



European Journal
for Supervision and Coaching

An Ocean of Possibilities

■ **Nicky Jordan:** *Embodied Insight
Navigating the Ocean of Possibility through Somatic Awareness*

■ **Sonja Vlaar:**
The Subtle Dance Between Wanting and Liking

■ **Irina Mazurka:**
Shadows and Lights of a Supervisor

Volume 9 - 2025 - Issue 2

Index

Kristina Urbanc

Column

Sveindis Anna Jóhannsdóttir

Gerian Dijkhuizen

Article

Sveindis Anna Jóhannsdóttir

Vignette

Amina Abdulkadir

Articles

Josephine Schmitt

Lisa Aigner

Reflection

Jochen Spielmann, Marieke Hädicke and Angela Büche

Articles

Dorothea Baus, Bastienne De Rooij, Enikő Kapsza,
Zsuzsanna Narducci, Emils Veide

Eveli Karner, Liga Paulina

Gabriella Pach, Emese Karolina Németh,
Neringa Kurapkaitienė

Reflection

Jean-Paul Munsch

Article

Angela Büche, Silvia Grøndahl, Jan Sjøberg, Elisabet Wollsen

Reflection

Adrienne van Doorn

Articles

Franck Joseph - Maurin

Nicky Jordan

Sonja Vlaar

Irina Mazurka

Colophon

Editorial

An Ocean of Possibility – Munich 2025, ANSE Summer University – Everyone matters –

Did you know?

The Inner Ocean: A path to Deeper Self-Awareness and Well-Being

If You Don't Like Swimming, Don't Go Swimming.

Rape Culture in Organisations – and Within Ourselves

The Challenge of Complex and Fundamental Decisions in Supervision

Working Love Stories

Connecting Generations in Supervision: From Stereotypes to Dialogue

Working with resistance and resilience - two sides of change

Creative and Reflective Pathways in the LIT Intervention Group

The Trinity of Body, Hearth and Mind

Art in Supervision - Supervision as an Art

Visiting the ANSE Summer University 2025 München

The Path of the Mycelium: Relational dynamics in supervision practice

Embodied Insight: Navigating the Ocean of Possibility through Somatic Awareness

The Subtle Dance Between Wanting and Liking

Shadows and Lights of a Supervisor

Editorial

■ Kristina Urbanc

We are now in the new issue of ANSE Journal 9-2, dedicated to the Summer University held from August 18th to the 22nd in Munich. In line with the good tradition of the ANSE Journal, in this issue we have also tried to bring the richness and diversity of supervision practice and science closer to our readers in the form of articles, reflections and vignettes and to convey at least some of the dynamics and content that we had the opportunity to experience in Munich this August.

This issue of ANSE Journal can truly be called a summer edition, even though you will be reading it in the winter months. By that I mean that it is, above all, diverse, colourful, light but also deep, calming but also stimulating, serious but also playful, but above all, it is rich in metaphors and symbolism, encompassing mythology, flora and fauna, and, as the title of the Summer university itself says, an Ocean of Possibilities. Let us recall that, among many other meanings, the ocean also denotes the place

where life on Earth probably began, so I invite you to dive into its depths and explore some of its countless possibilities.

Sveindis Anna Jóhannsdóttir (Iceland) introduces us to this truly diverse and rich issue with a column entitled 'An Ocean of Possibility – Munich 2025, ANSE Summer University – Everyone matters', in which she gives her review and impressions of the invited lectures by Katrina Gunther, Vanessa Mae, Philipp Staab and Zeynep Demir. The author of the column draws readers' attention to how much difference words, content and the way something is said can make. Using a well-known literary character – the girl Polyana – she reminds us of the importance of solidarity and the ability to find something to be glad about in every situation, no matter how bleak it may be.

In the Did you know section, Gerian Dijkhuizen informs us about the details of the past Summer University in order to bring readers closer to at least some of the lively and hospitable atmosphere in which the meeting took place.

In this issue, Sveindís Anna Jóhannsdóttir has another contribution, an article entitled The Inner Ocean: A Path to Deeper

Self-Awareness and Well-Being. Using yet another metaphor, "The Inner Ocean", as a reflective framework in professional supervision, the author deals with resilience and well-being among professionals, discussing how supervision acts as a preventive measure against burnout but also as a way to empowerment, ethical reflection and sustainable practice.

Swiss author Amina Abdulkadir describes her workshop: If You Don't Like Swimming, Don't Go Swimming – And Happily Stay On the Shore reflecting about choices of using (or not using) virtual presence in counselling clients, using the „Penguin Metaphor“ which describes a shore as a co-presence.

Remaining at the level of stories, metaphors and myths, Josephine Schmitt (Germany) refers to the story of Medusa from Greek mythology, addressing the topic of sexual harassment in the workplace and discussing how professionals and supervisors cannot effectively confront this external culture without first recognising its internalised manifestations within themselves. In her article Rape Culture in Organisations – and Within Ourselves: Addressing Sexual Harassment in the Workplace and Its Impact on Our Work, Josephine Schmitt discusses the existence of victim-blaming strategies and the normalisation of patriarchal violence in professional environments, and the need for critical engagement with the underlying 'rape culture' within organisations.

German author Lisa Aigner, in her article The Challenge of Complex and Fundamental Decisions in Supervision – Consent Facilitation as a Helpful Method, introduces us to the advantages of the consent facilitation method, which offers supervisors an effective tool for constructively guiding complex and fundamental decision processes. It deals with the method that integrates well-reasoned objections as resources for improving solutions rather than overruling minorities and represents a key competence for making teams and organisations more resilient and capable of action.





Medusa at the ruins of the ancient city of Ephesus.

How professional relationships encountered at the ANSE SU can sound and feel like *Working Love Stories* is expressed by three authors, Jochen Spielmann (Germany), Marieke Hädicke (the Netherlands) and Angela Büche (Austria), in their reflection after a full and enriching week they have spent together.

Dorothea Baus (Germany), Bastienne De Rooij (the Netherlands), Enikő Kapsza (Hungary), Zsuzsanna Narducci (Austria) and Emils Veide (Latvia) explore the issue of *Connecting Generations in Supervision*, explaining generational perspectives as a valuable lens to understand differences in values, communication and learning. Based on Steigervald's (2020) generational profiles, participants explored similarities and tensions across six generations, reflecting on how supervisors can use generational awareness to foster intergenerational learning.

Gabriella Pach (Hungary), Emese Karolina Németh (Hungary), and Neringa Kurapkaitienė (Lithuania) in their article

lead readers through the four-year journey of the *Leadership–Identity–Teams (LIT)*. Intervention group, consisting of seven supervisors from five countries, explored how personal authenticity can sustain professional learning communities over time. Through reflection, art, and stories, the group. During their four-year journey, they used different approaches, such as art-based reflection, symbolic mapping and fairy-tale narratives.

Jean-Paul Munsch (Switzerland) reminds us in his article *The Trinity of Body, Heart, and Mind* how the body, heart, and mind are interconnected ways we experience the world. The body represents autonomy and action, the heart connection and relationships, and the mind knowledge and orientation. Through this trinity, the author explains how we are allowed to explore questions like freedom, love, and truth through different aspects of our being and get deeper understanding and new insights.

At the ANSE Summer University 2025, four members of the intervention group, Angela Büche (Austria), Silvia Grøn-dahl (Norway), Jan Sjøberg (Norway) and Elisabet Wollsén (Sweden), presented a workshop entitled “Art in Supervision – Supervision as an Art”, exploring the question: is supervision an art form in itself, or is it enough to use creative tools/ exercises in supervision for it to be called artistic, and is there something unique about using art in supervision? These questions invited participants for exchange of experiences and experimentation in a very unique way, about which readers can find out more in this article.

Adrianne van Doorn (the Netherlands), in her reflection named *Visiting the ANSE Summeruniversity 2025 Munich*, introduces us to what writing a reflection report based on the case discussion means for her and her SU experience in Munich.

Franck Joseph-Maurin (France), in his article *The Path of the Mycelium: Relational Dynamics in Supervision Practice*, deals with the invisible relational dynamics that allow organisations to develop and thrive, going beyond structures and processes and dealing with trust, recognition, and dialogue. The author compares supervisors with gardeners of mycelium, fostering growth and transforming toxins into nutrients, enabling supervision to nurture.

In her article “*Embodied Insight: Navigating the Ocean of Possibility through Somatic Awareness*”, Nicky Jordan (Ireland) brought together her training as a Somatic Experiencing (SE) practitioner and her supervisory practice, exploring how a more embodied approach might enrich supervision and how regulation supports meaningful learning. Nicky Jordan stresses that learning and growth can only occur within regulated physiology and emotions, where the supervisor's role is to create a co-regulated field that can hold the shifts and vulnerability that transformational learning often evokes.

Sonja Vlaar (the Netherlands) in her article *The Subtle Dance Between Wanting and Liking* opens a relevant issue for supervision and coaching – the distinction between wanting, the dopamine-fueled urge to seek a reward, and liking, the pleasure experienced once the reward is attained. In her workshop, Sonja Vlaar explores how distinguishing between wanting and liking can help supervisors and coaches in developing healthier patterns of motivation and sustainability in their practice.

In her article *Shadows and Lights of Supervisor* Irina Mazurke (Latvia) explores how suppressed traits, both negative and positive, can unconsciously influence professional behavior. In her workshop she demonstrated the importance of exploring personal shadows in the identities of coaches or supervisors, showing how acknowledging and integrating the shadow can lead to greater authenticity, resilience and ethical presence.

We would like to thank our hosts – a team of 17 people who worked tirelessly to make everything go according to plan and to make all participants feel welcome at the ANSE Summer University in the beautiful city of Munich.

We remind readers that another issue of AJ will be also dedicated to this event, given the large number of participants and their contributions, and its publication is scheduled for July 2025. Until then, we leave you to read this issue, hoping that you will enjoy it and wishing you peaceful and beautiful upcoming holidays. ■

Chief editor
Kristina Urbanc



Kristina Urbanc is social worker, holds PhD in social pedagogy, licensed supervisor in psychosocial work, systemic family therapist and integrative child therapist. She works at the Department of social work, Faculty of Law, University of Zagreb as a full professor. She also works at the Center for Children, Youth and Family in Velika Gorica, Croatia, as a child psychodrama therapist. She is the author of three books and over 70 articles published in scientific and professional revues. She works home and abroad in various supervision trainings and projects.

An Ocean of Possibility

Munich 2025, ANSE Summer University
Everyone matters

■ Sveindís Anna Jóhannsdóttir (Iceland)

Each ANSE summer university is distinguished by its unique characteristics, providing participants opportunities to connect with new people, cultures, and innovative professional ideas as well as to explore new countries and cities. Additionally, SU events promote personal reflection and self-discovery through the immersive experiences that the SU offers.

The theme, “An Ocean of Possibility,” resonated with me immediately, given that I live on an island surrounded by the ocean. Based on a previous presentation on supervision where I discussed a real-life maritime accident, I offered a workshop this year because of its relevance to the theme. I hope that the workshop participants found value in their experiences.

Regarding the keynotes from our German colleagues:

As I look back and reflect on this precious week I must mention **Katrina Gunther’s** futures. This young scholar gave an interesting presentation that made us think carefully about

where we each stood. I admired the candor of those who were most pessimistic about the future, but it was interesting to hear their different assumptions about the issue. I admit that I probably draw inspiration from the character of novelist Eleanor Hodgman Porter, who wrote about Pollyanna in the early 1900s, whose main characteristics were that she found a reason for gladness in the most difficult situations or enduring disasters¹.

When **Vanessa Mai** discussed artificial intelligence, I felt both awed at what had already been done, the incredible number of applications already in use, but also fear of technology and ethical challenges.

Listening to **Philipp Staab**, I must admit that the Pollyanna in me has diminished a little, and I fear a future that involves the need to shift from self-realization to self-preservation if we are to survive in an adaptive society. I was reminded of ANSE SU in Riga, Latvia, 2022 when the war in Ukraine had

¹ Pollyanna Whittier is a book character, an eleven years old orphan who goes to live with her wealthy but stern and cold spinster aunt. “Pollyanna” has become a byword for someone who, like the title character, has an unfailingly optimistic outlook. Pollyanna’s philosophy of life centers on what she calls “The Glad Game”, an optimistic and positive attitude she learned from her late father. The game consists of finding something to be glad about in every situation, no matter how bleak it may be.



such an impact that many people contacted the organizers in Riga to inquire about the possibility if the summer university would be postponed, due to the war. Arita Featherstone discussed in Riga how, because of this fear, it was even more important not to postpone or cancel the SU but to „come together and to stand in solidarity with Ukraine, a nation courageously defending not only its own freedom, but also the values that define Europe.”

My Pollyanna heart then grew significantly with **Zeynep Demir's** keynote, which I think filled everyone in the room with the idea that each of us matters and that the drop hollows the stone. We should take responsibility against social injustice and educate ourselves to decolonize our thinking and doing. Awareness is the ground of power-sharing by reflecting our privileges and non-privileges. At the end of the keynote **Sümeýra Coşkun-İlhan** stood up and shared her story about quitting her psychotherapy-education in Austria because of racism experiences and that it is not easy in such a system. However, through the Empowerment of Zeynep's presence and statements, Sümeýra promised to become a supervisor one day and will not give up. That was a strong and touching commitment. At that moment, I think everyone's heart was warmed and we felt how words and solidarity can make a big difference. It matters what we say and how. Everyone matters in (re)building trust, justice and peace. And as **Mother Teresa** said, “Kind words can be short and easy to speak, but their echoes are truly endless.” ■



Sveindís Anna Jóhannsdóttir is the managing director of Stendur starfsendurhæfing – a vocational rehabilitation center in Iceland. She also maintains a private practice and is a part-time teacher in social work and supervision at the University of Iceland. She is the president of The Icelandic Association of Supervision. She studied psychology, social work, supervision, and mediation. She has training as a social worker, supervisor, and mediator, and is an accredited specialist in social work with an emphasis on healthcare services. Sveindís has written many articles, some book chapters, and has served on the editorial board of books publications, the last book *Supervision – for professional empowerment* (2020).

Did you know?



■ Gerian Dijkhuizen (the Netherlands)

There were 175 participants

From 16 European countries

The next Summer University
will be in Iceland in 2027

270 litres of coffee were served,
which is 1620 cups

....ABOUT THE SUMMER UNIVERSITY 2025 IN MÜNCHEN

77 litres of tea were served,
which is 462 cups

There were 11 types of fruit
for the participants

For the hungry participants
there was 29,5 kg of paella
prepared



Gerian Dijkhuizen is member of the LVSC in the Netherlands and as such internationally active, with a special focus on Ukraine. She is a senior supervisor/educator of supervisors and runs her own practice

All food was vegetarian and it was
all delicious
(thank you, thank you!)

17 people worked behind the
scenes to make everything go
smoothly (thank you, thank you!)

The Inner Ocean:

A path to Deeper Self-Awareness and Well-Being

■ Sveindís Anna Jóhannsdóttir (Iceland)

Abstract

This article examines the metaphor of 'The Inner Ocean' as a reflective framework in professional supervision. Using a real maritime survival story, it links endurance and self-awareness with supervision and professional growth. By utilizing validated assessment tools such as the Maslach Burnout Inventory (MBI), the Self-rated Exhaustion Disorder scale (s-UMS), and the Professional Quality of Life Scale (ProQOL), the article explores how structured reflection, assessment, and narrative dialogue can boost resilience and well-being among professionals. The paper contends that supervision not only acts as a preventive measure against burnout but also as a pathway to professional empowerment, ethical reflection, and sustainable practice.

Introduction

When the theme of ANSE SU 2025 was announced, it provided an ideal platform to explore the connection between supervision, resilience, and professional well-being. The concept of 'The Inner Ocean' comes from a presentation about a real maritime accident off the coast of Iceland, where one person survived under remarkable circumstances. The story acts as a metaphorical framework to examine how supervision can serve as both a rescue and reflection process, navigating the turbulent waters of professional challenges and burnout.

This article describes a workshop I conducted, based on the story of a single survivor in ice-cold water, and explores its relevance to supervision.

The True Story

In 1984, a fishing vessel with five crew members sank off the coast of Iceland. Only one man, Guðlaugur Friðþórsson, survived after swimming for hours in freezing waters.

"I will never forget this. But even though I was saved, it was a great tragedy, which I sometimes feel is forgotten. Despite my achievements, as it is called, four young men died there in the prime of their lives. In my mind, that weighs much more heavily than the fact that I was saved."

"We were sitting in the forward keel, and the ship was now heavily submerged in the stern. I then said, 'If God exists, he should help you, now you need him.' The captain then said that we should recite the Lord's Prayer, and we tried to comfort each other. I thought so much on the way to shore, about what I have done and what I still must do. I also started thinking about the fact that I owed a little money here and there, and I thought it would be very bad to die without being able to pay it off. I also felt uncomfortable thinking that those I owned might not be able to charge my parents. So, I was thinking about things all the time, trying to keep my thoughts going. When I swam about a mile, I saw a boat coming and swam as hard as I could. When the boat passed me, I was about 100 meters away, and I



screamed with all my might, waved and shouted, but the boat disappeared without anyone noticing me. Then I felt a little hopeless when I saw the boat move away. I saw that since help was not coming, I would have to save myself, and with that, I strengthened myself again and headed for shore. The strange thing was that I was never afraid that night. I had the feeling that I was going to die. I said the Lord's Prayer twice on the way to shore, but to be honest, I tried to do a lot of different things to keep my thoughts going. I talked to the monk and prayed for a message to shore, asking him to let people know about me. The monk has always been called the friend of the sailor. 'You're not helping me much,' I called out to one of the monks, but they followed me on the long way to shore, and that was fine. I also wondered if a dolphin would come and save me, but I had heard of such things from abroad. I think it helped me a lot that I was calm the whole time. I was not afraid of dying, but on the other hand, I was afraid of drowning, if death was coming.

At one point, I told myself jokes on the way, but I know a few. It made time pass; you had to do something. By then, my body was so numb that it was like I was moving out of old habit. I tried to think all the time, and many incredible things came to mind, both good and bad. Then I tried to whistle songs when swimming backstroke, but it would certainly have been difficult to dance to that rhythm.

I considered myself safe when I got to land, but it was still perhaps more difficult to go over the lava than swimming in the sea, barefoot and so numb that you couldn't feel yourself, even if you pinched yourself. I probably spent about an hour on the keel, about 5 hours swimming, and almost three hours getting to town.

When I came to a small hill on the road, after walking over the lava, I thought about going further south to the airport instead of walking up that hill. I couldn't see myself getting up the hill, but I did. When I reached the top of the hill and saw the lights of the town, I witnessed one of the most magnificent sights of my life, and I grew impatient, hurrying to the first house with a light. There, I knocked on the door and asked for help, then everything became foggy.

I vowed during this time, first on the keel, to never go to sea again if I were to live. Then I repeated this vow, swimming in the sea, but now I am starting to wonder about it. Above all, I want to thank the Almighty in humility, even though it is not my strongest side.

Guðlaugur Friðþórsson and his account of the experience reveal not only remarkable physical endurance but also profound psychological resilience (Keatinge, Coleshaw, Millard, and Axelsson, 1986). Throughout his ordeal, he maintained mental activity through prayer, storytelling, and self-dialogue. Mechanisms that parallel reflective processes in supervision. Following the tragedy, systemic changes were implemented

in Icelandic maritime safety, including the adoption of automatic release devices, underscoring how reflection on crisis can lead to institutional learning and reform.

Theoretical Background

Supervision plays a vital role in protecting the health and effectiveness of professionals, especially in human service fields. Stress and burnout are serious risks for those working in high-demand settings. It is important to distinguish between working conditions and personal factors. It is primarily the job itself, rather than personal characteristics, that explains the occurrence of burnout. Research consistently highlights the importance of structured reflection, assessment, and dialogue in preventing exhaustion and encouraging growth. The more positively the supervision relationship is evaluated, the better the measured outcomes—regardless of the type or model of supervision used (Schamess, 2006; Bridges, 1999).

Christina Maslach and Susan E. Jackson (1981) developed the Maslach Burnout Inventory (MBI), which is considered one of the mainstream measures for burnout, understanding burnout, and identifying main aspects such as emotional exhaustion, depersonalization, and reduced personal accomplishment. Additional tools, like the Self-rated Exhaustion Disorder (s-UMS) scale and the Professional Quality of Life Scale (ProQOL), offer useful frameworks for evaluating well-being and secondary traumatic stress among professionals.

In the workshop, participants completed the Self-rated Exhaustion Disorder scale and learned how to interpret the results. The list is useful for identifying those who assess themselves as struggling with Exhaustion Disorder. The list is easy to use, provides immediate response, and has good reliability and validity. It can be said that the list measures “fever” but does not really say whether the symptoms are due to work-related issues or personal circumstances. For that further analysis is needed, if it really matters, but clear

How can a maritime survival story inspire new perspectives on professional supervision? In her latest article for the ANSE Journal, built on her workshop from ANSE SU in Munich, Germany, Sveindís Anna Jóhannsdóttir explores resilience, reflection, and burnout prevention through the lens of “The Inner Ocean: A path to deeper self-awareness and well-being.” By connecting true experience, narrative insight, and assessment tools, she shows how supervision can strengthen awareness, restore balance, and protect well-being in demanding professional environments.

that symptoms are present. The Maslach Burnout Inventory, on the other hand, directly measures well-being at work and personal strengths. The ProQOL list measures work-related factors and distinguishes between burnout symptoms and secondary trauma in professionals. Secondary trauma is when professionals begin to experience symptoms of post-traumatic stress disorder from clients' traumas, not their own traumas. It was discussed that by using the list, professionals can better understand whether they are in a position to provide professional services. If symptoms of stress, burnout, and secondary trauma are all above clinical criteria, likely, the professional is actually struggling with a problem that could threaten the quality of service and patient safety. It is disheartening to hear of capable professionals giving up—drowning in work and burning out. Some change careers and survive that way, but every year people take their own lives, including professionals; it's a tragedy every time. Swedish social workers Barbro Bronsberg and Nina Vestlund (1989) have said that only passionate people can burn out in their work.

Discussion

The narrative of survival mirrors the supervision process in many ways. Just as the survivor confronted hopelessness and found renewed strength through self-reflection and faith, professionals in supervision explore their limitations, vulnerabilities, and sources of resilience. Supervision provides a structured environment for reflection, helping professionals recognize signs of exhaustion, realign their values, and regain balance. Assessment tools such as MBI, s-UMS, and ProQOL facilitate this process by transforming subjective experiences into measurable insights that guide preventive and restorative actions.

In the welfare and human service sectors, supervision serves as a protective and developmental process. It fosters self-awareness, strengthens professional identity, and supports ethical practice. The integration of quantitative assessment tools

within a narrative supervision approach bridges the gap between evidence-based practice and experiential learning. This combination enables professionals to articulate their challenges, track progress, and design interventions that enhance both personal and organizational well-being.

Conclusion

Supervision, much like navigating an inner ocean, requires courage, reflection, and structured guidance. By integrating assessment tools with reflective dialogue, supervisors can help professionals recognize early signs of stress and reconnect with their intrinsic motivation and values. Workplaces must adapt jobs and working conditions to reduce stress, prevent burnout, and protect employee health. Employers hold responsibility for ensuring that working environments do not threaten employee health or well-being. In the same way that safety mechanisms were improved after the Icelandic maritime accident, workplaces must develop 'automatic release systems'—supervision policies and support structures that safeguard professionals against burnout and promote long-term well-being. ■

References

- Bridges, W. (1999). *Managing transitions: Making the most of change*. Perseus Books.
- Bronsberg, B., and Vestlund, N. (1989). *Bränn inte ut dig!* Stockholm: MånPocket.
- Center for Victims of Torture. (2025). *Professional quality of life measure [ProQOL Measure]*. <https://proqol.org/proqol-measure> (accessed on 2025-09-30).
- Institute of Stress Medicine. (2016). The ISM-instrument Self-rated Exhaustion Disorder [s-UMS]. <https://mellanarkiv-offentlig.vgregion.se/alfresco/s/archive/stream/public/v1/source/available/sofia/hos1697-550018648-18867/native/ISM%20fomul%c3%a4ret%20s-UMS%20eng.pdf> (accessed on 2025-09-30).
- Keatinge, W. R., Coleshaw, S. R. K., Millard, C. E., & Axelson, J. (1986). Survival in cold water. *British Medical Jour-*

nal, 292, 171-172. <https://doi.org/10.1136/bmj.292.6514.171-a>

- Maslach, C., & Jackson, S. E. (1981). The measurement of experienced burnout. *Journal of Organizational Behavior*, 2(2), 79–154. <https://doi.org/10.1002/job.4030020205>
- Maslach, C., & Jackson, S. E., Leiter, M. J., Schaufeli, W. B., & Schwab, R. L. (2025). *Maslach burnout inventory [MBI]*. <https://www.mindgarden.com/117-maslach-burnout-inventory-mbi> (accessed on 2025-09-30).
- Schamess, G. (2006). Therapeutic processes in clinical supervision: Part II. *Clinical Social Work Journal*, 34(4), 427–425. <https://doi.org/10.1007/s10615-005-0038-9>



Sveindís Anna Jóhannsdóttir is the managing director of Stendur starfsendurhæfing – a vocational rehabilitation center in Iceland. She also maintains a private practice and is a part-time teacher in social work and supervision at the University of Iceland. She is the president of The Icelandic Association of Supervision. She studied psychology, social work, supervision, and mediation. She has training as a social worker, supervisor, and mediator, and is an accredited specialist in social work with an emphasis on healthcare services. Sveindís has written many articles, some book chapters, and has served on the editorial board of books publications, the last book *Supervision – for professional empowerment* (2020).



If You Don't Like Swimming, Don't Go Swimming – And Happily Stay On the Shore

■ Amina Abdulkadir (Switzerland)

Let me start by stating that I am a happy non-swimmer. I can swim if I really have to. But most of the time I don't see the point in it. I don't like it. Thus, I am the one guarding my friends' valuables at the dry shore until they return from their swim. For some people this may seem strange or even sad. For me it is an opportunity to deliberately not swim and be helpful to my friends at the same time.

At ANSE Summer University 2025 in Munich I introduced «The Penguin Metaphor» (Jöran Muuß-Merholz, 2018) in my workshop «The Power of Voice Messaging – Navigating Vulnerability in a World of Multiple Crises». This metaphor defines the shore as co-presence, which means that the counsellor and the client are in the same room at the same time when interacting with each other. For some time now, there are means of virtual presence that allow the counsellor and the client to be in different places at the same time (video conferencing, telephony and live chat) or even to communicate from different places and at different times (video messaging, voice messaging, text messaging and picture messaging). In «The Penguin Metaphor» these virtual tools represent different bodies of water.

Considering that we are used to being present during, we often do analysis between direct comparisons between co-presence and virtual presence. We say things like «Real presence can only be achieved in co-presence» or «Virtual presence is an okay solution if co-presence is not possible» Now let us look at the penguin as an animal that can navigate both on the shore and in the water. The statements from before would sound something like the following: «Walking is impossible under the water» or «I only go swimming if it is forbidden to spend time on the shore» We then realize that this leads us to misjudge, because we compare two surroundings with very different parameters. It is simply not desirable to walk under water if you can swim or dive. And why would you limit yourself this sternly to the shore if you can choose to jump into the new water whenever you want to?

So when I say «If you don't like swimming, don't go swimming. – And happily stay on the shore» I say this as a committed virtual presence counsellor and a proud non-swimmer. Like with every other possibility within our beautiful profession, you don't have to use virtual presence if you don't want to. You can happily stay on the shore and keep helping your clients the same way you did up until now.

If you do go swimming, on the other hand: Don't navigate under the water in the same way as you would on the shore. Be open. Be adventurous. Be a penguin. ■

- Muuß-Merholz, J. (2018). *The Penguin Media Metaphor: A Slightly Different Definition of Digital Media* (video) Retrieved from: <https://youtu.be/cLaNeNbVQyQ?si=cB-HA7QRFxdslJHtl> (10.9.2018)



As a freelance coach, supervisor and organisational developer, **Amina Abdulkadir** (Switzerland) is called «The Accomplice». She is a spoken word artist, a writer, and head of the commission for admission and quality as well as a board member of the Swiss Union for Coaching, Supervision and Organisational Development. Amina holds a Master of Advanced Studies in Coaching, Supervision and Organisational Development and has worked in psychiatry for over ten years, with leadership roles for five years. Amina lives in the north of Switzerland so she can not only practice supervision and coaching in Switzerland but also in Austria and Germany.

Rape Culture in Organisations – and Within Ourselves

Addressing Sexual Harassment in the Workplace and Its Impact on Our Work

■ Josephine Schmitt (Germany)

Abstract

Addressing sexual harassment in the workplace requires a critical engagement with the underlying ‘rape culture’ within organisations. From the tale of Medusa in Greek Mythology to contemporary workshop findings, this paper demonstrates how victim-blaming and the normalisation of patriarchal violence persist in professional settings. Crucially, it shows that coaches, consultants, and supervisors cannot effectively confront this external culture without first recognising its internalised manifestations within themselves.

The concept of ‘rape culture’ was first articulated by second-wave feminists (Herman, 1984; Brownmiller, 1975). It describes a societal environment in which sexual violence is normalised, excused, or trivialised through prevailing attitudes, behaviours, and institutional practices. In such an environment, sexist discrimination and patriarchal violence can occur more easily and without consequences for the perpetrator.

A poignant example of this can be found in Greek mythology, in the tale of Medusa. Originally a priestess, Medusa was raped by Poseidon in the temple of Athena. For reasons that remain problematic aspects of the myth, Athena subsequently directed her anger not at Poseidon, the perpetrator, but at Medusa. As punishment, Medusa was transformed

into a monster with snakes for hair, capable of turning anyone who looked at her into stone. Today, Athena’s behaviour, as well as that of Perseus, who killed Medusa, would be identified as victim-blaming. Survivors of sexual violence are often held partially or fully responsible for the violence committed against them, while the perpetrators rarely face any consequences.

But what does this have to do with our professional field?

Although organisations increasingly speak of ‘diversity’ and health prevention, the reality is often different when it comes to addressing sexism and discrimination. As coaches, supervisors or consultants, how can we recognise the signs of rape culture within organisations? How can we develop a clear and professional stance in our roles?

At the ANSE Summer University in August, the collaborative work with colleagues across Europe on these questions was highly engaging. Although the subject matter is challenging and can be difficult to discuss, the workshops encouraged active participation and raised critical questions about our professional roles when confronted with these issues. The accounts shared by participants revealed that the dynamics of patriarchal violence persist and are very much a part of everyday working life.



This collaborative work emphasised the importance of not avoiding or tabooing the topic, even when it causes discomfort or requires us to question our own internalised attitudes. Here, a compelling parallel emerges with the contents of Zeynep Demir's keynote, "Supervision in the Context of Migration and Racism," delivered on the fourth day of the ANSE Summer University. In that context, the predominantly White group of participants was confronted with data and studies about racist structures in European countries. In her keynote speech, Demir provided clear and up-to-date data on deeply rooted and institutionalised racism, and in particular Anti-Muslim Racism, in German society. She also made an urgent appeal to those present to recognise the need for racism-sensitive work.

Participants were also confronted with their own internalised racism. This highlights a universal truth: nobody is immune to internalised discriminatory attitudes. Such attitudes can be racist, ableist, antisemitic, classist, sexist and so on, and can manifest as workplace bullying, belittlement, exclusion, sexual harassment or simply ignorance and avoidance. It is challenging to recognise these attitudes in ourselves, especially when they conflict with our self-image.

At this point, it is essential to establish intersectionality as a theoretical and practical framework. The experience of sexual harassment is not monolithic; it is profoundly shaped by a person's race, class, disability, and immigration status (Berdahl & Moon, 2013). For example, a Black woman may be subjected to racialised sexual stereotypes, a migrant queer person may fear deportation if they report their employer, and a disabled boy may not be seen as a credible witness. Therefore, as supervisors, coaches and consultants, we must encourage self-reflection that goes beyond recognising sexism and actively uncovers our complicity in these interlocking systems of power (Hill Collins, 2000). While powerful, the mainstream #MeToo narrative has often cen-

tered the experiences of White, affluent women, highlighting the need for a more critical and inclusive approach in our professional interventions.

The consequences of such a culture of inequality affect not only the targeted individual but also the entire organisation and its core mission. This is precisely why this issue is critical for us as coaches, consultants or supervisors. In our specific roles we must engage in continuous self-reflection regarding these often-unconscious biases. We must strive to be curious, realistic, honest with ourselves, and committed to lifelong learning.

From the myth of Medusa to modern boardrooms, this article traces the contours of rape culture within organisations. It challenges us as coaches, supervisors, and consultants to recognise that we cannot address these external structures of power without confronting how they live within us. The essential work begins with honest self-reflection.

Epilogue: A Broader Context

Finally, it is fitting to draw a connection to the topics that have particularly shaped this year's Summer University: How should we act in light of the current social and geopolitical situation? What is our task, our social responsibility as supervisors, coaches and consultants?

Great uncertainty about possible futures, multiple crises, collapsing ecosystems, climate-induced droughts and other natural disasters, as well as social divisions and fascist tendencies in many political systems make it difficult to tolerate ambiguity on the one hand, but also to perceive our own remaining capacity for action on the other. The collision with the iceberg is irreversible, and there are not enough lifeboats. We must face this reality. However, this does not mean that we should give up on working towards futures worth living on this planet. We have an ocean of possibilities at our disposal to achieve this. ■

References

- Berdahl, J. L., & Moon, S. H. (2013). Workplace sexual harassment: How and why it should be studied in an intersectional context. In *Gender and the Dysfunctional Workplace* (pp. 107-121). Edward Elgar Publishing.
- Brownmiller, S. (1975). *Against our will: Men, women and rape*. Simon and Schuster.
- Burke, T. (2021). *Unbound: My story of liberation and the birth of the Me Too movement*. Flatiron Books.
- Demir, Z. (2024). Rassismus in Deutschland– Vergangenheit, Gegenwart und Zukunft. Becker, R., Damat, G., Georg, E., Johann, T. & Milbradt, B. (Eds.), *Lessons learnt? Die rechtsterroristischen Anschläge von Halle und Hanau: Bewältigung und Aufarbeitung durch Zivilgesellschaft und Politik, Pädagogik und Beratung* (1st ed., pp. 201-218). Frankfurt am Main: Wochenschau Verlag.
- Hill Collins, P. (2000). *Black feminist thought: Knowledge, consciousness, and the politics of empowerment*

(2nd ed.). Routledge.

- Herman, D. (1984). *The rape culture*. In J. Freeman, J. (Eds.), *Women: A feminist perspective* (pp. 45-53). Mayfield Publishing.
- Ovid. (2008). *Metamorphoses* (Mellvile, A. D., Trans.). Oxford University Press. (Original work published c. 8 CE)



Josephine Schmitt (Germany)

I work as a certified supervisor and coach (DGSv) in my own practice. My aim is to create spaces for reflection, growth, and meaningful dialogues, supporting individuals and organisations to navigate challenges and explore the unconscious as a source of creativity and possible answers. My work is dedicated to empowering individuals and organisations to take a stand against discrimination and violence. You can find more about my work at: www.josephine-schmitt.de



The Challenge of Complex and Fundamental Decisions in Supervision – *Consent Facilitation as a Helpful Method*

■ Lisa Aigner (Germany)

Abstract

In a BANI¹ world defined by uncertainty, complexity, and rapid change, traditional decision-making methods often reach their limits. Consent facilitation provides supervisors with an effective tool for constructively guiding complex and fundamental decision-making processes. Rather than overruling minorities or insisting on unanimity, this method integrates well-reasoned objections as resources for improving solutions. Its structured process distributes decision-making power, strengthens psychological safety, increases participants' commitment, and leads to durable, quickly implementable decisions. Consent facilitation thus becomes a key competence for making teams and organizations more resilient and capable of action.

As supervisors in Europe, we are increasingly confronted with decision-making situations that require not only professional expertise but also sensitive process design. Organizations are in constant flux, driven by globalization, digitalization, societal upheavals, and a world of work shaped by unprecedented uncertainty. In this context, traditional decision-making methods, such as majority voting or authoritarian leadership, often reach their limits. They create winners and losers, cement power structures, and overlook valuable perspectives. This is where consent facilitation comes in. As a core element of sociocracy, it offers a tool that not only feels democratic but also increases the quality and acceptance of decisions. Instead of engaging in fruitless debates or risking narrow majority decisions, consent aims for workable solutions that everyone

can support. It is particularly suited for complex questions and fundamental decisions.

This is what we explored together during our session at the Summer University 2025 in Munich. The contents of this session are now presented here, supplemented with some personal experiences from the practice of consent-based facilitation.

BANI World and Organizational Reality: Why Classic Methods No Longer Suffice

The term BANI - brittle, anxious, nonlinear, and incomprehensible - aptly describes today's organizational world. Unlike the older VUCA² model, BANI highlights the emotional dimension:

¹BANI: Acronym for Brittle, Anxious, Nonlinear, Incomprehensible; represents an evolution of the VUCA concept, describing a fragile reality shaped by anxiety, nonlinearity, and incomprehensibility, in which traditional models of planning and control reach their limits.

²VUCA: Acronym for Volatility, Uncertainty, Complexity, Ambiguity; describes a world characterized by high dynamics, uncertainty, complexity, and ambiguity. Originally derived from the military context, the term is now used to capture the challenges of modern organizational and leadership environments.

fear and overwhelm shape many decision - making situations. As supervisors, we experience this firsthand. We accompany teams operating in uncertain environments, where a wrong decision can have serious consequences. In such situations, simple majority votes often fail. They may appear efficient, but leave dissatisfied minorities and risk ignoring critical objections. Consensus decisions, on the other hand, can take too long and may be blocked if even one person vetoes. Consent facilitation offers a middle path: it does not ask, "Does everyone love this solution?" but rather, "Can you live with this solution, even if it isn't perfect right now?" This approach relieves groups and fosters pragmatic, yet high-quality decisions.

‘Good enough for now and safe enough to try’ is the guideline that helps to decide whether I can follow the decision already or if I should share my justified blockage.

Good Enough for Now & Safe Enough to Try - Principles of Consent Facilitation

Consent facilitation refers to refining a proposal until no substantial objections remain. An objection is not simply "I don't like this," but must be well-reasoned and related to the shared goal. This fundamentally distinguishes consent from consensus: not unanimous approval but the absence of justified blockages is decisive. 'Good enough for now and safe enough to try' is the guideline that helps to decide whether I can follow the



decision already or if I should share my justified blockage. This clear structure gives us, as supervisors, a reliable framework for safely guiding groups even through heated discussions.

Consent vs. Consensus and Majority Voting: A Paradigm Shift

The majority principle is deeply ingrained in most contexts. However, the outcome is that there are team members whose perspectives remain unheard and who may feel undervalued or left out - perspectives that could have improved the outcome. This can dampen team motivation, block implementation, or fuel hidden conflicts. Consensus processes attempt to avoid this, but often fall into the trap of perfectionism: searching for the one solution that makes everyone happy leads to endless meetings. Consent facilitation breaks with both extremes. It creates a balance between speed and participation. As process facilitators, we can thus ensure that decisions are made quickly, and are also supported by everyone involved. In a BANI world where uncertainty and change are the norm, this is a decisive advantage.

Psychological Safety and Equal Participation

A core element of modern organisational development and teams in general is psychological safety - the trust that one's

contributions will be respected and that admitting mistakes or asking difficult questions will not lead to negative consequences. This, too, is something groups must practice. Consent facilitation strengthens this safety by ensuring that all voices are heard, requiring reasoned objections rather than personal preferences, and facilitating constructive discussions through

As supervisors, we act as process guides, ensuring that all voices are heard, discussions remain focused, and objections are treated as resources. This prevents information loss and dominance by only a few voices.

Classic decision-making paths often stall in complex organizations. Consent facilitation offers supervisors an effective alternative: it creates robust decisions without overruling majorities or pursuing endless unanimity. By integrating objections, solutions are improved, power is distributed, participation is promoted, and psychological safety is strengthened. This method is a vital tool for working in an increasingly unpredictable world.



structured facilitation. This balances participation: contributions from quieter members are integrated just as fully as those from dominant speakers. For us as facilitators, this means fewer hidden resistances and stronger identification with decisions. Most importantly, it enriches the quality of decisions with ideas that might otherwise have gone unheard.

The Facilitation Process: Phases, Methods, and Roles

A successful consent process follows a clear, structured sequence that can be communicated to participants (though it takes some practice for both sides). This structure provides orientation and reduces friction in complex decision-making. Of course, group dynamics can arise during facilitation – in such cases, one must decide whether to continue the method or address the dynamic first.

The phases can be summarized as follows:

- **Clarifying the topic:** Define the framework, goal, and subject of the decision.
- **Picture forming:** Collect perspectives and information without immediate evaluation.
- **Opinion forming:** Develop proposals, weigh arguments, and integrate input.
- **Consent decision:** Examine the proposal, take objections seriously, and address them.

- **Integration:** Adjust until no substantial objections remain.

As supervisors, we act as process guides, ensuring that all voices are heard, discussions remain focused, and objections are treated as resources. This prevents information loss and dominance by only a few voices.

Fewer Conflicts, More Commitment

Consent facilitation leads to greater acceptance and commitment because no one can be outvoted, there are no losers in consent! Decisions are less likely to be delayed or revisited, saving time and energy. By integrating objections, more perspectives are included, improving the quality of solutions. Potential resistance surfaces early and can be addressed before conflicts escalate. In dynamic environments, this method proves adaptable, allowing groups to respond flexibly to new information. The more experienced groups become with consent, the faster and more efficient these rounds become.

Practical Examples and Fields of Application

Consent facilitation is successfully applied in team supervisions, organizational development, conflict mediation, and non-/profit organizations. Groups without clear hierarchies

benefit especially, as consent allows for decisions that are broadly supported. For example, a European social enterprise planned to expand its counseling services. Through a consent process, some overlooked risks were identified and addressed. The result was a more robust plan and a team fully committed to it. Further evaluation cycles refined and improved the outcome over time, leading to high satisfaction and identification among employees.

Limitations and Success Factors for Implementation

Despite its advantages, consent facilitation is no cure-all. Groups need time and practice to become familiar with the method. Not every decision requires consent; routine matters or practical tasks such as scheduling, can be handled more efficiently in other ways. In hierarchical organizations, this power-balancing method may initially face resistance, yet over time, even leaders often feel relieved and less burdened by consent. Key success factors include transparency, patience, and a culture that values diversity. Teams should be gradually introduced to the concept of consent.

Lessons Learned

My personal experience with consent facilitation has been consistently positive, though teams often need time to adapt to its structured approach. Especially those participants unaccustomed to listening to others more than talking themselves may need an adjustment period. Nevertheless, supervisees are usually enthusiastic about the participatory outcomes. I also consider good facilitator training essential, as this tool is among the more methodologically demanding ones. With some practice, however, you can quickly benefit from its exceptionally sustainable and effective results. In my experience, it is helpful to address potential group or psychodynamic issues beforehand, as this method is rather strict and does not allow much space for them. With practice, however, such dynamics tend to appear less often during consent facilitation.

Consent Facilitation as a Key Competence for the Future

In a complex, unpredictable world, organizations need processes that ensure both stability and participation. Consent facilitation provides supervisors with exactly this opportunity. It enables robust decisions, strengthens psychological safety, and harnesses the collective intelligence of the group. It is more than just a method—it is an attitude: making decisions not against, but with each other and sharing power. Mastering this competence not only produces better outcomes but also builds more resilient, engaged teams and relieved leaders. Consent facilitation is a key tool of sociocracy and is well described in the relevant literature. I hope you will find this method both useful and enjoyable to explore. ■

Reference:

- Endenburg, G. (1998) Sociocracy as Social Design: Its Characteristics and Course of Development, as Theoretical Design and Practical Project Delft: Eburon.
- Endenburg, G. and Bowden, C. (1998) Sociocracy - The Organization of Decision-Making: "No Objection" as the Principle of Sociocracy Rotterdam; Stichting Sociocratisch Centrum.
- Rau Ted J. & Koch-Gonzalez, J. (2018) Many Voices One Song: Shared Power With Sociocracy. Amherst, MA: Sociocracy for All.
- Strauch, B. (2022) Soziokratie. Organisationsstrukturen zur Stärkung von Beteiligung und Mitverantwortung des Einzelnen in Unternehmen, Politik und Gesellschaft, 2. Auflage, Vahlen Verlag.



Lisa Aigner (Germany) is a social worker (B.A.), DGSv-certified supervisor, and mediator with a master's degree in social management. With extensive leadership experience in values-based management and further training in psychotherapy, she brings solid expertise to supporting change processes. She ensures a resilient balance between the internal and external dynamics of people and systems. Lisa Aigner works freelance as a supervisor and in organizational development. She also serves as the managing director of a non-profit in the social sector. She is co-editor of a specialist book on sustainability in German companies and advocates for ecological sustainability in supervision and coaching based on the Economy for the Common Good (ECG).

Working Love Stories

■ Angela Büche (Austria), Marieke Hädicke (the Netherlands) and Jochen Spielmann (Germany)

“Working Love Stories” captures our shared experience at the Summer University in Munich. It began when Marieke Hädicke expressed how sad she felt at the thought of saying goodbye to her colleagues after such an enriching week. Angela Büche smiled and remarked, “It sounds like a summer love story.” Marieke immediately lit up and replied, “Yes, that’s it, it’s about working love stories!” The phrase perfectly described the joyful, fulfilling professional relationships we encountered at the ANSE Summer University.

That brief exchange captured the essence of our experience: *A professional setting that felt as warm, inspiring, and memorable as a summer romance, yet rooted in meaningful collaboration and shared growth.*

Several elements made this experience possible:

- A full week together
- Time away from everyday routines
- Colleagues with similar educational backgrounds
- A high level of self-reflection
- Genuine curiosity about one another
- A structure that fostered trust and connection, such as home groups
- A process design that balanced input and workshops
- Mutual trust that allowed participants to organize themselves

These conditions created an atmosphere where professional bonds could deepen quickly and meaningfully. But how can we translate this into our daily work as supervisors? We see five complementary perspectives.

1. Individual Perspective

As supervisors, we can explore what we personally need to stay well and effective, whether encouragement, feedback, support or simply someone who listens.

2. Social and Interactive Perspective

We can engage with a variety of interaction formats, including home groups, reading circles, intervision groups, communities of practice, professional associations, summer universities, training sessions and quality circles. Each of us can choose the type and intensity of exchange that sustains us.

3. Professional and Content Perspective

We can share professional concerns and questions with colleagues about clarifying assignments, diagnosis, process design, interventions, evaluations and reflections, strengthening both our skills and our insight.

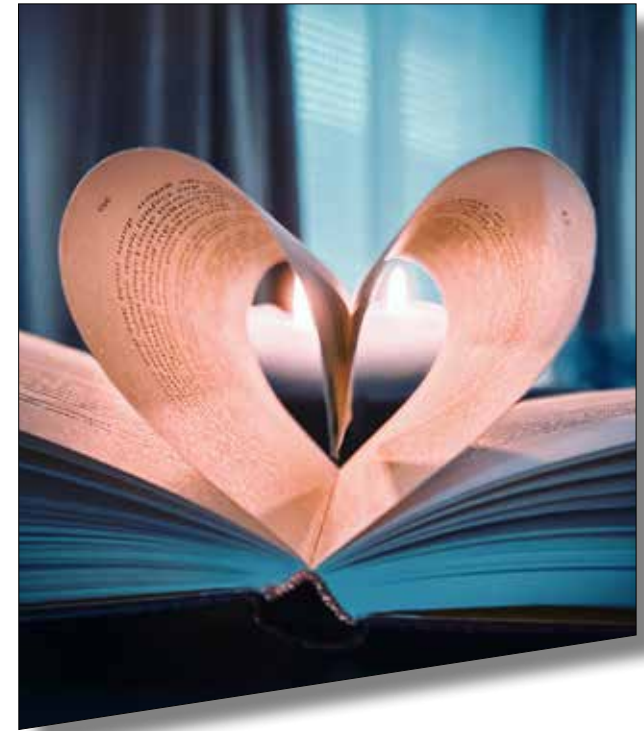
4. Organizational and Contextual Perspective

We can decide whether to work independently or within different forms of partnerships and associations, shaping a professional context that fits our needs and goals.

5. Professional Theory and Leadership Perspective

As members of national supervision organizations with established standards for ethics and quality, we find collegial support, feedback and inspiration to grow as practitioners and leaders.

In an orchestra, all instruments are tuned to a reference pitch. What could be the reference pitch that aligns the factors mentioned above, so that a working love story can succeed again and again? Could it be the fundamental attitude of unconditional, non-judgmental love—towards ourselves and our clients—that everyone longs for?



Creating and sustaining “working love stories” in everyday life means continuously balancing these five perspectives. At times the individual perspective may be most important; at other times, the professional or organizational dimension will take precedence. The key is movement rather than a fixed equilibrium, remaining attentive to our own needs while staying open to the diverse signals around us.

We invite you to experiment with this approach. Discover your own love stories at work and share your experiences with us. ■

Angela Büche info@stimmig-leben.com
Marieke Hädicke info@bepaal-je-koers.nl
Jochen Spielmann jochen-spielmann.berlin@t-online.de



Angela Büche (Austria) is an academic coach, supervisor, mediator, and organizational consultant based in Salzburg/Vienna. Her current profession builds on 30 years of experience as a professional cellist. As a lecturer at universities, orchestras, cultural institutions, ministries, and businesses, she is particularly dedicated to leadership, conflict management, mindful self-management and team development.
www.stimmig-leben.com



Marieke Hädicke (the Netherlands) is a youth coach and supervisor operating in Apeldoorn, the Netherlands. She specializes in supporting individuals with autism and ADHD who have high intellectual abilities that don't come out and in providing guidance to school-refusing students and their parents. Marieke delivers professional training for healthcare professionals and educational institutions on these subjects. Her combination of personal experience and a solid background as a teacher forms a strong, professional foundation for her work as a coach and supervisor.
www.bepaal-je-koers.nl



Dr. Jochen Spielmann (Germany) works as a supervisor, coach (DGSv), and lecturer on "Theme-centered interaction" (TCI) at the Technical University of Braunschweig and other universities, focusing on the transformation towards social, economic and ecological sustainability.
www.fuehrungundtzi.de/



Connecting Generations in Supervision: From Stereotypes to Dialogue

■ Dorothea Baus (Germany), Bastienne De Rooij (the Netherlands), Enikő Kapsza (Hungary), Zsuzsanna Narducci (Austria), Emils Veide (Latvia)

Abstract

Generational perspectives offer supervisors a valuable lens to understand differences in values, communication and learning. At the 2025 ANSE Summer University in Munich, the Young Professionals in Supervision (International Intervision Group) facilitated the workshop “Supervision through generations: connecting between younger and older generation of supervisors”. Building on Steigervald’s (2020) generational profiles, participants explored similarities and tensions across six generations. Insights from Jansen (2025) and Leyts (2023) underlined that generational diversity can be both a source of friction and of creativity. This article highlights the key findings of our workshop and reflects on how supervisors can use generational awareness to foster intergenerational learning.

Introduction

Generations are groups of people born around at the same time-frame who, due to shared socialization norms and context, tend to have similar values, habits, and world-views, while still retaining individual uniqueness. Childhood experiences typically determine the basic personality. Even if someone experiences all the experiences of later generations, the defining ones remain those of childhood. The rest is viewed, interpreted and used through the generational characteristics acquired at that time. The defining childhood experiences represent for them *the reference point, the origin.* (Steigervald, 2020).

Drawing on the theoretical perspective described above, we find ourselves in a unique historical moment where six such generations, each defined by distinct psychological patterns and socialization histories, share the same social contexts simultaneously. From the Silent Generation¹ to Generation Alpha², each carries experiences that shape their outlook on authority, learning and reflection. This reality inevitably enters supervision: supervisors today encounter clients from very different generational backgrounds, each bringing distinct expectations and blind spots.

The International Intervision Group “Young Professionals in Supervision” was formed during the 2023 Summer University in Budapest. There was only one requirement for joining:

participants needed to be “young” in terms of supervision experience, regardless of their actual age. This led to a very diverse group from across Europe, enriching the meetings and discussions. Despite the differences, there was also much to be found in common. Above all, the “Young Professionals in Supervision” share one major goal: supporting professionals in their challenges as supervisors.

At the ANSE Summer University 2025 in Munich, the “Young Professionals” facilitated a workshop on intergenerational dialogue. Why? In general, because generational perspectives are not just demographic curiosities. They reveal how history, technology, and culture influence our professional dialogues. As Jansen (2025) argues, multi-generational teams hold immense potential for creativity and problem-solving—if we learn to move beyond stereotypes. Steigervald (2020) similarly emphasises that each generation carries a “blueprint” formed by key events and societal shifts. And Leyts (2023) provides a forward-looking view on Generation Z³ and Alpha, showing how digital acceleration reshapes cognition and interaction.

Why are generational issues especially relevant for ANSE members? First, ANSE itself is going through a generational shift. Our association was founded in 1997, meaning that the first generation of supervisors is still active and continues to

¹The Silent Generation, also known as the Traditionalist Generation or Builders Generation, is a description mainly in the United States for the demographic cohort following the Greatest Generation and preceding the baby boomers. The generation is generally defined as people born from 1928 to 1945. (Wikipedia, n.d.)

²Generation Alpha, often shortened to Gen Alpha, is the demographic cohort succeeding Generation Z and preceding the proposed Generation Beta. While researchers and popular media loosely identify the early 2010s as the starting birth years and the 2020s as the ending birth years, these ranges are not precisely defined and may vary depending on the source. (Wikipedia, n.d.)

³Generation Z, often shortened to Gen Z and informally known as Zoomers, is the demographic cohort succeeding Millennials and preceding Generation Alpha. Researchers and popular media use the mid-to-late 1990s as starting birth years and the early 2010s as ending birth years, with the generation typically being defined as people born from 1997 to 2012. (Wikipedia)

play a vital role in our community. At the same time, some of them are beginning to hand over their responsibilities to younger colleagues. We wish to preserve the values they established, while also opening space for new methods and technologies that will shape the future. Second, our professional work requires us to interact with people from all generations. Each age group brings its own values, ways of thinking, and perspectives on the world. As supervisors, we respect diversity, embrace differences, and recognise the value of building bridges between generations. This is only possible through a genuine understanding of the people we work with. Finally, supporting and learning from new colleagues is essential. At ANSE events, we regularly welcome newcomers who benefit from the knowledge and guidance of experienced peers. At the same time, younger professionals bring their own voices, fresh perspectives, and innovative approaches—something that enriches our community as a whole.

Theoretical lens

Our workshop was grounded in Krisztián Steigervald's (2020), "*Generációk harca—Hogyan értsük meg egymást?*" (A Battle of Generations. How can we understand each other?), which illustrates how cohorts are shaped by historical, technological and cultural contexts. His profiles gave participants a starting point to identify patterns across generations.

We linked this to Jansen's (2025) *Het generatie-effect* (The Generation Effect), which demonstrates how generational diversity in teams can either lead to friction or to significantly better outcomes. Jansen stresses that generational labels should never become stereotypes but rather serve as entry points for dialogue.

Finally, Leyts' (2023) "Generation ZAlpha" offered a glimpse of the youngest generations, raised in a hyper-digital reality. His work underscores how supervisors may soon engage with professionals whose learning styles, communication patterns

and identities are fundamentally shaped by AI and blended realities.

Together, these perspectives frame generational awareness not as categorisation, but as a lens to foster reflection and connection in supervision.

Generations in Dialogue – A Workshop Experience

The following section describes how these theoretical perspectives were brought to life in our workshop. It illustrates how participants engaged with generational profiles in practice and how dialogue across cohorts created both recognition and surprise. This is where abstract theory met lived experience, and where stereotypes—such as the "YOLO⁴ and FOMO⁵ generations"—turned into starting points for deeper reflection.

With this workshop, we aimed to foster mutual understanding between generations, as we see this as the foundation of respect and empowerment. This applies not only to relationships between different generations within our community, but also to the dialogue between colleagues and to the connection between supervisor and supervisee. From a personal perspective, as young supervisors, we also experienced the tension of being both "strangers" or outsiders and, at the same time, members of the community. Our invitation to participants was to explore their personal experiences—whether similar to or very different from those of others—and to engage in intergenerational collaboration from both a personal and a practical perspective. By approaching our colleagues and clients with openness, we hoped to create a space where meaningful questions could emerge – questions that not only enrich our conversations but also inspire and shape our practice as supervisors.

We began the workshop with a sociometric exercise: participants formed a line according to their biological age, then

entered into dialogue. We asked them to form groups by their own generation to explore and reflect on their generational characteristics.

- Silent Generation / Veterans / Builders (Born before 1945)
- Baby Boomers (1946–1964)
- Generation X (1965–1979)
- Millennials / Generation Y (1980–1994)
- Generation Z (1995–2009)
- Generation Alpha (from 2010)

(*Note: generational boundaries can vary depending on the literature.)

During their conversations within same-generation groups, participants discovered many similarities, but it also became clear how strongly historical events—and whether one had grown up in Eastern or Western Europe—shaped the outlook of each generation.

It was fascinating to see how quickly participants engaged with the topic. They filled post-its with generational traits and spontaneously recalled cultural references such as songs, films, and famous figures. Although we had not explicitly asked them to focus on culture, they immediately recognized how deeply cultural influences shape generational identity.

After this exchange, we provided some theoretical input: a short summary of the main generational characteristics from the literature, accompanied by handouts for each generation. These were intended not as definitive descriptions but as prompts for further conversation. Here is a brief overview of the different generations, summarizing their defining experiences and characteristics, based on Steigervald's (2020) work.

⁴YOLO: You only Live Once (teen slang)

⁵FOMO: Fear of Missing Out (teen slang)

The Silent Generation, born before 1945, grew up in a world shaped by war and post-war uncertainty, with radio and print media as their main reference points. They often value family and work above all, showing mistrust toward outsiders. Their primary desire is for peace, stability, and family harmony, with the nuclear family viewed as the core of their community life.

Baby Boomers, born between 1946 and 1964, grew up in the aftermath of World War II amid reconstruction, Cold War tensions, and rapid social change. They placed strong emphasis on work, hierarchy, and traditional values, while striving to provide for their children despite often being absent or stressed. This generation is deeply task-oriented, respects age and knowledge, and feels a strong drive to do things differently from their parents' generation.

Generation X, born between 1965 and 1979, came of age during a period of rising divorce rates, economic change, and the widespread adoption of household and entertainment technologies. They are career-driven, ambitious, and often perfectionistic, seeking success through knowledge, connections, and quick responses, yet carrying doubts from growing up with busy or absent parents. This generation embraces technology, values peer networks, and often blurs the line between home and work life.

Generation Y, or Millennials, born between 1980 and 1994, grew up in a consumer society shaped by the internet boom, economic crises, and rise of individualism. They value self-care and work-life balance, show little loyalty to employers, and easily change jobs if dissatisfied. While they were not born into the online world, many became internet-dependent, and they challenged traditional knowledge hierarchies by sometimes teaching older generations.

Generation Z (1995–2009) is the first generation born into an internet-driven world, shaped by social media, constant

connectivity, and helicopter parenting. They are raised with many choices, encouraged to prioritize individual utility, and often judged as selfish for doing so. Success is tied to image and appearance, and while they are highly conscious, they also inherit uncertainty about global crises and the future.

Generation Alpha (2010–present) is growing up in a world fully dominated by smartphones, touchscreens, and AI, where online and offline realities merge. Their environment is shaped by constant access to visual content, rather than traditional storytelling or audio-based interaction. This shift is influencing brain development, strengthening short-term memory and right-brain activity while weakening long-term memory and left-brain functions.⁶

We would like to emphasize again that this theoretical framework was presented not as a set of definitive facts, but as starting points for further and more in-depth discussion.

As the next step, we invited participants to place their ideas on posters displayed around the room. Each poster featured the outline of a human body, labelled with a generation. Thoughts were placed in the head, feelings near the heart, actions in the hands, and values or principles - what they stand for - in the legs.

The most engaging part was the **Gallery Walk**. Participants moved from poster to poster, reading the notes and seeing a collective portrait of each generation emerge: The Gallery Walk also prompted reflection on how one's own generation is perceived by others, and how we might improve communication across these boundaries. Since not all generations were represented in the room, we supplemented the missing ones with our handouts to complete the picture. Several generational differences were discussed, as well as how different generations tend to relate to them. Some key characteristics that came up included hard work and work-life

balance, respect for authority and loyalty, discipline, ambition and competitiveness, independence as well as adaptability, collaboration, diversity and technological skills.

Afterwards, participants added questions, comments, and remarks directly onto the posters, further enriching the collective understanding even further. Then, in mixed groups, they discussed their findings with members of other generations. This exchange offered fresh insights and broadened perspectives. At this point, we shifted the focus explicitly toward supervision. With guiding questions such as:

- How can you use the knowledge and awareness of generational differences in your supervision practice?
- What are the limits and what is the potential in intergenerational supervision?
- How can diversities be made visible in supervision?
- Which words, expressions or even values used by another generation do you find difficult to understand or relate to?

We encouraged participants to consider how generational knowledge could be applied in supervisory practice.

The workshop sparked deep and meaningful conversations. The only real challenge was keeping discussions within the planned time-frame. Participants emphasised how important it was to engage not only with the strengths but also with the fears and concerns of other generations. This was seen as especially relevant for supervision, where we work not only alongside colleagues of different generations but also with clients spanning multiple generations.

At the end, we asked participants: "*What is the one question you take away from this workshop?*" Here are some of their reflections - may they also inspire your own supervision practice:

⁶ For our more detailed handouts on each generation, please visit the ANSE Community on LinkedIn.

What is meant by the term “generation”? Which ideas rise up to our heads when we hear “Gen Z” or “millennials”? How can we notice our own stereotypes and be aware of others’ needs? How does knowledge about generational differences, but also hasty conclusions, affect behaviour in supervision? And how can we encourage generational awareness not only as supervisors for ourselves, but also for our supervisees?

- How can I, as a supervisor, slow down the “YOLO” and “FOMO” generations?
- How can we explore values across generations through dialogue about historical childhood events - without becoming therapeutic?
- What role do family history and national history play in shaping generational identity?
- How can we use generational differences (“the delta”) to gain a better understanding of our world? How can we use the knowledge to our advantage?

- Staying in touch with other generations opens our eyes to both our own and others’ perspectives - how can we ensure that this contact continues?

Key Insights and Conclusions

Without aiming for completeness, some conclusions from the workshop were:

- In addition to generational and age-related characteristics, cultural and geopolitical differences must also be considered.
- Each major technological revolution (television, internet, smartphone, AI) has contributed to the emergence of new generational mindsets.
- The pace of change is accelerating, and more generations now coexist and interact simultaneously than ever before.
- It is crucial to remain open-minded to the characteristics and “strangeness” of other generations. Yet openness alone does not provide all the answer - it must be paired with ongoing dialogue and reflection.

Final Thoughts

Throughout the workshop, we emphasized that there are no “good” or “bad” generations. Understanding differences is essential for acceptance and respect. Our aim was to spark curiosity, encourage questions, and foster empathy - ultimately building bridges between generations.

We should keep in mind that each characteristic of a generation can be both as a challenge and a resource. For supervisors, it is essential to observe ourselves and our clients, identifying where we see challenges and where there are opportunities and resources. This is especially important for healthy and productive teamwork, where each member may belong to a different generation. How can we turn this diversity to our advantage?

Of course, generational differences do not provide all the answers. They are more like an additional layer on top of everything else in the field of supervision. Since clients come from a variety of generations, it is vital to be aware of the “stranger” characteristics and to develop mutual understanding of these differences as a foundation for respect and empowerment. By approaching our colleagues and clients with an open mind, many questions will arise – questions that can enrich and influence our practice as supervisors.

References

- Jansen, K. (2025). *Het generatie-effect: Hoe alle generaties samen meer bereiken: van boomer tot zoomer* (5th ed.). Amsterdam: Boom.
- Leyts, M. (2023). *Generation Z Alpha: Connecting with the Next Micro-Generation*. Tiel: Lannoo Campus Publishers.
- Steigervald, K. (2020). *Generációk harca. Hogyan értsük meg egymást?* (A Battle of Generations. How can we understand each other?) Budapest, Partvonal Könyvkiadó.
- Wikipedia. (n.d.) Generation Alpha. In [en.wikipedia.org/wiki/](https://en.wikipedia.org/wiki/Generation_Alpha), Retrieved November 7th, 2025. https://en.wikipedia.org/wiki/Generation_Alpha
- Wikipedia. (n.d.) Generation Z. In [en.wikipedia.org/wiki/](https://en.wikipedia.org/wiki/Generation_Z), Retrieved November 7th, 2025. https://en.wikipedia.org/wiki/Generation_Z
- Wikipedia. (n.d.) Silent Generation. In [en.wikipedia.org/wiki/](https://en.wikipedia.org/wiki/Silent_Generation), Retrieved November 7th, 2025. https://en.wikipedia.org/wiki/Silent_Generation

What is meant by the term “generation”? Which ideas rise up to our heads when we hear “Gen Z” or “millennials”? How can we notice our own stereotypes and be aware of others’ needs? How does knowledge about generational differences, but also hasty conclusions, affect behaviour in supervision? And how can we encourage generational awareness not only as supervisors for ourselves, but also for our supervisees?



Dorothea Baus (Germany)

Registered Nurse; Bachelor of Arts in Social and Health Care Management; Master of Arts in Counselling and Supervision; person-centred counsellor (GwG); self-employed supervisor (DGSv) with professional focus in the fields of child and youth welfare, integration assistance, and nursing care.



Bastienne de Rooij (the Netherlands) is CEO of the Nursing Leadership Academy, nurse specialist (MANP-MH), lecturer, and LVSC registered supervisor. Her work centres on reflective practice, nursing leadership, and generational management in education and healthcare.



Kapsza Enikő (Hungary) began her career as an architect and taught for over twenty years at the Faculty of Architecture of the Budapest University of Technology and Economics. Since 2020, she has worked as a supervisor and reflective coach in education and related social fields, and she offers pro bono supervision through UNICEF Hungary's programme for professionals working with children. Since 2024, she has served on the board of ANSE, contributing to the European supervision community.



Zsuzsanna Narducci (Austria) is a supervisor and coach based in Austria. Originally from Hungary and with a background as a librarian, she now supports healthcare professionals, students, and volunteers in their personal and professional development. She offers her services in German, Hungarian, English, and Italian.



Emils Veide (Latvia) is a supervisor and mentor specializing in personal and professional development. He holds a Master's degree in Natural Sciences and Mathematics and has extensive experience in youth and adult education.

Working with Resistance and Resilience, the Two Sides of Change

■ Eveli Karner (Estonia) and Liga Paulina (Latvia)

Abstract

Resistance and resilience are often seen as opposites, yet they are interdependent forces shaping how individuals, teams, and organisations navigate change. Resistance signals what matters, protects core values, and highlights risks, while resilience enables adaptation, growth, and emotional grounding. In “Bend Don’t Break” workshops, participants explore these dynamics through reflection, dialogue, and experiential exercises, discovering how resistance can be constructive and resilience more than mere endurance. Understanding the interplay between the two allows supervisors and leaders to foster psychologically safe environments, strengthen adaptive capacity, and transform tension into insight. By re-imagining these forces, organisations unlock the full potential of human creativity, ethical decision-making, and sustainable change.

Once upon a time, there were two sisters born under the winds of change—Resistance and Resilience. They grew up in the same house but were treated very differently by the villagers.

Resilience was praised. “She always bounces back,” they said. “So strong. So flexible.”

She was invited to the town meetings, asked to speak at ceremonies, and held up as an example for all to follow. Smiling, silent, adaptable.

Resistance, on the other hand, was avoided. “She’s ugly,” “She’s difficult,” they whispered. “Always questioning, always slowing things down.” She stood her ground when others moved quickly. She said no when everyone else said yes. She wasn’t liked, but she knew things others didn’t want to see.

And so, over time, many forgot they were sisters.

But in the quiet moments—after the storm, before the breakthrough—they come together. One urging you to stand. The other helping you to bend. And if you are wakeful, you’ll realize: They never lived apart.

Understanding and reimagining the Resistance and Resilience

Resistance and resilience are both buzzwords and controversial, being explored. Resistance and resilience are both widely discussed yet contested constructs in the study of organisational and psychological change. At first glance, they appear to occupy opposite ends of a continuum: resilience is often celebrated as a marker of adaptability and strength in responding to change (Farchi & Peled-Avram, 2025; Luthar, Cicchetti, & Becker, 2000), whereas resistance tends to be framed within organisational change literature as a barrier or form of opposition (Maurer, 2010). However, recent interdisciplinary perspectives in systems thinking and organisational psychology suggest that the two are interdependent and co-evolving processes within change dynamics (Chamorro-Premuzic



& Lusk, 2017). Both are deeply human and natural responses to change, deserving understanding rather than judgment, as each embodies both dark and bright sides.

In this article, the authors explore the concepts of resistance and resilience, their interconnectedness, their constructive and destructive parts as well as what have been the reflections from the ANSE Summer University workshops. By reimagining how to understand and work with resistance and resilience, organisations can unlock the full potential of human creativity, ethical decision-making, and sustainable change. But let’s start with definitions:

Resistance is traditionally defined as (1) the act of fighting against something that is attacking you, or refusing to accept something; (2) a force that acts to stop the progress of something or make it slower (Cambridge Dictionary, 2025)

Resilience is defined as the process and outcome of successfully adapting to difficult or challenging life experiences, especially through mental, emotional, and behavioural flexibility and adjustment to external and internal demands (APA Dictionary of Psychology, 2025).

In many organisational contexts, resistance is still framed as a problem, however, from a systems thinking perspective, it is not dysfunction—it's a form of inherent self-regulation (Meadows, 2008). It emerges when something important is being threatened, such as values, personal boundaries, identity, trust or safety. It may manifest as avoidance, refusal to comply or over-compliance, silence, unwillingness or even over-performance. Beneath these surface behaviours is a deeper message, and resistance is the information. It signals what matters, where exactly fear resides, and what aspects of a situation require attention or protection before moving forward (Bridges, 1980). Approached with curiosity rather than suppression, resistance becomes a valuable source of insight. For supervisors and organisational leaders, these insights are essential—they invite reflection, better questioning, and acknowledgment of the human experience underlying change (Ford, Ford and D'Amelio, 2008).



Resistance becomes particularly constructive when individuals dare to ask the questions others avoid. It may challenge poorly designed policies, raise ethical concerns, question top-down mandates, or even whistle-blow when moral stakes are high. These acts illuminate the paradoxical tensions inherent in organisational life: Should efficiency take precedence over mental health? Should short-term profit take priority over long-term values? Resistance highlights these grey areas - but to ensure that change is sustainable, inclusive, and aligned with shared purpose, not to block progress.

The ultimate value of resistance lies in its ability to **protect people, uphold ethical integrity, and challenge systems to evolve**. When channeled thoughtfully, it fosters adaptive capacity, prompting organisations to revisit flawed assumptions and co-create more deliberate, well-considered solutions. Many of the most significant societal and organisational transformations toward equity, transparency, and sustainability—have their origins in acts of resistance (Mumby, 2005; Grønvad, 2024).

When psychological safety is low, resistance tends to go underground. It may manifest as passive aggression, silent disengagement, or even subtle forms of sabotage (Detert and Edmondson, 2011). At times, it becomes a habitual “no”, a default position without reflection or purpose, preventing learning and stifling collaboration.

More critically, resistance can reinforce inequality (Mumby, 2005; Thomas and Davies, 2005). For example, opposing diversity or inclusion efforts under the guise of “tradition” or “fit” may function to protect existing power structures. In such instances, resistance becomes less about healthy boundaries and more about preserving privilege.

Even in groups, resistance can lose its positive edge. While collective dissent can be empowering, it can also exclude, silencing new voices or suppressing perspectives that chal-

lenge the in-group consensus. Over time, this dynamic may harden into identity - based resistance, where individuals or teams define themselves primarily by opposition - even when the original threat is no longer present (Thomas and Davies, 2005). What once served as protection or critique may then become defensive and inflexible, ultimately undermining the very adaptability it was meant to preserve.

This is why resistance should not be labelled as inherently “good” or “bad.” It is, above all, a signal. Exploring and understanding that signal—rather than suppressing it - is what leads to insight and change. When resistance is grounded in values, inclusivity, and a commitment to improvement, it can enhance organisational learning and transformation. When it is rigid, self-protective, or reactive, it may instead entrench dysfunction and hinder progress.

Where resistance holds ground, resilience moves forward. It is the capacity to cope, adjust, and reorganize in response to adversity - a forward-leaning force that keeps individuals and systems intact. As Ann Masten describes, resilience is not rare or heroic - it is “ordinary magic,” rooted in relationships, inner resources, and adaptive systems (Masten, 2001).

In organisational and personal contexts, resilience supports well-being, performance, emotional strength, and growth. While resistance may say, “*Not like this,*” resilience whispers, “*We’ll find a way through.*” Yet, resilience is not without paradoxes. Recent critiques highlight its less-examined, sometimes harmful dimensions—especially when it becomes a demand rather than a support, or serves to protect systems instead of people (Chamorro-Premuzic & Lusk, 2017)

Resilience becomes problematic when it leads to over-adaptation. Individuals may suppress discomfort rather than challenge harmful systems, internalizing burdens as personal tests of character. Calls to “be resilient” may inadvertently silence

Resistance or resilience - which is the “ugly sister”? In our interactive workshops, participants uncover how these two forces, often misunderstood, shape human behaviour and organizational outcomes. Through reflection, dialogue, and hands-on exercises, we explore how resistance signals what matters and resilience supports growth. Learn how to harness both in teams, transform tension into insight, and create adaptive, high-performing organizations. Discover why noticing and understanding resistance is just as important as cultivating resilience.

critique and normalize unsustainable conditions, particularly in high-stakes professions like healthcare, education, or the military (Bonanno, 2004).

Even the most resilient individuals risk burnout when recognition, rest, or replenishment are lacking (Anderson, 2020). In some contexts, especially within marginalized communities, resilience may become compliance, masking oppression under the guise of strength (Luthar, Cicchetti & Becker, 2000).

To address these limitations, scholars advocate for critical resilience - a framework encompassing endurance, discernment, rest, resistance, and renewal (Farchi & Peled-Avram, 2025). Critical resilience treats adversity as a signal for transformation: sometimes stepping back, speaking up, or allowing vulnerability is the most resilient act.

When practiced with awareness and supported by systems that value care, equity, and voice, resilience becomes more than survival—it becomes ethical, engaged adaptation: not just staying strong, but staying true.

Similarities of Resilience and Resistance: Two Faces of Adaptation

Although they appear opposite, resistance and resilience share core functions: both are attempts to adapt to challenges, albeit via different paths. Both are closely tied to identity and agency. Whether resisting or persisting, individuals and groups strive to maintain coherence in the face of external pressure. As William Bridges noted, “People don’t resist change itself—they resist the loss that change represents” (Bridges, 1980). Both are responses to protect a sense of self. Both also involve emotional regulation. Resistance may arise from fear or distrust, aiming to preserve safety by slowing or stopping change. Resilience, meanwhile, enables emotional stability in uncertainty. Both manage the emotional load of change using strategies such as reframing, hope, and me-

aning-making. Both are context-sensitive: what appears as resistance in one situation (e.g., questioning leadership) may be resilience in another (e.g., defending ethical standards). As Masten writes, resilience is “the result of dynamic interactions between individuals and their environments” (Masten, 2001); resistance similarly emerges from context, experience, and relationships.

Differences: Coping Styles and Emotional Roots

Resistance pushes back and can be active (protesting, challenging) or passive (avoidance, delay) when individuals perceive threats, loss of control, or distrust (Maurer, 2010). Resilience moves through change, allowing adaptation and growth while preserving core values. Over-resilience can lead to burnout; resistance, when respected, offers insight or upholds boundaries. Functionally, resistance questions, blocks, or doubts as a way to hold ground. Resilience absorbs shock, reframes challenges, and integrates experiences. Adaptive teams navigate both: resisting when values are threatened and demonstrating resilience to adapt, support one another, and continue delivering results, e.g. a healthcare team resisting a poorly communicated policy while also adjusting workflows and caring for patients.

Methodology and Reflections of the Workshop “Bend, Don’t Break: Exploring Resilience and Resistance”

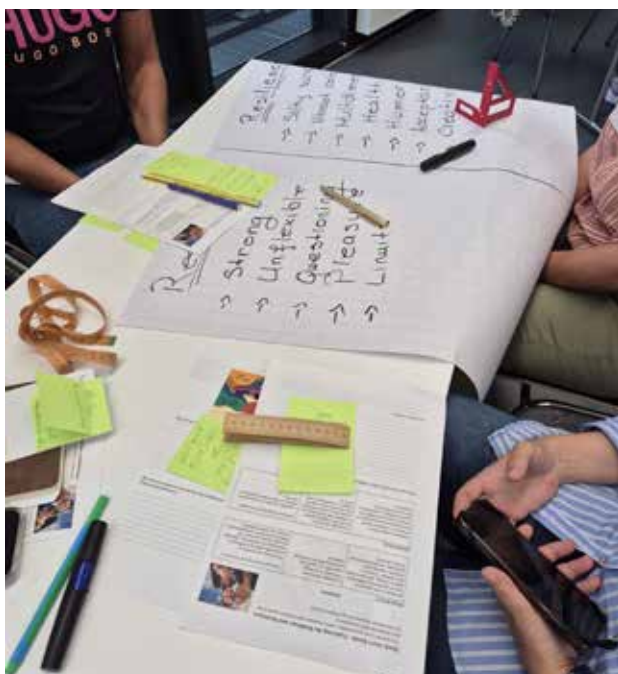
The goal of the workshop was to explore and discover a new understanding of resistance and resilience, gain insight into their fundamental differences, interconnections, and manifestations in both personal and professional settings. During the workshop, participants employed various sensory methods to explore resistance, resilience and its key resources while working both with materials and body/breath to explore the topics.

In that space, logic met play. Structure met curiosity. The workshop opened the door to creative insight and nonlinear problem-solving—not by thinking harder, but by sensing

more deeply. And something else happened, too: theory was connected with experience. Read or heard information started to resonate in the body, not just the mind. Through play, participants learned. Through touch, they understood. And through resistance, they began to see what resilience really means. Exploring the dark side of resilience, participants began to embrace resistance.

In the supervision workshop, the resistance and resilience were explored from multiple perspectives, challenging the overly simplified view that one is “bad” and the other “good.” What if resistance is not always an obstacle? And what if resilience, at times, can become a burden?

During the session in Munich, elements of **mindfulness, material play, and World Café dialogue** were combined to move beyond conventional interpretations. By working with physi-



cal objects—each with their own weight, texture, and flexibility—participants engaged metaphorically with these concepts. The use of materials helped shift thinking away from habitual responses, opening space for curiosity and embodied insight.

It is useful to work with various materials—wood, clay, rubber bands, fabric, paper, slime, and cords to explore the topic both intellectually and viscerally. Materials have memory, tension and boundaries - like people. By pushing, pulling, stretching, and twisting materials, participants made a shift from talking to experiencing. How much does it take to make an object resist or break? Notice bodily sensations: What feelings arise when you apply pressure? What happens when something won't bend? What once felt abstract becomes visible, touchable, and real. A playful approach softened cognitive rigidity and invited participants to discover new meanings through physical exploration. This embodied approach is inspired by experiential learning theory e.g. Kolb's Learning Styles and Experiential Learning Cycle (McLeod, 2025), which emphasises that deep understanding occurs through doing, sensing, and reflecting, rather than just talking. For further exploration, metaphors could be useful. What does this material represent in your work or team? Where do you feel stretched too thin? Where do you resist?

The **World Café** format invited participants to explore the topic through the lens of different contexts, like culture, age, environment, politics, economics, organisations, and identity. Folk sayings, personal stories, and systemic observations emerged, painting a rich picture of how context shapes our personal experiences and interpretations.

Participants expressed a deepened understanding of resistance as a complex and meaningful phenomenon, rather than a negative or obstructive force. Rather than treating resistance as a barrier, participants explored it as a potential entry point into deeper insight, learning, and adaptation. When met with

patience instead of counterforce, resistance can reveal unmet needs, unresolved tensions, or values at risk. As one insight put it, “Don't meet resistance with resistance.” This echoes psychodynamic and systemic perspectives, where resistance is understood as a protective signal, not a personal failure.

Several metaphorical reflections captured this complexity—images like a **wooden gate**, a **locked door**, or a **castle wall** helped illustrate how resistance can appear solid or fixed on the outside, yet often hides layers of vulnerability, fear, or belief beneath.

A key learning from the workshop was the **interdependence of resistance and resilience**. They are not opposites, but **interwoven forces** that, when aligned, create a more adaptive and responsive system. One participant linked it to **coherence in physics**, where two waves in phase amplify each other. When we make space for resistance by naming it and listening to it, we **nurture resilience** at the individual and collective levels.

Participants reflected critically on the **broader systems that shape resistance**. In supervision, it means we not only work with what emerges from the group, but also question the organisational, structural, and cultural factors that may create tension or disengagement. This aligns with critical organisational theory, which sees resistance not just as personal opposition, but as a mirror of deeper **systemic misalignments**.

Many participants recognized the need to meet group resistance with their own inner resilience (grounded presence, curiosity, and the ability to hold discomfort without judgment) instead of control or correction. For **psychological safety and inclusive dialogue** it is important to invite resistant voices to the conversation—to understand what is being protected, lost, or longed for.

This reflective stance allowed participants to observe resistance as a **creative signal** rather than a disruption. Through open questions, metaphor, reframing, and even temporary amplification of the resistant voice, participants explored how tension can be transformed into insight. In this way, resistance becomes not a barrier to change, but a generative force—one that can strengthen both individual growth and organisational adaptability.

Conclusion: From Conflict to Capacity

- Who is the ugly sister—resistance or resilience? Or is it even fair to ask that? Perhaps both can appear “ugly” at first glance—misunderstood, misjudged, even feared. Yet, when we move beyond appearances and sit with them more closely, both reveal profound capacity for insight, movement, and growth.
- We have observed in our practice that resistance is not always dysfunction, just as resilience is not always the goal. Both are complex, fluid, and deeply contextual. They are not static traits, but relational forces that emerge through tension, interaction, and meaning-making.
- These two are often treated separately: resilience as the shining ideal, resistance as the obstacle to overcome. In real life, it is rarely that simple. The truth is, resistance and resilience are interdependent; one often makes room for the other.
- Our workshop revealed that resistance frequently surfaces first. It manifests as hesitation, tension, silence, or even playfulness. And it carries a message—something important is being protected, questioned, or tested. When systems listen to such messages, resistance could become the ground from which resilience can be nourished.
- True resilience doesn’t come from enduring challenges, but from the experience of being heard and having resistance acknowledged. Respected resistance may



transform into engagement, trust and strength.

- As participants emphasized, resistance is not a sign that something is failing. It is a necessary signal in systems that are alive, evolving, and trying to make sense of change. When treated with curiosity and care, resistance unlocks growth.

Lead teams that learn, not just teams that obey or endure.

That is the call to action for leaders, supervisors, and facilitators alike. Create cultures where both resistance and resilience are welcomed, explored, and treated with intelligence. Ask what resistance is protecting. Ask how resilience is being supported. Allow space for tension—and transformation. From conflict comes capacity. From resistance comes resilience. And in between the two, there is the ocean of possibilities of real change. ■

References

- Anderson, J. E. (2020). Defining adaptive capacity in healthcare: A new framework. *BMJ Quality & Safety*, 29(5), 345–352. <https://doi.org/10.1136/bmjqs-2019-009651>
- APA Dictionary of Psychology. Retrieved October 8th, 2025. <https://dictionary.apa.org/resilience>
- Bonanno, G. A. (2004). Loss, trauma, and human resilience: Have we underestimated the human capacity to thrive after extremely aversive events? *American Psychologist*, 59(1), 20–28.
- Bridges, W. (1980). *Transitions: Making sense of life's changes*. Addison-Wesley. Cambridge University Press.
- (n.d.). Resistance. In Cambridge Dictionary. Retrieved September 30, 2025, from <https://dictionary.cambridge.org/dictionary/english/resistance>
- Chamorro-Premuzic, T., & Lusk, D. (2017, August 7). The dark side of resilience. *Harvard Business Review*. <https://hbr.org/2017/08/the-dark-side-of-resilience>
- Detert, J. R., & Edmondson, A. C. (2011). Implicit voice theories: Taken-for-granted rules of self-censorship at work. *Academy of Management Journal*, 54(3), 461–488. <https://doi.org/10.5465/amj.2011.61967925>
- Edmondson, A. C. (1999). Psychological safety and learning behavior in work teams. *Administrative Science Quarterly*, 44(2), 350–383. https://web.mit.edu/curhan/www/docs/Articles/15341_Readings/Group_Performance/Edmondson%20Psychological%20safety.pdf
- Farchi, M. U., & Peled-Avram, M. (2025). The ART of resilience: The role of acknowledgment, reframing, and tailoring. *Frontiers in Psychology*, 16, 1556047. <https://doi.org/10.3389/fpsyg.2025.1556047>
- Ford, J. D., Ford, L. W., & D'Amelio, A. (2008). Resistance to change: The rest of the story. *Academy of Management Review*, 33(2), 362–377. <https://laurieford.com/wp-content/articles/2008.Resistance%20Story.pdf>
- Grønvad, M. T. (2024). Moving beyond resistance and readiness: Reframing employee responses to organisational change.

tional change. *Journal of Change Management*, 24(2), 145–163. <https://doi.org/10.1080/14697017.2023.2275253>

- Luthar, S. S., Cicchetti, D., & Becker, B. (2000). The construct of resilience: A critical evaluation and guidelines for future work. *Child Development*, 71(3), 543–562. <https://doi.org/10.1111/1467-8624.00164>
- Masten, A. S. (2001). Ordinary magic: Resilience processes in development. *American Psychologist*, 56(3), 227–238. <https://doi.org/10.1037/0003-066X.56.3.227>
- Maurer, R. (2010). *Beyond the wall of resistance: Why 70% of all changes still fail - and what you can do about it* (Revised ed.). Bard Press.
- McLeod, S. (2025). Kolb's Learning Styles and Experiential Learning Cycle. Retrieved October 22, 2025.
- Meadows, D. H. (2008). *Thinking in systems: A primer*. Earthscan.
- Mumby, D. K. (2005). Theorizing resistance in organisation studies: A dialectical approach. *Management Communication Quarterly*, 19(1), 19–44. <https://doi.org/10.1177/0893318905276558>
- Rehman Uh S., Bresciani S., Ashfaq K., Alam G.M. (2021). Intellectual capital, knowledge management and competitive advantage: a resource orchestration perspective. *Journal of Knowledge Management* (2022) 26 (7): 1705–1731. <https://doi.org/10.1108/JKM-06-2021-0453>
- Thomas, R., & Davies, A. (2005). Theorizing the micro-politics of resistance: New public management and managerial identities in the UK public services. *organisation Studies*, 26(5), 683–706. <https://doi.org/10.1177/0170840605051821>

Eveli Karner (Estonia) and **Liga Paulina** (Latvia) are experienced leaders and supervisors guiding organizations in building adaptive teams while exploring resilience and resistance. With a combined 25+ years of experience in cross border management, IT development, and law, they support leaders, HR professionals, and teams in navigating change, enhancing collaboration, and strengthening adaptive capacity. Eveli and Liga design interactive workshops, supervision, and team coaching sessions that combine psychological insights, experiential exercises, and systems thinking. Their approach emphasizes curiosity, inclusivity, and reflection, enabling participants to turn resistance into insight and cultivate resilience that fosters sustainable growth, ethical decision-making, and high-performing, engaged teams across diverse cultural and professional contexts.

Eveli Karner



Liga Paulina



Creative and reflective pathways in the LIT- intervention group

■ Gabriella Pach (Hungary) Emese Karolina Németh (Hungary), Neringa Kurapkaitienė (Lithuania)

Abstract

The article traces the four-year journey of the Leadership-Identity-Teams (LIT) Intervention Group—a group of seven supervisors from five countries who built trust, creativity, and genuine connection entirely online. Through reflection, art, and stories, the group discovered how personal authenticity can sustain professional learning communities over time. Their workshop at the ANSE Summer University 2025 offered participants a firsthand experience of these methods: art-based reflection, symbolic mapping, and fairy-tale narratives. Together, these practices demonstrated how supervision can create spaces of safety, imagination, and shared humanity that nourish both personal growth and professional collaboration while inspiring new ways of thinking about connection and collective learning.

From vision to practice

The Leadership-Identity-Teams (LIT) Intervention Group was created in 2021 by seven supervisors from Hungary, Norway, Lithuania, Estonia, and Croatia. Since then, we have met regularly online, building a space that is not only professional but also deeply personal—a circle where we can grow, challenge, and support one another. For four years, our group has maintained energy and trust despite never having met in person as a full team. This in itself became a question worth exploring: What makes such a group thrive over time, across countries, cultures, and screens?

When the **ANSE Summer University 2025** called for workshop proposals, we felt inspired to share our lived experience. We wanted to open a window into the “secret ingredients” of our

bond and to offer participants a taste of the creative tools that made our online supervision meaningful, alive, and sustainable.

However, as life often teaches us, reality requires adaptation. Only three of our members – Emese Karolina Németh (Hungary), Neringa Kurapkaitienė (Lithuania), and Gabriella Pach (Hungary) – were able to attend the Summer University in person. Together, we represented the entire team and introduced participants to the essence of LIT: a blend of reflection, creativity, and narrative work.

For our LIT IIG group, **reflective practice** has been essential in sustaining connection. It allowed us to bring not only professional successes but also doubts and struggles into the circle – making it a safe space where vulnerability met support, and learning was shared. We planned to introduce workshop participants to some of the reflective exercises we have done during our supervision sessions.

Therefore, we used creative tools and facilitated reflections both backward and forward. By noticing what had been learned and what remained open, participants identified new possibilities. In this way, reflection became both anchor and compass: grounding awareness while pointing toward growth.

To include the voices of those not present, four absent members – **Alice Raidma** (Estonia), **Branka Sladovic Franz** (Croatia), **Magritt Lundestad** (Norway), **Nándor Bognár** (Hungary) – prepared short videos answering four reflective questions: “Who am I?”, “Why did I join?”, “What are my most memorable moments from the past four years?”, and “Why am I still here?”. The testimonies underlined the depth of connection and the lasting value of reflection within the group.

Art Based supervision – Creative tools in supervision and coaching

The Role of Art in the LIT Intervention Group

When we asked ourselves what has kept our intervention group

alive and connected for more than four years, we found that art and creative tools played a major role in it. Working with images, colors, and creative methods was one component of the “glue” that held us together. Through art, we can share not only our professional reflections but also layers of ourselves that words alone cannot reach.

This did not happen by accident. At the very beginning of our journey, we devoted two or three sessions to building a framework-deciding how we wanted to work together and, most importantly, creating a safe space. These sessions were not about solving cases or experimenting with tools. They were about laying down foundations. Without these, the vulnerability that comes with showing one’s artwork would have been impossible.

An image has the power to reveal something even the creator may not yet know about themselves. To show such a picture to a group is an act of courage. But when this is met with safety and acceptance, the effect is profound: recognition, resonance, and a new depth of connection.



In preparing for our ANSE Summer University workshop, we agreed to present only those creative practices we had actually used in our group. It was tempting to expand further, bringing new ideas and brainstorming additional possibilities. But we chose restraint because our primary intention was to show what had truly sustained us. We wanted participants to experience firsthand the practices that had enabled our group to thrive across borders and years.

As part of our introduction, we brought examples of the kinds of **artworks** that had shaped our art-based sessions:

- drawings for grounding and arriving,
- images created to release emotions,
- check-in pictures to express where we were in the moment,
- visual reflections on cases.

We also shared creative methods introduced by our Norwegian colleague, Magritt Lundestad, rooted in Integrative Therapy. Among them were “Identity Columns” and “Inner Personal Sovereignty.” These approaches enriched our group’s repertoire and deepened our ability to explore complex personal and professional situations.

Over time, something interesting began to happen. Even in some sessions where we had not planned to use art, drawings, and creative reflections **started to emerge spontaneously** during case work. Once the door had been opened, art started to become a natural language of reflection. Once you begin working with images, there is really no way back.

These experiences confirmed that art-based supervision is not about artistic skill. Nobody needs to know how to draw or master techniques. What matters is expression and resonance. The simplest lines or colours can open meaning, if approached with openness and respect.

Artworks as a Door to Reflection

After our introduction, we invited participants to experience this

for themselves. We could not replicate everything our group had tried over the years, so we made choices. Time was limited, and we wanted to focus on simple yet versatile methods-tools that can be used in various settings, with diverse clients, and for multiple purposes.

We have chosen artworks that can:

- help clients settle into a session, shifting from daily busyness into a reflective state;
- open conversation about what matters to them most in the moment;
- reveal hidden aspects of a situation that are not yet conscious;
- provide a way to release emotions;
- summarize insights or takeaways in a visual form;
- and, of course, surprise us with new possibilities of uses discovered along the way.

Before beginning, we laid down cards with four words and discussed their meanings to create a common understanding that had guided our own group: Trust, Respect, Presence, Responsibility. They became not only reminders but also a symbolic framework grounding our shared space before the first line was drawn.

The physical setting of the room was carefully arranged. Oil pastels were placed directly on the tables where participants sat, allowing them to begin without hesitation. On separate tables stood magazines in different languages, scissors, glue, and larger sheets of paper. The arrangement itself carried a message: materials are within reach, choices are free, and no prior skill is required. We emphasized this explicitly: “Come as you are and let your hands work. Whatever emerges is perfect as it is.” The relief of hearing these words is often visible immediately—shoulders drop, people smile, and the inner critic takes a step back.

Our first exercise was a grounding spiral. Participants chose one colour of pastel and began to draw an inward-moving spiral. Eyes open, then eyes closed; movements slow, then fast; repea-

ting as long as it felt comfortable. This simple activity, rhythmic and meditative, allowed people to arrive fully in the space and into themselves.

Next came an exercise with magazines. Each participant chose one picture and one word, spontaneously and instinctively. These fragments were then placed onto paper, becoming the seed of a personal artwork. The invitation was simple: look at what has emerged and ask: “What message does this hold for me?” What does it reflect about my current life or work situation?”

The act of sharing these reflections was moving. What seemed like a random image often turned out to be a mirror of something important – a challenge, a longing, a resource? Participants were surprised by the depth that such a seemingly light process could open.

We concluded with a collective creation. On a large sheet of paper, each person added colours, shapes, or images of their choice while gentle music played in the background. This became a shared artwork – a visual map of what participants had taken from the session. It was not about making a perfect picture but about weaving together many voices into one expression.

Closing Reflections

What we witnessed at the workshop of the ANSE Summer University mirrored what we had experienced in our own intervision group: art-based methods open doors that words alone cannot unlock. An image can bypass defenses and reach places in ourselves that surprise us. A shared artwork can strengthen the sense of belonging within a group. A simple color or form can carry meaning that unfolds only when reflected upon together

For many participants, the session brought **insights and emotions** they had not expected. For us, it was a confirmation of what we had long felt in the LIT group: that creativity and reflection are not separate but deeply connected. Together, they sustain learning, connection, and growth.

As supervisors and coaches, we often search for methods that **can hold both complexity and simplicity**, that can touch both the personal and the professional. Art-based tools offer exactly that. They remind us that reflection is not only about thinking but also about seeing, feeling, and creating.

And perhaps most importantly, they remind us that vulnerability and trust are at the heart of our work. To show an artwork is to show oneself. To receive it with respect is to strengthen the trust and connection.

In this way, the workshop was not only a demonstration of tools but also a lived experience of what keeps groups alive: curiosity, creativity, and courage. Once you start reflecting through art, there truly is no way back – only forward, into deeper layers of understanding.

Entering the land of fairy tales - Working with the map op tales

Participants had just completed reflective exercises on belonging to a professional community, using artwork as a medium for reflection. As they returned from the lunch break, they found the following words on the workshop room door, signalling a transition in our approach:

“This door is not a door but the entrance to the fairy tale land.”

With these magical words, we invited them to **cross a symbolic threshold**: to step into a space where identity could be explored through the stories, symbols, and images of fairy tales. Although this one-hour session was an integral part of the three-hour workshop of the LIT Intersession Group at the ANSE Summer University, it also marked a clear shift — a new theme came into focus and a new approach to reflective work was introduced.

Why fairy tales?

Fairy tales are not merely children’s stories; they are symbolic narratives that carry the archetypal wisdom of humanity. As Hungarian fairy tale researcher and therapist Ildikó Boldizsár, creator of the *Metamorphosis fairy tale therapy method*, emphasizes, tales work through images and metaphors that speak directly to the unconscious. They allow us to give form to what feels chaotic, inexpressible, or unspeakable (Boldizsár, 2010). In the language of tales, **even the most overwhelming experience can be externalized**, placed into a landscape, and gradually transformed.

The Map of Tales

In this session, we worked with the Map of Tales, created by Hungarian fairy tale therapist and artist Vanda Tátrai. This tangible tool is a **visual representation of the fairy tale world**: the underworld, middle world, and upper world, each filled with archetypal locations such as forests, mountains, seas, and castles. It provides a reflective space where participants can locate their own journeys within symbolic geography. The Map can be used on its own, or — as in this workshop — in combination with other approaches, such as Boldizsár’s methods of therapeutic storytelling.

The workshop process

This one-hour session was designed as a personal journey, allowing participants to **explore aspects of their professional identity**. Each person worked with their own theme, using the Map of Tales accompanied by a guided reflective process. The Map functioned both as a mirror and a guide, and the process unfolded in the following steps:

1. **The Hero.** Each person first named the “hero” of their tale – a part of their professional identity that would set out on this journey. This naming, together with the chosen object representing it, has already created a symbolic distance: the professional self has become a character, open to exploration.
2. **The Here and Now.** Participants placed the symbol of their

hero on the Map, choosing the location that best represented their current professional situation. They described not only the place itself but also the atmosphere, environment, and companions surrounding their hero.

3. **The Then and There.** Fairy tales do not always follow strict chronology, so we invited participants to leap forward: “Where does your hero long to go?”, “Which place on the Map calls you as the desired destination?”. After making their decisions, a guided imagination followed, where participants explored these places with all their senses – what it looked like, sounded like, even smelled or felt like.
4. **The Journey.** Next, we asked participants to trace a path on the Map from their here-and-now to their desired destination. As the Map offered several possibilities, they first chose the route their hero would take. Then we explored potential landscapes and obstacles they might encounter on the way, followed by imagining helpers – human or magical – who could appear during the journey.
5. **Resources.** Returning to the here-and-now, participants were invited to view their current place on the Map again, this time with fresh eyes. They reflected on the resources already present in their here-and-now. Just as a fairy tale hero never sets out empty-handed, they, too, carried provisions: skills, allies, and experiences that could support their journey.
6. **Closing Tale.** At the end, a story was shared with the message: “Your heart is already at the desired place; only your body needs to follow.” This tale offered encouragement, anchoring the symbolic work in hope and movement.

Throughout the process, participants reflected individually, in pairs, and in the larger group, sharing glimpses of their heroes’ journeys. The Map enabled them to see their challenges from a new perspective, to speak through images rather than direct self-disclosure, and to explore possibilities in a creative and playful way.

The way fairy tales work

What makes this approach powerful is the way tales provide both **distance and a sense of safety**. Speaking of a forest, a sea, or a helper — or even an enemy — feels less threatening than naming one’s fear or failure directly. The symbol carries the weight of experience, allowing exploration without defensiveness.

At the same time, fairy tales are a **shared cultural language**. When someone speaks of “slaying a dragon” or “crossing the glass mountain,” everyone understands – even across cultures and professional contexts.

Fairy tales also open **creative possibilities**. In their world, anything can happen – enemies may become allies, the devil can be outwitted, curses may be broken and hidden treasures may be found. This imaginative freedom inspires supervisees to see new solutions and recognize resources they might otherwise have overlooked.

From chaos to order

Each time working with fairy tales or the Map of Tales, a similar transformation happens. What begins as inner chaos – confusion, unspoken tension, the difficulty of naming what is wrong – gradually **takes shape in symbols and images**. By placing the experience onto the fairy tale landscape, order emerges. And as the external order takes form, an inner re-ordering begins as well.

This is the “magic” of tales: even when we remain at the symbolic level, without explicitly translating images into everyday life, the psyche begins to reorganize itself. Chaos finds form, and the supervisee can sense a new coherence.

Closing reflection

This session was both imaginative and deeply reflective. It showed that professional identity can also be explored through

Supervision can be more than structured reflection — it can be a creative encounter. In this article, three supervisors from the LIT Intervision Group invite us into a space where learning becomes alive and deeply human through creativity and storytelling. Their experience at the ANSE Summer University 2025 shows how art-based reflection and fairy-tale metaphors can deepen awareness, spark courage, and transform professional dialogue into shared discovery.

stories. Working with the Map of Tales always brings the same realization: that **fairy tales make visible what is hidden**, and transform inner confusion into symbolic order.

Within the larger arc of our workshop, this process complemented the earlier reflections on community and belonging, adding

a narrative dimension to the learning. And within the wider life of our LIT group, it mirrored what sustains us: the interplay of reflection, creativity, and story that continues to connect us across borders and years.

Takeways and impact

What did this mean for the workshop participants?

Creative work – art in the workshop and the land of fairy tales – **connects the unconscious with conscious** understanding of ourselves and others. The personal path toward oneself and the outside world in a group creates a curve of self-awareness and self-disclosure. On such a journey, there is a need to summarize and understand: “What has happened here with myself and with us?”.

At the end of the workshop, participants revisited the collages they had created at the beginning. They reflected on their personal and professional processes by expanding or transforming their collages into new artworks. Sharing even very small changes – or admitting no change at all – opened up possibilities for genuine connection and allowed the group process to close in a meaningful way.

Reflection at the end also brought surprises: by “crossing the threshold,” participants shared experiences they had not voiced earlier. This openness seemed to emerge as a result of the safety and trust established during the workshop. Our interpretation is that this openness is a token of gratitude, a gift to each other for the shared experience: gratitude for the chance to be oneself while being part of the group and gratitude for a space where everyone feels welcome and is given enough room. The gifts of openness shared during the closing reflection were intended not for investment but for rejoicing in the shared experience.

What did this mean for our LIT intervision group?

The decision to create a workshop led us to reflect on our own group process. First, we had to agree on what we wanted to of-

fer participants at the Summer University. Initially, we **planned for all members to participate** — some in person, some online. However, we realized this would create an imbalance in involvement. To include those not physically present, we decided to introduce them through short videos. Therefore, we agreed on the four questions: “Who am I?”, “Why did I join?”, “What are my most memorable moments from the past four years?”, “Why am I still here?”. The three of us leading the workshop did not prepare a video, since we could explain in person. What surprised us was how powerful these recordings turned out to be. They became one of the most important parts of the workshop. Why? Because in talking about the intervision group, we were also giving feedback to each other-acknowledging what we had gone through together over the past four years. We discovered that the most significant experiences were shared ones: overcoming illness, becoming a parent, and supporting each other through family struggles. While case discussions took most of our time, it was the courage to bring personal experiences into the circle that most deeply united us.

This raised a central question: “What is the glue that holds our group together?” The answer became clear-our personal and authentic selves.

The workshop also prompted an unexpected question from the ANSE Board: “Are you closing your intervision group?” Leading an activity at the Summer University can sometimes mark the closure of a group. We had not considered ending it, but the question stayed with us. At first, we dismissed it, then we grew curious: “Why did it arise?” “What does it mean for us?”

As a result, we began asking ourselves whether we agreed to hold 2-3 evaluation meetings to reflect on our experience, including how we perceived ourselves in the group, the roles we took or avoided, what we learned, and how we experienced one another. Only after this evaluation will we decide whether we want to continue, and if so, how. The group may remain the

same, be open to new members, or take on a new purpose and spirit. Whatever the outcome, the group will be different-and that is good.

In Conclusion

The art-based methods and creative interventions in our group created space for openness and genuine personal connection. Creativity gave us the **courage to speak not only about professional issues** but also about personal experiences and difficulties. Repeated reflection and sincerity bound us together with strong ties, deepening both professional and personal involvement. Opening the door to personal life within the intervision group fostered greater acceptance, understanding, and compassion.

Sharing our experiences at the ANSE Summer University 2025 reflected a similar dynamic: in the workshop group, too, openness, personal disclosure, and compassion emerged. This suggests that what we have experienced in intervision groups — or in any workshop or professional gathering — can inform the way we **design supervision processes**, enabling us to create spaces that mirror these qualities.

Preparing for the Summer University prompted us to pause and reflect on ourselves as a group. Looking back on the past four years naturally led to self-assessment and **new questions**: “What have we experienced and achieved?”, “How have we grown together?” And most importantly, should we continue the group, and if so, how? ■

References

- Boldizsár, I. (2010). *Meseterápia: Mesék a gyógyításban és a mindennapokban*. (Fairytale Therapy: Fairytales in Healing and Everyday Life) Budapest: Magvető.
- Tátrai, V. (2023). *Mesejáró Térkép (Storywalker Map)* [Unpublished, intellectual property]. Retrieved from <https://www.mesejaro.com/mesebolt/> (1.9.2025)



Gabriella Pach (Hungary)

Women's Leadership Confidence Coach | Creator of The S.H.A.P.E.™ Method

Gabi has over 20 years of leadership and HR experience, including 16 years in executive roles at multinational companies. As a consultant, she helps leaders achieve both success and happiness in their profession. Her S.H.A.P.E.™ Program empowers women leaders to build self-awareness and confidence.

As a coach, facilitator, and supervisor, Gabi is passionate about transforming mind-sets by rewriting limiting beliefs. She helps clients navigate uncertainty and stagnation through creative, associative tools. Her latest passions the "Map of Tales" and "Metamorphoses Fairy Tale Therapy", guide individuals through their inner narratives, opening up new perspectives and solutions.



PhD Neringa Kurapkaitienė (Lithuania)

Lecturer at Mykolas Romeris University | Organisation, Director at Supervision Institute

Since 2004 works as supervisor with individuals, groups and teams.

Since 2010 lecturer and students praxis supervisor at Mykolas Romeris University

2011 cowriter together with Prof. PhD V. Aleksiene of a book „Introduction to Supervision“, publisher Vilnius Pedagogical University, ISBN 978-9955-20-653-8;

2014 co-trainer in supervision studies, organized by Muenster Academy, Vytautas Magnus University, and The Association of Consultants for Professional Relations (Supervisors) in Lithuania;

2014 - 2017 board member of The Association of Consultants for Professional Relations (Supervisors) in Lithuania. From 2015 until now freelance trainer in trainings about supervision 2021 established NGO – Supervision institute.

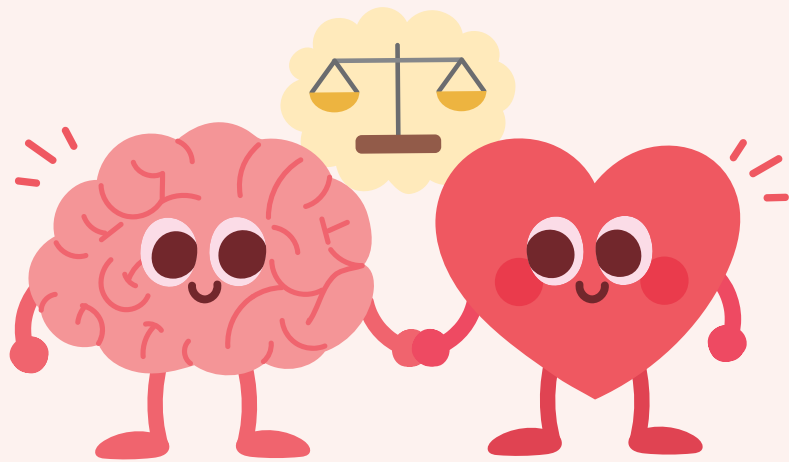


Emese Karolina Németh (Hungary)

Supervisor | Coach | Art therapist

Emese Karolina Németh is a supervisor, coach, and art therapist with an international background. She works with individuals, groups, and teams in different organizational settings, combining creativity with professional and organizational development. She contributes as a pro-bono supervisor at UNICEF, supporting teachers and child protection professionals. Her work includes providing art-based supervision across various professional fields and offering art-based training for coaches, supervisors, trainers, and others who want to expand their toolkit.

She also brings creative methods into trainings for business organizations to foster reflection and growth.



The Trinity of Body, Heart, and Mind

■ Jean-Paul Munsch (Switzerland)

Abstract

The trinity and the connection between body, heart, and mind, which is innate but often overlooked, can be systematically reconnected. Body, heart, and mind are interconnected ways we experience the world. The body represents autonomy and action, the heart represents connection and relationships, and the mind represents knowledge and orientation. These poles are interconnected, forming a self-similar trinity that can be explored through any one pole to access the others. This structure enables us to explore fundamental questions, such as freedom, love, and truth through various aspects of our being. Acknowledging this connection can deepen understanding and new insights (von Witzleben, 2022).

Reflection

Now that we have been systematically trained to disconnect the connection between body, heart and mind, we can experience what this innate connection feels like.

Body, heart and mind are gateways to the world. When we come into the world, we experience it primarily through our bodies. We also experience our parents, who give us warmth through physical affection and heart warmth, even before we can form our first thoughts.

Through this natural gateway of body, heart and mind, it becomes visible how humans encounter the world (Varga von Kibed & Sparrer, 2003). This is also related to the underlying

core needs of body, heart and mind. The body is based on the need for autonomy and the ability to act. We feel physical impulses that want to find their way. Then we have the pole of the heart, which many people are currently rediscovering. It is based on the needs for connection, relationship and security. Finally, the pole of the head is connected to the need for orientation and knowledge.

The trinity of body, heart, and mind provides a framework for exploring questions through a balance of personal action, relationship, and reflection, with the aim of fostering deeper insights, reconnecting the three poles and personal growth by acknowledging these fundamental aspects of human nature.

So we have different approaches to the world. Some people find it difficult to recognise their own approach to the world. Yes, I am a relationship person. I open up the world to myself through my heart and through the relationships I form. Others explore the world through action and practical experience. And yes, I am a head person and strive first and foremost for knowledge, insight and orientation.

The beauty of this is that this trinity is based on a fractal structure. This means that the other two poles can also be accessed via their respective approaches, because the triangle of body, heart and mind is self-similar and the basic structure repeats itself. The Polish mathematician Wacław Sierpiński (1915) was the first to describe this structure. His description indicates that each pole can be located within the triangle.

Ultimately, there is no hierarchy or privileged access.

This also establishes the connection between the poles. Even if we sometimes feel cut off from our heart or our body, or are completely in our head. The connection between body, heart and mind is always there. It just needs to be revealed.

Once this connection is recognised, we can go even deeper. Then new questions arise that we can work with according to the three fundamental poles of body, heart and mind: What is freedom? What is love? What is truth?

These are philosophical questions that we can sink ourselves into deeply, depending on which pole we use to explore the world. ■

Resources:

- Sierpiński, W. (1915). *Sierpiński Triangle*. Wikipedia. Retrieved from https://en.wikipedia.org/wiki/Sierpi%C5%84ski_triangle
- Varga von Kibed, M. & Sparrer, I. (2003). *Ganz im Gegenteil*. Carl-Auer (1.9.2025).
- von Witzleben, G. (2022). *Bauch, Herz und Kopf. Mehr Lösungskompetenz mit dem triadischen Prinzip*. Carl-Auer.



Dr. Jean-Paul Munsch is a Swiss philosopher, transformational supervisor and coach. He specialises in conflict resolution and organisational trauma. He leads an integrative-systemic programme for supervision, coaching and organisational consulting at the University of Applied Sciences in north-western Switzerland.

Art in Supervision – Supervision as an Art

■ Angela Büche (Austria), Silvia Grøndahl (Norway), Jan Sjøberg (Norway), Elisabet Wollsén (Sweden)

At the ANSE Summer University 2025, four members of the intervention group “Music and Art in Supervision” presented a workshop entitled “Art in Supervision – Supervision as an Art”, offering insights into this fascinating new way of working.

Our joint workshop revolved around the question: is supervision an art form in itself, or is it enough to use creative tools/ exercises in supervision for it to be called artistic? In various ways, we wanted to illustrate “the art in supervision” as something that permeates the entire context of the work: in attitude, rhythm, and the way of building space for co-creation. We also wanted to explore the question: is there something unique about using art in supervision?

These questions opened up a space for reflection, exchange of experiences, and lively experimentation.

At the beginning of the workshop, in order to give participants an impression of the wide range of possibilities of applying artistic and creative elements, we started by listening to live music provided by cello and piano: “The Swan” by Saint-Saëns. Then, the participants were invited to dance to the music, which enabled them to connect with each other as they listened.

Then we divided the group in two, to give the participants the possibility to experience different aspects related to the theme of art and supervision:

1. The Artist’s Way of Supervision through Music
2. The Art of Supervision – Focusing Vision and Embodiment

1. The Artist’s Way of Supervision through Music Angela Büche and Jan Sjøberg

Under the theme of “Well-being (Selfcare) for your identity as a supervisor”, the participants listened to a piece of Vivaldi, the Largo-part of a sonata for cello and accompaniment, while reflecting on how the music could inspire their identity as a supervisor. After this, they shared their experiences in groups.

Then, the participants got the opportunity to direct the same piece of music. They learned to conduct with a baton. Conducting functions here as an experience from the daily life in an orchestra. The conducting of a piece of music offers a new way of looking at supervision. Just as the conductor guides the musicians in a process to fulfil the potential of the music, so the supervisor is guiding the supervisee to find a solution to the issue they have brought to the supervision session.



Returning to their small groups, they were asked if the active involvement with the music offered any new insights into the theme of identity.... whether as supervisor or supervisee.

“Just as the conductor guides the musicians in a process to fulfil the POTENTIAL of the MUSIC, so the supervisor is guiding the supervisee to find a SOLUTION to the ISSUE they have brought to the supervision session”.

After lunch we shifted our focus to the heart, the breathing and feelings. While listening to a piece of Chopin, the large-part of a sonata for cello and piano, they reflected on the question: What feelings arise in you or what resonates in you, as you listen to the music? Could they hear if the cooperation and interplay between the musicians offered any new ideas for their supervisory work. For example: their dialogues and connectedness with their supervisees?

We got following feedback from the participants:

After the experience of listening to the music of Vivaldi:

"It came to my mind how important it is to find a common sound with the client;"

"Every process takes its time;"

"The music gave me relief and helped me to be present, have a ground in myself, and to open up for my inner interpretations."

"I realised how the music and the musical expression radiated through my whole brain, into my feelings and my body."

"I can learn from this music piece the relational importance of following and leading, and of the interplay of the melody and accompaniment."

After the experience of conducting:

The participants expressed they experienced the power of conducting and all the different elements that needed recognition and managing: such as rhythm, following the group, the dynamic of the music, the presence of their own body and the ability of controlling their own movements. They experienced the difference between leading and being led, and also the feeling of being a beginner and how it changes through practicing. The energy in the room changed as they conducted the music.

Some comments after the experience of listening to the music of Chopin:

"I became very calm and satisfied, which is quite unusual for me."

"In the beginning my breath was irregular but, after a while, I felt comfortable and at peace. I was just living in the moment."

"My heart entered into a reciprocal movement with the music. My breath was calm, and I felt like my heart was resonating to the music. I began to enjoy breathing deeply and softly."

"There was a balanced dialogue between the two instruments, a feeling of giving and receiving, and together building up something new – or sometimes leading to moments of transition."

"The instruments in this piece were complementing, mirroring, reflecting and supporting each other." "The two instruments were in a dialogue that was lively and crisp, handing over the melody to each other. I felt how the sound of the cello supported my strength as a supervisor."

"I experienced the deep wisdom of listening to the music to the end, then reflecting on it and only then start to act on it. And this is the exact same process that good Supervision must follow."

"While listening to the music I recognised that I switched between being connected and being disconnected to the music and to myself as well, and when I disconnected, I came into a kind of meditative state."

The rationale behind listening to and active engage in music:

- a. It activates the whole brain (Altenmüller, 2018; Kölsch, 2019) and therefore we have the whole brain to reflect on our topics and challenges. The music stimulates not only the cognitive part of the brain, but also the feelings and the unconscious and body-related processes. This opens up new perspectives and possibilities.
- b. The form and structure of the music can in itself inspire the whole setting of a supervisory process. When we listened to Chopin for example, we could hear how the Piano and the Cello were in a dynamic dialogue with each other.

In this way the workshop offered an experience to the participants of how the art of music can serve as a means of ex-

panding the awareness of what it is to be a supervisor and to create a fresh context for coaching and supervision in general.

2. The Art of Supervision – Focusing Vision and Embodiment

We, Elisabet Wollsen and Silvia Grøndahl, presented the theme in two different workshops with the group, participating in them both.

1. Workshop on body, awareness, resonance and communication – by Silvia Grøndahl

This workshop focused on developing supervision skills through body awareness. In this workshop we exercised reading bodies, and actually we trained awareness. Awareness is the skill we need to be in the here and now. The body message needs our attention and this focus makes us better communicators. Both the reading, the expressing and the responding in the «body-talk» needs our creativity and flexibility. We are searching for a deeper understanding of ourselves and others.

We started with a short individual exercise of our own awareness, going mentally through all parts of the body. Then we went together in pairs, and the task was to express a message or a problem with the body, without words. One person

"We are searching for a deeper understanding of ourselves and the other. Awareness is an art and a competence"

was the supervisor and the other the supervisee. After some minutes the pairs talked together and shared and reflected on what they experienced. Then they changed roles and repeated the exercise.

A workshop is a perfect situation for exercising awareness and reflecting on the experience. The awareness of self, the other and the environment is the basis of consciousness and, as Perls said, “awareness is healing per se” (in Petzold, 1993, p. 256).

Outcome/feedback and responses from the participants

In the feedback afterwards many were surprised about the amount of information and the possibilities which lay in the bodily, non-verbal communications and the increased awareness. They all experienced to be understood and to understand. A proposal from one of the participants was to use that technique with the client/supervisee. She sometimes experiences their difficulties with finding the words which felt right. From that point on one can find an adequate verbal expression, which is an important deepening for the understanding. Another feedback in the role of the supervisor was that it was possible to reach an own relaxation, feeling grounded while preparing a meeting with bodily relaxation.

This first exercise was also thought as preparation for the next part with Elisabet Wollsen.

2. Workshop demonstrating an example of The Art of Supervision - by Elisabet Wollsen

My artistic approach finds expression through various supervision formats, such as **Life Staging constellations**, which I demonstrated at the workshop. Before lunch, I introduced the format and its three stages, so that the afternoon could be devoted entirely to experiencing it. Throughout the process, I also meta-communicated about why we were doing what we were doing, presenting, for example, my homemade “professio-

nal normative ghosts” and my “Permission Bureau.”

One participant volunteered to **stage a constellation** by silently arranging fellow participants as figurants, one also representing the stager. After shaping the initial image, the stager stepped aside to observe as the figurants, with no prior knowledge of the constellation’s background, began to move and eventually add their voices. Their bodies and words created a series of dynamic, unpredictable scenes, which could be rearranged or continued by the stager or the stager inviting others to shape the next image. Through attentiveness, playfulness, and improvisation, new perspectives emerged – unplanned and impossible to predict.

By seeing, sensing, and listening – inwardly and outwardly – something entirely new always emerged. After the figurants were released from their roles, the process continued with a narrative interview, where the stager, guided by the supervisor’s questions, could begin to unpack and articulate their own emerging stories.

“Through attention, playfulness, and improvisation, new perspectives and images emerge: challenging, and offering richer, alternative interpretations of the original scene. Such that could not have been figured out, planned or predicted”

After the figurants were released from their roles, the process continued with **a narrative interview**, where the stager, guided by the supervisors’ questions, began to articulate their own emerging stories.

The third stage focused on safeguarding the stager’s experience. Instead of comments, reflections or advices, participants **shared their resonances** – how the constellation touched their own lives, what values it awakened, what connections it illuminated. In this way, they became co-carriers of the process, articulating the gifts they had received.

Thoughts around Artistic Supervision

Artistic supervision is, for me, a comprehensive approach that transforms the supervision space into a living work of art. Unlike many mainstream methods, I do not interpret or provide ready-made answers or add to content. Instead, I act as a structure-holder, creating a safe space where supervisees can explore freely, drawing on embodied knowing and collaborative wisdom beyond the purely cognitive. Allowing space to co-create their own meanings leads to richer stories than either creative tools alone or conventional frameworks can offer. Artistic supervision is about cultivating another way of knowing: trusting the wisdom that arises in the present moment and honoring what has not yet been seen. It is a practice rooted in love and peace, where human richness and connection give rise to unique, ever-unfolding works of art.

Like any art, artistic supervision requires practice, courage, and curiosity. It is about finding one’s own twist and authenticity – combining what has not yet been combined, seeing what is not yet visible. To become an artist in supervision means challenging dominant norms and practices, drawing both from established training and from what lies beyond it. It is not about repeating what others do but shaping one’s own path while welcoming inspiration.

Ultimately, it is about reflecting deeply on who you want to be – as a supervisor, and as a human being.

Supervisees often describe becoming braver, more present, and more creative through these approaches. They discover and value the humor, playfulness, and warmth of the process. For me, this is the essence of artistic supervision: awakening people's artistic potential and fostering connection and belonging. As I believe we all carry an artist within us, waiting to be awakened!

The two groups coming together and sharing experiences:

After the two workshops, we all came together in the plenary and had a sharing round about the experiences from both groups to reflect on the theme of supervision and art - and opened for questions. Here is some of their expressions:

"Interesting to see the person behind the professionals. It was inspiring to experience the elderly workshop-leaders as role models - and giving hope for doing artistic supervisory work in a life span". "The qi gong exercise was interesting".

"Good work with the constellation works. The method of the "permission box", "ghost" and "thinking out of the box" - impressed me, because it is so confusing with all the "right" and "wrong" in supervision".

"I connect music with dance and movement, therefore I felt well with the group working with the body and listening to the music within my body. I feel that in the nonverbal work I can hear music all over".

By the end, we sang a Swedish song together: "Vem kan segla förutan vind".

Conclusion

The workshop shows that art has its place in supervision and supervision can also be an art. Art, and its influence, helps us to come in contact with the needs of humanity. Art-experiences help to connect to one another and to oneself – and to inspire reflection processes. Supervision as an art includes creativity and willingness to give alternatives to dominant ways of doing supervision. This workshop and the different parts of it, gave the opportunity to experience, explore, reflect and dive into these kinds of supervision-related approaches. ■

References:

- Altenmüller, E. (2018). *Vom Neandertal in die Philharmonie: Warum der Mensch ohne Musik nicht leben kann*. München: Piper
- Kölsch, S. (2019). *Good vibrations: Die heilende Kraft der Musik*. München: Ullstein
- Petzold, H.G. (1993). *Integrative Therapie. Bd.1, Klinische Philosophie*. Paderborn: Junfermann



Angela Büche MSc. (Austria) is an academic coach, supervisor, mediator, lecturer, and organizational consultant. She has offices in Salzburg/Vienna. Before starting her career as a coach, Angela had worked for 35 years as a professional musician (Cello). She gives individual coaching sessions and teaches courses at various universities. She gives workshops with professional Orchestras, Musicians and Conductors. Mindful self-management, motivation, Positive Leadership® and team development are amongst her favourite subjects.

She is a member of the ÖVS (Österreichische Vereinigung für Supervision und Coaching), Boardmember of the ÖGFMM (Österreichische Gesellschaft für Musik und Medizin) and President of the WSE, (Motivations- und Vernetzungsplattform für Kunst- und Kulturschaffende). www.stimmig-leben.com



Silvia Breuss Grøndahl (Norway) is educated in Integrative therapy and has a master's degree in Integrative supervision. Music therapist from Musikkhøgskolen Oslo and studied organization and leadership at University in Oslo. Worked for many years as a freelancer, as psychotherapist and music therapist, as teacher therapist for Integrative therapy education in Norway and 10 years as chief of department for special education. After retirement, working with supervision and psychotherapy in private practice in Oslo. Former president of the European Association for Integrative therapy and supervision (EAIT). <https://no.linkedin.com/in/silvia-josefine-gr%C3%B8ndahl-1366382b>



Jan Sjøberg (Norway) is Specialist in clinical psychology and educated in Integrative therapy and Integrative supervision. He has studied piano at Musical Conservatory. He has also a master's degree in psychology and in 'organization and leadership'. His main work is meta-supervising in the Child Welfare Services (Bufetat), Norway works on a PhD about supervision. He has a small supervision and psychotherapy private practice in Oslo, is a guest lecturer at universities and colleges, for Supervisors' networks, and at international conferences. He is a teacher therapist for Integrative therapy education in Norway. He has been president of Norwegian association for Integrative therapy (NFIT), and boardmember of Supervisors' network NOSCO (2004 – 2014). jan@kreativdialog.no; www.kreativdialog.no



Elisabet Wollsén MSc. (Sweden) has been working over 45 years as a clinical psychologist and psychotherapist. Simultaneously supervised over 200 long-term groups, served as a meta-supervisor and taught professionals in systemic/narrative theory, practice and supervision- both at the university level and in her own practice. Her expertise also includes narrative research and consulting with organizations on conflict resolution and team development. Additionally, drawing on her experience in design and oil painting, she has developed "Life Staging® constellations" and "The 5-Question approach", which she has presented nationally and internationally since 2007. Currently she is writing professional books about them. www.lifestaging.se



■ Adrienne van Doorn (the Netherlands)

The suitcases have long been unpacked, insights quietly woven into the fabric of daily life. What remains are the threads of connection, the lingering questions that burn softly and turn my habits inside out.

A moment of pause arose during a case discussion, when I realized that writing a reflection report was second nature to me, yet unfamiliar to other supervisors of different European countries.

The confusion deepened when I learned that limiting supervision groups to three participants was not at all customary elsewhere, nor was the practice of reading one another's reflections.

I met old intervention companions again, embraced the women from Ukraine I once worked with, and felt what it means to work together in a room of eighty colleagues and let words surface without force.

Two years before, (Budapest 2023) I had followed the Summer University through the small windows of my phone and laptop. But here in Munich, I was truly there.

Visiting the ANSE Summeruniversity 2025 München

Looking into the eyes of my Flemish colleague for the first time, deciding together to deepen our collaboration.

I reconnected with my Icelandic colleague; we dined, shared stories, and exchanged ideas.

Beneath the shade of fertile trees, we played the board game Spiralled Motion and made plans, if possible, next year I will travel to Lithuania to make colleagues experience what it means to guide in phases, to hand over autonomy and ownership.

Between waiting for the Uber and sipping coffee, I received the longest hug ever from an Austrian colleague, and later we exchanged messages.

I reached out to teachers of supervision studies, and together we are launching our first online intervention group to delve deeper into our craft.

All of this unfolded in the in-between spaces, in the time that was expected yet never planned those rich moments of connection where language fades, and only intention remains. No square digital screen can compete with that! ■

Adrienne van Doorn (the Netherlands) is a drama therapist, meta-supervisor, developmental actor, trainer and facilitator with professionals, teams and organisations. She wrote the 'Handbook of the art of developing', is affiliated with the postgraduate education for psychologists and teaches supervisors. She has her own company from which she provides training in the Netherlands and other language areas. Her work focuses on the professions of the future and what organisations need to become developmental organisations. info@spiralledmotion.com.





The Path of the mycelium

Relational dynamics in supervision practice

■ Franck Joseph-Maurin (France)

Abstract

At the **ANSE Summer University 2025 in Munich**, supervisors explored a powerful ecological metaphor: the hidden life of **mycelium**.

Just as underground fungal networks recycle, connect, and sustain natural environments, supervision nurtures the invisible relational dynamics that allows organisations of all

kinds to develop and thrive. This article in the **ANSE Journal** invites us to see beyond structures and processes, and to attend to the fragile yet resilient webs of trust, recognition, and dialogue that make collective life possible. Supervisors, like gardeners of mycelium, help transform toxins into nutrients and foster lasting growth. Franck Joseph-Maurin shares his concepts and tools in this article.

Introduction

This article is based on a workshop delivered at the **ANSE Summer University 2025 in Munich**. The purpose of this contribution is to weave together an ecological metaphor and the practice of supervision, showing how the hidden life of mycelium can inspire, illuminate, and support our daily professional work.

Mycelium forms vast underground networks: decomposing matter, recycling nutrients, regenerating soils, and enabling trees to communicate through a ‘wood wide web.’ Without it, forests would not exist. Working quietly in darkness, it creates the conditions for life without drawing attention.

In organisations, supervisors face a similar reality: a web of relationships that remains mostly invisible, yet sustains the vitality of collective life. Structures, strategies, and processes matter, but it is relationships that bring them alive or render them sterile, generative, or toxic. Like mycelium, relational networks are both fragile and resilient at the same time, constantly changing, and capable of either nurturing growth or spreading disease.

Supervision, in this sense, is less about focusing on isolated individuals and more about cultivating the relational mycelium that binds people together. As Jane Goodall (Lindsey and Goodall, 1999) reminds us: *“You cannot spend a single day without having an impact on the world around you. What you do makes a difference. You have to choose which difference you want to make”*. Supervision is precisely about helping leaders, teams, and professionals choose the difference they want to make by becoming aware of their relational impact.

Part I – The mycelium metaphor: From Nature to Relational Systems

1.1 Mycelium in nature: a silent architect

Paul Stamets (2005) describes fungi as *“the grand recyclers*

of our planet”, pointing out that they have existed for over a billion years and are foundational to life on Earth.

Suzanne Simard, a forest ecologist, showed that trees do not live in isolation. Through the mycelium attached to their roots, they exchange nutrients, carbon, and even information. Through mycelium, large “mother trees” provide sustenance to smaller seedlings in the shade. Trees under attack by insects send chemical signals to warn their neighbors. Mycelium is thus a communication network - a “wood wide web” - that coordinates collective resilience.

From these insights, five main functions of mycelium can be highlighted:

- **Regenerator:** renewing the soil by recycling dead matter into life.
- **Depollutor:** breaking down toxins, from hydrocarbons to heavy metals.
- **Healer:** producing antibiotics and protecting ecosystems from pathogens.
- **Nurturer:** extending the reach of plants, ensuring water and minerals are accessible.
- **Communicator:** transmitting signals across distances to prepare collective responses.

Anthropologist Anna Tsing (2015) offers another perspective. She calls fungi “world builders”. Their patient, invisible labour shapes entire ecosystems. Without fungi, forests would not thrive; without forests, the biosphere would not exist.

Mycelium thus embodies a paradox: it is fragile - sensitive to chemicals, drought, or imbalance - but it is also resilient, capable of adapting and spreading under extreme conditions. It thrives in diversity, building networks that support life beyond the capacity of any individual organism.

1.2 Transposing to organisations: relational dynamics as mycelium

Organisations are often analysed through structures: hierarchies, reporting lines, roles, and processes. Yet any supervisor or coach knows that these visible forms tell only part of the story. Beneath them exists an invisible fabric of relationships - trust, fear, recognition, rivalry, unspoken agreements - that sustains or undermines the official structure.

This is the organisational mycelium. Like its natural counterpart, it operates underground, in conversations, emotions, gestures, and tacit expectations. When the relational mycelium is alive and healthy, it nurtures collaboration, creativity, and resilience. When it is polluted by toxins, it spreads paralysis, disengagement, and conflict.

From our experience, six principles help us understand relational dynamics as the human equivalent of mycelium:

- **Relation as a dynamic process** – Relationships are constantly evolving, shaped by exchanges and context.
- **Relation as a collective potluck** – Each participant brings both resources and vulnerabilities; we share what we have, whether we intend to or not.
- **Relation as co-construction** – Every interaction is built together; responsibility is shared.
- **Relation as egalitarian power** – Influence does not depend only on hierarchy. The “weakest voice” can sometimes transform the whole field.
- **Relation as contextualised** – Context matters. A word spoken in one setting may resonate very differently in another.
- **Relation as engaged contact** – To act in a relationship, we must be at the heart of it, not hovering over it. Engagement is the condition of impact.

These six principles provide supervisors with both a map and a compass. A map, because they describe the terrain we are

navigating. A compass, because they orient us toward practices that cultivate life in organisations.

Part II – Relational Dynamics in Supervision: Toxins and Nutrients

2.1 The fragility of relational processes

As pollution weakens natural mycelium, relationships too are fragile. Supervisors often face “relational toxins” - patterns that suffocate vitality.

Three main families of toxins can be observed:

- **Powerlessness:** when fear dominates, energy collapses. People feel incapable of influencing their environment, so they withdraw or comply passively. For example, in an organisation where decisions are constantly overturned by higher management, middle managers stop proposing ideas. Fear of failure or reprisal silences initiative, and innovation dies.
- **Omnipotence:** when one actor tries to control everything, imposing their will without listening. This creates dependency, infantilisation, and resentment. In supervision, one often sees leaders who believe they must have all the answers. Their teams adapt by waiting passively or resisting secretly, which undermines the leader’s intentions.
- **Paradoxes:** when contradictory injunctions circulate, creating confusion. A common example is the demand to “be autonomous” while at the same time being tightly monitored. Staff are paralysed, because any choice risks being wrong. Confusion spreads like a fungus, immobilising the system.

Relational toxins are rarely visible on the surface. They operate subtly, in the subtext of conversations, in body language, or in what remains unsaid. Supervisors, like mycologists, must learn to detect these toxins and name them gently, without blaming individuals. The goal is not to accuse but to make the invisible visible, so that a system can recover its vitality.

2.2 The resilience of relational processes

Fortunately, relational systems also contain resources for healing. Just as fungi can break down toxins and regenerate soils, human systems can be nourished by **relational nutrients**. These are conditions that foster trust, collaboration, and growth.

Three nutrients are particularly powerful:

- **Safety:** the assurance that one can express oneself without fear of humiliation or sanction. Safety is the soil in which dialogue grows. Without it, participants hide their thoughts and emotions. With it, they dare to explore sensitive topics. In supervision, safety is often created by explicit agreements: confidentiality, equal speaking time, and respectful listening.
- **Recognition:** being seen and valued. Recognition does not mean praise alone; it also includes being acknowledged in one's difficulties, limits, or vulnerabilities. When recognition circulates, people regain dignity and energy.
- **Self-development:** opportunities to grow, learn, and expand. When people feel that their work or relationships help them become more fully themselves, they engage wholeheartedly. Supervision contributes by opening new perspectives, reframing experiences, and encouraging reflection.

An example illustrates this resilience. A group of four business partners came to supervision after months of conflict. Meetings had become unbearable; communication was reduced to emails. At the start of the session, the room was filled with silence. The supervisor first worked to re-establish **safety** by setting rules: one person speaks at a time, no interruptions, no judgment. Slowly, words returned. Participants expressed both frustration and fatigue. The supervisor encouraged them to recognise not only grievances but also the efforts each had made to keep the company alive. This mutual **recognition** shifted the tone. By day's end, they sketched a

new vision, reconnecting with their desire for growth through entrepreneurship..

This example shows that nutrients are not abstract ideals; they are practical levers. Supervisors can actively introduce them into a relational system, just as gardeners enrich soil.

2.3 Supervisors as gardeners of the relational mycelium

What, then, is the role of supervisors in relation to toxins and nutrients? We could describe it as **gardening the relational mycelium**. Supervisors do not replace the natural processes of an organisation; they cultivate conditions that allow these processes to regenerate.

This gardening involves three tasks:

1. **Identifying toxins:** noticing patterns of fear, domination, or paradox. Naming them carefully allows participants to see what was previously invisible. For instance, saying: *"I hear that you are asked to be autonomous and, at the same time, monitored very closely. How is it for you to live in this paradox?"*
2. **Encouraging nutrients:** introducing practices that restore safety, recognition, and development. This can mean slowing down conversations, inviting listening rounds, or asking reflective questions.
3. **Providing a reflective frame:** creating a safe container where relational dynamics can be observed rather than enacted blindly. This reflective distance allows participants to regulate their own interactions.

Supervision is less about fixing problems than cultivating life. The metaphor of mycelium is powerful here: just as fungi recycle waste into fertility, supervisors help organisations transform difficulties into opportunities for learning and transformation.

One might object that this is an idealised view. After all, some organisations are deeply toxic, resistant to change, or dominated by rigid structures. Yet even in such cases, supervisors

can tend to small patches of relational mycelium. Sometimes the work is less about transforming the entire organisation and more about nurturing a single leader, a team, or even one conversation. Like fungi colonising a barren landscape, these small patches may eventually spread, creating conditions for larger transformations.

2.4 A European perspective

At the ANSE Summer University in Munich, participants shared stories about when they encountered similar toxins: fear of speaking up, top-down omnipotence, and paradoxical demands. Across Europe, they also cultivate similar nutrients: spaces of trust, recognition across differences, and opportunities for development.

The cultural contexts differ, of course, but the underlying dynamics are universal. Just as mycelium connects forests in Canada, Siberia, or Germany, relational principles cross national boundaries. This shared understanding creates a basis for dialogue among European professionals of supervision. By recognising that we all work with the same fragile and resilient processes, we strengthen our collective capacity to support transformation in diverse settings.

Part III – Supervision as a Space for the Right Impact

3.1 Every intervention has an impact

If relational mycelium is constantly alive, shifting, and fragile, then every action we take within it has consequences. Supervisors, like leaders, cannot avoid having an impact. The question is not whether we have an impact, but *which kind of impact we produce*.

Jane Goodall's (Lindsey and Goodall, 1999) words resonate here again. In supervision, this choice is made not only by clients but also by supervisors themselves, in every gesture, word, and silence.

To support this awareness, the **PPC model—Positioning,**



Posture, Content - offers a practical framework.

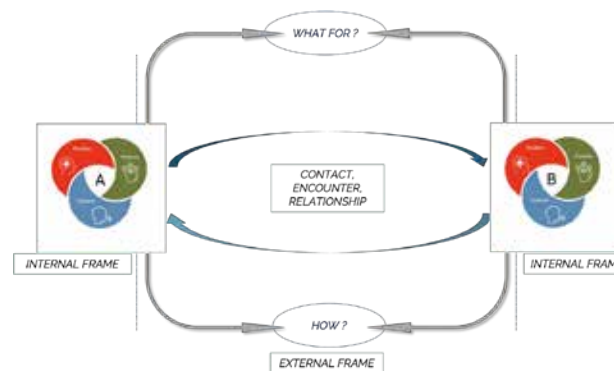
Picture 1: PPC model - Positioning, Posture, Content (Joseph - Maurin, 2012)

- **Positioning** refers to the place from which we speak. Are we talking as an expert, as a partner, as a witness? Are we aware of our legitimacy, our limits, and our role in the system? For instance, when a supervisor positions themselves as “the one who accompanies,” they open space for exploration.
- **Posture** refers to how we behave. Beyond words, our body language, tone of voice, and emotional presence speak volumes. A leader who positions himself as “caring” but slams the table with his fist creates a dissonance that undermines trust. Supervisors help clients notice these discrepancies between intention and posture.
- **Content** refers to what is actually said. Are the words coherent with the position and the posture? Is the discourse aligned, or is there a gap? Supervisors invite clients to examine whether their content expresses what they truly mean and whether it is received as intended.

Consider the case of a director in supervision. He wanted to ‘empower his team’ but used a harsh tone, revealing deadline anxiety. By slowing down and speaking calmly, he aligned with his intention, and his team regained trust.

Supervision thus becomes a space where clients can align Positioning, Posture, and Content, ensuring that their impact nourishes rather than intoxicates the relational field

3.2 The Relational Frame (Joseph-Maurin, 2016)



Beyond individual alignment, supervisors can work with the **Relational Frame**, a conceptual and practical tool we elaborated in our practice. The Relational Frame clarifies three simple but powerful questions:

1. **Who is in relation?** Which actors are involved—individuals, teams, organisations, stakeholders? Sometimes conflicts arise because the actual parties involved are not present, or because someone is excluded from the conversation.
2. **About what are they in relation?** What is the object of the relation? A task, a strategy, an identity, an emotion? Confusion often arises when actors believe they are discussing the same thing but are, in fact, focused on different objects.
3. **How do they engage in relation?** What are the processes,

rules, rituals, and contexts that frame their interaction? For example, are decisions made by consensus, majority, or authority? Are conversations structured or chaotic?

By making these dimensions explicit, supervisors help their clients to map the relational field. Thus often revealing blockages that remained hidden.

Take the example of a management team that struggled with endless debates. Through the Relational Frame, the supervisor discovered that members agreed on the “what” (strategic objectives) but diverged on the “how” (decision-making processes). Naming these differences allowed a clear process, and debates stopped.

The Relational Frame is powerful precisely because it is simple. It does not impose a solution; it offers a way of seeing. Like lifting a veil, it makes the hidden visible, enabling participants to act consciously.

3.3 Towards permanent relational regulation

Supervision, then, is not just about solving problems or resolving crises. It is about cultivating a **culture of permanent relational regulation**. In nature, mycelium is always at work. It does not intervene only when trees are sick; it constantly processes matter, circulates nutrients, and maintains balance. Similarly, organisations require continuous attention to relational dynamics, not only in moments of crisis.

Permanent relational regulation means that supervisors encourage their clients - leaders, managers, teams—to see relational work as an ongoing practice. This involves:

- **Regular reflection:** setting aside time to step back and observe how relationships are functioning.
- **Continuous feedback:** creating channels where recognition and concerns can be expressed without fear.
- **Shared responsibility:** cultivating the understanding that relational quality is everyone’s task, not just the leader’s.

Discover how the hidden life of mycelium can transform the way we see supervision. Like the “wood wide web” that sustains forests, relational networks nourish - or poison - organisations. This article, inspired by Franck Joseph-Maurin’s workshop in ANSE Summer University 2025 in Munich, invites supervisors and coaches to become gardeners of these invisible connections: detecting toxins, cultivating nutrients, and creating conditions where life and growth can flourish. A call to reimagine our professional impact.

One supervisor shared the story of a growing company where conflicts between associates threatened to paralyse development. To prevent crises, associates scheduled monthly relational reviews, asking how they worked together and what they needed. This invisible practice sustained growth and creativity. From a global perspective, promoting permanent relational regulation is particularly relevant. Organisations face rapid changes, cultural diversity, and constant uncertainty. Supervisors can help leaders and teams move away from a “firefighting” approach - intervening only when things go wrong—towards a more sustainable culture of ongoing regulation. This shift requires humility. Supervisors are not there to impose order but to create spaces where systems can regulate themselves. Like mycelium, their work is often invisible, yet it builds resilience.

3.4 A call to supervisors across Europe

At the ANSE Summer University in Munich, the diversity of perspectives was striking. Supervisors from different countries shared stories of working with executives, schools, hospitals, NGOs, and public administrations. Despite contextual differences, the same underlying dynamics appeared: toxins of fear, domination, and paradox; nutrients of safety, recognition, and development; the need for alignment and clear relational frames.

What emerged was a shared conviction: supervision is about choosing and cultivating the right impact. Whether in Vienna or Vilnius, Lisbon or Ljubljana, we are all engaged in the same task—supporting relational ecosystems so that individuals and organisations can thrive.

Supervisors are not solitary experts. We are gardeners of a collective mycelium that extends across Europe and beyond, weaving together experiences, practices, and reflections. Our contribution may be modest, but it is essential. Like fungi in the soil, we prepare the ground for life.

Conclusion

The metaphor of mycelium offers a powerful lens through which to understand the essence of supervision. In nature, mycelium is the silent architect of ecosystems. It regenerates soils, connects trees, decomposes toxins, and circulates nutrients. Without being seen, it sustains the possibility of life.

In organisations, the relational field plays a similar role. It is often invisible, but it determines whether structures and strategies flourish or collapse. Supervisors who attend to this relational mycelium - who detect toxins, cultivate nutrients, and clarify frames - help organisations to regenerate, heal, and grow.

We have seen that relational dynamics are both fragile and resilient. They can be poisoned by fear, domination, and paradox, but they can also be nourished by safety, recognition, and self-development. Supervisors, as gardeners of relational ecosystems, create the conditions in which life can circulate again.

Tools such as the PPC model and the Relational Frame provide practical ways to align impact and clarify interactions. More importantly, the mindset of **permanent relational regulation** encourages leaders and teams to see relational work not as an exceptional intervention, but as a continuous practice, as natural and necessary as breathing.

At the **ANSE Summer University 2025 in Munich**, this metaphor resonated across cultures and contexts. Supervisors from all over Europe recognised themselves in this shared task: to act as relational mycologists, tending to fragile ecosystems that support transformation.

Our work may be invisible, but like mycelium it is essential: we help build worlds where people and organisations can thrive. ■

References

- Goodall, J. (2019). Speeches and conferences (reference needs to be completed)
- Lindsey, J., & Goodall J. (1999). Jane Goodall: 40 Years at Gombe: A tribute to four decades of wildlife research, education, and conservation. New York: Stewart, Tabori, and Chang.
- Joseph-Maurin, F. (2016). Unpublished material.
- Stamets, P. (2005). Mycelium Running: How Mushrooms Can Help Save the World. Berkeley, CA: Ten Speed Press
- Simard, S. (2021). Finding the Mother Tree: Discovering the Wisdom of the Forest. New York, NY: Alfred A. Knopf.
- Tsing, A. L. (2015). The Mushroom at the End of the Wor-



Id: On the Possibility of Life in Capitalist Ruins. Princeton, NJ: Princeton University Press.

For over 20 years, **Franck Joseph-Maurin** (France) has worked at the intersection of relational sciences, living systems, communication, and management, supporting leaders and founders of organizations of all sizes. Through supervision, coaching, and consulting, he helps them explore, analyze, and transform relational dynamics to accompany organizational change. For him, relationships are both the foundation and the horizon of individual and collective life—holding resources as well as traps that shape human systems. Inspired by living networks, he developed the concept of “relational mycelium” to reveal the power of human dynamics in sustaining organizations. Former President of the Professional Supervisors Federation, certified supervisor and coach, and psychopractitioner, he combines pedagogy, care, and systemic vision to guide leaders in deepening their impact and role within human systems.

Embodied Insight: Navigating the Ocean of Possibility through Somatic Awareness”

■ Nicky Jordan (Ireland)



“Knowing the body as a supervisor is a royal road to read the unrecognised, untold story of the client and their relationships” (Žvelc & Žvelc, 2024). This insight was the starting point for my ANSE workshop, where I brought together my training as a Somatic Experiencing (SE) practitioner and my supervisory practice. My curiosity lay in how a more embodied approach might enrich supervision and, in particular, how regulation supports meaningful learning.

Supervision is, at its core, about learning (Carroll, 2014). Yet, as Žvelc & Žvelc (2024) emphasise, learning and growth can only occur within regulated physiology and emotions. The supervisor’s role, therefore, is not only to observe and reflect but to model regulation and to create a co-regulated field that can hold the shifts and vulnerability that transformational learning often evokes.

Central to embodiment is safety and co-regulation. To create this, I paid attention to my own physiology, breathing, tone and grounding from the outset. I welcomed participants at the door, used soft lighting, and created a calm, invitational space. This slower pace allowed participants to settle into themselves, a necessary precondition for embodied work.

We began with a gentle SE exercise to support orienting and self-tracking, followed by a short journaling invitation: *What drew you here? Where in your body do you feel your curiosity, longing, or intention?* Participants expressed a desire to step out of cognitive overthinking and “be more in their bodies”

“to cool down” and others expressed the bodily sensations that arose for them. This longing echoed van der Kolk’s (2014) reminder that “the body holds memories that the mind may not yet be ready to process.”

What happens when we bring the body into supervision? In my ANSE workshop, I explored how Somatic Experiencing (SE) supports embodied learning and co-regulation. By slowing down and tuning into bodily sensations, participants discovered that regulation opens the door to insight, resilience, and growth. This embodied approach revealed the body as a wise and trustworthy guide in supervision; a royal road to uncovering untold stories and fostering meaningful learning.

Gendlin’s (1966) notion of the felt sense resonated here: real insight often begins as a vague bodily sense before it can be articulated in words. Supervision, I believe, is enriched when we attend to these subtle signals.

From here I introduced an image of the ancient Céide Fields, whose layered history provided a metaphor for uncovering hidden layers in supervision. Participants reflected on their own learning timelines focusing on times of ease, openness, and flow, contrasted with moments of contraction or difficulty. They were invited to notice how these experiences showed up in their bodies.

Working in dyads, participants shared experiences of challenging learning moments while practicing simple SE tracking techniques. The invitation was not to analyse but to notice bodily responses: areas of tightness, warmth, tingling, fizziness, breath, or ease. Many were surprised to discover that by shifting attention to places of resource in the body, the intensity of discomfort softened. This embodied dialogue revealed new possibilities for resilience and insight.

Throughout, I was aware of my own bodily responses as a facilitator, how my posture, breath, pacing and presence influenced the group. This alongside my own personal SE work support me being able to offer my own regulated physiology to the process.

At the end of the workshop participants reflected that they felt more courage to use the body in supervision now, they felt lighter and could relax and “be more myself”. The workshop highlighted the importance of regulation for learning and growth in the supervisory space. It is a new area, that I am eager to explore further and am excited to see how the two can be married together more solidly in my own practice.

■

References:

- Carroll, M. (2010). Supervision: Critical Reflection for Transformational Learning (Part 2). *The Clinical Supervisor*, 29(1), 1–19. <https://doi.org/10.1080/07325221003730301>
- Gendlin, E.T. (1966). The discovery of felt meaning. McDonalds, J. B. & Leeper, R. R. (Eds.), *Language and meaning*. Papers from the ASCD Conference, The Curriculum Research Institute (Nov. 21-24, 1964 & March 20-23, 1965), pp. 45-62. Washington,
- Van der Kolk, B. A. (2014). *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*. Viking.
- Žvelc, M & Žvelc, G (2024) *Mindfulness and Compassion in Integrative Supervision* London: Routledge (page 59)



Nicki Jordan is an integrative psychotherapist and cross-professional supervisor who works in not-for-profit leadership and has recently started training to become a Somatic Experiencing Practitioner with Somatic Experiencing Ireland. She also has a small private practice offering nurturing spaces to individuals, groups and organisations and has an interest in storytelling and transformational learning in supervision. Her website is caladh.eu.



■ Sonja Vlaar (the Netherlands)

Abstract

In neuroscience, a distinction is made between *wanting*, the dopamine-fueled urge to seek a reward, and *liking*, the pleasure experienced once the reward is attained. This distinction is highly relevant in supervision and coaching, where supervisees and coachees often struggle with overwork, compulsive habit patterns, or burnout. These challenges are frequently driven by relentless *wanting*, while the restorative power of balancing wanting and liking is overlooked. This article, based on the ANSE Summer University 2025 workshop on dopamine, examines the subtheme of *Wanting versus Liking*¹. Drawing on insights from neuroscience, somatic exploration, metaphors, reflection, and felt-sense exercises, this exploration examines how distinguishing between wanting and liking can help supervisors and coaches regulate their own and their supervisees' and coachees' dopamine levels. Such awareness fosters healthier patterns of motivation and greater sustainability in professional practice.

The Subtle Dance Between Wanting and Liking

Introduction: Beyond the “Happy Chemical” Myth

“What might be possible if we started to listen more closely to the subtle dance of wanting and liking in ourselves and those we supervise?”

Dopamine is often referred to as the brain’s “pleasure chemical” but this label is misleading. It does not generate pleasure itself; rather, it signals the anticipated reward and motivates the pursuit of it.

Supervisors and coaches frequently encounter supervisees and coachees who feel intensely driven yet remain dissatisfied. Despite being aware of their unhelpful patterns, they often pursue goals compulsively and may ultimately burn out, even in the midst of their achievements. At the core of this paradox is dopamine.

Neuroscience distinguishes between wanting, the dopamine-fueled urge to pursue a reward, and liking, the pleasure experienced when it is obtained (Berridge & Robinson, 2016). This distinction explains why individuals may endlessly scroll through their phones, chase after achievements they no longer enjoy, or repeat habits they dislike. It is crucial for coaching and supervision to understand the difference between wanting and liking, as this enables professionals to help others align motivation with genuine enjoyment rather than restless striving.

“What might be possible if we started to listen more closely to the subtle dance of wanting and liking in ourselves and those we supervise?” Exploring the difference between wanting and liking shows how dopamine drives motivation. Supervisors and coaches can use this knowledge to help their clients thrive.

1. The neuroscience of wanting and liking

Dopamine fuels motivation and neuroplasticity, particularly when effort leads to reward (Schultz, 1998). Dopamine functions both as a neurotransmitter, transmitting signals between neurons, and as a neuromodulator influencing broader neural circuits over longer time scales. Produced in the brain,

¹A comprehensive Master Workshop is available on dopaminergic reinforcement and neuroplasticity, using metaphors and practical exercises to illustrate how habits form and solidify in relation to regulated dopamine levels, and how these processes can be intentionally shaped. Please contact sonja.vlaar@attune.nl

dopamine travels through four major pathways each of which affects behavior and cognition. This article continues to focus on two of these pathways: the motivation pathway and the cognitive (thinking) pathway.

Research shows that wanting and liking are distinct but interacting processes (Berridge and Robinson, 2016).

Wanting (incentive salience, drive, desire):

- Neurochemical: dopamine
- Brain circuits: ventral tegmental area (VTA) → nucleus accumbens
- Experience: forward-leaning, urgent, restless, craving, and energized anticipation.
- Liking (enjoyment, hedonic pleasure):
- Neurochemicals: endogenous opioids and endocannabinoids
- Brain circuits: the so-called small hedonic “hotspots” in the nucleus accumbens and ventral pallidum
- Experience: slow, soft, warm, satisfying, fullness, and pleasure in the moment.

Unlike wanting, which is strongly influenced by dopamine, liking is only weakly influenced by dopamine. Ideally, wanting and liking are aligned, so we pursue what we enjoy and enjoy what we pursue. However, they can diverge, leading to situations such as:

- Wanting without liking, e.g. compulsively checking email or chasing rewards without feeling satisfied.
- Liking without wanting, e.g. enjoying music or taking pleasure in a reward in the moment, without feeling a strong urge to seek more.

Recognizing this difference is central to self-regulating the level of dopamine.

2. Why does this matter in supervision and coaching?

Supervisees and coachees often express concerns such as:

- “I can’t stop working, even though I know I’m exhausted.”
- “I keep saying yes, but it doesn’t bring me joy.”
- “I achieved my goal, but it feels strangely empty.”

These statements reflect a mismatch between wanting and liking, two powerful drives that may not produce genuine pleasure or satisfaction. Supervisors can support clients by: Helping supervisees and coachees to recognize their bodily signals to distinguish between wanting and liking.

1. Encouraging them to pause before acting on urges and helping them to understand whether a desire energizes them or creates restlessness.
2. Supporting daily practices that cultivate liking and strengthen sustainable, satisfying reward pathways.
3. Helping supervisees and coachees to regulate their motivational energy and redirect it into intentional, purposeful action.



It fosters greater self-regulation, well-being, and sustainable motivation by helping others to notice, navigate and overcome the gap between wanting and liking.

3. Applications in Supervision: From Case to Practice

A supervisee shared that they often overprepare for sessions with their own clients, to the point of exhaustion. Exploring the bodily sensation of wanting revealed chest tension and a restless, forward-directed pull. In contrast, recalling moments of enjoyment, such as sharing laughter with a colleague, evoked a sense of softness and expansion.

Through daily practice, the supervisee learned to pause when feeling the restless urge to over-prepare. They began to discern whether the drive was energizing or compulsive and gradually redirected their energy towards lighter, more sustainable preparation. Consequently, they felt less restless during preparation, were more present and were able to genuinely enjoy their client sessions.

This example illustrates a broader organizational dynamic in professional life: cultures that reward speed multitasking and relentless goal pursuit often trigger dopamine-driven striving at the cost of genuine satisfaction, thereby undermining resilience and well-being. There is even a risk of emotional flatness and pleasure fading despite high effort.

True resilience, however, arises from balance. Supervisors can help clients to naturally self-regulate their own dopamine levels and cultivate sustainable motivation by guiding them to shift from restless drive towards grounded motivation and genuine satisfaction. For instance, rather than compulsively checking emails, a client could learn to pause, complete one task intentionally and savor a small moment of pleasure, moving from restless drive to grounded satisfaction.

Supervisors can counteract wanting by incorporating micro-goals and frequent rewards into sessions to help clients reconnect with satisfaction and sustainable motivation.

Practical interventions include:

- Break larger goals down into smaller, dopamine-releasing steps. For example, instead of aiming to ‘finish the entire report,’ a supervisee might decide to ‘draft the introduction.’ Each completed smaller step provides a clear sense of progress, triggers a dopamine release and fuels motivation for the next step.
- Anchor behaviors to immediate positive feedback. Habits form more easily and consolidate when the brain links the action directly to a dopamine boost, a sense of success, reward or even relief, immediately after completing the behavior. In neuroscience, this process is called ‘dopaminergic reinforcement’.
- Using the methodology of structured reward journaling in reflection reports to link small achievements with the impact at a personal level and the professional level (Van Kessel & Vlaar, 2025, pp.211-212).

Such practices build satisfaction in small steps and daily moments, strengthen resilience through small action steps and recovery, and foster sustainable motivation. By doing so, they help their supervisees or coachees balance their wants and needs, moving them away from a state of survival and towards a more grounded, sustainable motivation. This enables effective transfer of learning into their client sessions.

4. Exercise:

Wanting versus Liking – A Felt-Sense Exploration

This exercise combines neuroscience and embodied practice to help you notice the difference between wanting and liking in your body and daily life. There are three stages:

a. Guided Inner Sensing Exercise:

- Settle into your body. Notice your breath, your feet on the floor, and how it feels to be present.
- Recall a time when you wanted something intensely. Where in your body do you feel it? How does it move or expand? Is it tense, urgent, or push you forward?
- Release that image.
- Recall a moment of true enjoyment or pleasure. Where do you feel it? What texture or quality does it have? Is it soft, warm, or expansive?

b. Optional:

- What surprised you about your body’s signals?
- Did you notice moments when wanting and liking overlapped? Or where do they diverge?

c. Encouraging the transition into professional life:

For Liking:

- Choose one daily activity that you enjoy, such as drinking tea, listening to music, going for a walk, or connecting with someone.
- Savor it fully. Pause and feel: “Ah, this is good.”

For Wanting:

- Notice one moment of wanting each day.
- Pause and ask: is this urge energizing or restless?
- Decide whether to act on it now or redirect it intentionally.
- Take one intentional step, then pause again and notice the energy shifts.

These practices help to regulate dopamine by linking awareness, choice, and embodied experience. This cultivates both sustainable motivation and genuine enjoyment.



5. The emergence of a new discipline

The rise of professional coaches and supervisors who apply neuro-behavioral insights in their practice, sometimes referred to as neuroplasticians, marks an important new era in the fields of coaching and supervision.

The development of neuroplasticity-informed approaches can be traced through three generations of professionals.

The first generation were researchers who overturned the long-held doctrine of the fixed brain by establishing that the brain is plastic. Their discoveries, such as those recognized in the 2000 Nobel Prize for signal transduction in the nervous system, demonstrated that learning and experience activate genes and reorganize neural circuits.

Built on this foundation, the second generation of professionals focused on integrating the brain, body, and emotion. Their work fostered the rise of embodiment practices and a growing interest in emotional intelligence within psychology and coaching.

The third generation comprises today's practitioners of applied neuroplasticity—neuroscientists, therapists, coaches, and supervisors who bridge the gap between academic theory and behavioral practice. This group translates neuroscience into practical interventions for learning, wellbeing, and organizational development. Networks such as the neuroplastician community are now seeking to establish professional standards for this emerging professional role.

Van Kessel and Vlaar (2025) argue that focusing exclusively on cognitive insights in coach supervision is insufficient to enable supervisees to achieve transformational change. Such transformation requires the reconfiguration of underlying patterns that shape how supervisees and coachees perceive, relate to, and act upon situations. To understand supervisees' responses in practice, it is therefore essential to consider how neural processes, physiological states, and emotions inform their logic of action. Integrating these embodied dimensions of learning provides a more comprehensive basis for effective coach supervision and for transferring learning into broader relational systems (Vlaar, 2024; Van Kessel & Vlaar, 2025, pp. 59-60)

Although applied neuroscience is increasingly incorporated into coaching training, it remains largely absent from both generic supervision and supervision for coaches (Vlaar 2025, Van Kessel & Vlaar 2025). This article contributes to bridging this gap by advancing the integration of applied neuroscience into supervision.

6. Conclusion

The distinction between wanting and liking offers supervisors a powerful lens for understanding why supervisees, or coaches' coachees, may feel driven yet remain unfulfilled, or why effort does not necessarily lead to satisfaction. Dopamine-fueled wanting propels action, but when left unregulated, it can generate restlessness, overwork, or burnout.

By integrating insights from neuroscience with embodied reflection and practical exercises, supervisors can support supervisees in distinguishing between restless drive and genuine enjoyment. This awareness fosters self-regulation, resilience, and sustainable motivation.

In this way, applied neuroscience and the emerging role of the neuroplastician serve as a bridge between science and practice. It equips supervisors and coaches to guide their clients in aligning motivation with values and purpose, ensuring that striving and achievement become not only attainable but also meaningful and deeply rewarding. ■

References:

- Berridge, K. C., & Robinson, T. E. (2016). *Liking, Wanting, and the Incentive-Sensitization Theory of Addiction*. *American Psychologist*, 71(8), 670–679.
- Van Kessel, L., & Vlaar, S. (2025): Modellen en tools voor superviseren van coaches. In: *Supervisie voor Coaches, een Kwaliteitswaarborg voor Coaching*. Kloosterhof. pp. 211-212.
- Schultz, W. (1998). *Predictive reward signal of dopamine neurons*. *Journal of Neurophysiology*, 80(1), 1–27.
- Vlaar, S. (2024). *Applied Neuroscience in Supervision*. ANSE Journal Issue 1, pp. 27- 32.



Ir. Sonja Vlaar, MSc. (the Netherlands)

Sonja Vlaar holds an Ir. degree in Human Nutrition from Wageningen University & Research and a Master's in Supervision and Coaching from HAN University of Applied Sciences in Arnhem and Nijmegen (registered with LVSC since 2003). Her qualifications include working with leaders and their teams. She is also certified as a Master Neuroplastician (M.NPN) by the International Institute of Applied and Organizational Neuroscience. Since 2004, Sonja has worked internationally through her company Attune (www.attune.nl). She is an active member of the Global Supervisors' Network (GSN), the Dutch LVSC (ANSE), and the International Hub for Neuroplasticians. In 2025, she co-authored the book "Supervision for Coaches, a quality assurance for Coaching" with Louis van Kessel, published in Dutch in September 2025. The English edition is scheduled for release in spring 2026.



Shadows and Lights of a Supervisor

■ Irina Mazurka (Latvia)

Abstract

This article examines shadow work in coaching and supervision. Drawing on Jungian theory and personal experience with leaders and helping professionals, this exploration examines how suppressed traits - both negative and positive - can unconsciously influence professional behaviour, relationships, and decision-making. Case examples, reflections, and insights

based on research and practice show how acknowledging and integrating the shadow leads to greater authenticity, resilience, and ethical presence. An exercise from the ANSE Summer University workshop encourages self-reflection on personal shadows in the identities of coaches or supervisors, as well as the dynamics of professional relationships.

Introduction

My interest in the topic of Shadows began unexpectedly, inspired by an online quote: “Healing is not becoming the best version of yourself. Healing is letting the worst version of yourself be loved.” (Campbell, 2025) This prompted me to reconsider my approach to personal development, which had focused on constant improvement, moving towards my ideal self, and correcting my weaknesses. Burnout and depression led me to question my methods and directed me toward coaching and supervision studies. This shift emphasized self-compassion and acceptance of all aspects of myself, including those traits and desires I once considered undesirable.

Shadow concept

C. G. Jung described the “shadow” as part of personality, containing traits that are denied, repressed, or rejected, in his book “Psychology of the Unconscious: A Study of the Transformations and Symbolisms of the Libido” (1912). In later work, like his “Two Essays on Analytical Psychology” (1966), he gave more practical explanations, linking the shadow to personal growth, and noting it includes not just negative qualities but also unused strengths and creativity. “Shadow work” means practical methods for exploring and integrating these hidden traits. (Jung, 1912, 1966).

Traits are often suppressed because they conflict with our self-image or social expectations. Early in life, authority figures influence which behaviours children learn are acceptable. According to Piaget’s developmental model, children in the preoperational stage (approximately ages 2–7) lack the cognitive structures to consistently engage in logical operations and abstract reasoning (McLeod, 2009). Some developmental and educational studies suggest that the foundations of critical thinking can develop early, though in limited, context-dependent ways (Veraksa, Veresov, Sheridan, 2022). Thus, we can conclude that family and authorities, to

a great extent, determine how children perceive which traits, behaviours, and desires are appropriate to experience and express, and what should potentially be hidden and become a “shadow”. When my clients feel shame or dispose certain qualities, I ask: *How did you learn this about yourself? Who labelled it? Is it true?*

According to Jung, the opposite of Shadow is Persona, our public self. Persona is mainly conscious and intentional as we navigate our way through various relationships and circumstances. It is a mask we create that reveals us in measured degrees and conceals much of who we are. Jung believed that integrating Shadow with Persona leads to a more balanced and authentic self. A simplified model of the Jungian concept of Persona and Shadow in the psyche is depicted in Figure 1.

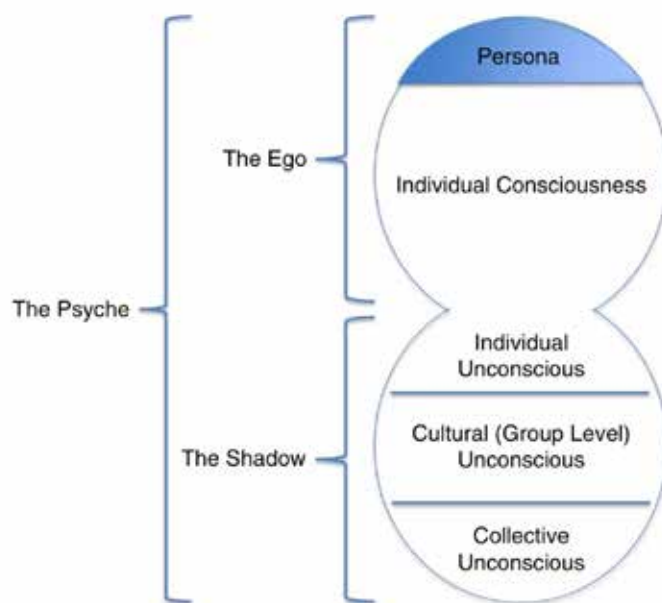


Figure 1. The ego, shadow and persona (Chappell et al., 2019)

Shadows in the supervision or coaching process

Practical methods for exploring and integrating shadows are referred to as “shadow work” (Johnson, 1991). Empirical research on shadow work is limited. Since shadow is an abstract and subjective concept that cannot be directly measured, there is not much scientific research on its effectiveness. (Villines, 2022). Most literature focuses on case examples and theoretical use rather than quantitative outcomes.

P. Hawkins and R. Shohet (2007) discuss the shadow aspects of professional helpers. Helping others is a difficult and often ambivalent process. It can involve complex motivations, including the possible desire for power. (Shohet, Hawkins, 2007) In my experience, shadows appear in all roles within supervision or coaching: the client (whose case is discussed in supervision session), supervisee, and supervisor. As shown in Figure 1, shadows also manifest within organizational systems and cultures. From my perspective, self-awareness is the key to helping professionals recognize and analyze their emotional responses, biases, and projections that may impact the quality of their work and relationships with clients

Linking literature about shadows with my observations from the sessions, shadows often reveal themselves through emotional reactions, projections, and subtle relational dynamics between supervisee and supervisor. Unconscious traits can easily be projected onto the client or supervisor, causing tension or misunderstandings—clear signs that the shadow is active.

Various authors point out the role of a supervisor in supporting the client in transforming shadow into a resource. B. Salomonsson (2023) explored group supervision and emphasized that discomfort arising from professional discussions often points to unconscious themes. A key takeaway is that group dynamics help uncover shadows in a safe environment, fostering deeper self-reflection and professional growth (Salomonsson, 2023). The supervisor’s role is to help profes-

sionals identify and integrate personal shadow aspects by viewing them as potential developmental resources rather than simply as negative traits (Shohet and Hawkins, 2007).

Shadows of clients (leaders and managers).

Case examples

Working with several leaders, I have found that their shadows often include qualities and traits that society generally considers positive-such as empathy, support, and care. In highly competitive environments, these traits are often perceived as signs of weakness, prompting leaders to emphasize traits such as determination, competitiveness, and high standards instead. Supporting leaders in integrating these hidden qualities and shifting their perspective has enriched their leadership and communication skills, as well as their ability to empower and strengthen their teams. Over time, such integration enables leaders to more consciously select strategies that suit different situations and individuals. In leadership coaching, when care and empathy remain in the shadow, leaders rely only on aggressively demanding results, which often leads teams to fear and lose proactivity, decision-making, and a sense of responsibility.

The term for suppressed “positive” characteristics is “Golden Shadow” (Johnson, 1991). Re-engaging the golden shadow in organizational settings “can breathe new life into structures” (Chappell et al., 2019) by unlocking gifts and wisdom in people. The key takeaway is that working with both the dark and golden shadow is essential for authentic, resilient leadership. According to the authors, most leadership training focuses only on boosting positive traits, whereas a psychologically informed approach would teach leaders the language of the shadow (including the golden shadow) and help them welcome “the many and varied potentials” within themselves (Chappell et al., 2019).

Shadows of helping professionals

Research and practice-based examples

As a client in therapy, coaching, and supervision, where I have been reflecting on myself as a helping professional, I have learned that shadows hide in different layers and appear as triggers and strong emotions. They can surface in how I imagine a “good client” should behave; in my irritation when clients fail to meet my expectations; or in my frustration with certain client behaviors -whether directed towards me, others, or their own clients.

I have worked with over 100 professionals who are burned out. They almost always focus on how much work their colleagues do and get irritated if someone seems less engaged. Often, we later find that they themselves are over-performing and have “laziness” in the shadow.

A dissertation by D. T. Inaba (2006) investigated “the counsellor’s process of working through shadow”. Inaba conducted in-depth interviews with therapists and found that doing one’s own shadow work has a direct, positive effect on the counselling process. Counsellors who engage in such inner shadow work report better outcomes in three areas: enhanced client empowerment, stronger therapeutic alliance, and fewer countertransference issues. As a result, the client feels more empowered and connected, and the relationship becomes a true partnership (Inaba, 2006).

When a supervisor becomes aware of their own hidden traits and can admit to having feelings like jealousy, a need to rescue others, or a desire for approval, it is less likely that they project these issues onto clients. Instead, it becomes possible to create a more open and supportive space where the client feels seen and understood. The first step to acknowledging shadows is awareness and self-reflection.

When supervisor becomes aware of their own hidden traits

and can admit to having feelings like jealousy, a need to rescue others, or a desire for approval, it is less likely that they project these issues onto clients. Instead, it becomes possible to create a more open and supportive space where the client feels seen and understood. The first step to acknowledging shadows is awareness and self-reflection.

The International Coaching Federation identifies self-awareness as a core competency of a coaches, acknowledging that unexamined personal issues can impede coaching presence and effectiveness. (ICF, 2021). The Association of National Organisations for Supervision and Coaching in Europe (ANSE), through the ECVision competence framework specifies that supervisors are expected to reflect on their own experiences, thoughts, and beliefs, while also recognizing unconscious processes and their potential influence on the supervisory relationship. This framework names self-awareness as an essential professional competence directly tied to ethical and effective supervisory practice (ANSE, 2015a). Likewise, the ANSE “Toolkit: Methods and instruments for supervision and coaching” highlights that supervisors need to remain attentive to both their conscious and unconscious

attitudes toward supervisees, since these can subtly shape relational dynamics and outcomes in supervision (ANSE, 2015b). By embedding self-awareness into professional standards, both the ECVision framework and the “Toolkit” position reflective capacity as a cornerstone of supervisory competence.

ANSE Summer University workshop “Shadows and Lights of a Supervisor”

As I have indicated before, suppressed shadows cannot serve as resources unless they are acknowledged and integrated. This raises an important question—if we, as coaches or supervisors, suppress parts of ourselves, are we denying both ourselves and our clients access to valuable resources?

Shadows can be explored only in a safe, non-judgmental environment. At the ANSE Summer University, the goal of my workshop was to invite participants to step beyond their professional roles and codes of ethics. The workshop consisted of three stages: individual reflection, sharing in small groups, and role-playing. Each person randomly picked a potential Shadow and embodied it. Then led a coaching or supervision session from that role. Shadows included



The first step to acknowledging shadows is awareness and self-reflection.

figures such as rebel, alien, newborn, femme fatale, destroyer, narcissist, judge and others. The shadow figures were inspired by metaphoric cards I use in client work and with teams. I selected 20 of the most interesting ones for the workshop. I developed them based on Jung's archetypes and I added figures I discovered during my self-reflection. These reflections stem from my experiences as a social worker, coach, supervisor, and from working with clients leaders and helping professionals.

Being in touch with my own shadows helps me accept others as they are.

In this workshop, I found that feedback from those playing the "client" was just as valuable as feedback from those portraying the "shadows." I realised that even when someone acts in a way that isn't the ideal of a perfectly ethical supervisor ("the best version of our professional self"), their imperfect or non-ethical aspects can actually benefit the client. This insight helped me let go of my perfectionist tendencies and expanded my sense of what it means to be a supervisor. Through my work with clients I have learned that exploring personal shadows provides a kind of superpower—the ability to create an atmosphere where people open up very quickly. Being in touch with my own shadows helps me accept others as they are, recognizing so-called flaws as untapped resources.

This realisation helped me to release my perfectionism and broaden my view of supervision. Through my client work, I

have discovered that exploring personal shadows offers a distinct advantage or superpower—fostering openness rapidly. Connecting with my own shadows enables me to embrace others as they are, seeing perceived flaws as potential assets.

"THIS was definitely one of my highlights that week. Really. I'm also new to the scene, and it's precisely formats like this that broaden my horizons and satisfy my interest in taboo/suppressed topics. Quality, creativity, rigour – everything was wow. Thank you." (workshop participant's comment on my LinkedIn post about the workshop)

My future interest is to continue exploring this topic, especially the shadows in leadership and in helping professions. To give you a glimpse of the workshop, I'd like to share one exercise from the practice. The exercise uses sentence completion prompts. They can help you to uncover your suppressed traits or shadows for self-reflection, or as material for a conversation with your supervisor. After all, these aspects of yourself are present in your sessions, whether you acknowledge them or not.

Exercise for self-reflection

Sentence completion exercise for uncovering possibly suppressed shadows: traits and desires. Recommended for self-reflection or discussion with your supervisor or intervention group.

1. Parental reflections

a. What I most disliked in my mother was

.....
.....
.....

b. What I most disliked in my father was

.....
.....
.....

c. What I most disliked in my [insert the name of authority from the childhood - teacher, relative etc] was

.....
.....
.....

(If mother and father were absent, you can use any other parental or authority figure from your childhood)

d. One thing I promised myself I'd never do / be like is

.....
.....
.....

2. Trigger moments in sessions

a. I get most irritated with clients when they

.....
.....
.....
.....

b. The type of person I find hard to coach/supervise is
, because

.....
.....
.....

c. Clients would hate me if I would

.....
.....
.....

d. It's unacceptable for coach or supervisor to

.....
.....
.....

3. *Hidden desires*

a. If I could drop all professional masks, I'd

.....

.....

.....

b. If no one judged me, I would

.....

.....

.....

c. I feel most alive when I

.....

.....

.....

If I would be able to integrate it in supervision or coaching sessions, it would

.....

.....

.....



What if your greatest professional strengths are hidden in the traits you try to suppress? This article delves into shadow work in coaching or supervision, examining how unacknowledged parts of ourselves shape the way we lead, support, and connect. With real-life examples, practical tools, and insights from Jungian theory, it offers a fresh perspective on how facing our shadows can transform our presence and impact as helping professionals.

Conclusion

Every counselling process has its own shadows — in the client, supervisee, supervisor, and the broader system. Whether acknowledged or not, these shadows shape our work. Shadow work helps us to see others as whole beings, with both light and darkness (resources and shadows).

Research and practice show that counsellors who engage in their own inner work achieve better client outcomes, including greater client empowerment, a stronger therapeutic alliance, and reduced countertransference. From my self-development journey, I have learned that shadows remain with us, but they transform and reappear in new forms. Many times, when I thought I had learned to spot and silence the inner critic in my head, it reappeared in unexpected ways. For example, it surfaced through people who criticized me and whom I allowed to stay in my life. However, awareness and curiosity help uncover these blind spots

Knowing ourselves is the greatest gift we can have as helping professionals. Self-awareness allows us to recognize our triggers and understand the underlying causes. By engaging in an inner dialogue with our personal shadows, we can recognize, value, and assign them specific roles, thereby managing their influence rather than allowing it to surface unexpectedly.

Embrace fewer expectations and cultivate greater self-compassion.

I would appreciate your feedback on this exercise or the article, and I invite you to connect with me on LinkedIn to continue the conversation or share your thoughts. ■

References

- ANSE. (2015a). *ECVision: Competence framework for supervision and coaching*. European Association for Supervision and Coaching.

- https://www.oevs.or.at/fileadmin/oevs_website/user_upload/ECVision_Competence_Framework033015.pdf
- ANSE. (2015b). *Toolkit: Methods and instruments for supervision and coaching*. European Association for Supervision and Coaching. https://anse.eu/wp-content/uploads/doc/Library/Toolkit_%20webi.pdf
 - Campbell, K. (n.d.). Kobe Campbell website. Retrieved in 2025 from <https://kobecampbell.com/>
 - Chappell, S., Cooper, E., & Trippe, G. (2019). Shadow work for leadership development. *Journal of Management Development*, 38(5), 326–335. DOI: 10.1108/JMD-08-2018-0216.
 - Driver, C. (2025). *Psychodynamic and psychoanalytic supervision: A contemporary introduction*. Routledge.
 - Hawkins, P., & Shohet, R. (2007). *Supervision in the helping professions* (3rd ed). Open University Press.
 - Inaba, D. T. (2006). *Understanding the counsellor's process of working through shadow: A phenomenological-hermeneutical investigation* [Master's thesis, University of Lethbridge]. University of Lethbridge Institutional Repository. <https://hdl.handle.net/10133/545>
 - International Coaching Federation. (2021). *Updated ICF core competencies*. https://coachingfederation.org/wp-content/uploads/2021/07/Updated-ICF-Core-Competencies_English_Brand-Updated.pdf

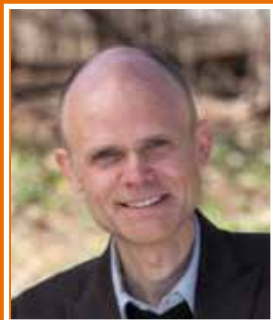
- Johnson, R. A. (1991). *Owning your own shadow: Understanding the dark side of the psyche*. HarperCollins eBooks. <https://share.google/cNN0Y6DjKYGla8NcT>
- Jung, C. G. (1991). *Psychology of the unconscious: A study of the transformations and symbolisms of the libido* (B. M. Hinkle, Trans.). Princeton University Press. (Original work published 1912)
- Jung, C. G. (1966). *Two essays on analytical psychology* (R. F. C. Hull, Trans.; 2nd ed., rev.). Princeton University Press. (Original works published 1928/1935; 1943)
- McLeod, S. A. (2009). Jean Piaget's theory of cognitive development. *Simply Psychology*. <https://www.simplypsychology.org/piaget.html>
- Salomonsson, B. (2023). Reflective group supervision: Psychotherapists and child health centre nurses in collaboration. *Journal of Child Psychotherapy*, 49(4), 1–18. <https://doi.org/10.1080/0075417X.2023.2175227>
- Veraksa, N., Veresov, N., & Sheridan, S. (2022). Critical thinking in the preschool classroom: A systematic review. *Learning, Culture and Social Interaction*, 33, 100633. <https://doi.org/10.1016/j.lcsi.2022.100633>
- Villines, Z. (2022). What is shadow work? Benefits and exercises. *Medical News Today*. <https://www.medicalnewstoday.com/articles/what-is-shadow-work> (Updated November 8, 2023)



Irina Mazurika (Latvia) is a coach, corporate trainer, and supervisor from Latvia, specialising in leadership development, team communication, and burnout prevention for helping professionals and organizational leaders. With over 10 years of consultancy experience, she supports clients across Europe and Central Asia through coaching and training. Irina also teaches supervision for social workers at the University of Latvia. Previously, she led national and international projects at an NGO, focusing on cases involving domestic violence and human trafficking. As head of the client service department, she managed teams of up to 20 specialists. Irina is dedicated to helping individuals lead and collaborate more effectively in high-stress, challenging environments.

Colophon

ANSE Journal Editorial Board



Top row from left to right: Jeanne-Elvire Adotévi Biliès (France), Barbara Baumann (Germany), Helena Ehrenbusch (Estonia), Kristina Urbanc, Chief Editor (Croatia). Front row from left to right: Jan Sjøberg (Norway), Eva Nemes (Hungary), Gerian Dijkhuizen (The Netherlands).

ANSE Journal is a publication of the Association of National Organisations for Supervision and Coaching in Europe (ANSE, Vienna), appearing online under the name of “ANSE”, with “European Journal for Supervision and Coaching” as subtitle.

The Journal is registered under number: e-ISSN 2667-0305, and is designed and published for ANSE by Kloosterhof BV, Neer, The Netherlands. The journal appears twice a year, in June and December, and is freely available. Links to the journal may be found on the websites of ANSE National Organisations for Supervision and Coaching, on the ANSE website and on the website of Kloosterhof BV.

The publisher is in charge of the marketing of the journal. ANSE will advertise the (contents of) the journal on the ANSE website, on social media and through its national organisations, and provide links for members of the ANSE community and all other interested parties to download content.

With the journal and with the active involvement of its members and affiliates, ANSE offers a platform to strengthen the European community of supervisors/coaches, to boost networking, to present specific topics and enhance the dialogue between theory and practice. In this way the ANSE community promotes our profession on the European level and presents the expertise with which it is carried out. The Journal is mainly a practitioner-to-practitioner publication, although there is room for scientific content. The Editorial Board takes care of the quality and reliability of the Journal, but full individual and legal responsibility for their contributions rests on the author.

All members of ANSE national organisations for supervision and coaching are free – and invited – to submit contributions to ANSE Journal. Before doing so, authors, national editors and editorial board editors are kindly requested to carefully take note of the following instructions:

Editorial requirements ANSE Journal

General provisions

- Authors are kindly requested to submit their contribution - article, interview, short vignette, review - to their national editor. Check the website of your national organisation for exact contact information. After initial editing, the national editor will forward the manuscript to the editorial board
- Authors will submit their contribution in Word, together with a 'teaser' of no more than 5 lines for dissemination on social media, an abstract of no more than 10 lines and a short bio of no more than 8 lines, containing the most characteristic and recent personal information only
- Authors will submit their contribution as a flat text, using letter-type Arial (11 or 12 point) and without title-capitals
- Authors will provide a recent, high definition colour portrait picture
- Authors are free to add copyright free pictorial materials and/or submit such materials with the written permission of the copyright holder, in which case his, her or its name must be mentioned in the publication
- Every contribution has to be written or translated in correct English
- Articles will not exceed 3000 words. The chief editor may occasionally allow exceptions, such as a 'long read' as introduction to the topic of the issue, which will not exceed 5000 words
- Vignettes are short impressions and will not exceed 500 words
- Depending on necessity to be decided upon by the editorial board and/or the chief editor, these limits may include tables, figures, graphics or other illustrations containing words and signs.
- NB: submit tables, figures or graphics in flat typescript,

delineating these by 'open cadre' and 'close cadre'. Do not use Word-Doc.

Copyright protection

Authors and contributors are responsible for the substantive, factual and legal correctness of their contributions. By submitting his/her contribution, the author declares:

- to have taken due notice of all the editorial requirements and to take full legal responsibility for the content and the proper and legally correct use of citations, paraphrases and pictorial materials used in it;
- that the article has not been submitted for publication or accepted elsewhere at the same time;
- that the article has never been published elsewhere before or at the same time (other than in accorded cases of using text materials from magazines or newsletters published in ANSE affiliated national organisations);
- to have obtained permission to publish previously published material;
- that the persons who contributed to the creation of the article and are mentioned as such, agree to have their name published;
- to agree to the 'standard publication conditions for attachments';
- to give permission for the article to be published in both the paper edition and the digital edition;
- to agree that the editors may obtain external advice about the article;

Citation Rules - APA

Whenever work of other authors or from other sources is cited or paraphrased, the article in question should be followed by a reference list under the header references. The following rules apply (NB: pay close attention to the italics and the use of the ampersand, the '&' sign!):

- Arrange the literature alphabetically by name of the first author.

- *Book*: Ernstein, D., & D. White (2005). Good governance. Textbook for Social Organizations. London: Wrigley Publishers
- *Article from a book*: Example: Lancer J. (2005). The art of accountability. In Ernstein, D., & White, D. Good governance. Textbook for Social Organizations. London: Wrigley Publishers
- *Article from a magazine*: Baldwin, L.K.J., Bastiaens, T.J., Kirschner, P.A., & Flushing, C.P.M. (2006). The Wheel of Competency Assessment. Presenting quality criteria for Competency Assessment Programs. Studies in Educational Evaluation, 32, 153-177.
- *A website*: name the website and indicate when you consulted it: <https://www.tvc.nl>, consulted August 24, 2022.
- *Web content or a web document*: Müller-Wannemacher, M. (2021). Turbulent governance. About the denormalization of administrative actions. <https://www.tias.edu/item/turbulent-governance>.
- At the end of the References you can add a heading 'Further Reading' with publications and/or websites useful to the reader.

In case of verbatim quotation, the author, date of publication and relevant page(s) must be mentioned, both in the text and in the reference list. For paraphrases mentioning the author and the publication date will suffice, but may be preceded by 'Cf' or 'See'

NB: National Editors and Editorial Board members may be called on for guidance and coaching. National Editors will do the first check, and members of the Editorial Board the second check. The Chief Editor, the Design Desk and the Publisher take care of the final check and the necessary preparations for publication

Ownership, copyright and storage & retrieval

- Authors will receive no honorarium
- The copyright of each issue and of all contributions therein rests with the publishers. However, authors can request a PDF-version to freely use as they see fit, such as on, for example, their own website
- Use of any content of the ANSE Journal by other parties needs the explicit and written approval of the publishers
- The publishers may attach conditions to approval, such as the requirement to mention the exact source, i.e.: the author(s) the volume, the issue and the pages of the contribution concerned

All published contributions are archived in a permanently accessible mode. It is possible to download any article or other contribution at any time.

Assignment of Board Editors to National Contacts, National Editors / ANSE National Organisations

Jeanne-Elvire Adotévi Biliès: France; Spain and Italy; Barbara Baumann: Germany, Switzerland, Austria; Gerian Dijkhuizen: The Netherlands, Iceland, Ireland, Ukraine; Helena Ehrenbusch: Estonia, Latvia, Lithuania; Eva Nemes: Hungary; Romania, Slovakia, Czech Republic, Bosnia-Herzegovina; Jan Sjøberg: Norway; Sweden, Finland; Kristina Urbanc: Croatia, Slovenia.