ANSE®

Politics and social responsibility
effect and influence in and through supervision / coaching

The Future Begins Today ■
Siegfried (Sigi) Tatschl

Politics and social responsibility ■
Interview by Ineke Riezebos

Index

Information about conferences, books and other publications

"Politics and social responsibility

- effect and influence in and through supervison / coaching"

■ **Barbara Baumann**

This is the topic of the 2nd ANSE Journal. After the first topic "Quality", to immediately draw attention to the political and social responsibility of supervision - too detached?

We think and hope that the articles in this issue will stimulate reflection on one's own attitude to the subject, collegial exchange and discussion in many places with different people.

"Talking is working on the meaning of situations; understanding is grasping a situation in its meaning."

This aphorism by the philosopher Hermann Schmitz was certainly not coined with a view to supervision and coaching and yet he describes in a focused way what happens in the supervisory process.
The issues, cases, questions and concerns that supervisors bring forward are given meaning through speach and the supervisory process is about understanding and grasping their significance. This significance does not only refer to the person of the supervisee, but also to the professional role, the organisation in which she or he works and not infrequently the social significance also becomes visible. And vice versa. Social and political developments influence organisations and the people who work there.
To keep an eye on these interactions, to understand them in their dynamics and to develop constructive possibilities for action and behaviour is always the task and goal of supervisory processes. Therefore, supervisors are repeatedly called upon to deal with political and social changes.

Economization, digitalization, globalization, migration - just four keywords that currently shape many socio-political discourses that have a massive influence on the world of labor and on people. These are also topics supervisors have to deal with reflexively, on which they have to develop an attitude.

It is not coincidental that the first two articles in this issue are lectures. Jubilees, celebrations, conferences are always occasions to ascertain fundamental attitudes. Both Sijtze de Roos' speech on the occasion of the 20th anniversary of the Croatian Supervision Association and Monique Castillo's lecture, which was written on the occasion of an anniversary in Mexico but was also held once again this year at a conference of the French Supervision Association, address fundamental questions of orientation and attitude.

The health sector today is certainly an area of many changes, which reflect social and socio-political change processes and in which political and social responsibility must be discussed and assumed. The article by Kristel Kotkas underlines the importance of supervision in this area, taking Estonia as an example.

But how do individual supervisors position themselves on the topic of this issue? The interview conducted by Ineke Riezebos with Seyda Buurman Kutsal gives an example and the questions of the interview can be understood as a model to interview oneself and collegially discuss political and social responsibility and to enter into a collegial dialogue.

The aim of the ANSE Journal is to make the diversity and significance of supervision in Europe visible. For this reason, we have added a new category to the journal. In each issue we now want to introduce a supervisor from somewhere in Europe. Gerian Dijkhuizen introduces a German colleague, Per Wolfrum from Berlin. Both worked together for a long time in an ANSE International Intervision Group.

We hope that this second issue of the ANSE Journal will give readers a lot of pleasure, reading and discussing with colleagues, supervisors, clients and other in many different places.

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Minister of healthcare in supervision...

■ **Gerian Dijkhuizen**

First there is a mail….

A few days later two men in dark suits ring at my office-door. A split second I have the feeling i'm in a Bond movie…

They check my office…lifting books from piles on the floor. Ask if I will be so kind to open my computer. Why in heavensname? There is no answer…

There is a cynical smile of one of the two. He puls with his indexfinger the under half of his right eyelid down.

A failed wink? Or is the message that I'm stupid en I should know why they do this.

I decide to think the latter because I don't find him really attractive. The doorbell is being checked (I put in a new battery yesterday) and the frontdoor of my office is being opened and closed a few times.

The other black suit (very attractive!) says: 'She'll come an evening next week. We cannot say what time'.

'Why not during daytime'? I try to make a strong voice. And again comes the ritual with the finger and the eyelid.

'O…I see…'. My voice is weeker now.

After a mail about the date a few days later, I am ready for her from 18.00 hrs. They promised to give a phonecall when she would be 15 minutes later from my office. According to me it will be a 'normal' meeting with all the supervision ingredients I do every first meeting.

At 23.15, I yawned several times already, my cellphone rings. Fifteen minutes later she rushes into my office. The driver stays in the car in front of my office. No dark suits to be seen in the street….

After a few oblidged questions (could you find my office, is the temperature allright for you?) about which I feel awful right away, I feel comfortable enough to ask her for her experience with supervision.

'Yes, I have experienced supervision and it was terrible'. She looks sad or am I wrong?

The goal of this meetings? 'I cannot cope with all the critics I get in this job. It's sometimes too personal and it makes me angry or sad'.

She is talking fast, it's almost like a statement.

Ha, now I feel at home in my profession: 'Can you be more specific? Give me an example?'

She sighs deeply and says: ' These boots…'.

'The boots?'….I look astonished at her gordious, almost kneehigh, taupecolorod boots that are certainly not affortable for me.

'Well…and then my hair….and recently the purple outfit I wore…As if I give messages in something I wear….'.

Now I've lost my way in the land called supervision….and stumble: 'You want to cope with the critics on your appearence? Your clothes?'

She answers snappy: 'Yes, what did you think I came for?'

I try to find my 'neutral' attitude….'Mostly people come to supervision with questions about their work…I thought… (goodbye neutrality)….eh….what about your policy….there is critic on that what you do…the laws you propose….'

'What do you think' she replys, 'will I cut my hair?'

She sweaps her blond curls around her head and says more friendly: 'You can call me Alice if you want to….'.

My alarm rings....I wake up, it's late...my supervisee will be here in half an hour...whatever did I dream about....? ■

Gerian Dijkhuizen

The lecture was delivered by Sijtze de Roos, President of ANSE, on the occassion of the 20th anniversary of the Croatian Supervision Association (HDSOR) on 15th of March 2018 in Opatija.
It takes up the topic of the last ANSE Journal "Quality", but at the same time builds a bridge to the topic of this journal.

Boundery crossing:

a precondition for supervisory quality

■ **Sijtze de Roos**

First of all, please allow me to thank you for having me here, and to congratulate you with your 20th anniversary. On behalf of the ANSE community and my board colleagues, I am happy to wish you strength, wisdom and success for the following years.

During the twenty years of its existence, HDSOR has been a staunch supporter of ANSE, and the contribution of HDSOR members to the ANSE community can only be called remarkable. To name but a few examples: HDSOR members took active part in the 'Supervision meets Education' project of Hogeschool Zuyd Maastricht (Holland) and the ANSE 'ECVision Project', and very competently organised the highly successful ANSE Summer University of 2015 in Zadar.

ANSE is lucky to have you on board.

II

Let's now move on… What do we see in Europe nowadays? Currently, far too many Europeans are fearfully withdrawing behind the illusionary safety of national borders.

Yet these borders - brick walls and iron gates notwithstanding - remain porous, if not fully imaginative. Globalisation and European cooperation will not be stopped because politicians get frightened.

To give an example: 17 million EU citizens today are working in another EU member country, and there will decidedly be more. People - including supervisors and coaches - keep crossing borders, whether their local governments like it or not. And of course capital will, and knowledge, and literature, and music. Understandably, people want to preserve what they feel as 'home'. So they often tend to wall themselves in. Yet at the same time: the higher the walls, the more people also want to see what's on the other side.

That's what culture can do: curiously crossing the lines. Crossing borders, therefore, does not necessarily mean refuge or invasion; on the contrary, it may very well be a welcome, shared and collaborative experience. We live in different nations and are formed by diverse cultures, but at the same time we all are citizens of Europe, and of the world we share. It is - in the final analysis - the only world

we have. Every one of us belongs to it. May I stress this point for clarity? We belong to the world; the world does not belong to us!

Supervisors may help us to recognize and deal with the many problems, challenges, chances and possibilities of our fundamentally borderless world; supervisors who themselves are not afraid to cross boundaries, to broaden their view, check their own professional theories and practices against others, and study together.

That is exactly why ANSE policy consistently aims at the positioning of supervision and coaching as a profession to be recognised on the European level.

This includes supranational quality development. For this purpose alone we already need cross border exchange of information between National Organisations such as HDSOR, between training institutes, researchers - research is of the essence, I'll come to that later - and practitioners. To bridge the linguistic and cultural gaps between national professional cultures, tools have been forged that may be used to our common advantage: the ANSE ECVision

Glossary and Competence Framework[i], which guarantees comparability of definitions and legal frameworks, as well as professional competences and qualifications in terms of learning outcomes. The dissemination of this framework is currently in full bloom.

III

Along these lines, boundary crossing is a precondition for supervisory quality in Europe. Of course the quality of our services has long been taken care of nationally, and we will continue to do so. But it needs to be supplemented internationally. Supervisors (and coaches) - even if they don't move around the European space themselves - will encounter nationally and culturally diverse supervisees, and through them, all kinds of social problems and societal, cultural and political changes that do not stop at borders, such as the effects of heavy industry in country X on the quality of air and the health of people in country Y.

A few other examples: content and form of labour are changing faster than ever before. Recent ILO studies[ii], for instance, show that in the next few years millions of jobs will be lost world wide, as will complete professions. It's not just simple, unschooled and manual labour that is rapidly disappearing; robots are expected to also take over highly qualified jobs and intricate routines, like - to name but one - in radiology. Many other professions will dramatically change, both content wise and on the level of skills and procedures, such as publishing, nursing, teaching and training or communication technology.

Yet another[vi] aspect: more and more, jobs will move around all over Europe (and indeed the world), and force people to move with them, connecting labour with migration and migration all too often with low job security. Right now there are - as said before - already 17 million Europeans on the move, many of whom having to cross borders like that, not to mention the hundreds of thousands from Africa and Asia moving in our direction looking for jobs.

As it goes, millions of people are hard pressed, labouring in insecure jobs, threatened by joblessness, daily confronted with fundamental transitions which radically impact their outlook on life, their sense of self, in short: their identity. To follow Zygmunt Bauman[iii]: identities are becoming fluid in all respects: racially, gender wise, professionally, politically, relationally; even love life is fundamentally touched.

All this will of course manifest itself - however sometimes indirectly - in supervision processes, personified by supervisees. Supervision groups consisting of people from different nations, colour, gender, cultural background and outlook on life are quite common in cities like Amsterdam, Paris or Berlin. At the University of Maastricht, Holland, 54 percent of the student body is 'foreign', and at the Design Academy of Eindhoven, also in Holland, it's even as much as over 70 percent.

Taken together, this means, that a mainly psychological, individualising approach to supervision - such as is still far too common in Dutch practice - is insufficient and even harmful. Supervisors will *have* to cross over to sociology, political sciences and anthropology. Just psychology of learning and practical methodology is by no means enough.

IV

But boundary crossing is not only a matter of geography and social sciences. We also need to cross borders on the level of research, quality development and practice orientation. Just one example: research.

ANSE published its first research book last year - based on the ANSE Research Conference in Budapest, 2015, titled 'Inspire and be inspired'[iv]. It is a truly boundary crossing product, containing research papers from 22 scholars living and working in 14 different European countries.

So far, so good. But now we need to dig deeper than this. Boundary crossing comes with linguistic challenges. What exactly do we mean, for instance, when we talk about 'reflection'; a term which is central in many, if not all, supervision theories? And why is it deemed so fundamental to supervisory practice?

This, I'd think, is a matter of fundamental scientific research, research that goes deeper than just sampling short term client satisfaction by questionnaire. Basing myself on a recent article of Tom Luken[v], I refer to studies he sums up from such different scholars as Korthagen, Cornfeld, MacIntosh and others, active in different countries and publishing in different languages. Luken (2018) argues that the term 'reflection' appears dominantly in many prescriptive and conceptual papers, but hardly or not at all in empirical studies.

As for proven effect, Luken goes on to summarize how social scientists such as Korthagen (2002), Dohn (2011) and others show negative results - 'reflection does not work, or even has counterproductive effects' - while MacIntosh (2012) describes 'reflection' as 'a fundamentally flawed strategy'.

Luken himself (2011, 2018) repeatedly notes how 'reflection' often degenerates in rumination, i.e. the endless rehashing of feelings and problems and even more feelings, and, and, and… McGilchrist (2009) reports similar findings.

V

But there is more: recent and repeated neuroscientific research strongly suggests that articulation and verbalised accountability may have a detrimental effect on the quality of decision making and on memory tasks, and, as Luken points out, Nobel Prize winner Daniel Kahneman (2011)[vii] tells us to not 'overshadow the experiencing self' by the 'thinking' self'.

So why reflect? And if we do, can we do it in better ways? By the way: Kahneman's famous book 'Thinking Fast and Slow' should be compulsory for all supervision students - and their trainers.

And there we are. If we want to remain effective - or to put it more provocatively: finally become effective - the (scientific) base of 'reflection' and 'supervisory learning' will very fast have to move away from the underlying Cartesian split between body and mind, and start drawing from more holistic concepts (see for instance Bateson, Capra or Damasio) and from phenomenological sources (Merleau-Ponty, Dreyfus)[viii].

Let's stop namedropping. This is just an example. But it shows clearly how a simple, often automatically, even unthinkingly used phrase as 'reflection' may pose a problem for our scholars and a challenge for the scientists and researchers of our ANSE community. A very urgent task, I would think, as well as a very rewarding one. And please note the amount of boundary crossing that would be involved in such an undertaking: not only would we have to jump geographical and linguistic borders, but also boundaries between academic disciplines, between learning psychology and neuroscience, between various social theories, and between empirical studies and philosophy. In conclusion: supervisors on all levels - from practitioners to scholars and researchers - should jump borders of whichever sort and kind, to move, learn and work together in the European space freely and unimpeded.

To help making this possible, ANSE has worked towards the mutual recognition of each others registered members and training courses, and free cross border access to study and job opportunities. The recent publication of the ANSE Research Book ('Inspire and be inspired') may serve as an example of what is possible. And so, quality development and boundary crossing may move forward hand in hand

In this way the ANSE community can raise quality, make considerable progress and even - if only modestly, but still - support peaceful and sustainable cooperation between the many peoples of Europe. ■

i.   Michaela Judy & Wolfgang Knopf (Eds). *ECVision. Supervision and Coaching in Europe: Concepts and Competences.* Vienna: ANSE, 2015
ii.   International Labour Organisation. *World Employment and Social Outlook – Trends 2017,* Geneva: ILO, 2017
iii.   Zygmunt Bauman. *Liquid Modernity.* Chicester: Wiley & Sons, 2000, and *Liquid Love.* Cambridge: Polity Press, 2003
iv.   Brigitte Geißler-Piltz, Eva Nemes & Sijtze de Roos (Eds). *Inspire and Be Inspired – A Sample of Research on Supervision and Coaching in Europe.* Budapest / Paris: Károli Gáspár University / Éditions L'Harmattan, 2017
v.   This paragraph owes everything to Tom Luken's article *Reflecteren over reflectie - wat hebben negatieve effecten en wankele vooronderstellingen te betekenen?* (Reflecting on reflection - what is the meaning of negative effects and shaky preconceptions). In: Tijdschrift voor Begeleidingskunde, 1- 2018, Nijmegen: LVSC, 2018.
vi.   See Tom Luken, Op. cit. pp. 5,6. See also Lukens article *De schaduw van reflectie (The shadow side of reflection)* in: Marjo Boer et al (Eds). *Supervisiekunde meerperspectivisch (The multiperspective craft of supervision)*; pp 147-161. Deventer: Vakmedianet, 2015
vii.   Daniel Kahneman. *Thinking Fast and Slow.* New York: Farrar, Straus & Giroux, 2011
viii.   See for full biography: Tom Luken, op.cit. p.7

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Globalization, source of new cultural needs

At a conference of the French Supervision Association, FSP, on 22nd of March 2018 in Paris, we met Prof. Dr. Monique Castillo. We were very enthusiastic about her presentation and asked her to contribute it to the ANSE Journal. She authorized the publication of Mexico's text held at the FSP conference in France in March 2018 and which perfectly fits in the topic of this issue.

The ANSE board was invited to this conference and it was a great pleasure to be there. "The triple S effect!" – supervision in service of society – was the topic of the conference.
Here are the short explanations of the "triple S":
3 strands for thinking, reflecting, experiencing and creating together

- Society : challenge ways of thinking about both the function and meaning of supervision.
- Service : contribute to supervision's R&D, supporting both supervised coaches and end clients.
- Supervision : benefit from a European view on supervision with ANSE

Thanks to our French colleauges for this great and inspiring conference!

A film documentation of the conference can be found under the following link:
https://www.professional-supervisors.org/film-temoignage-du-colloque-psf-du-22-mars-2018/

■ **Monique Castillo**

Contemporary society believes that education must conform to the digital and robotic revolution, because it considers that the economy is now linked to high technology rather than culture. But is the robotization of man the goal? Certainly not. On the contrary, contemporary society is waiting for the culture that will allow the fertilization of intelligence stored and archived by the creative vitality of human genius. As formidable as the power of digital language is, inventions, projects and ways of life will always depend on the understanding and adherence of human beings. Suffering at work, school failure and contempt for institutions can only be dealt with by ways of thinking and willing that are in the domain of the mind.
The task of contemporary society is to discover the possibilities that today's changes bring to life. These possibilities are germinating in human relations, and they must be found where they are already, still in the fetal state. The philosopher can contribute to this task by exposing the ontological, anthropological and ethical changes that are at stake, in order to identify the implications that they entail for pedagogy.

Three ways solicit reflection:
- The need for training from the economic point of view
- The need for education from the point of view of public life
- The need for culture from the point of view of personal life

Training and culture in the innovation economy
The economics of innovation cannot be technically effective without recognizing that it corresponds to a new need for culture.

The concept of innovation

The word "innovation" has three meaning

- The first meaning of the word innovation is economic: it emphasizes free enterprise, private initiative, and regional autonomy. The goal is to develop productivity based on the inventiveness of the actors.
- The second meaning of the word innovation is technical: it is the adoption of advanced techniques such as computer science or robotics to stimulate investment and job creation
- The third meaning of the word innovation is mental and refers to a disposition of mind that is capable of creativity.

Technical innovation replicates what already exists, but by increasing the number of consumers. In contrast, a true creation happens when one invents a function that did not exist before. Such is the pioneering spirit: suppose that a few individuals arrive in a totally empty space. A superficial mentality will consider the lack of comfort as an obstacle to the possibility of settling; the pioneering mentality, on the contrary, will be happy to be able to build, invent, install, institute, create. In the first case, the lack of water and electricity obstruct the taste for enterprise; in the second case, they are the opportunity to do something new with new means and new ideas.

We have to be realistic: innovation is, from a pure economic point of view, a retort to the unpredictability of the effects of globalization. Because the goods and services are constantly changing, the best way of not undergoing the change, it is to produce it oneself and innovate continuously. But this practice of innovation is strictly technical, and has the effect of intensifying always more the competition, urgency and inequality in the race to the success. That is why, in view of the pernicious effects of a wild competition, innovation also receives another mission, which consists exactly in directing the globalization to societal and environmental purposes.

But to reach there, a change in the ways of thinking is necessary to look differently at the economic matter, which includes from now on the quality of life, sense of the existence, links with the others and future of the planet. So that the economic activity does not produce simply things, but just as much human relations, human initiatives, potentialities of action and meaning.

When the requirement of competitiveness concerns the quality of products, reliability of the methods, confidence in the competences and sustainability of the long-term projects, it is important that a creative innovation has to correct or reorientate the destructive innovation of the competitive rivalry. Then, to give meaning to what we produce adds to the simply technical innovation an existentially creative innovation.

The innovator-creator does not act on the things, but on the ideas and desires. He does not transform the objects, but our relation to the objects. He acts on the meaning which objects have for us, that is on their value. The creator looks at the things according with their meaning, and by the sense, he moves the world. The engineer is a technician of the change, the creator is the inspirer. In the view of the technician, the change is a product, it is the result of the effort and the calculations of the intelligence; in the view of the creator, the change is a beginning, it inaugurates a new history to be lived for a good, service or team. Creativity is an inventive strength which acts in the long-term.

The weakness of most of the education systems is to understand in an only technical way the need to make the population reach the digital management of knowledge (by making use of computers from the youngest age), without realizing that it is not there only a question of a simple mechanically reproducible expertise, but of an upheaval of the relation to the world and culture. When goods, property, wealth dematerialize so much so that they become, in a way, a pure movement, as abstract and invisible as financial mobility, the competence which must be aroused is the one which creates a value added social, relational and existential.

Educational and cultural implications

- Managers admit that the need for training is necessary in the face of the unpredictability of change. But we also note, with bitterness or with humor, that the training courses are the most used to keep his work: they do not make the individual creative, they adapt his knowledge to the changes already produced.
- To encourage creativity, we must change our view of competence: stop thinking of it as a result to understand it as a beginning, as an aptitude, as the capacity to reinvent oneself in the face of the unexpected. What holds together the members of a company that understands itself as an innovative collective is the trust in the leader's ability to reveal skills and achieve them in action. Everyone's skill is the ability to reinvent themselves in the face of the unknown.
- At the pedagogical level, a philosophy of action enters the formation, which recalls the Kantian perfectibilism: nothing is given to the man, he must invent by working his own aptitudes and even his gifts. The new, too, is not given, but is invented by intelligence and will. This is also what economists call "living work". Work that corresponds to an increase in life, to an increase in life by the discovery of the fertility of its dispositions, its natural qualities, its resources. It is the difference between technological progressivism and the perfectibilism proper to the human being, the

fact of becoming by effort and work all that he can be. The difference between living work and forced labor is easy to make by experience: constrained labor is suffered, and it is experienced as an expenditure of energy placed at the service of a foreign interest, of an interest which is not ours; living work is the experience of a self-transformation that achieves self-development.

Education and public life

The innovation economy is based on a very immanentist ontology: we must seize opportunities, react to the event, provide for crosses between flows (movement of people, of informations, of capitaux, ideas, modes ...) :what gives an image of the reality as a permanent movement, without order, without transcendence, without unity, without finality.

The idea of the world

Yet humans, unlike animals, do not live in an environment, but in a world. A world is made of common landmarks. A common vision of globalization is necessary to give to the nations of the earth over common vision of the world, involving the idea of a possible global common good which allows heterogeneous peoples to feel belonging to a common world, to share the same hope and to work for a collective destiny of the human species.

Such a philosophic vision of globalization certainly existed in the past, but it is changing today. The thinkers at the age of Enlightenment designed the idea of a cosmopolitan global common good: in their opinion, the world peace is possible if it based on the universal solidarity of the human species. It is an ideal of universal justice, the founding condition of which is of mental and cultural order: all the human beings are presumed to wish for the freedom and equality as for their supreme fulfillment. Under this condition, human rights can be of use as supreme norm to

a universal society of nations in which the law will prevail over politics. This ideal still livened up the creation of the UNO.

But today, globalization is more economic than juridical, and it is less the hope of the collective union of the human race under the same laws that is in the minds than the uncertainty, unpredictability and insecurity. Instead of being a factor of hope, the future is what is not insured and thus what frightens. So, the anxiety and mistrust become, paradoxically, what we have the world over in common.

Communication is the common instrument of almost all the people of the earth

Economic inequalities, identity claims, the return of the war on an international level do not make communication the tool of human solidarity that pacifists dreamed of. Social networks are a place of war as well as a place of exchange of information and opinions. It becomes dangerous to speak in public when words denounce, accuse and condemn. Suspicion traps speeches in order to provoke mediatical lynchings that are the populist material of social networks and make the glory of unscrupulous broadcasters.

With internet, we have to rethink the democratic culture. Does it inaugurate a definitive merchandization of the world and an unlimited exploitation of the feelings of everyone? Or else is there it the emergence of a spiritual world, the virtual world, carried by the power to inspire and to create? That is for sure: the phenomenon is much more than an economic avatar, it is an upheaval of civilization that demands an new agreement between economy, politics and culture. Indeed, the dematerialization of the wealth which goes with the digitalization of the economic activity is able to give a new place to the operations of the thought that are the capacity for expressing, judging, representing, understanding, aestheticing the relations between

the mankind and the world (visualisations, blogs, forums, video conferences, professional networks, evaluations and so on). The work feeds on new coordinations between the knowledges, new associations between the professional energies, new mediations between needs and services. So that technology can increase, widen and deepen the sphere of the meanings and the motivations and go so far as to make prevail the meaning of an action over its material profitability. This opening of the action to the world of the mind is determining for the future relations between religions, between cultures and also between innovations.

It is not enough to use the computer tool to democratize education, raise the level of culture and promote exchanges between peoples. The interests of the digital industry (multiplying the number of users through simplification, fun attractiveness, speed, emotional desinhibition) are not those of a public culture nor a public ethics (increase the intellectual cooperation , intercomprehension, collective intelligence, encourage access and participation in knowledge). The illusion is to believe that the easy handling of laptops and tablets by children prefigures the future success of the student in mathematics or literature. Teachers know that the opposite is true, and that culture is what makes the use of the web beneficial (because targeted). It is because it is cultivated that the teenager is educated on the web.

The same observation applies to users of digital communication: when the expression of opinions includes that of fantasies, when spontaneity is confused with objectivity, when freedom of expression is nothing more than that of hatred, The illusion is to take for an extension of democracy a true detestation of all dialogue and all reflection by reducing the public space to a sort of everything at the sewer of the most diverse resentments. "The silence of the passions" in the republican virtue of Rousseau is far away.

Educational implications

Learning to signify becomes urgent. Learning to distinguish between an individual (private) eructation and the public meaning of what we say and that Habermas calls "a claim to validity". A claim to make a judgment worthy of being heard, shared in search of the adhesion of others or receptive to their criticisms. The distinction between public life and private life is indispensable to the public manifestation of speech. With the global extension of communication, the freedom that is meant to be democratic will increasingly consist, it seems, in the responsibility for each of its own opinions, of which it will have perceived that they are collective meanings, incarnations. of the collective body and not simply emanations of subjective desires. The democratic citizen is a citizen of a democratic culture based on the responsibility of the thoughts, because they will be more and more instruments of influence that can be instrumentalised by the multimedia means. The political culture is made through this responsibility, according to whether it will be neglected, or, on the contrary, fully assumed. The renunciation of lucidity, out of laziness or indifference, threatens the democratic legitimacy which absolutely needs reflection and questioning in order to live on the very vitality of freedom. The first ethical form of lucidity that is incumbent upon an elector is to understand that it is not the candidate who forms his opinion as an external cause, but his opinion which creates the dynamics of the candidate because it brings energy, meaning, membership, confirmation of confidence in the future.

No human being can master the totality of knowledge in all disciplines, and therefore the relationship between the one who knows and the one who does not know changes. As knowledge always needs to be a living good and available, the questions of the one who does not know become the opportunity to resurrect, to update, to identify the knowledge of the one who knows. Ignorance, like

incomprehension, is part of a collective intelligence that is to be recreated, readjusted, constantly reinvented: hence a new humanism at work and a new fruitfulness, since the ignorant informs the one who knows on what his knowing does not yet know how to understand in a given situation.

On the side of the student, knowing how to question becomes a moment of the assimilation of a concept, a theory or an analysis. Questioning corresponds to a stage of understanding (acquired understanding) that seeks to move to a higher stage (comprehension to be acquired). The student can apply to his own school-path the Socratic method.

This gives rise to a new cultural imperative: it is not so much knowledge that confers authority and power, but understanding. Knowledge is not enough, it must be made understandable, digestible, transformable, mobilizable by another; it is necessary to make it a public good, the comprehension of the actors being from now on the condition of their possible cultural solidarity. A democrat may have for motto: I am what another one understands about me. A teacher may want to distinguish between knowledge as power and knowledge as inspiration.

In the field of citizenship, individuals can learn to express their thoughts in a narrative form, which has two advantages:
- the narrative makes the link between the events of the personal life and it shows how concrete freedom faces risks and is expressed in commitments, choices, responsibilities assumed.
- the story is a way of talking about oneself to another: so the meaning of the action (and thoughts) of an individual exists through the look and understanding of another: citizenship is then a link.

Culture and personal life

A cultural contradiction peculiar to modernity disrupts the perception of progress as the ideal engine of a possible world civilization.

If it consists in sparing for oneself the fight and the dissatisfaction, the progress eliminates the effort, but it also prevents the improvement because the material progress takes the place of the moral advance. We end in the paradox of a completed technical progress which finally would eliminate the man himself (danger of the transhumanism).

The ethics of well-being has distorted the original philosophy of human rights, which were designed as duties towards the transcendence of the humanity in every individual; today, they became privatized rights … The ethics of well-being can even become dangerous when it threatens to encourage the eugenic temptation in the choice of the births or to eliminate, maybe, the old men in the name of the well-being which they can no longer enjoy. The ethics of well-being reduces the consumer to a calculating profiteer, a kind of autistic closed on himself, in break with the others, hung on his egoistic rights, so much that he makes them apolitical and antisocial.

But this individualistic and utilitarian presupposition is really an anthropological error, and it is at the same time philosophically weak and economically wrong, because the exact characteristic creativity of the human desire is the one of the sublimation, a creative transformation of a lower desire in an upper desire. The individuality fulfils itself in the work only in being increased by a collective power, by developing its capacity to act and by concretizing its own abilities.

To develop its skills and venture in the action, one needs a stronger motive than the egoistic calculation, and which is the desire to be more than oneself. To be more than

oneself while being oneself, it is the way in which the vital energy of the sportsman, researcher, artist or businessman carries the life beyond itself.

A professional is creative when he increases himself by increasing the value of his work. He grows up by the individually supra-individual dimension of his skill: what he knows can change the life of another by making this other one himself creative. A good leader inspires the creativity to its partners, not just their compliance with efficiency standards. To be oneself more than oneself while remaining oneself that means a surpassing of oneself which operates as an increasing of oneself. The sceptical relativism of our time cannot see that this profoundly human motivation is much more widespread than we believe it.

Educational implications
The person is an instance whose full spiritual value must be rediscovered and preseved: it is not manipulable in that it is self-creative (of its talents, its future, its ends),in that it is meaning-giving, participating in intelligibility of humain action: the history of the peoples is through the education of the children, who will realize later what they understood of the lessons and experiences.

Bergson's philosophy suggests distinguishing between intelligence and the mind, a distinction which can be particularly valuable in the field of education.

The intelligence invents but the mind creates. Intelligence invents means ever finer, more effective, more powerful, but it does not change the goals or the meaning. The mind, for its part, elevates its energy by self-creation which is an increase of oneself. This is the difference between the invention of the washing machine, for example, fruit of inventive intelligence that wants to save time and effort, and the creation of a language for the deaf or the blind that

invents a another destiny, another story for the disabled. Anne Sullivan has allowed Helen Keller to become a human being, her example provokes an "emotion that the invention of the washing machine cannot cause. Indeed, it is the entire human species that renews its self-esteem, its self-image in an event that is like a kind of creation of the human by the human.

The intelligence exteriorise, the spirit interiorizes. Intelligence spatializes (it explains by spatisalization: for example, we explain to somebody the path which must be taken, we make diagrams and drawings for management or industrie ...). The spirit, by contrast is lived in the interiority, its action consists in the interpenetration of feelings and emotions, meanings: spirit is movement, modification, redevelopment, creation. Interiority is life as transformative mobility. To explain is mastering; but to understand implies a conversion of the mind: it practices availability acceptance of the change, it is the source of new visions, of luminous intuitions. When I understand, my mind becomes itself what illuminates the idea.
The intellect knows how to dominate nature, the spirit aspires to increase itself by itself: "The effort is painful, but it is as precious, more precious than the work in which it ends, because thanks to him, we drew from ourselves more than we have; we rose above ourselves" Bergson, Spiritual energy) Such is the fertility of the mind, which must be distinguished from efficiency (proper to intelligence): the mind carries in it the power to give more than it possesses because it can to increase himself from its own interiority, "to grow from within" (Bergson, The Creative Mind: An Introduction to Metaphysics).

Conclusion
Globalization brings us back to the question of the meaning of life, because science does not answer the question: "What ultimate goal do we want to give to our life? "

Intelligence can forget and push back the age of death; transhumanism even envisages "killing death": but killing death defines a culture of death and not a culture of life.

Everyone needs to rediscover in himself his spiritual potential, the source of aspirations capable of carrying life beyond itself, towards a higher life, towards an inspired life, a life lived as a vocation. This vocation is the reason that gives meaning to the need to master international violence, to humanize the goals of the economy and to cultivate the human spirit.

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We live in a political world
In the cities of lonesome fear
Little by little
You turn in the middle

Bob Dylan

A wild, bouncing ball

Supervision attitude in a complex world

■ **Dr. Jean-Paul Munsch**

Supervision as a reflecting process is in itself a contradiction to some ongoing political processes in a disruptive society. What could be the function of supervision in a world where everything can be said derogatorily, where a demanding and aggressive underdog attitude is regarded as common sense and where the ego perspective is paramount? This article outlines three steps to act upon: steps that take personal boundaries and capacities into account without denying political and social distortions.

In one of my supervision groups sits Karen. Recently she opened up with a bodily perception, sharing it with the others in the round. She said: "I can feel a ball in my body. It is a wild, bouncing ball in my stomach." Karen works as a teacher in a daytime institution. I asked her

to describe the ball. She did so very clearly. Then I asked her: "What does this ball represent?" Karen said: "The future of this institution." And she began to tell the story of parents who send their children there. Children who behave like their parents (of course): rude, attacking others, viewing everything from an ego perspective, not taking into account the existence of another human being as other human being.

We know that police officers, people working in administration and social services, physicians, and teachers are particularly affected by hate speech, unrealistic expectations, and personal attacks. Supervisors and coaches are confronted with difficult cases arising from inappropriate behavior on the part of barking clients and increasing pressure on costs. What kind of advice can be given in

such complex situations where aggression, political helplessness, and tight financial corsets are more and more common for professionals in many sectors?

The approach proposed here is reflected in Karen's supervision case and developed in the following three steps:
1. Accept reality
2. Acknowledge capacities
3. Act upon the two above

The first step culminates in one of my favorite sentences, pronounced by Karen when she begins to explain her work conditions which are marked by a lack of professional staff in her team, the absence of an overarching strategy of the institution, and cramped premises. It goes like this: "That's shit — and so it is."
This has by no means to be understood as being cynical or ironic. Rather, spoken from the heart and with compassion, this acceptance of reality has a huge impact in the learning process. Accepting reality as it is (tough as it may be and as it was in her case) brought Karen away from pondering on how the world should be and what others should do and what doesn't work. It is the first and foremost step towards change.

She then describes how the energy of the ball increases in discussions with other people about her place of work. In these discussions, the members of her team enter into a problem trance, which gives the "problem ball" more energy and power. Karen realizes that this way of acting isn't helpful. She says: "I don't want to pass this energy on to another person."
Of course, there are other things that can be done. They all don't achieve the desired leverage, and not in the desired period of time, but these are things that can be done: voting for political parties that support the educational system and the development of children; supporting

associations that defend the work conditions of teachers and other people working in education; taking action to propose a strategic plan to the management of Karen's daytime institution; engaging in project groups, etc. Of course, time and energy are limited and one must decide where to invest one's energy and where there is realistic hope for successful change. And again: change often doesn't happen in the short run but it also has to come from within and bottom-up.

These approaches and ways of acting demand, after all, flexibility and calmness. And as the session goes on, I can fully appreciate Karen's sensibility; her way of having a clear-cut bodily sensation of what is going wrong in her place of work; her perception of the nervous atmosphere in her team and in the whole organization, and maybe even beyond. My acknowledgement and also calling her perception a gift calmed her down: her voice changed, her body relaxed visibly, and she breathed more deeply. Calmness entered her.

This ongoing process of finding inner peace helps to develop the capacity for flexibility. The more we accept realities surrounding and affecting us, the easier it becomes to develop flexibility towards these realities and the more we become able to act from an inner freedom upon what is going on.

Karen wants to use this capacity to bring the institution forward. Others, including members of her team, spontaneously offer their assistance in supporting a strategic initiative. "If I fail and look for another job in another institution," she says. Love it, change, or leave it. And they all love their job! That's what all in the group say repeatedly. I believe them and it is what studies show as well: teachers and other professionals in social and helping systems love to work. At the same time, burnout rates increase more and more. And not everyone is free to leave.

So, living in a political world means to break up lonesome fear in a safe supervision setting. That doesn't sound as poetic as Bob Dylan describes the condition humaine of our time in his song Political World. But it means acknowledging the competences and capacities of every human being. In this brief case, by acknowledging Karen's sensibility and by using the wild, bouncing ball as a precious indicator for what is going on (and wrong). It means, little by little, turning furious anger, resignative narrowness and helplessness into connected acceptance in which flexibility, calmness, and a distinct NO at the right moment and in the right place can grow and establish themselves. ∎

What kind of advice can be given in such complex situationswhere aggression, political helplessness, and tight financial corsets are more and more common for professionals in many sectors?

Biography
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The main areas of work and research are leadership coaching, team supervision, development of personal relationship and leadership skills, organizational and conflict counselling, the development of organizational culture and dialogical skills. Publications on these topics: Selfmanagement, next stage evolution in groups and organisations.

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"The Future Begins Today"

Societal Responsibility for Supervisors Supervision and Coaching[1]

Abstract:

Fast-paced technological and demographical changes in combination with vast ecological transitions are accompanied by feelings of scepticism and uncertainty. Polarising politics with a one-sided focus on the subject of migration lead to rapid changes of publicly established values and philosophies. The challenges of these changes facing the field of supervision and the possibilities of alternative scopes for reflection and action will be examined here.

Key words:

Shifting Baselines, Self-deception, affiliation, democracy, migration, international intervision groups.

Trends in society become visible in small steps and spur-of-the-moment decisions, but also in loud and passionate combats

(Lewis Mumford, Technics and Civilization 1934/ free backtranslation)

[1] Title of my workshop at the conference "Kremser Tage" on 3 June 2016
[2] https://www.youtube.com/watch?v=TEgpkzMFlU4 Abgerufen: 15.7.2018

■ **Siegfried (Sigi) Tatschl**

When talking of the future nowadays, we do not tend to think of mere minor changes in existing conditions. The notion of the future, which, over the course of many years, has been so stable and growth-oriented, is today linked with feelings of scepticism and uncertainty (cf. Leggewie/Welzer 2011).

Contradicting future scenarios are opposed to one another. A wonderfully digitalised hi-tech world, in which machines take care of all humankind's difficult work and seemingly fulfil all of man's wishes stands in stark contrast to scenarios of climate catastrophes and the collapse of the current model of civilisation. In contrast to the debates surrounding Industry 4.0. and scenarios regarding the possible disappearance of workplaces for mankind or the creation of new sophisticated workplaces, the appearance of new technologies has permitted us to witness the rapid depletion of resources moving the global day of reckoning, "Earth Overshoot Day"[2], ever closer. The vast opportunities made available by social networks for political activists stand in opposition to growing surveillance possibilities in the private communication sector. And the list of conflicting developments, as perceived by the public, could go on and on.

These complex and contradictory developments raise anxieties concerning the future. The desire for easy solutions, rather than being accomplished, tends to favour irrational developments or models thereof, increasing the pressure on the slow-paced and somewhat complicated decision making processes that characterise democracy. In his paper discussing the challenge of building democracy in times of dwindling reason, ("Herausforderung Demokratieförderung in Zeiten der abnehmenden Vernunft") Daniel Trepsdorf states: "Public communication has long been going through changes. Ultra-right populists and extremists present simple and destructively charged

concepts to explain the world. They throw out solutions everywhere for the socio-political challenges of the 21st century, solutions which, they claim, can be reached without particular efforts. All that is required in the thought factory of those hate ideologists is the following ingredients: consistent law-and-order orientation of the state; the absolute priority of the national; xenophobia and glorification of violence; the hubris of being in possession of the sole power of representation of "the people"; and undifferentiated globalisation criticism combined with forced neo-liberalism as well as a large pinch of conspiracy theory. The defamation of those who hold different opinions, the active exclusion of minorities and the omnipresence of hate speeches directed towards those who have fled their homeland as well as representatives of the so-called liberal left mainstream are popularly cited rhetorical figures in this respect."[3]

In view of the interaction of material and socio-psychological factors, I wish to highlight the importance of finding places and identifying procedures whereby the abovementioned developments can be dealt with in a differentiated and rational manner. More specifically, we are talking about out-of-the-box thinking and the adoption of a multi-perspective attitude in the daily tasks connected with supervision. We need to take into account multiple cause-and-effect relations (cf. Petzold, Linz, Ostermann 2006)[4] with the goal of understanding the complex work-life relations of supervisees, embedded in a social dynamic. Moreover, the question arises as to how supervisors, by means of their profession, can influence the above mentioned social developments in a positive manner and thereby create a constructive social climate.

In the following, I will introduce the experiences gained from a project devised in Austria, as well as the concept of shifting baselines, which, to me, has become an important orientation device in supervision. I shall conclude with a reference to the ANSE International Intervision Groups, which, today just as at its creation almost twenty years ago, I see as essential places and means of European supervisory cooperation.

Working Group Affiliation – Demographics – Future 2016 - 2018

Within the framework of the Institute for Supervision and Organisational Development ISVOE[5] in Austria, we (a group consisting of Günther Haberl, Margot Scherl and myself), over the course of two years, have been processing three topics which appear to be of particular societal relevance: demographics, affiliation, and the future. Together with colleagues from the institute network, we have elaborated and expanded these topics[6].

The starting point for this process was the following statement: "Supervision can serve as a means of containment for macro changes at political, social, cultural and economic level and the repercussions thereof on the world of work. Reflective and communicative processes can be instrumental in containing fears."

The goals of the workshops, as formulated by us, are as follows:
- Recognising the respective topic of the supervision session and developing an individual position in this regard
- Discovering the field of the topic as a field of action

for supervisors
- How can we benefit from the tensions connected with the topic?
- What helpful strategies are there of perceiving these tensions, discovering ambivalences, addressing them and using them for the benefit of the scope of action of supervision?

In the reflection of the respective focal issues, we concentrated on three levels:
- Macro level: Which global tendencies do we perceive?
- Meso level: How does the topic manifest itself at national or communal level?
- Micro level: How does the topic feature in the supervision sessions?

The subject of affiliation constitutes an important factor and is placed in between the impact of demographical changes, which, for us, also includes the subject of migration and flight, and ecological issues (cf. Tatschl 2011).

What we desperately need is the promotion of personal courage, independent of growing mainstream tendencies and constraints, to develop and defend an individual and even deviating view of things.

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[3] https://www.dgsv.de/wp-content/uploads/2017/09/JS_2-2017_Trepsdorf_Teil1.pdf
[4] „Qualitätssicherung und Dokumentation von Supervisionsprozessen" URL: http://www.gesundheitscoaching-os
[5] www.isvoe.at
[6] We intend to continue these discussion and reflection processes with other groups of ANSE supervisors. Should you be interested, please contact me; my contact data are listed at the end of the text.
de/assets/Uploads/VDLOstermannLinzPetzod-Journal2008.PDF

Affiliation as a driving social force

Pain can be alleviated by morphine but the pain of social ostracism cannot be taken away.

Derek Jarman

Affiliation, i.e. belonging to a social group, is understood as a biologically determined need and as a driving social force, which is activated particularly in times or situations of uncertainty. It constitutes an essential factor in the success story of mankind by promoting group cohesiveness and the concentration of aggression potential aimed at those outside. "The question of affiliation - belonging or not belonging - courses throughout the history of mankind in different shades. Affiliation provides security, access to limited commodities, communication and trust; without group affiliation, people cannot survive" (Perchinig 2001, p. 6)

Ostracism is painful, just like physical pain. (Bernstein, Claypool 2011) Fear of this is an essential motive for attaching oneself to one's "own" group. This success story comes at a high cost, which is demonstrated in people's interaction with one another and their environment. A path of destruction is inextricably linked to the rise of our human species to planet domination. In these 300,000 years, our human species, as formulated by Yuval Noah Harari, has become the "terror of the ecosystem". (Harari 2013) All the beautiful things created by humankind are overshadowed by countless others, which humankind

has destroyed.
Activating affiliations is particularly dangerous when formulated in political programmes and implemented in actual policies. The fact is that we in Austria, but also in a number of other countries, are today confronted with daily politics activating group affiliations of a variety of different types (national, ethnical, social) and using these for interests of power. A high degree of effectiveness is present in the categories of migrants/refugees/strangers as opposed to the categories of nationals/"our people"/"true German-Austrians". Organised disintegration[7] as a political programme counteracts psycho-therapeutic and advisory efforts and differentiated approaches in organisations in the field of migration. Psycho-analyst Petra Holler interprets this as a destructive attack on ties within society and among groups of peopl[8]. These destructive attacks occur, among others, through metaphors and images that are constantly uploaded and revisited by the media.

By concentrating on the migrants, we lose sight of the fact the most diverse of society realms are influenced by this pattern of activation.

In their supervision activities in organisations, supervisors have a partial and temporary staff status and are responsible for their professional work. As part of society as a whole, supervisors, whether active or passive, are part of the events. The driving force of affiliation affects everybody. As a professional, we need to ask whether something can be done to counteract these forces.

Shifting Baselines

"We are inclined to think of reflection as something quiet and personal. My argument here is that reflection is action-oriented, social and political. Its 'product' is praxis (informed, committed action), the most eloquent and socially significant form of human action."[9]

The concept of shifting baselines was coined by Daniel Pauly in 1995. Originally taken from the sector of environmental research, it describes the phenomenon "whereby the perception of people moving through a changing environment changes along with it – similar to two trains travelling along parallel tracks that seem to be standing still relative to one another" (Welzer 2008, p. 216). Frames of reference shift in a subtle and unnoticed manner without their observers being aware of this.

An often cited study (Sáenz-Arroyo et al. 2005) describes three generations of fishermen off the Gulf of California being questioned on their assessment regarding fish populations. They were all agreed on the fact that the situation had deteriorated. However, the degree was perceived very differently by each individual generation. The older fishermen were able to name eleven extinct fish species as opposed to the younger fishermen, who

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[7] Vgl. Gratz, W. (2017). Desintegration der Integration - ein politisches Kalkül? (Disintegration of integration – a calculated political strategy?) Available at https://www.wienerzeitung.at/meinungen/gastkommentare/921183_Desintegration-der-Integrationein-politisches-Kalkuel.html?em_cnt_page=2. Last accessed on 20/01/2018.
[8] Holler, P. (2018). Wir wachsen an den Grenzen. Borderline-Entwicklungen und die Dialektik zwischen Innen und Außen. Vortrag am Internationalen Kongress für Tiefenpsychologie, Wien. 19.-20.01.2018. ("Growing at the limits. Borderline development and dialectics between inside and outside. Lecture at the International Congress for In-Depth Psychology")
[9] Stephen Kemmis, "Action Research and the Politics of Reflection" in David Boud, Rosemary Keogh and David Walker, eds., Reflection: Turning Experience into Learning (New York: Kogan Page Ltd., 1985) 139 at 141.

only knew of two. The perception of each generation was based on a very different starting point which each considered as "normal". This factor inevitably leads to a loss of local knowledge which, as a result, cannot be made an issue. It is only when researchers create a framework with their investigation that discrepancies are shown up and measures are given an opportunity to be formed.

The concept of shifting baselines can also be applied to the subtle and not consciously noted changes within frames of reference in organisations. For instance, as a supervisor of trainees for medical or social professions, I have noticed that, during supervision sessions, there are repeated cases of criticism of the behaviour of employees in some institutions.
The issue appears to be that, in their dealings with patients, they display routine but little or no understanding; that they show little commitment or do not employ the techniques with which they should be familiar. Students usually interpret this as a problem of personality on the part of the professionals; they say that they would never act or become that way. I will then mention that these professionals, not so very long ago, sat here in this very seminar and were just as committed and critical. I will then go on to explain how the challenges of the daily work routine and the environment of the institutions involved can be responsible for changes in one's own professional behaviour and which forces play a part here.

There are two mechanisms of action at work that characterise shifting baselines, which have to be considered when reflecting thereupon: One, the power of constraint and two, the power of collective stabilisation (Schneidewind 2008, p. 8)

1. The power of constraint: External conditions and practical constraints seem to be a given, either not to be influenced or too complex to be influenced. The human psyche tends to change the frame of reference rather than deal with the scope of the constraint. Aesop's fable of the fox who cannot reach the grapes and hence calls them "too sour" just so that he can continue on his way with his head high proves a point in this psychological mechanism.

For the students in my case, the challenge consists in the ability, once having entered into the work routine, to reconcile their experience with the many personal expectations of the job and the effectiveness of numerous concepts presented to them during their training without having to compromise their professional standards. I recommend establishing an intervision, i.e. peer supervision group for graduates or soliciting a supervisor to promote a conscious and constructive approach towards coping with conflicts arising between the pressure of constraints and individual values.

2. Collective stabilisation: This refers to the socio-psychological effect that people, out of the desire to harmonise with their environment, tend to measure their evaluation of experiences and perceptions against their environment. Peer groups, training groups or work colleagues, members of the same association, friends or neighbours are pivotal factors in this regard. This tendency grows stronger in times of great uncertainty. And while this instils a sense of belonging, it can also result in a narrow-mindedness of thinking and evaluating.

When entering the world of work, the desire to find one's place in a team and be given support and appreciation is great. No less weighty is usually the insecurity with regard to the meaningfulness or efficiency of one's own professional actions. In a group supervision session with group counsellors in prison (prison staff members who have had particular training in leading discussion groups with inmates), the fact that young committed co-workers, under peer pressure, would quickly react in a manner similar to that of their seasoned colleagues, is subject to critical comments.

Another effect that can be observed in organisations and which emphasises the truth of shifting baselines is the fact that changes in a clientele, especially when aggravating work circumstances feature in, are, for a long time, perceived as single phenomena until the effect of familiarity sets in. For instance, the fact that institutions are accessed by an increasing number of clients with migratory background is no longer conspicuous; therefore, the necessity for a professional and structurally adapted response to a change in counselling requirements is not met. It is only after the conduction of a survey or the publication of an annual statistic containing the key data that the quantitative and qualitative extent becomes visible.

If you transfer the concept of shifting baselines from the study of environmental perception by the fishermen onto organisations, then, in my view, the supervisors and organisation counsellors take on the role of researchers, in that, by virtue of their position and role in organisations, they can make the frame of reference visible and addressable. Close social groups of reference – inner circles or "rope teams" – are one of the essential risks for the non-perception of shifting baselines and the breeding ground for self-deception. Which constitutes the reason why certain professional and socio-political discussions are often no longer led.

When considering the topic of interculturalism, many things that, until a few years ago, would have aroused a scandal in political debates, are considered "normal" today. The frames of reference as to right and wrong, as

to appropriate or inappropriate, are noticeably shifting. Ethical standards and values, the assessment of what is feasible and acceptable, are subject to the same subtle changes and paradigm shifts. These group psychological processes ultimately lead to self-deception in order to reconcile ourselves to rapidly changing circumstances (Schneidewind 2008, 3) or to arrange ourselves accordingly. It is only the perspective of history that exposes the discrepancy that, in a relatively short period of time, decisive normative and legal changes were implemented without this having led to a protest. It is not inherently "evil" people who are capable of the worst things (cf. Maalouf 2000, p. 33). This realisation, in combination with the underlying mechanisms, virtually cries out for critical detachment from and reflecting of our daily actions.

Recognising shifting baselines – courage and solidarity groups

> „Don't believe everything you hear
> This is no time to fight each other
> What we need, what we need
> Solidarity, solidarity"
>
> Black Uhuru [10]

Supervision and supervisors, as part of the professional landscape, are exposed to the same societal mechanisms as everybody else - unless we are able to refine our profession to the extent where we can confront these phenomena and, with that, the forces responsible for

shifting baselines, and are able to counteract them.

"Perhaps we can develop the skill of occasionally saying "Hold on!" if a certain statement we hear appears to be something we would not even have thought, let alone said, a short while ago. And not just to ourselves but also vis-à-vis others, for instance, colleagues or cousins ranting about "lying/fake news press", "public enemies", "head scarf girls". Simply interrupt the train of speech and thought, and, in so doing, prevent the baseline from shifting, according to Harald Welzer.

"What we desperately need is the promotion of personal courage, independent of growing mainstream tendencies and constraints, to develop and defend an individual and even deviating view of things. This is why we need the solidarity of a critical group. "The practice of saying NO has to be exercised individually and requires the support of a group" (Leggewie & Welzer, 2009, p. 233).

Groups displaying a high measure of plurality and consciously dealing with societal issues in order to incorporate them in the practice of supervision represent an ideal learning environment for supervisors.

> The survival of democracy depends upon a common hope.
>
> Philipp Blom[11]

ANSE International Intervision Groups as a Societal Place of Experimentation

The creation of ANSE 1997, (cf. Kessel, L. van 2006) and, with that, an increased professional exchange among supervisors from different countries brought to light an aspect that had previously scarcely been mentioned in supervision literature. At the meeting of supervisors within the setting of "ANSE International Intervision Groups", the history of the countries involved as well as, where applicable, historical conflicts among neighbouring countries, were discussed. Minority issues that were part of the standard daily routine in a particularly country were suddenly questioned during the supervision sessions by the appearance of the "foreign" colleagues and sometimes led to emotional reactions resulting in fascinating reflection processes with individuals, but also among groups of people. (Cf. Tatschl 2001, Tutzer 2001, Goeschel und Ehmer 2009).

These heterogenic groups with participants from different national associations, who, sometimes, do not even speak the same language, facilitate an intense trans-cultural learning experience. They would also be ideal as a formation for dealing with shifting baselines at European level. The shift of values and philosophies which, in a national context and in a personal environment, are often no longer recognised, stand the best chance of being perceived as such in international intervision groups. Addressing different philosophies towards different societal topics constitutes a great challenge for group cohesiveness. If I question my colleague on her personal attitude regarding the handling of refugees or her opinion of the actions of her government, I risk creating a conflict. However, the courage necessary for this type of debate can be trained in the groups and, as shown by the experience

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[10] https://www.youtube.com/watch?v=r9OjPQMnY7c
[11] Harald Welzer, Gestern böse, heute normal. Die üble Rhetorik der Neurechten verschiebt in Trippelschritten das Wertesystem jedes Einzelnen ("Bad yesterday, normal today. The insidious rhetoric of the neo right wing is shifting the system of values of each individual in baby steps.") https://www.zeit.de/zeit-wissen/2017/03/moral-werte-veraenderung-shifting-baseline-rechtspopulismus. Last accessed on: 20/07/2018
[12] Standard Interview Bettina Pfluger on 28 December 2017 and historian Philipp Blom: "Die Erde braucht uns nicht" ("The earth does not need us")

of the first IIG, this can lead to both personal and professional growth. When confronting the challenges facing us either in form of the future or humankind, one towards the other, trans-national groups such as those described can be a personal stronghold. They have the potential of nurturing the hope for a common democratic future. ■

■ Translated by **Diane Feiner**

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Changing healthcare policies:

clinical teaching, supervision and coaching as a supporting methods for professional identity and development.
(Longitudinal empirical survey in Estonia 2010-2018)

■ **Kristel Kotkas**

Abstract

Estonian health policy does not support supervision outside the field of psychiatry, therefore most healthcare professionals do not have opportunity for supervision and coaching. The basic person-centred curriculum in healthcare has been in use since 2002. Half of all "would be" healthcare professionals (nurses, doctors) learning happens in hospitals as practical training internships supervised by "old school" mentors as clinical teachers. Therefore, the need for clinical supervision is especially acute in the context of a practice, where healthcare professionals are both teachers and learners at the same time. The paper presents results of a longitudinal survey, based on empirical data collected between 2010-2018. The focus group was a comprehensive sample of Estonian mentor nurses (N=71) and a purposeful sample of student nurses (N=230). Based on the current study, clinical teachers need supervision for supporting their professional identity and development.

The modern in practice training system supports development of the student's person-centeredness only if clinical teachers realise their professional identity and teacher role.

Introduction

Modern healthcare education is challenged by two paradigms: traditional, as "core" evidence-based and modern, as "soft" person-centred training. Evidence-based healthcare is based on patient's treatment, which is primarily related to declarative knowledge and quantitative indicators as clinical analyses. The person-centred approach is based on communication and functional knowledge, which relates to the reflection and learner's experience in which declarative knowledge must be applied to solve problems or to plan teaching. Functional knowledge is a base for critical thinking and clinical reasoning that presupposes a strong declarative knowledge, related with professional identification as a base for professional development.

One domain of modern healthcare is patient-education that leads to positive changes in person health status. The largest group of healthcare professionals (HP) are nurses. Nursing discipline is a basic science that focuses on the holistic human-universe-health process articulated in nursing frameworks and theories (Parse, 2016). The theory of patient-education is a part of nursing discipline (Benner et al., 2010). In Estonia the teaching skills of HP are supported since 2002 by modified curricula— containing a theoretical person-centred approach. All HP must complete postgraduate further training, as 60 European credit system points for vocational education and training per year, following the principle of lifelong learning. The person-centred approach courses are available in further training plans to support communication skills, teaching competences and professional development in clinical practice. Those competences and values can only be achieved by learning processes. Also those competences are to be emerged by practical training and clinical supervision. According to this understanding may connect supervision and coaching with considerations of healthcare learning theories. The main area of professional development is professional identity as professional self-image. The basis on which HP completes courses depends on their professional identity, motivation and focus. That's due to the coherence of values and com-

petences consolidated by experience. Only learner herself may integrate her values and create her experiences. Therefore knowledge in a narrower sense can be imparted by teaching processes (Ehlers, 2013). Supporting of professional identity development through supervision and coaching should start already in the time of the clinical teaching, as a part of HP trainees basic curricula.

If a clinical teacher does not have a teacher identity, they can´t support the formation of their student's professional identity

There is one more socializing force that plays a part in professional identity formation and role modelling – so called hidden curriculum. It is present in all medical learning environments. It differentiates between what is formally taught versus the range of lessons informally and tacitly acquired during training. The hidden curriculum is a theoretical construct for exploring continuities of educational life. At its most basic level, hidden curriculum theory highlights the potential for differences between what the formal curriculum delivers and what learners take away from those formal lessons. The social dimension of hidden curricula is reflection - that means influence of the people surrounding the learner on the learner (Mälkki & Green 2016). Estonian care quality studies (2002-2017) reveal a lack of person-centeredness in HP work. As 50% HP trainings

take place in hospital practice as traineeships supervised by mentors as clinical teachers, teaching competences are important in achieving the modern goals. Most clinical teachers matriculate without fulfilling all the course requirements: without theoretical preparation for person-centeredness and the teacher role. If a clinical teacher does not have a teacher identity, they can´t support the formation of their student's professional identity. There is still no clear interdisciplinary model for a methodological approach for professional development in healthcare. Individual learning- and self-regulation activities of the HP are very different, so the need for support is evident. Supervision and coaching as supporting methods for professional identity and development must be recognised by the healthcare administration and healthcare policy must support this practice.

The purpose of this study was to find approaches that support the current training system and professional development of clinical teachers by finding answers to the following questions:
 (1.) How has the person-centred approach of clinical teacher developed? (2.) How clinical-practice affects the formation of student's professional identity?

Professional identification and development
The concept and definition of mentoring in healthcare has changed over time, but most nurses describe the role of mentor as either a clinical teacher, instructor, role model or supervisor (Myall et al., 2008). Still many healthcare specialists struggle with the concept of clinical teaching and how to function in mentoring relationships (Ali & Panther, 2008). Professional identification, professional development and role modelling by clinical teachers is a key factor in the process of preparing undergraduate nursing students for practice. Professional development can be understood through not only professional expertise, competencies and quality improvement, but also through learning like self-re-

gulated study. Professional identity is the interpretation of experiences, in comprehensions, values and indicates a socialisation process to become someone (Bron & Jarvis, 2008).
When HP identify themselves as teachers, it's easier for them to plan their own professional development. Stable professional choices are socially integral and motivational in the impact on the development of identity (Jõgi & Karu, 2017). A supportive approach for professional identification and continuing professional development is clinical supervision or coaching (Driscoll, 2006). Guided supervisory practice as personal coaching maximizes supervisees potential—as guided self-reflection. This dynamic, relational process makes outcomes the result of a self-organized process, during which the clinical supervisee creates a reflective space for herself, understands more of the complexity of an actual situation and develops consciously competences in building decisions on self-reflection. Supervision leads to improvement of professional cooping, inspires the supervisee to maximize her personal and professional potential and focuses on the professional development. The conscious and unconscious professional development of the clinical teachers affects the student's learning, attitudes and professional identity. If teachers understand how the learning process occurred, they can endeavour to ensure that their teaching perspective is efficient and can achieve the predetermined outcomes.

Methodology
This paper presents the results of a longitudinal applied research survey (Kelley, 2003). Data was collected from March 2010 to February 2018. The survey was based on questionnaires (N=259) as the **first stage of study** and written **interviews** (N=42) as the **second stage of study**. The **first sample group** was formed based on a comprehensive sample of clinical teachers (nurses) from all Estonian healthcare institutions (N=71) and their final year

pre-graduate students, including both Estonian Health Care Colleges for the year 2010 (N=188). The first sample was formed to investigate the phenomenon of a mentor´s professional development. The **second sample group** was formed as a purposeful sample from volunteer participants (N=42), also final year pre-graduate nursing students as of February 2018, to describe how the clinical teachers in the time of hospital practice affect the formation of student's professional identity. I admit, that a purposeful sample has limitations, for instance, the lack of generalizability (Berg, 2001).

Instruments: In the **first stage of the study** was collected empirical data from March to April 2010, using the anonymous, five-point structured Likert scale questionnaire "Client-Centeredness in Nursing Care", suitable for the target audience (De Witte, 2006). The questionnaire was tested and approbated for the current survey at Metropolia University of Applied Sciences Helsinki with PhD Ly Kalam-Salminen (2006). In the first stage of study the clinical teachers assessed their own and their students basic knowledge, in-work learning and practice influence according to the development of person-centred values.

The questionnaire contained 63 questions, questions 1-12 concerned respondent background data. In addition to the respondents' demographic data, the focus was on key components of person-orientation: professional skills of clinical teachers (14 statements), the desire to collaborate with the person (6 statements), the ability to create a person-friendly atmosphere (8 statements) and an equal relationship with the client for a healthcare professional (18 statements). The reliability of Cronbach's α value, which characterizes the internal consistency of the various parts of the matrix, was sufficient — 0.72-0.9.

In the **second stage of the study** empirical data was collected from October 2017 to February 2018 using

written interviews (Flick, 2011). The questions were based on person centred approach key components appearing as statistically important from the first set of empirical data, to describe the clinical teacher's role in the formation of student's professional identity.

The combined qualitative and quantitative data from the questionnaires was analysed by the statistical data processing program SPSS, using the descriptive statistics method, Spearman correlation analysis, Chi-Square test and content analysis (Allen & Szostak, 2017). The qualitative data was analysed by longitudinal summative content analysis, as it is the commonly used method of education- and health sciences (Elo & Kyngäs, 2008).

Results and discussion

Below I present the results of the data analysis and a discussion based on the research questions.

(1.) How has the person-centred approach of clinical teachers developed?

The results of quantitative data analysis indicated presence of statistically important ($\rho<0{,}05$) but weak correlations ($\rho<0{,}250$) between a wide range of background variables (age, working experience, maternity) and person centeredness of the clinical teachers. Clinical teachers evaluated their person-centred competences average level as "good" and support for person centeredness development equally "important" for basic and further training curricula.

Although predominantly (68,6%) mentors evaluated their (and their students) level of person-centeredness high, at the same time the analysis shows that clinical teachers have still some basic problems understanding the specific meanings of person centeredness and their ability to implement person-focused service as partially inadequate. Statistically significant negative correlations

(<0.05) between identified professional development and person-centred attitudes appeared, the higher respondents evaluated their own professional development, the lower their person-centred attitudes (mentors who rated their professional development as "excellent" were less person-centred).

Even if a person-centred approach is introduced during one or two in-service courses prior to becoming a clinical teacher, this may not ensure the practical application of theoretical knowledge in a situation, where half of all the student training is conducted at the practice base. Mentors still value manual skills and technical knowledge more than person orientation and teaching, as they mostly preferred courses for technical skills in further training curricula. The need for clinical supervision can be identified during of the HP annual development interviews. Since the purpose of the clinical supervision is based on a person-centred approach, the need for long-term supervision can be justified and aligned with HP's compulsory lifelong learning.

(2.) How the clinical-practice affects the formation of student's professional identity?

The quantitative data analysis shows, that the majority of students estimated theoretical studies support for a person-centred approach higher than clinical-practice internship. Practical training was more important for the development of manual and technical skills. Lower was the students' estimation of their professional identity and readiness for person-centred care - even lower the estimation of the support provided by practical studies. The qualitative analysis of the student interviews shows, that the development of person-centeredness and learning during practical training is mostly influenced via the positive role model of the clinical teacher and traits such as: experience, cooperation, equality, individuality, encouragement, friendliness and eagerness. Additionally, the supporting factors

involved the clinical teacher's direct communication with persons and students. The inhibiting factor was the negative role model (indifference, impatience) and the disparity between theoretical knowledge and practice. As mentors feel more confident when teaching technical skills, knowledge transfer is mainly used only during demonstration and co-operation. The mentors are burdened with several responsibilities and the person-centred approach does not seem to be have enough significance. As one student wrote: *"The curriculum is about a person-centred approach. Unfortunately, when going to practice or starting to work, it is easy to see that there is little person centeredness, because there is a lot of work and the attitude of the old colleagues is such, that there is no need to talk to a person, just work..."*

Probably because the students monitor and assume the clinical teacher's behaviour pattern the results did not express significant conflict between the clinical teachers and students in a person-centred approach in the practical teaching situation. Outward qualified "teaching" professionals as clinical supervisors or coaches could help to improve communication, cooperation and ability to deal with conflict between all members of the HP community, so that work with students can be carried out more effectively and on a more goal-oriented basis.

Conclusions
New approaches for teaching and assessment are required for pre-graduated nurses who become trainee nurses under the supervision and responsibility of clinical teachers. The educational strategies should strive to help the learner integrate knowledge for use. Assessment of student progress should include basic and clinical knowledge and skills plus values and attitudes. HP are simultaneously both workers and learners and their learning takes place primary in the work place. Formal continuing healthcare education

must be referred to as continuing professional development. Most clinical teachers have trained in clinical medicine but do not necessarily have enough training in communication, teaching, assessment or supervisory skills. Staff development programmes have addressed many of the needed skills, but attending these programmes has not been mandatory and demonstrating mastery and using these skills has not been recognized or rewarded.

Despite the modernization of the curricula 16 years ago and the commitment to further training, the lack of knowledge and skills using the person-centred approach and teaching of HP is present. It will continue to affect the quality of healthcare. Background variables do not play a statistically significant role in the development of attitudes and professional development. Probably the problem lies in the hidden curriculum that prevents development of a pro-

The main area of professional development is professional identity asprofessional self-image

fessional identity and professional development. Hidden curriculum can't be eliminated, but it can be managed by clinical supervision as a supporting approach for professional identification and continuing professional development. Supervision and coaching in educational practice prevents the risk of burnout and encourages clinical teachers to use their time and energy resources efficiently, also helps to

see requires and changes in field of learning and teaching. On an individual level, it improves understanding about professional role and competencies as a HP and teacher. On an interactional level supervision elaborates the dynamics and the HP as teacher's interpersonal communication with patients, colleagues, students and managers. ∎

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"Politics and social responsibility"

effect and influence in and through supervision / coaching
A contribution to educational development

Interview with Seyda Buurman Kutsal

■ **Interviewer:** Ineke Riezebos, member of the Committee International Contacts (CIC) from the Dutch LVSC.

- **Do we have an influence as a supervisor or a coach on politics and besides that a social responsibility?**

In my opinion we do have an obligation to be at least at the initiation of change in the momentarily explosive and evolving political European arena. We should not work and act on an isolated and solitary level, but we should have a broader perspective, personally as well as professionally. As supervisors/coaches we often react on outside factors, where we must be more pro-active and outgoing. The issues we work on with our clients are not passed on to society. At the moment we do not represent the interests or needs of our clients. I think that ANSE for instance could and should play a role in identifying social problems in society. But more so we could influence through supervision and coaching by showing (political) leaders how to look upon situations in a broader perspective than their own. For instance; I work with the Betzavta method by looking at natural and cultural patterns of behaviour and how much each person's freedom affects the other persons. To what extent does this freedom infringe on one another, and how much is each person aware of how much freedom they 'take up' in a group, in a country? Becoming aware of your own behaviour leads to a better understanding of one's own needs, as well as the needs of other persons.

The "appreciative inquiry" I work with as a supervisor/coach/trainer is also a way of teaching people to look at society, groups and institutions. This can help to unite in diversity, instead of diversify in unity. Through my way of working I can for instance help a political leader to look upon al facts surrounding certain issues, to make it possible for him or her to feel less vulnerable and therefore more open to other people, interests or views.

- **The social / political situation in Europe is changing. What influence does supervision / coaching have on that development?**

Momentarily we have a hardly noticeable influence in society. We can and must give more voice to what supervision or coaching means to individuals and to society as a whole. Not for advocating our profession, but to indicate the possible benefits for people and the society.

- **How political / socially critical should / can supervision be? How do social and political developments influence supervision and coaching?**

Supervision and coaching is not only a tool for reflection, but also has a critical function (= appreciative inquiry) in showing a broad view of a particular or more general spectrum. I move within the political field myself. I am very active on different levels concerning racism issues and use my experience and knowledge as a supervisor to address this in my work with clients. This is not restricted to group supervision. In individual supervision I also detect and connect with racism issues that arise. I do believe that a supervisor, coach must be aware of his or her political opinion, stance. One needs to be very aware what diversity means in supervision, coaching, training etc. how to address it and how to dismantle racism.

- **Are there colleagues who work supervisorial with politicians, surely there are many examples of**

how social and political developments find their way into the supervision of individuals, groups and teams

I know that Saniye Celik gives coaching to people in the local government. She is a key note speaker at the next LVSC Cross-over congress the 14th of November in Zwolle. It might be interesting to interview her too.

Is there anything you still want to add?

We must ask ourselves if we make and take the time to influence and inspire people around us. We really should!

Reactions are welcome at info@seyda.nl ■

Seyda Buurman Kutsal. For 17 years supervisor/coach/ trainer in the Netherlands (http://www.seyda.nl/ and info@seyda.nl)

Supervisor in Europa... the state of the art

A new section in the ANSE journal. Supervision and coaching is more and more a question of crossing borders. Many supervisors have built up a strong contact with colleagues through intervisiongroups or the Summer Universities. It seems interesting to know what they think of supervising/coaching in a changing Europe. The exchange of knowledge, the efforts ANSE makes to connect supervisors and coaches, is meaningful in our profession. So let's hear how supervisors work, think and are educated in the different countries 'under the umbrella' of ANSE. In other words: what do they consider as important for our developing profession?

The idea is to pose the same questions to different supervisors/coaches in the EU. This first time we posed the questions to Per Wolfrum, supervisor/family-therapist/psychologist in Berlin.

Per Wolfrum lives in Berlin and is working as a psychologist at a therapeutical residential group of adolescents and as a Supervisor in the fields of youth welfare and education. He is member of DGSv, Germany

■ The interview was conducted by **Gerian Dijkhuizen**, (senior-)supervisor/teacher of supervisors, LVSC, The Netherlands.

1.   How long have you been working as a supervisor/coach?
I have been working as a supervisor since the beginning of my training in 2002.

2.   What was/is and meaningful to you in your education as a supervisor/coach?
Eric Emmanuel Schmidt's Monsieur Ibrahim says: "If you really want to learn something, then you do not take a book, then you talk to someone." For me, every conversation, every exchange of ideas, every encounter, and reflection on it was more important than lectures and books. I have always appreciated these opportunities in the training. And that's why I enjoy the ANSE Summer University and the International Supervision groups. In that sense, my education is still going on.

3.   What is your theoretical frame of reference from which you work as a supervisor/coach?
My theoretical framework is influenced by the emergence of solution-oriented short-term therapy during my studies in psychology. Later I was very influenced by my training as a systemic family therapist. Until my supervision training, I have called myself orthodox systemic. (In my teaching supervision, I asked my teaching supervisor again and again whether my respective procedure

was really systemic. Finally, she asked in exasperation:" Did it work?" Answer: "Yes". "Then it will probably have been systemic." So in that sense, I always try to act systemically.)

**4.	If you are familiar with the ECvision glossary and matrix: how does it influence or enhance your work as a supervisor/coach?**
I'm sorry, I have to confess that I have not read the glossary and the matrix yet. But that question has led me to finally download it and plan to read it.

**5.	Can you mention three criteria of which you believe a EU-supervisor/coach should comply?**
What is an EU-Supervisor? In my opinion, a good supervisor should have an insatiable desire to broaden his horizons. He should follow the idea ascribed to Blaise Pascal "The universe is a circle whose center is everywhere, whose circumference is nowhere." As long as he or she knows that he or she, his or her home, his or her native language, his or her ideas or methods are not the center of Europe or even of the world, he or she will do a good job everywhere.

**6.	How would you like to see supervision/coaching to develop in Europe?**
I wish supervision / coaching, should develop in such a way that it contributes to make Europe even more of a space for diversity, cooperation and peace. ■

Teaching Supervision & Coaching

08.-09.12.2018 Frankfurt a.M., Germany
Spenerhaus/Frankfurt

First European ANSE Network-Conference for providers of supervision training, leadership of training faculties or institutes, trainers,teaching supervisors & responsible board members of national associations /ANSE members.

The quality of supervision and coaching depends on the quality of the education of supervisors and coaches. ANSE stands for this quality and for the professionalization of supervision and coaching in Europe.
The labor market is globalizing and the same applies to education. Quality standards of advanced education/training of supervisors and coaches can no longer exclusively be set by national organizations. A common understanding and shared standards in Europe are needed. This will open up new perspectives and create more possibilities for cooperation and the exchange of knowledge and experience.

For the first time, ANSE, in cooperation with DGSv, therefore offers a platform to create a network for providers of advanced supervisory education, heads of the training courses, trainers and teaching supervisors of national organizations within the ANSE community in Europe.

The main goals of this conference are:
- Reflecting on the quality of supervisory and coaching education.
  Creating a networking platform for providers, trainers and teaching supervisors;
- exploring possibilities for cooperation etc.
  Discussing the further necessary and desirable actions and responsibilities of ANSE
- (as the European umbrella organization) to enhance the quality of supervision and coaching in Europe.

The conference also offers a unique opportunity to discuss the quality of education in combination with the results of the ECVision project (e.g., the competence matrix of supervision and coaching) and the DGSv paper, "Excellent consultation is based on excellent qualification". Both papers can nourish and inspire discussion during the conference. ∎

More information
http://www.anse.eu
European ANSE Network-Conference for providers of supervision training, leadership of training faculties or institutes, trainers,
teaching supervisors & responsible board members
of national associations /ANSE members.

Book review

Lehrsupervision im Fokus
Teaching supervision in focus

Edeltrud Friday-Becker / Mechtild Grohs-Schulz / Heidi Neumann-Wirsig (Ed).

■ **Agnes Turner**

This is finally a book that provides a framework on the topic of teaching supervision, and is the first of its kind in recent years. The authors would like to address the discussion about concepts, approaches, methods and understanding of quality, such as quality assurance in teaching supervision. It covers topics to work-related challenges, professionalization debates and competence orientation.

The book is divided into sections to provide relevant insights into fundamental aspects, conceptual approaches and forms of teaching supervision, organizational aspects as well as reflections on competence and professional development of teaching supervision.

The first section discusses the core of the teaching supervision as a place of learning; the oscillation is the subject of supervision and teaching, since the special aspect of teaching supervision is concurrently object and means. Hence, teaching supervision provides contents, such as knowledge transfer, self-awareness, identity development, practice, reflection upon one's own practice, and finally, teaching supervision has a model character. Furthermore,

teaching supervision is discussed within the context of paradigm shifts in education. The academization and change of the employment market are in the focus. Learning fields for individual role finding, quality assurance and learning organization are discussed in the context of triadic thinking as a standard for counseling processes.

In the second part of the book, there are conceptual approaches, such as systemic supervision, group dynamics, psychodynamic theories and approaches of Gestalt therapy, psychodrama and sociodrama.

The third part of the book explores various forms of teaching supervision, such as teaching supervision within the context of Bourdieu's field and habitat theory, face-to-face and video teaching supervision, the concept of the coaching zone as well as teaching supervision and mentoring. The differentiation of the individual forms and their significance for the supervision of the teaching are central.

The fourth section examines organizational aspects of teaching supervision in higher educational institutions, with reference to consultation meetings between course management of the supervision training and teaching

supervisors. This provides a reflective space with focus on the development status of the training candidates.

Finally, the textbook concludes with a discussion on competence and professional development, and states that the adaptation of the didactic concepts of the teaching supervision in competence-oriented training cannot be omitted. One such example is the ECVision project, and the question was raised whether a successful supervision can be identified.

The publication is intended to stimulate teaching supervisors to reflect parameters of successful teaching supervision. In addition, dimensions for conceptual development in teaching supervision are addressed in order to achieve more research and conceptual debate within the context of teaching supervision.

Noteworthy contributors include Annemarie Bauer, Barbara Baumann, Jutta Borck, Wolfgang Dinger, Robert Erlinhagen, Heinrich Fallner, Beate Fietze, Paul Fortmeiner, Marlies Föse, Brigitte Geissler-Piltz, Angela Gotthardt-Lorenz, Astrid Hassler, Rolf Haubl and Thomas Hegemann , Susanne Holzbauer, Monika Klinkhammer, Wolfgang Knopf, Jessica Koch, Karlheinz Kramer, Hans-Karl Krey, Ulrike Kreyssig, Sascha Kuhlmann, Wilfried Lauinger, Klaus Obermeyer, Birgit Ramon, Kornelia Steinhardt, Carla van Kaldenkerken, Loius van Kessel, Elke Vowinkel, Kersti Weiß and Jürgen Wessel.

> Supervision is and remains reflection. "Because supervisors are masters of reflection, we would like to invite further reflections on the reflections in this book," write the editors - Edeltrud Freitag-Becker, Mechtild Grohs-Schulz and Heidi Neumann-Wirsig - in their foreword.

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