our mother tongue provides. "Understanding" as an idea(l) cannot refer to "knowing" - which is an illusion -, but may refer to self-expression, to feeling accepted and feeling confirmed in one's own expectations of "How it should be". Bilingualism fosters awareness of the constructedness of our mindset. "I'm someone else when using another language".

3. Experiences

We happened to have and consequently practice a split of more or less fluently spoken languages within our group. Two participants could communicate on a mother tongue-level in Swedish, two others in German. Two participants could communicate in Croatian. Our common language was English.

Here a Language Map of our Intervision Group:



This German-Swedish-Croatian-Language-Split led to a specific way of contact in between the group members. We practised and accepted a concept of exclusion by switching to a more comfortable language in 1:1-interaction, and switching back to English when talking as a group. It worked, yet that's a practise which fosters coalition as a form of dealing with the plights of cooperation and competition.

Clearly enough it had observable effects on the group processes. We tended to deal with tensions by talking them over in "comfort language groups". Based on that, we sometimes had difficulties to live up to the task of clearing upcoming issues within the whole group. We did so, yet there often was someone who knew a bit more, because the ability to express oneself is so much higher in a language you are really fluent in. Competing and cooperating became more challenging because we tended to "vanish" into "comfort-language-coalitions".

The language split helped us to observe closely common practises, which aroused obviously and clearly describable within our group. We are stating here that those observations cover the impact of working in a second language most commonly.

4. Impact of working in a second language

What are the main observations? Feeling understood needs the opportunity to express. Being able to express myself usually has the effect that I feel understood: the sense of closeness therefore is inevitably linked with the ability to express myself satisfyingly.



Not being able to express oneself makes one feeling reduced. Talking in a second or foreign language forces us into regression: we are not able to express ourselves as subtly as we're used to. This means a reduction of our usual adult abilities and therefore is very near to mortification and feeling powerless. It forces us to keep thoughts, emotions and words plain and simple, and reduce own pretensions. Avoiding direct competition by seeking pairing or coalitions with „buddies“ is a most common behaviour in any social interaction. The language split simply made it both more visible and easier to reflect. Working in a second language therefore fosters regression. It's a permanent challenge to deal with processes of not feeling able to express oneself properly, not to understand subtleties of a second language or the socio-cultural attribution practices linked to it. Working in a second language fosters exclusion as well. Effects of multilingualism are – involuntary - processes of exclusion, powerlessness and unequal distribution of resources. Living and working in a second language simply weakens one's opportunities to compete resp. to participate.

5. Tasks for supervisors

Supervision increasingly takes place within multilingual teams and groups.

That goes for supervision or coaching processes as well. Therefore basic knowledge about the impact of bilingualism, resp. second language is a core qualification for supervisors.

The main challenges for supervisors are a high attention to be given on the impact of living and working in a second language. Secondly, it is crucial to deal with the effects of living and working in a second language within supervision/coaching processes. Last but not least it will be the supervisor's task to address those processes in a way that enhances the supervisees' abilities to deal with them.

Concluding we want to express our conviction that basic knowledges about the impact of bilingualism, resp. second language enable supervisors to deal with the effects of bilingualism on supervision processes. It helps them adapting flexibly to different language levels and speaking styles.

It helps subtly balancing the processes of power and the distribution of resources in a way that enhances the supervisees abilities to deal with them. ■

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Michaela Judy

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Tanja Kessler

Supervisor and coach for 11 years, works with teams, individuals and groups, both in business and social. Guest lecturer for university supervision, stress management training and online coaching abroad.



Resonance

Playing in supervision and coaching

- a vivid way of relating to supervision-themes and each other. Inspired by thoughts of Hartmut Rosa

■ Ute Wilbers

This summer at the ANSE Summer University which had the topic: 'Bridging: connecting worlds through supervision and coaching', I gave a workshop called 'resonance'. I was inspired by Hartmut Rosa, a philosophical sociologist, professor at the university of Jena. In 2016 his book "Resonance. A Sociology of Our Relationship to the World" was published.

This workshop invited participants to play. I used drama exercises, improvisation theater and role playing. Participants got a first idea about how to integrate playing-elements in coaching and supervision.

Playing is a state of being that encourages resonance. It creates space for encountering one's self and others. Integration of play in coaching and supervision opens emotional and intellectual ways to broaden opportunities.

In this article I will give some more background information concerning Hartmut Rosa's ideas about 'resonance' and 'alienation', and about how the way society is structured influences the possibilities the experience of resonance in our life.

Resonance

'Resonance' means a responding relationship, not an echo. It only can take place when both communicating parts have an own voice. Resonance implies a moment

of constitutive unavailability; you can't manipulate resonance, you can only create circumstances that promote experiences of resonance.

Resonance-relations presuppose that 'subject' and 'world' are both enough self-contained; so they are able to speak with their own voice and at the same time to be affected by the other voice.

Playing is a state of being that encourages resonance

Resonance is not an emotional state but a way of relating to each other.

Alienation

'Alienation' means the lack of relationship. People are scarcely or not affected and untouched by others and by their surroundings. When there is little or no experience of answering you might speak about 'depression' or 'burnout.'

The relationship between resonance and alienation
The two ways of relating to each other (resonating and alienating) depend on each other.

Alienation is in some situations a useful way of being and acting; think for example a doctor operating – she needs to be concentrated on what she is doing... she is not supposed to 'resonate' with the beautiful hair of her patient...

Experiences of alienation are not 'wrong.' Rosa argues that modern society is single sided cultivating and stimulating alienation. Time and place for 'resonance' shrinks.

How society 'keeps going on':

Dynamic stabilization; the escalatory logic of modernity

Rosa argues that society can be structured in order to make the experience of resonance more of less possible. Modern society structures are based on acceleration of production and depend on growth, a dynamic that promotes alienation and impedes resonance. Society can be called modern when its mode of stabilization is dynamic; it systematically requires (material) growth, technological acceleration, and cultural innovation to reproduce its structures and to maintain the institutional status quo.

Acceleration and crisis

Rosa differentiates three dimensions of acceleration:

1. Technological acceleration

2. Acceleration of social change
3. Acceleration of the pace of life

Ad1 Technological acceleration includes production, transport and communication – modern societies depend on producing more - unattached if we really need more products- , transporting faster – ignoring what this means to our environment- , and communicating more and faster – not looking at how much communication we can assimilate.

Ad 2 Acceleration of social change means the instability of our social world and the increasing decay-rates. Some examples: 50 years ago people did not change houses, jobs and partners as often as they do now. You can also think of changing prices for telecommunication, energy, assurances...

Ad3 The pace of life is accelerated because of an increase of 'episodes of action' we do in the same period of time. Think of multitasking: cooking, phoning and bringing up your child by commenting on her behaviour. At work you may feel stressed because of the expectations about what you have to manage within a particular schedule.

Living in times of acceleration leads to ecological, political, economic and social crisis.

- The Ecological crisis:
"desynchronization": pace of social processing >< the natural reproduction of resources and disposal of waste
- The Democratic Crisis:
pace of democratic politics >< speed of economic transaction
- The Economic Crisis:
pace of financial markets >< material economy

- The Social Crisis:
speed of social life >< individual psychic disposition
(Failure to properly appropriate 'the world')

A 'good life'

In times of acceleration the dominant idea of a 'good life' means increasing the horizon of 'Availability, Accessibility and Attainability'; Rosa calls it the 'driving force' and 'cultural program' in 'times of acceleration'. Money and technologies for instance are so attractive because it makes the world more available and controllable to us.

Pay attention to the influence of acceleration on the living situation of "clients"

A 'good life' could also mean a life with experiences of resonance in our relationships (in relation to people, work, our environment...) For many people life is so 'fast-tracked' that there is not much time and space for resonance-experiences.

According to Rosa there is no standard answer to this challenge. But we are able to think and dream about a society beyond dynamic stabilisation. Instead of need to grow, speed-up and blind innovation it would be possible just to keep the status quo (= mode of adaptive stabilization: changing if it is necessary, no 'systematically' change). Of course, society should grow if change is needed of desired; but not systematically and automatically.

Society could be modern in the sense of liberal, pluralistic and democratic.

To achieve a real change, we probably would need a structural revolution: economic reforms towards economic democracy, political reforms of the welfare state. And we would need a cultural revolution; a new conception of the quality of life.

From Rosa's point of view there is no prescribe or program how to change from the system we are living in to another. (There wasn't a 'program' to go from the middle age to modernity too...)

I suppose it starts with realizing how it is – feeling (really being aware of) what we do to nature, to society, to ourselves and others by living "in times of acceleration."

How can supervisors be inspired by Rosa's thoughts?

Supervisors who are supervising social work teams or coaching people in this work field may be inspired by Rosa's thoughts. First of all, one will gain an ethical compass: does your supervision leads to more 'resonance' – 'answering' relationships? Are you able to give people an impulse to be connected with their own feelings and being in a 'resonant' contact with their colleagues and their clients?

– Looking at organisations and workspaces of social work in times of acceleration and growing economic principles, you may mention that social institutions need to be in competition with each other more and more and/because of having no longer the guarantee to be financed by the state and health funds.

Social workers have to spend more time on legitimising and documenting their work instead of being together with their clients...

I propose supervisors should not be 'neutral' about these themes. You may invite leaders of institutions to reflect their organisational structures, focussing possibilities to

experience resonance. Empowering employees/teams to experience resonance and to have influence in their organisations can be an item too.

Pay attention to the influence of acceleration on the living situation of “clients”. The poorest and the weakest are the ones who suffer most; also, as a result of societal changes.

Summary

This article is a (very) short summary of Hartmut Rosa's thoughts about quality of life and his point of view of modern times. It explains the theoretical background of the workshop 'Resonance' at the summer academy in Bolzano (Italy), in August 2019. The article points out that supervisors can be inspired by Rosa's thought in the way they look at persons, teams and organisations. Drama/role-playing activities integrated in supervision and coaching, support experiences of resonance. ■

Indication of source and inspiration

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- Seithe, M. (2012). *Schwarzbuch Sozial Arbeit*. (2. Aufl.). Wiesbaden: VS Verlag für Sozialwissenschaften.
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- Film: “Living in times of acceleration” a lecture by Hartmut Rosa at the 'Lux', Nijmegen, NL, 17.02. 2017 organized by 'Radboud Reflects' and het 'CCEP'.

Ute Wilbers was born in Krefeld, Germany, in 1964. She left Germany to study drama therapy in Nijmegen, the Netherlands. Nijmegen is a city close to the border – she stayed in the Netherlands; and lives her life in both countries.

She has worked as social worker and therapist. Currently she is a teacher and supervisor for German and Dutch students of social work at the HAN, university of applied science. She also builds her practice as freelance supervisor and coach.

She completed a Master's degree in supervision and coaching in Germany (Münster)– her thesis was about the ideas of Hartmut Rosa, connecting these to supervision and coaching. She received the “Cora-Baltussen-price” for it from the DGSv. (2018)



Integration and inclusion of different business systems between different business cultures

■ Natalija Dievina, 2019

The goal of the workshop at the Summer University 2019 in Bolzano was to transmit the model of Robert M. Goodman's study (2000) to colleagues for practical use. I used an edited version of the model in the workshop. The idea of the model is - to be clear of particular interactions with the group members in order to implement integration due to several phases of changes. The goal of the workshop is to introduce the model and to define the certain aspects of its usage in the practical work of participants.

Based on Robert M. Goodman's study Bridging the gap in effective program implementation: from concept to application, it was agreed to have four sessions of group supervision with post-evaluation three months after the latest supervision. The group members were top-management of an international company in the Balkan. The original process looks like:

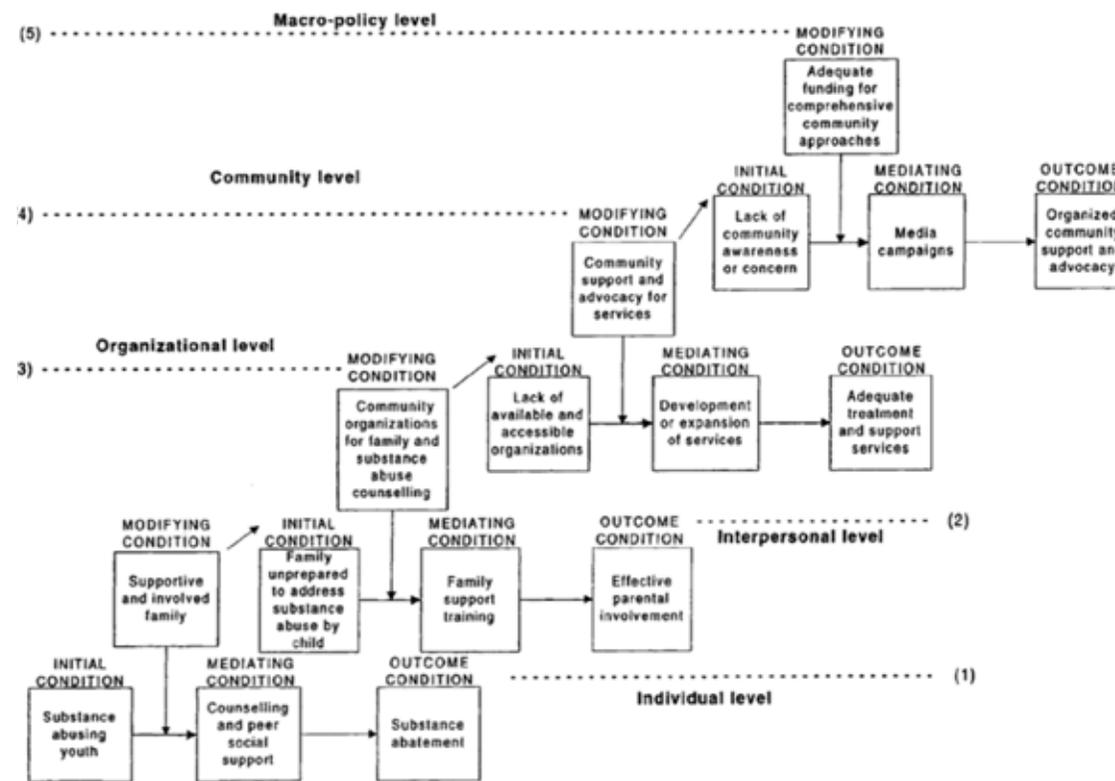


Figure1. Intervention strategies for youth substance abuse prevention informed by social ecology principles.

Robert M. Goodman, Journal of Community of Psychology, (May 2000, p.314)

It was significant to keep the model effective for the group of leaders, who value the outcomes within a certain time period.

It was clear, that the two last levels of evaluation of their interaction - Community and Macro Policy - would not bring desired results: awareness of integration and collaboration, therefore the work was focused on

- Individual (me),
- Interpersonal (me and you)
- Organizational (me, you and company's goals) levels.

1. The first level - Individual - answers questions like: Who am I as a specialist? , what are my values? , how do they show in my behavior? The initial condition was focusing of participants on external expression, however the idea of the session was to support the participants to look at their own internal strengths and values. The outcome of the session was the ability to speak about personal professional aspects of collaboration - focus was changed to internal being - from functionality to expression of values.
2. The second level - Interpersonal - gave clarity of

perception and interpersonal interaction. It was a moment of subjective "measurement" of professional trust. Group members were able to define their own boundaries of collaboration (as the outcome of the session).

3. Third - Organizational - level was perceived as necessity to hold the organization in a functional way, so that it could continue to bring the benefits for the holders of the system, employees, their clients and partners. There were two sessions for this level taken, in order to define own positioning and strategy. The biggest challenge on this stage was to take own responsibility as a local level system's holder. The turning point in a process of awareness was to bring attention from outside in - including cultural differences (and what it means in expressed behavior) and financial dependence of country level management.

Summary of particular work with the group is:

1. Be sure of the structure of interaction you plan with the group - it keeps focus of supervisor and it supports supervisors to be clear of the outcomes;
2. It is important that the structure of the process is clear for participants, so that they can follow and feel safe, knowing where they are and why they are there;
3. Bridging is possible as much as the supervisor includes differences, gives the space of different approach of solutions. ■

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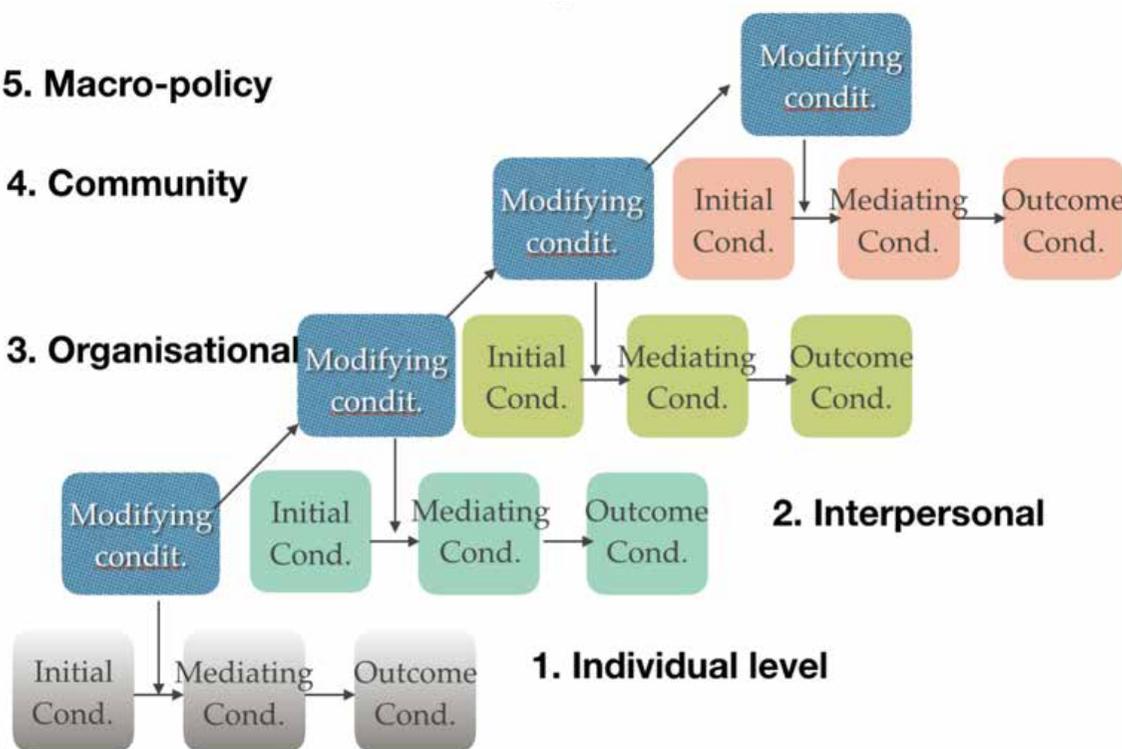
5. Macro-policy

4. Community

3. Organisational

2. Interpersonal

1. Individual level



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Project assistant role in PricewaterhouseCoopers in department of Management Consulting Services, several managing positions of sales in Scandinavian Insurance company If P&C Insurance.

Education:

- Master degree of Supervision (Faculty of Pedagogy), Riga Stradina University, Latvia.
- Diploma in organizational development and supervision, coaching. Certified by www.anse.eu. Private Institute "Der Rote Faden", Germany and Tallinn University, Estonia.

- Bachelor degree in business management, RTU, Latvia.
- Certified Apple Coach and Apple Sales Trainer 2013, mentor trainer for CIS countries
- Certified Franklin Covey trainer 2011

Specialization:

- Development of Leadership competencies and management consulting
- Individual, team, group and organization supervision and coaching
- Trainer's mentoring
- Sales management development
- Conflict resolution
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“Bridging through the magnifying glass”: Who cares?

■ Inge Hageman

was the title of the workshop on the VIO method which Inge Hageman, The Netherlands, hosted at the ANSE Summer University in Bolzano, August 2019.

VIO stands for ‘Video Interventie Ouderenzorg’, or in English: ‘Video Intervention in Healthcare for the Elderly’. Many healthcare workers see how the needs of their clients - in this case elderly clients - are steadily growing in complexity and difficulty.

In this workshop we endeavoured to build bridges by sharing our Dutch experience with, and knowledge of, VIO, a method which may raise the competence level of

There are remarkable differences on the communicative as well as the strategic level between VIO and other methods of experiential learning

healthcare staff wherever in Europe, which in turn would benefit both elderly people in need of care, as well as be useful to the education of workers.

We applied a ‘magnifying glass’ to closely scrutinize the communication between healthcare workers and their elderly clients, who all too often are suffering from a lack of attention to, and understanding of, their feelings and sensitivities. VIO offers a different way of learning through video analysis. This may enhance reflection by healthcare workers on their communication with elderly people troubled by mood swings, behavioural problems and sometimes severe illnesses such as dementia.

We also demonstrated differences and similarities with other learning pathways, such as supervision or coaching, and explained the extra dimension of working with the camera. And finally, we showed the importance of approaching our elderly clients from a positive angle, stressing



what is going well and where opportunities to improve may be found. Another effect of VIO is that it activates experience and knowledge on team level. And if the teams can learn, the organisation can learn. This method therefore includes the entire team and offers a good way of team-learning.

The workshop went as follows: to start with we explained the ins and outs of VIO, and its effects on teams and the client-system. Next, we presented a movie (link is trailer of the movie) to show how VIO works efficiently in practice. (Dutch spoken, but with English subtitles).

The whole program was described and also the outcome of it. Of course, we included time to raise and answer questions, and to give further practical examples.

There are remarkable differences on the communicative as well as the strategic level between VIO and other methods of experiential learning. Supervisors act mostly from a communicative point of view; whereas coaches tend to act from both a communicative and strategic point of view. But in VIO, staff intervenes according to a plan/scenario. The video analysis is then based on what is missing. Workers subsequently apply feedback strategically and have their actions measured (evidence based). To be able to do this, they have to switch roles: from actor to observer of your own actions. What is initially lacking in their communicative behaviour is positively highlighted in the images and the improved behaviour is confirmed. The VIO coach makes connections with the problem situation. The team then will go to work in the improved way. ■

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Inge Hageman is coach and supervisor in the Netherlands, and member of the Dutch Association LVSC. In 2009 she graduated at the Master Course Organisational Coaching of The Hague University of Applied Science. She acts as owner of her company, supervising and coaching teams and organisations. Next to that she is freelance consultant and case manager, trainer, researcher, and confidential advisor to the 'Expertise Center VIO-De Wever' in Tilburg, the Netherlands, where she lectures VIO intervention to psychologists. During her Master study she researched the effects of VIO. The results were published in the LVSC magazine 'Supervision & Coaching'.

Inge Hageman MA
www.hagemanbegeleiding.nl



Supervision, Coaching and Intercultural Competence in the Field of Social and Administrative Work with Refugees -A Way over six Bridges

■ Michael Greissel

The Terminology or Wording Bridges

Bridge 1

I'm still using the German word Flüchtlinge for refugees, whereas activists demand, not to use it, it would be pejorative or insulting, at least not precise enough. They propose the term Geflüchtete. I use the word Flüchtlinge because in my TRIK-Trainings there are always participants who mention, when they tell the "history of my name" (a short warming up method), that their grandparents were refugees. Even most of those Post World War II Flüchtlinge – Refugees from nowadays Poland, Russia, Czech Republic, Ukraine, Romania, today have mostly a conservative mindset. But they have also a friendly and understanding attitude from their experience, how they were mis/treated that time. I like the idea to bridge the two groups of Flüchtlinge with this positive connotation. Volunteers in the field of "Refugee Relief" sometimes mention this bridge as a central motivation.

By the way, two weeks before I was volunteering on a farm in the mountains in Ahrntal – Ahrnvalley, about 80 km north of Bozen. At the end of this valley in Prettau, there is a memorial about several treks of Jewish people from eastern Europe, in total 5000 so called Displaced Persons, who came over the mountains in 1947. The local people hosted them, before they continued their way via Genova to Palestine. The story of the Krimmler Judenflüchtlinge is another positive local reference to use the word Flüchtlinge.

Bridge 2 - Under construction

I will name the Organizations in the field in German to emphasize, that my experience is specific for Germany and the reader can decide, if it is valid for other European countries.

The TRIK-Concept targets to improve the quality of intercultural interaction without using national or other stereotypes

The TRIK-Concept (Training of intercultural competence)
The TRIK-Concept was founded in 2003 in order to develop intercultural competence in professional context. It targets to improve the quality of intercultural interaction without using national or other stereotypes. It focusses not only on ethnic culture but includes also organization-cultures, professional-cultures and differences along all diversity-dimensions.

Instead of focusing on do's and don'ts in showcases, like most training concepts do, it focusses on reflecting real past or future situations. What I call Situationsreflexionen - reflecting situations – is a method close to Supervision. It can include different levels, the personal, the group, the organization, depending on the situation and the task given by the one, who is presenting the situation. Depending on the setting, the group and the individuals, it can develop action-orientated solutions but also deeper understanding in an organizational or psycho-dynamic frame.

TRIK in the Field of Refugees

Social and administrative work with refugees is different from work with classical (seen from a German perspective) migrant groups from southern Europe or the wider Mediterranean Region or Eastern Europe. Feelings of insecurity on the side of professionals have a higher extend. Therefore expectations of clear rules like do's and don'ts are much higher. Additionally, stereotypes towards Young Muslim Men play an important role.

In the same time the group of refugees is more diverse (ethnically, religious, concerning age, education, socialization in rural, urban or even metropolitan context, gender relations, ...) than the classical migrant groups. Sometimes even extremely psychological challenges like trauma are to be dealt with.

The TRIK-Concept, developed in 2003, offers method and mindset to manage this gap between participants' expectations and structures of the target group:

I would like to present some ideas based on Bernhard Waldenfels' "Phenomenology of the Alien" (2011).

Bridge 3 - Connecting The Own and The Other

Das radikale Fremde!

The radical Other!

The radical Other can **not** be described with different answers on own questions, it requires different questions and different categories.

Das Fremde zeigt sich, indem es sich entzieht!

The Other/the Alien shows itself by withdrawing!

If you feel, that you cannot grab, it might be an encounter with the Other/the Alien.

Das Eigene im Spiegel des Fremden!

The Own in the mirror of the Other/the Alien!

The Other/the Alien is one of a few possibilities for a deeper perception of the Own.

Wenn das Fremde eingemeindet wird, verliert es diese Kraft!

When the Other/the Alien is incorporated, it loses this power!

Another concept on which TRIK is based is Dirk Baeckers "Wozu Kultur?" (2000) (Culture -What for?). In the tradition of Luhmann's System Theory he asked, what for the idea of national culture neglects diversity, social difference and class antagonism in modern societies in a global world.

These two theoretical sources lead to the conclusion, that

intercultural categories of difference like the concept of Hofstede are only used for reflecting single situations, never to anticipate or explain people's behaviour because of their national belonging.

(On demand: These six categories are Power Distance, Individualism versus Collectivism, Masculinity versus Femininity, Uncertainty Avoidance, Long Term Orientation versus Short Term Normative Orientation, Indulgence versus Restraint.)

I try to focus the difference or the tension between the Own and the Other/the Alien along these intercultural categories, and still I try not to use stereotypes. I try to focus individual imprints resulting from social class, sex and gender, religion, age and other diversity dimensions as far as available.

The main focus of reflecting situations is to identify difference in values – the Own and the Other/the Alien, who are relevant for the situation. The first benefit is often that the Other's action or behavior is no more perceived just as anomalous or deviant, but possibly based by different values or interests. In the case of different interests, often the power dimension is relevant to understand critical situations.

The Experience

After 2015 a huge demand in Supervision and Training started. The BAMF - Federal Office for Migration and Refugees had implemented Supervision for different groups of employees, such as Einzelentscheider (responsible for decisions about asylum) and administrative co-workers of the so called Asylverfahrenssekretariat (Asylum Process Office). The DGSv played an important role in the implementation around 2010 and the project had been turned into a regular instrument of personal development even before 2015. Just in time, if you want!

In the same time lots of UMFs (Unaccompanied Minor Refugees) had to be handled by local youth authorities.

They were asking free organizations of youth welfare to found a large number of Wohngruppen - small units, where UMFs could live and were supervised by social workers. Mostly young and recently educated social workers were recruited for these units under difficult temporary contracts.

Also, social workers, who were in duty as asylum counsellors in Gemeinschaftsunterkünfte - larger housing units, where adult refugees and their children lived had a need in supervision.

The fourth group were volunteers in the field of refugee services. By the way all over Germany there are about 4 million volunteers! (A higher number than voters of the right-wing party AFD in federal elections!)

Bridge 4 – TRIK-Workshops for multi-professional groups

The municipality of Erlangen for example started a project with training for multi-professional groups with counsellors, co-workers of regular services of the administration and volunteers. Shared training experience should enhance better understanding of different (and sometimes prejudiced towards each other) players in the field. It was quite surprising to make the different perspectives visible. The volunteers were almost fully identified with their clients, the way how those were treated by THE administration was judged as inhumane in general. The co-workers of municipality's social department were aware of the problems caused by strict governmental rules, on the other hand they had routine in being well defined concerning their (not existing) responsibility for social laws. The third group in the setting, the asylum counsellors, was very helpful in their in-between position. They were very close to the clients and aware, that administrations scope is mostly small and if must be negotiated confidentially.

Whenever situations from the field should be proposed to be reflected in supervision or training many situations were dealing with the organizational conditions of social and administrative work. Surprisingly intercultural interaction or conflicting encounter with refugees was only few.

At first surprising, in my own Qualitätsgruppe - professional reflection peer group - this fact could be integrated also into the TRIK-Concept:

To analyze the other/the alien in order to make him or her understandable has a limited effect. To focus the Own, the Own mindset, the Own organization and the condition of work has a wider effect. Conclusions can be turned into change, change of mindset, change of understanding the organization and acting in the professional context.

It was also interesting, that the professional-refugee contact situations showed, that professionals had a realistic and fine woven picture of the Other already. By the way: Volunteers had, depending on their professional background sometimes different ideas. Refugees were seen by professionals in their social and personal context beyond stereotypes. A basic respect and an experienced set of professional actions was available for most of them. Specific experiences were offered and easily adapted inside the Supervisions-group or team.

On the other side working with Refugees was a deep challenge for the social workers, especially for the young and less experienced ones. They were, themselves living in at least lower middle-class circumstances in a rich western society, confronted with uncertainty and un-plannability in their clients live in general. They were confronted with violence in the narratives of Refugees, they were confronted with desperation about family members as victims of violence. Sometimes they were witness of trauma related

behavior of refugees with the danger of being secondary traumatized.

In the administrative field, especially the BAMF and the municipal migration authorities, co-workers have to deal with the situation the process of asylum seeking creates. Refugees have to wait sometimes even for years until all steps of the process are gone through. Mostly they are not allowed to work, and if, their residence and working permission stays in an unsafe state. In contrary to this, most refugees' interest is to work, to earn money to send it to their families or to pay back their debts resulting from their flight. This contradiction causes high tension and can lead to depression or aggression.

Before 2015 the BAMF was in a solid but under financed state. Even when future high numbers of asylum seekers could be seen before, structures were not developed. In 2015 then the BAMF went into a deep crisis. Before BAMF presidents had terms of about 10-20 years, between 2015 and 2019, there were 4 presidents. Media reported almost daily problems and scandals.

It turned out, that the need of solid working conditions and a solid organizational state was very high.

My hypothesis was, that especially, when professionals have to work with the structural unsafety of refugees, when they have to deal with the results of structural violence (Dieter Senghaas) in the asylum process, when they need to react in very short terms sometimes in existential decisions, they can hardly stand unsafe working conditions of their own.

Bridge 5 - Safety in Borderline Situations

It might seem paradox, but if professionals are aware of their inside tensions and if they are reflected concerning their professional role, they can provide better interaction

service in a higher humane quality towards refugees. Even in borderline situations like individual decision-making in asylum proceedings with contradictive emotional and legal aspects or even deportations.

Work in the field of asylum is often a big challenge for social or administrative professionals. If they are left alone, some might produce attitudes like desperation or cynicism, maybe even secondary trauma. Supervision and training provide reflective methods to keep a balanced interpretation of the professional role.

I want to point out, that a supervisor or trainer has to see this task. On the other hand, politically there is no need to be identified with the "inhumane" German and European asylum policy.

Kurt Buchinger, my academic teacher, told us several times: If you want to do politics, organize or join a protest march. Supervision itself is explosive enough.

Two Sketches – one Crack, one Bridge

The Crack

Deportation of a Refugee from the Gemeinschaftsunterkunft (one of the bigger housing units). Police did not allow a Refugee to go back to her room to pack personal belongings. A young social worker was paralyzed between role, empathy, solidarity and upset about the Police's behavior. Other Refugees just packed the belongings into the next suitcase available. I tried to work on professional roles in the field, also police role and the task preventing suicide. What means acting in a humane way in this obvious borderline situation inside the professional role? I tried to offer my experience with Supervision on the other side of the field, the administrative. This attempt was not very successful, I have to admit!

Bridge 6

A team of Asylberater (asylum counsellors) could hardly stand the daily new and contradictive information about prolongation of their own labour contract, especially the team leader felt responsible and guilty. My intervention: Your situation is close to your clients' situation; you suffer from a loss of control in an existential point. How are your clients dealing with the situation? Answer: With singing and dancing! (not stereotype that Africans always sing and dance, not in a folkloristic sense, but in a well reflected therapeutic sense (body work). Some of the social workers had therapeutic experience and could integrate the idea and benefit from the bridge.

Michael Greissel – ANSE Summer-University Bolzano 2019. ■

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As Trainer and Facilitator of Organization Development Processes he works in different Countries in Europe and in Turkey. TRIK® is his concept for Training of Intercultural Competence. He is speaker of the network "Supervision und Coaching in der Region Nürnberg" and is offering Meta-Supervision for students of different universities and institutes.



Silence with a twinkle

On Thursday August 29, 2019, Annette Perino from the Netherlands hosted the workshop “The Function of Silence, creating a bridge of similarities including supervision and music”

■ Annette Perino

What was the workshop about?

The subject of this workshop was the function of silence, creating a bridge of similarities including supervision and music.

The goal of the experience was to look into silence as a form of sound.

The sound of silence – mind the gap between the words – listen to the melody of the language.

Both the language of speaking, as well as music, enables one to participate in a dialogue.

In this way one can create relations, anticipating, but also create resonance.

During this workshop the participants looked into these components and how they interact in the space between supervision and music. Resonating instead of reacting in a dialogue, within both music as well as speech. You can't react to something that is not yet said in words or in sound.

And by that way people get into what the function of silence and listening is. In this way their focus is on resonance to create and they reflect on the action, instead of re-action on action

The research through the territory of silence

and stillness became a journey through the world of 'the artes liberales'. 'How do artists and musicians express and perform silence? So how can you experience and feel the striking strength of silence... How can we share silence in the interaction of a dialogue?

Research in preparation for this workshop

During the preparation towards this workshop in Bolzano Annette did some research, searching how silence is described in the 'artes liberales' How musicians and artists express and perform silence.

A few well-known examples were part of the power point presentation of Annette's workshop, for example:

* The composition 4'33 by John Cage

* The performance of Marina Abramovich – the artist is present in the museum of modern art in New York in 2015

* The silence in the middle of a cyclone – expressed by whirling dancers

* Sufi - La Danza del Cosmo

Every landscape has its own soundwaves and for example clouds are a silent part of a noisy natural landscape – what is the sound of clouds?

Annette is fascinated by the art of listening and curious

how artists perform this. Meanwhile the ideas for hosting a workshop became to big and Annette started to downsize her knowledge to the function of silence in music and supervision. With the purpose to give an important place to the experience of silence and the resonance of a poem, a painting and a song towards the inner universe.

The central question in the workshop was: 'how can we share silence in a professional dialogue like supervision'.

Tensegrity

The phenome of "tensegrity" was helpful to distillate the ideas of the workshop.

The artist Snelson developed the principle of 'tensegrity': a balanced equilibrium of pushing and pulling forces. Visual criteria play no role in this. In the statue Needle tower, he also applies this principle. The tower remains upright thanks to the pulling and pushing forces in the connections between the aluminum rods and the steel cables. So, if you look at the needle tower you see the space and clouds up to infinity.

Is it possible to share 'tensegrity' in a dialogue? The balanced equilibrium of pushing and pulling words. So, who to build a tensegrity structure :

<https://www.youtube.com/watch?v=wCBcwgY0laU>

In a conversation with words – the space between the words listening between the lines of the spoken word is for professional supervisors and coaches daily business. How do you construct it?

If you dare to be silent, you might hear your inner universe better and maybe the resonance of a little poem can be helpful to share silence in the interaction of the workshop.

Goethe

The central theme of the workshop became a poem of Johann Wolfgang van Goethe published in 1795 and still an interesting challenge: *Every day we should hear at least one little song, read one good poem, see one exquisite picture, and, if possible, speak a few sensible words". (From: Wilhelm Meister's Apprenticeship (German: Wilhelm Meisters Lehrjahre) is the second novel by Johann Wolfgang von Goethe, published in 1795–96).*

Man sollte alle Tage wenigstens ein kleines Lied hören, ein gutes Gedicht lesen, ein treffliches Gemälde sehen und wenn es möglich zu machen wäre, einige vernünftige Worte zu sprechen Zitat aus Wilhelm Meisters Lehrjahre V, 1

The participants of the workshop where asked to spend the first fifteen minutes individual in silence with the poem of Johann Wolfgang von Goethe so they could experience the resonance of the poem in their inner universe and were able to decide what they wanted to share. When the participants dare to share their inner values with another person by dialogue, a lot of things happen at the same time and at the same place: you share your inner universe with the outside world by a dialogue. So, you connect to the world throughout yourself and vice versa. In the stillness you create space to listen to yourself and there might 'pop-up' a little personal museum of poems, paintings and songs connecting to your personal and professional life. So, the participants all have felt the 'dynamics' of silence and the link to their inner world and their own profession as a supervisor/coach. The slides of Annette's presentation

Annette Perino, October 2019 ■

Annette Perino is teaching supervision and coaching and the Masterprogramme Human Organizational Behavior in the Netherlands and is a student violinmaker in Belgium. She is fascinated by the art of listening. Working as a teacher and being a student violinmaker creates an interesting crossover. Doing it parallel, in different places and languages. This supports the attitude of lifelong learning as state of art and a way of living. Using the crossover for building bridges between the two. Letting the two interact by reflection and linking them also through the art of listening. Annette gets her knowledge from different sources of inspiration, linking her academic knowledge of social sciences (Heidelberg, Amsterdam) with a broad education as a master of science in supervision coaching and mediation (Nijmegen, Münster) She is used to broaden her horizon and question the things seen as normal.

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Supervisor in Europe

■ Gerian Dijkhuizen

For ANSE Journal we started a new series. It is called "Supervisor in Europe". We interview supervisors in ANSE countries with the same questions to draw up an inventory of the developments and opinions on supervision. We are also interested in the differences and similarities in education on supervision, experience and work field.

For this 4th ANSE Journal we publish the interview with Ruslan Goshovskyi from Lviv Ukraine. Ukraine has become a full member of ANSE in 2018. It is Elisabeth Alder from Austria who started the education for supervisors in Ukraine.

During the Summer University in Bolzano she hosted a workshop on her work. Already ten supervisors are graduated and Sissi (as she is called) is now working on a new group of students in Lviv.

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

I'm working as a supervisor in Lviv since the Year 2016.

2. What was/is meaningful to you in your education as a supervisor/coach?

The highly cultural level of our profession and the professional level of the people who taught us, during my education. They have inspired me and gave me guidelines how to be a supervisor and how to be as qualified and as good as possible professionally. I think it is important, and personally I really love it, to maintain and keep developing your quality as a supervisor by embracing the concept of "lifelong learning". It is also important to meet people within the ANSE community during Summer Universities, in international intervention groups (IIG) and so on.

3. What is your theoretical frame of reference from which you work as a supervisor/coach?

My theoretical frame originates from the Systemic and Family Therapy field. Besides that, during my education as a supervisor, we had different modules which were presented by tutors with other points of view/background/approach (Narrative, Gestalt, Psychodrama, Analytical approach...) so elements of other therapy schools were added.

4. If you are familiar with the ECVision glossary and matrix: how does it influence or enhance your work as a supervisor/coach?

It helps me to feel more connected to the profession and to get a better knowledge and understanding of what I am doing as a professional supervisor.

5. Can you mention three criteria of which you believe a EU-supervisor/coach should comply?

- ECVision
- Ethical standards. The Ukrainian Society for Supervision and Coaching uses an ethical code that is mainly based on the ANSE ethical standards. I think that it is correct to have the same basic principles for the whole European Union, but sometimes our cultural differences can interfere. So the last word in case of ethical questions should be discussed at a national level.
- "Lifelong Learning". As it is said: "If you do not want to stay at the same place, you need to move". So our (International) Intervention Groups, Summer University, Conferences, professional meetings, our work with clients and even our daily communication with friends will push us to learn more and enrich ourselves with a lot of (professional) information. If we want to maintain our professional competence and standard up to date, in our fast-changing world, we must also

professionally read, speak, learn and develop. On the other hand, there is so much information available to us that it is sometime better to ask colleagues (during SU 2019 for example). We do not always have to spend energy at reinventing the wheel. I'm a strong advocate of continuing professional development.

6. How would you like to see supervision/coaching to develop in Europe?

By cross-cultural education. This must be based on a highly respectful understanding of the several cultural differences. In combination with the "lifelong learning" concept and the integration of all new experiences from different people/countries/associations ...■

Ruslan Goshovskyi, Lviv, Ukraine.

Since the year 2015 I have a private practice for Systemic and Family psychotherapy and from 2016 onwards for supervision and coaching. Since 2016 I am the chairman of the Ukrainian Society for Supervision and Coaching. (Ruslan.Goshovskyi@yahoo.fr)

