ANSE®

Reflection and reflective learning

The Art of Reflective Learning ■

Hans-Ueli Schlumpf

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Reflection and reflective learning for editors

■ **Agnes Turner & Reijer Jan van 't Hul**

We are really proud to present ANSE Journal Volume 4 – 2020 – Issue 1 with the title "Reflection and reflective learning". As we all know, reflection is one of the core competences in supervision. Without reflection, there wouldn't be a learning process. And so, it is in our editorial board. While we were finishing the latest issue of the journal last October, we discovered that editing and organizing a journal with quality and content is quite a heavy job. It is not only collecting and harvesting articles, but there is a lot more to do, like organizing the articles to a consistent and readable magazine. Many/Some of the national editors carry together with us this task. But we were also trying to find more editors, in which we didn't succeed.

So, we reflected, learnt and decided that we had to change something in the editorial board. We needed somebody with editorial experience, who knows the ANSE Community inside out. And although we didn't know if we could ask him, we both had the same name in our minds: Sijtze de Roos. To us Sijtze would be the perfect Chief-editor to comment on articles, who is able to write in proper English and has a big network in and knowledge of the Supervision and Coaching community. We decided to take a chance and asked him. To our great honor, Sijtze responded positive and since January 2020 he is our Chief-editor for the next two years. And that was just the start of the development process. In the next months our aim is to build an editorial board with up to 6 or 7 editors,

to reformulate our editorial guidelines and work out the themes for the next issues of the ANSE Journal.

The current situation with the Corona-virus also made us reflect and forced us to be creative. The adaptation of new ways of online working opened new possibilities for videoconferencing and organizing editorial board-meetings. Six months ago, we would have been hesitant to organize this online, but after two months of lockdown, everybody is so used to online meetings, that it is not a threshold anymore.

Although crisis and hurdles are not comfortable, they definitely provide a possibility for in-depth reflection and reflective learning. And there are more than one ways of reflection. This issue will teach us how multidimensional reflective processes and learning in Supervision and Coaching are. Particularly, the different theoretical and methodological as well as practical approaches of reflection and reflective learning strengthen the dialogue in our Supervision and Coaching community and therefore enriches our profession.

Enjoy reading this ANSE Journal while having some nice reflective moments,

Regards Agnes Turner and Reijer Jan van 't Hul. ■

Agnes Turner & Reijer Jan van 't Hul

Editorial

Reflection has gradually become a household term. One can hear it used all over the place; as often as not easily, routinely and even thoughtlessly - as if to fill some gap. Still, 'reflection' stands for a crucial mental exercise. As such it is central to supervisory learning processes. Without reflection, professionals would still cleverly walk around, filled with knowledge as they for sure would be, but, due to lack of inner and outer feedback with their souls under their arms and their heads in the clouds. Just imagine what that would mean to their clients. Let alone society. Clearly, to the many who use this word it refers to all kinds of different things – sometimes to no more than just looking in a mirror and be very contented with what it shows - but what does it mean to us? Reason enough to dedicate this issue to the many aspects of reflection.

In line with the importance of our topic, we open with a long read by Hans-Ueli Schlumpf from Switzerland on the art of reflective learning, which provides us with a proper framework for eight following articles on reflection. Schlumpf takes us on a journey through history, science and practice of reflective action. Our Austrian colleagues Walter Milowiz and Michaela Judy enlighten us about the ins and outs of 'the basic feedback loop as diagnostic tool in supervision'. Dr. Hans Bennink - Netherlands - finds that a conception of what happens inside the mind of professionals when reflecting before, during or after action is lacking, and moves on to accurately introduce the concept of the 'internal supervisor'. Agnes Turner - Austria and ANSE President - draws our attention on 'reflecting unconscious dynamics at the workplace', followed by Helena Ehrenbusch from Estonia, who elegantly lends us her eyes to have us look at reflective learning through those of a dancer.

Next, our Bosnia-Herzegovinian colleague Andrea Puhalić - Banja Luka University - presents a solid 'theoretical basis for the implementation of reflection in supervision'. She is followed by Evelyn Soidla - Estonia - who makes abundantly clear how (reflective) coaching may create value in teaching languages.
Reflective learning in supervision should go beyond the personal development of the supervisee only. There are more stakeholders: clients, the client system, the organization and indeed society at large. How can reflective learning help to serve the awareness of these intertwining levels? Jan Sjøberg - Norway - carefully argues the case for 'integrative supervision' as a model to tackle the many layers and dimensions of the supervisory context. Marlies Jellema - Netherlands - concludes our topic, informing us step by step about how 'motivational interviewing' may invite reflection in supervision.

Next to the main theme of this issue, we gladly include a thorough set of considerations on 'excellence in supervision and coaching' by our German colleagues Prof. Dr. Stefan Busse and Dr. Ronny Jahn, based on their presentation at the ANSE Conference on Supervision Education, Frankfurt am Main (2018) and the DGSv brochure "Excellent Education for Excellent Counselling" (2017).
And last but not least: where would we be without our regular column by Gerian Dijkhuizen and her interview with our Finnish colleague Johanna Wahlbeck? Welcome Johanna, welcome Finland to the ANSE Community. You will find her interview at the very end of this issue, and Gerians column right behind this editorial

Please allow me a short note before I finish. In case readers would want some guideline as to the main focus of the articles presented here, let me say this. Although in supervision, theory and practice are inextricably linked – or at least should be so – one could distinguish between

articles focused (more) on fundamental theory and / or critique (Schlumpf, Bennink, Turner, Puhalić and Sjøberg), articles focused more on ways, means, applications and methods (Milowiz & Judy, Ehrenbusch, Soidla and Jellema) and contributions focused on critical comment (Busse & Jahn). But my main message is: please enjoy all of them.

Finally, I would like to thank the ANSE Board for including me in this fine cross border exchange of theory and practice carried between so many colleagues in so many European countries. And dear readers: please beware the corona virus, don't underestimate it, stay healthy and keep on sharing your knowledge and experience with us by way of this - our - ANSE Journal.

Sijtze de Roos Chief Editor ■

Supervisor in the corner....

■ **Gerian Dijkhuizen**

I was wrong….and it was in a supervision session.

It had to do with my state of mind and my physical situation, neither of them good: a headache, a to-do list that was much too long and a dog, on the other side of the door, giving me a signal that she needed to go outside to do her business .

I saw it right away: the supervisee came in sad. I sighed and thought: this is going to be a difficult session

'Tell me….', I started bravely. 'You are not doing well'.

'Why?'. My supervisee was clearly irritated.

This was rather promising ….did I see things wrong?

I hesitated: 'I thought I saw a lot going on….'. 'How do you see this?' The irritation increased in the chair opposite mine.

'Ah…well…your face…'. Before I could say any more, a verbal storm was heading my way: 'my face is quite the same as it always is…look at your own face….I think you are the one that is not well today'. Wow…this was an unexpected jab to my gut!

I felt on the verge of tears….

'Yes, you're right….I am having a lousy day. I'm sorry…. and I was projecting, I'm afraid.'

After this I went to make coffee for us….

What I wrote didn't really happen…but… what puzzles me sometimes is: how 'honest' can one be about oneself as a supervisor? How much disclosure is possible in a particular situation? Should one cancel a session on a day like I've described above?

It makes me consider what I would do if I was committed to a session while not feeling well….

On a regular basis I give workshops on the topic: "How to create a safe atmosphere to learn in supervision"

Each time I start with the theory on how the process of supervision starts with me, the supervisor.

But it can happen that I don't know either…I feel…this is not good…here is where I get lost. It is for this confusion that I now order myself 'into the corner'.
How I get myself out of this state is varied…sometimes a remark is enough, another time aspirin is helpful.

In other words: it always depends on the context, the supervisee opposite me and my reflection in the here-and-now.

It is never perfectly professional in a case like this. And is that a problem? No….as long as my own reflection as a supervisor is present afterwards.

Gerian Dijkhuizen ■

Gerian Dijkhuizen
(senior-)supervisor/teacher
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■ **Hans-Ueli Schlumpf**

Abstract
Reflective Learning is an inspiring way to find our very own answers to our very own burning questions. After all, the answers that we find ourselves for ourselves are the ones that we tend to follow. Thus, Reflective Learning is an effective way to build subjective knowledge. We do this by looking at real life situations from our current understanding, focusing on topics and questions we are interested in, customizing learning to our needs, developing coping strate-gies and taking deliberate action to address everyday challenges and long-term goals. The learning journey can take us to ever new levels of desired change. This article is an excursion across the broader context of Reflective Learning from its history to its neuroscience, from its practice to its evolutionary purpose – from a methodology to the art of shaping our life.

Introduction

The term *learning* is commonly coined by our schooling in the sense of developing cognitive capabilities (e. g. reading, writing, mathematics) and acquiring knowledge (e. g. information about history, geography, science). Reflective Learning, though, may rather be defined as a learning process to build *subjective inner knowledge*. In its advanced, purest form this could even be called (or at least lead towards something like) wisdom. Contemplation, analysis, con-clusion drawing, goal setting and action planning are some cognitive faculties involved. The learning process reveals ideas that lead to deliberate action towards aspired goals. In other words, Reflective Learning is a practice to actively shape our thinking and behavior in desired ways – on an individual as well as on a team or organizational level. Current knowledge, new infor-mation, other people's experiences and ideas as well as scientific data are valuable resources that inspire our learning on the way. Reflective Learning and Reflective

The Art of Reflective Learning

The history, science and practice of comprehensive understanding, effective problem solving and deliberate action

Practice are equivalently describing both, the process as well as the ability to learn from experience for the purpo-se of self-organized continuous improvement.

A brief History of Reflective Learning

One of the roots of Reflective Learning is leading back to the concept of "Action Learning"1. The term stands for a structured approach for collaborative problem solving, which was devel-oped by the British nuclear physicist and pedagogue Reginald Evans. His father was a member of the committee that investigated the sinking of the Titanic in 1912 (the vessel that was, as we know, constructed as supposedly unsinkable) with over 1.500 passengers aboard, most of whom had died in the catastrophe. The

investigation committee found out that there actually were some engineers who seriously doubted some of the engineering solutions applied in the construction of the Titanic. Yet, since the critics represented a minority, they didn't want to express their con-cerns against the authorities. Rather than exposing themselves to *difficult discussions* they joined into the enthusiasm in order not to appear as the spoilsports in the project. This pheno-menon among teams that leads to dysfunctional decisi-ons due to a strong implicit desire for harmony and con-formity is called "groupthink" (Janis, 1972). The tragedy of the Titanic and the findings of the committee inspired Evans (who was working around high risk matter as a nuclear physi-cist) to design the methodology of Action

Learning. One important principle of which was to invite all members of a team not only to share their knowledge, but to explicitly encourage ex-perts to raise any potential concerns whatsoever openly and point out any imaginable risks. The purpose of this approach was to make sure they would find the most intelligent solutions.

The principles of Action Learning (Reflective Learning, Reflective Practice, respectively) can be found throughout a wide variety of collaborative learning methodologies. There are some set-tings that evolved from classical therapies, such as "Gestalt Supervision" (Perls, Heffer-lein & Goodman, 1951) or "Balint Supervision" (Mattke & Otten, 2019). "Dynamic Judgment-Formation"2 develo-ped by Alexander Bos or "Systematically Finding Soluti-ons" described by Peter Schweizer (1999) are concepts that appeared in the 1990's. Formats like "Cooperative Learning" (Bennet, Rolheiser & Stevahn, 1991), "Peer Coaching" (Foltos, 2013), "Intervision" (Lippmann, 2004) or "Design-based Organizational (School) Improvement" (Mintrop, 2016) with comparable purpose and structures are well established in many fields of coaching, super-vi-sion, consulting or education. Meanwhile, reflective methodologies are increasing their populari-ty as highly effective frameworks for collaboration and learning in today's workplace. In particu-lar under trendy names like "Scrum" (Rubin, 2012), "Design Thinking" (Brown, 2019), "Serious Play®" (Kristiansen & Rasmussen, 2014), "Working out loud" (Stepper, 2015), among others, all of which are based on principles like thorough analysis, multiple perspectives, innovative solu-tions, effective implementation and frequent learning loops. In addition to enriching basic struc-tures with facilitation techniques or various kinds of creative media, *branding* a particular format obviously enhances amicability with the business world. Still, some of their core elements can be tracked back to their evolutionary roots and may remind us, for

example, of the abundant tool boxes of Jacob Levy Mo-reno's "Psychodrama" (von Ameln, Gerstmann & Kramer, 2004) or Richard Bandler and John Grinder's "NLP" (1982). As a matter of fact, Reflective Learning has a long success record of being highly effective in helping people to cope with life's challenges, structure collaboration, enhance communication, solve conflict, achieve goals or improve team spirit.

The numerous concepts that emerged over decades show three evolutionary aspects:
a. some core elements of action learning penetrating all kinds of formats to this day,
b. the increasing ability of the human brain to reflect and deliberately shape reality,
c. the tremendously growing need for learning agility at work and in life in general.

All of them being accelerated in the digital era that calls for nimble and continuous learning in a rapidly changing environment, the so called "VUCA World"3 (volatile, un-certain, complex, am-biguous), in order to constructively manage change, cope with disruptive situations or master unprecedented challenges.

The Practice of Reflective Learning

Even though the human brain has a tremendous learn-ing potential (as we will explore later), the capability of Reflective Learning may not be established in our brain functions simply by itself; at least not at the current state of the evolution of the human brain, quite yet. It rather is about faculties that need to be developed and practiced in order to reveal its full potential. No matter whether Reflective Learning is applied on an individu-al level or in a collaborative setting, and regardless of the various formats and names that exist, we navigate through four different thought processes, or cognitive

stages, respectively: observative, analytical, creative and projec-tive thinking. Quite likely the four stages that make up a complete learning cycle and engage different brain functions, might be one reason why Reflective Learning appears quite demanding in the beginning, on one side, but soon unleashes its huge potential and effectiveness in very rewarding ways, on the other. That's why, on an advanced level of mastery, it unpretentiously deserves to be called an *Art.*

Also, among the wide variety of methodologies for Reflective Practice, we can identify eight steps that are fostering effective learning and development, while touching emotional, intuitive and imaginative aspects. The latter, in addition to our mental abilities, are accessing a deeper sense of purpose and will power. These qualities, in particular, may account for key intrinsic resources to strengthen commitment and resilience. Quite likely they play a crucial role to inte-grate change sustainably. Illustra-tion 1 visualizes the eight steps and the four cognitive stages that make up the learning journey; starting from the contemplation of a real life situation all the way to taking deliberate action towards a future experience.

The reflective learning journey starts with identifying a learning subject (e. g. an experience, a situation, a chal-lenge, an issue, a topic, a question, *a case*), followed by the eight steps in order to gain deeper insights, produce creative ideas and actionable outcomes:
1. **Contemplation:** create a non-judgmental narrative of the learning subject; outline signif-icant happenings, interactions, conversations, behaviors, outcomes; gather as much com-plementary context information as needed to understand the issue;
2. **Resonance:** perceive and express spontaneous associations, interpretations, thoughts, emotions, feelings, empathy;
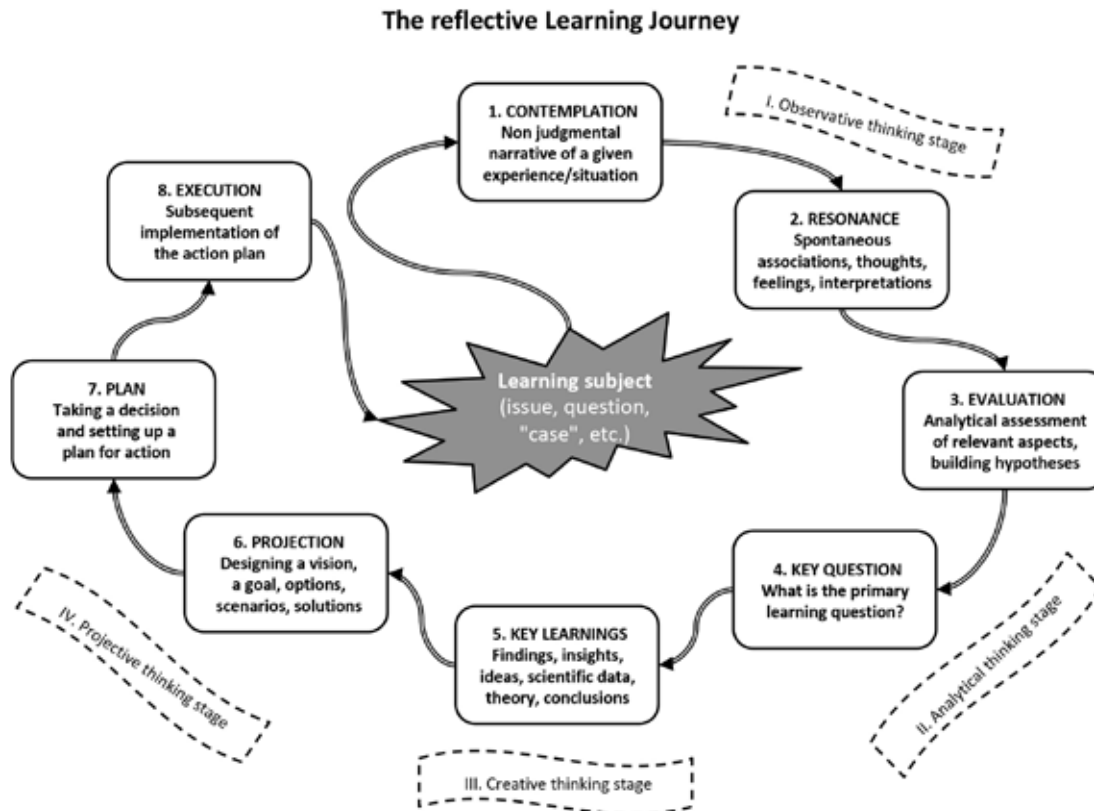
The reflective Learning Journey

Illustration 1: The reflective Learning Journey; eight steps and four cognitive stages (own visual-ization)

3. **Evaluation:** identify relevant aspects; analyze pros and cons, what went well, what went wrong; build hypotheses about why; explore your own part in a scene;

4. **Key Question:** articulate an intriguing question that will clearly guide the search for an-swers or solutions (this is a key to a substantial learning process and outcome);

5. **Key Learnings:** discover findings, insights, ideas; con-sult additional sources like rele-vant theory and scienti-fic data; draw conclusions; think of suitable approaches;

6. **Projection:** design feasible scenarios, an inspiring vision, a tangible goal, potential op-tions, promising solutions (ideally rooted in a significant purpose with great potential to foster intrinsic motivation and sustai-nability);

7. **Plan:** take a decision and set up a plan, including spe-cific steps towards the manifestation of the vision or goal (the better people's deeper matters of concern and purpose are inte-grated, the higher the chances that they follow through on the plan),

8. **Execution:** implement the plan of action step by step; create new experiences; consider trial and error; learn on the way.

New situations, experiences and outcomes will be sub-ject to subsequent reflective learning cy-cles, thus, over time establishing a culture of continuous learning and improvement.

The Neuroscience of Reflective Learning
The cortex, our part of the brain that sits under the skull-cap and surrounds other brain centers that make up the limbic system, is the biggest part of the human brain. It consists of different lobes that each are *specialized* in cer-tain cognitive functions. The **occipital lobe**, for example, that sits in the back of the head, is the center of visual perception. The **temporal lobes**, located on each side of the brain, support our speaking abilities. The **parietal lobe** at the top center of the brain processes sensory information. And last but not least, the **frontal lobe** inside our fore-head is in charge of supposedly higher brain functions, such as analysis, synthesis, creativity, imagina-tion, decision making, and planning. Even these rudimen-tary definitions (derived from Peters & Ghadiri, 2013, p. 30) make it quite evident that the frontal lobe with its abilities of comprehensive understanding, synthesizing existing and new information as well as coming up with reasonable solutions plays a major role in the process of Reflective Learning. The frontal lobe is so to speak our *personal CIA (Central Intelligence Agency)*. The fact that the cortex is, from the point of view of the human evo-lution, the youngest of all brain centers, suggests that it

may not quite perform at its full potential, yet, but rather is still in an evolutionary process itself. A process, though, that is not restricted to the very subtle, slow and rather random procedure of biological mutation. Advanced epigenetic research (Lipton, 2015) reveals that we may very well take into consideration our ability to intentionally foster our cognitive faculties for the purpose of deliberately shaping our reality. Not only to design and implement sustainable solutions to tech-nical problems, but also to cultivate our thinking and behavior and further develop our brain's very potential by refining its properties of crea-tive genius, manifesting power and life-long learn-ing.

Reflective learning involves the cortex that has the ability to thoroughly evaluate situations and look at issues from different perspectives

Illustration 2 displays the two fundamentally different ways of the brain to process information, that we call the Reflective Learning Process, on one hand, and the Instinctive Behavior Process, on the other. From left to right, they both are triggered by a stimulus (input), then lead through different brain centers (or take shortcuts, respectively) to eventually result in an action in the form of a person's response (output) to the original stimulus. Instinctive behavior mainly reacts based on impulses from our older parts of the brain, the limbic system and the brainstem, the latter also being called the reptilian

Illustration 2: Process scheme of the brain: Reflective Learning Process vs. Instinctive Behavior Process (english adapta-tion from Schlumpf 2019, p. 115)

brain. While the reptilian brain is in charge of control-ling some vital functions of the body and organs in a *self-organized* way, its outward coping strate-gies are very limited to three rather impulsive (unreflected, not thought through) options: fight, flight and playing-dead reflex. Reflective Learning, on the other hand, involves the cortex that has the ability to thoroughly evaluate situa-tions, look at issues from different perspectives, con-sult scientific data, consider multiple stakeholders, generate several options and design promis-ing scenarios in order to eventually take responsible decisions that merge into an appropriate course for action.
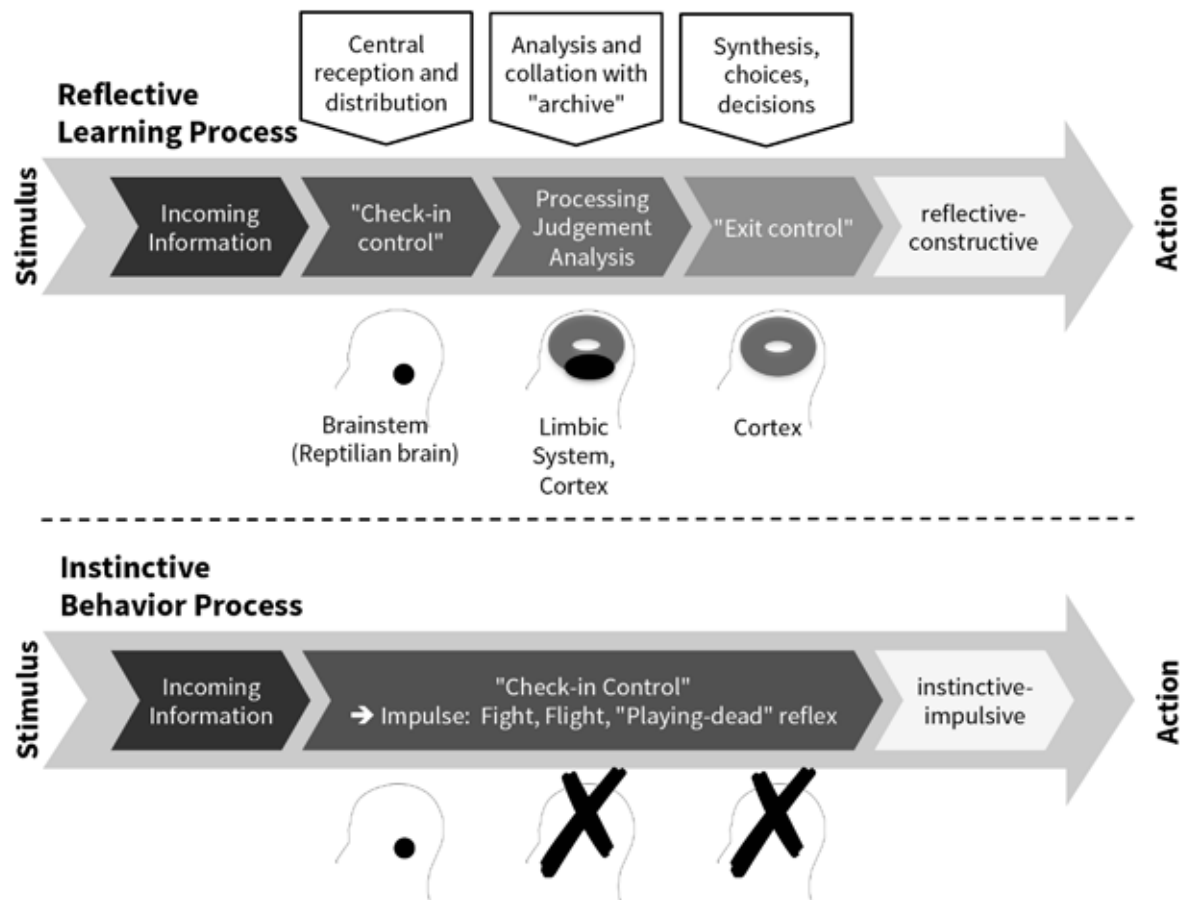
Reflective Learning and Constructivism

Constructivism is the scientific concept to explain that the world is how we see it, or how we create it, respectively. Buddha is quoted to have realized already 2.500 years ago that we make the world with our thoughts. Or in adaptation of a Hasidic saying: you are where your thoughts are, make sure your thoughts are where you want to be. Simply said, but not always done easy, Reflective Learning is nothing less than our deliberate way to learn from experience, refine our coping strategies and create the reality we want to see in our life.

The Swiss psychologist Jean Piaget published his "Theory of Cognitive Development"4 in 1936 based on his research with children. He disagreed with the idea that intelligence was a fixed trait. Much rather he promoted the theses that a child constructs a mental model of the world and that cognitive development was a process that occurs due to biological maturation and interaction with the environment. These mental models, that over time get deeply anchored in the subcon-scious mind in the form of convictions and believes as well as emoti-onal and thought patterns, are carried into adult life, if not reflected and reframed even throughout life. From this perspec-tive, Reflective Learning is also a wonderful methodology to continuously update and evolve mental constructs and coping strategies. One of the benefit is to avoid the trap of trying to *solve new problems with old solutions*. In other words to approach each situation anew *in the here and now* based on up to date informati-on in an open minded, creative, deliberate and prudently for-ward looking way.

The German biologist and neuroscientist Gerald Hüther has written a number of books over the last decade about his findings on how the human brain processes *learning* (2012). In particular he promotes the fact that the human brain is not only capable of learning literally over the course of its full life span, but actually doing so, in a certain sense, even without our conscious intention. Namely it's optimizing itself continuously, as this is the nature of organisms and organs based on "cybernetic principles" (Vester, 2015, p. 154). In particular, Hüther distinguishes in his discours-es5 between a benign and harmful environment for effective learning of children – from a psy-chological point of view. As one of the key insights he suggests that treating others as objects (of our own interests or judgments) is not only an obstacle, but even severely sabotaging effective learning and healthy psychological development. Whereas human interaction from subject to subject (with respect and dignity) creates an ideal environment not only for engaged learning, but also for building a healthy self-esteem. Thus, Hüther is building bridges from the tremendous natural potential of the human brain to children's learning experiences as well as from restrictive social conditioning all the way to the literally unlimited and life-long learning potential of adults.

Hypothesis on an Evolutionary Purpose of Reflective Learning

From a pragmatic point of view, Reflective Learning is perceived as a practice for people to be-come more savvy in problem and conflict resolution as well as to sti-mulate collaboration, drive projects or enhance creativity and innovation. From the perspective of neuroscience, though, it seems that establishing Reflective Practice as an integrative cognitive ability to cope with life's challen-ges in constructive ways could even be one of the crucial resources for the future society. Potentially, the evolu-tionary leap of our brain that is fostered by Reflective Learning could very likely become a key to solving some existential problems we face in our contemporary life. Yet, being able to reflect and come up with constructive coping strategies is not only improving our personal life, but as a consequence has a huge potential to benefit our coexistence in general.

Supportive of this hypothesis are the movements of consciousness development and holistic thinking that are becoming more and more popular. Among them the sys-temic thinking of west-ern psychology (Luhmann, 2004), the potential of our intuition (Obermayr-Breitfuß, 2005), age-less leadership principles (Saraydarian, 1995), wis-doms of indigenous cultures (Villoldo, 2015) or various contemplative traditions, to cite only a handful of count-less sources and concepts. Putting all this in the context of increasing global challenges, Reflective Practice, espe-cially when combined with qualities like diversity, inclu-sion, dignity and integrity, might come in as a promising way to accomplish sustainable improvement in any field. As Deepak Chopra, an Indi-an-American physician and scientist in alternative medicine and meditative practices, puts it: "Due to the human capability of reflection, the universe is actually able, for the first time in its evolution, to look at itself"6 (through the human eye and brain). It's getting obvious that achiev-ing greater awareness, gaining a broader view and deeper understanding of systemic correlations as well as becoming more mindful of the individual's role in the complexity of social and eco-systems could foster healthier and more sustainable life strategies. Stephen Hawking, the late British physi-cist and cosmologist, expressed it in quite provoking words: "We don't have time to wait until the darwinistic evolution turns us into more intelligent and benevolent beings. But we are entering a new phase that we could call the *self-designed evolution*" (2018, p. 104). Taking into consideration all these different perspectives, we may easily conclude that there might be something like an *evolutionary purpose* to Reflective Learning.

To support the thesis, let's have a closer look at astonishing synchronicities between happenings in societies and the evolution of scientific approaches to problem and conflict resolution, change management or organizational development. For example, the period around 1989 marked a time for significant change. The Berlin wall was torn down to open the gates between Western and Eastern Germany. Other Eastern European countries set an end to established political systems in order to open up to democracy and later to international travel and markets. In 1990 the second Golf War started with the Iraqi invasion of Kuwait. And early in 1991 a military coalition lead by the USA, supported by the UN, set out to liberate Kuwait. These were some events on the *crisis side* of the token.

If you think back to the years of 1989 to 1996 (depending on your age), what happened in your own life during that period? As for myself, I experienced some of the most significant turning points in my biography (disruptive change, triggered from outside) and in response to them ex-plored new intrinsic resources (learning potential, revealed from inside) to cope with it, discover new inte-rests and give my life new purpose and direction.

On the *resource side* of the same token, during the relevant time period, Peter M. Senge pub-lished his book "The Fifth Discipline" (1990), helping the concept of the learning organization to popularity. The above mentioned Alexander Bos developed his process of "Dynamic Jud-gment-Formation"2 in the early 1990's. Chris Argyris and Donald A. Schön, the brains behind "single-loop learning and double-loop learning", published "On Organizatio-nal Learning II" in 1995. Around the same time, David Bohm, the American quantum physicist and philosopher, pub-lished his book "On Dialogue" (1996), in which he presents a highly evolved free flow form of creative group conversation. The principles of his methodology that en-

courages unprejudiced communication, intuitive creativity and nonviolent co-creation, evolved from his collaboration with the late Indian philosopher Jiddu Krishnamurti. Were all these *societal happenings* and *in-tellectual inventions* of this period simply coincidences? Maybe, maybe not! Astonishing syn-chronicities of major crisis and innovative solutions can be observed in different eras of modern age. Most recently, the COVID-19 crisis has taken the meaning of "VUCA World"3 to new lev-els, forcing global attention on one single common issue. Without doubt setting up a large scale *testing facility* for the methodo-logy of Reflective Learning, on one hand, but also for the skill level of leadership around the globe in applying it, on the other. An even more demanding test was launched before COVID-19 in the form of the climate crisis, one that has the potential to challenge us long-term to prove our sustainable problem solving and behavioral adaptation skills.

All this looks a lot like when *major change is in the air*, it can appear on different levels in vari-ous forms in more or less dramatic ways. And while crisis is happening in some areas, remedies are evolving from intelligent sour-ces in others. Thus, Reflective Learning could very likely be seen as a crucial process and skillset to build bridges from *crisis & conflict* to *resolution & col-laboration* – if supply and demand find each other, that is.

Indications and Benefits of Reflective Learning

Reflective Learning, regardless of the specific types or names of formats (which are rather a mat-ter of taste, language or fashion than being significantly different, and certainly not right or wrong), has many and diverse indi-cations on an individual level as well as in a collaborative con-text. The following settings and purposes are some of the basic indications:

Reflective Learning within a team
Teams can apply reflective learning methodologies mainly on two levels:
1. They can work on business, technical or project content to get a common understanding about issues, solve problems by integrating diverse perspectives and innovative ideas, achieve consent on decisions or align around strategies and plans.
2. A team can also apply Reflective Learning to improve their collaboration and team spirit by sharing their different perspectives on how they communicate and interact. They can provide each other feedback on how they experience each other in daily interactions, on what they need from each other in order to per-form at their best, or to clarify misunder-standings and solve conflict. As a positive side effect, they gradually cultivate a so called *psychologically safe environment* in which they can achieve extraordinary levels of en-gagement, trust, performance and innovation.

Reflective Learning among peers
A group of peers (colleagues with similar roles, e. g. coaches, supervisors, social workers, thera-pists, trainers, doctors, excecutives, project managers, call center em-ployees) can benefit from Reflective Learning by sharing ideas and inspiring each other around specific challenges that individuals face in their own work context. The group members support each other as sparring partners to gene-rate insights for deeper understanding of complex issues and to facilitate tailored solutions. The group can also serve as a sounding board to examine, for example, a strategy that a peer has designed, but not executed, for the purpo-se of getting second opinions and refining the approach. Or, in a positive sense, it could be about the reflection of a successfully completed intervention or project for the benefit of sharing best practices and exploring success factors that everybody can learn from.

Individual Reflective Learning

Either for the purpose of individual self-reflection (if a person is already familiar with the meth-odology) or in a coaching setting with a coach or supervisor in the role of a sparring partner, Re-flective Learning can be applied to evaluate challenging or conflicting situations and develop applicable solutions, strategies and specific next steps (e. g. in a leadership role, in a change pro-ject, at turning points in the biography, on issues with colleagues, subor-dinates or superiors at work, with customers or in other inter-human relations that call for attention). Even without any severe problems at hand, reflective learning metho-dologies are highly effective to proactively set goals and establish plans in order to initiate and drive change in any given life area where trans-formation is due.

Professional Guidance for best Results

For the purpose of getting familiar with the structure and process of Reflective Learning, initial support from an experienced coach or supervisor is highly recommended. It's important to thor-oughly understand the principles, to acquire a set of techniques and familiarize with the eight steps and four cognitive stages involved in order to generate substantial learning and achieve aspired results. This applies to individual reflection as well as to collaborative learning. Once mastered, similar to playing a musical instrument, individuals and groups can become very nim-ble in the self-organized application of Reflective Learning. Over time, the cognitive abilities that are conti-nuously improving have a great potential to become an in-tegrated part of how eve-ryday situations are approached in more creative and effective ways. In other words, they can eventually become, so to speak, *second nature* as the standard way of how smaller and bigger problems get solved. In combination with the ability of setting the right priorities (which by itself is an important aspect) at work as well as in other life situations, Reflective Learning is a key methodology to professionalize any kind of vocational role, enhance leadership, self-management or self-orga-nization competencies. In particular in occupations where human inter-action is a fundamental element of the work and makes up for an essential part of the success, e. g. leadership, management, consulting, coaching, supervisi-on, social work, education, care tak-ing, therapy.

To sum up, Reflective Learning can significantly enhance our effectiveness in problem and con-flict resolution. It can create positive momentum in any kind of project. Its potential is revealed if practiced on a regular basis over a longer period of time. And last but not least, establis-hing the reflective learning journey as the *default coping strategy* can help to continuously expand our frame of reference and cultivate cognitive agility.

Summary

Reflective Learning, Reflective Practice, respectively, are terms that describe the cognitive abil-ity of learning from experience in order to gain a comprehensive understan-ding of complex prob-lems and generate innovative ideas. Not only technical or functional issues can be explored in order to develop profound solutions. Also people's own roles, thinking and behavior as well as interactions and outcomes can be reflected for the purpose of recogni-zing motives and patterns, cause and effect in any given situation. Thus, Reflective Learning is the core process of continu-ous self-organized learning and improvement. Eventually, the basic structure and techniques of Re-flective Learning can become an integrated part of our approach to everyday situations by focusing on essentials and enhancing our effectiveness in achieving more satis-fying results. Re-flective Learning can serve the purpose of professionalization in any kind of work. It is particu-larly important in roles where success depends to a high degree on mindful action and construc-tive interaction (e. g. in coaching, supervision, consulting, teaching, social work, care taking, therapy). On top, it can inspire coopera-tion and inter-human relations in general (i. e. in lea-der-ship, sales, marketing, customer service, cross-func-tional collaboration, inter-cultural communi-cation). The article explores the roots of classical settings as well as similarities of trendy for-mats and accentuates common principles and purposes. It displays the basic structure of the learning process, outlining the eight steps and the four cognitive stages involved, as well as indi-cations and benefits. A rudimentary tour through the main centers of the human brain provides insights into the neurosci-ence of cognitive processes, in particular the distinction between *in-stinctive-impulsive* and *reflective-constructive* thinking and behavior. Some hypotheses empha-size the idea that Reflective Learning might play an important role not only in the attunement of work and life, but even in the sustainable resolution of challenges and conflict in modern society. The article is an excursion through the history, science, methodologies, indications, purpose and benefits of Reflective Practice, and thus, an inspiring invitation to cultivating the *Art of Reflec-tive Learning.* ■

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The vicious circle in supervision
The Basic Feedback Loop as a Diagnostic Tool

■ **Walter Milowiz, Michaela Judy**

"I once suddenly realized that circular thinking does not threaten my sense of reason, but actually broadens my understanding. In the thought of no longer basing oneself on an external reality, but on one's own experience, there can be a feeling of deepest satisfaction and reassurance." (Maturana 2002, S. 37)

Since the 1970s, an understanding our world as a cross-linked one has become more or less common ground - at least in theory. Not only in the natural sciences, politics and economics, but also in the psychosocial field, the systemic perspective has penetrated all theories as well as the systemic terms did to the language of psychological literature.

Otherwise, in the practice of supervision, coaching and counselling, it is always striking how difficult it is for supervisees, sometimes even for supervisors not to look at the problem of individuals, but instead to take a look at the interaction dynamics that cause a difficult situation to reproduce itself over and over again.

This article is intended as a contribution to a systemic description of interaction dynamics and the use of this perspective for interventions in the process of supervision.

Thereby we want to undertake nothing less than transposing the central epistemological basics of systemic thinking - feedback loop and self-reproduction - into an action-guiding model: the analysis of vicious circles as a tool.

Case study 1:
Violence

The supervision of a women's shelter team was about a client who kept returning to the women's shelter, but then just as regularly returned to her husband. The caretakers were at a loss as to what else they could try to finally allow Ms. X. separation from her husband. Moreover, during Ms. X's last stays increasing friction between her and the shelter team became noticeable, the team experienced her as inaccessible and dissatisfied. She was currently back, but speaking about returning home earlier than usual.

The supervisor was curious about the relationship between the team members and the client. Her question about Ms. X.'s ideas, what the women's shelter and its team should do for her, was initially not understood. Protection against the husband's violence was all too obvious in the foreground.
More detailed discussion revealed that Ms. X., having migrated from a small village in former Yugoslavia, lately had increasingly trivialized the violence done to her, more than she had done during the first stays. The team members tried honestly to understand the underlying psychodynamics, yet it didn't help to improve the relationship.

But the question about the client's perspective worked its way. At the next session the supervisees reported that Ms. X had told them about a certain degree of marital violence being normal and tolerated at home. If it were exceeded, however, the woman could activate the social control of the village community.

It was now all too obvious that in migration this social control had vanished, and Ms. X. used the women's shelter as a substitute for it. However, the more the shelter team pressed her to leave the marriage entirely, the more "abandoned" was Ms. X, who did not want to endanger her marriage by staying in the shelter, but on the contrary wanted to stabilize it. She was addressed as a victim, and the more her – initially successful - attempts to control the situation were misunderstood, the more confused and close-mouthed they became. The situation had victimized all the more.

At this point, the supervision shifted from the "case" to the team members and their difficulties in questioning their own values and the idea of being "used" in this way.

It became apparent that the client and the team had got stuck in an increasing dispute about the purpose and goal

of a stay in a women's shelter, although that dispute was neither intended nor conscious for both sides.

Our "diagnostic" approach in the Viennese Systemic Approach aims at interpreting behavior that leads to critical courses in cases as feedback loops of continued negative reactions.
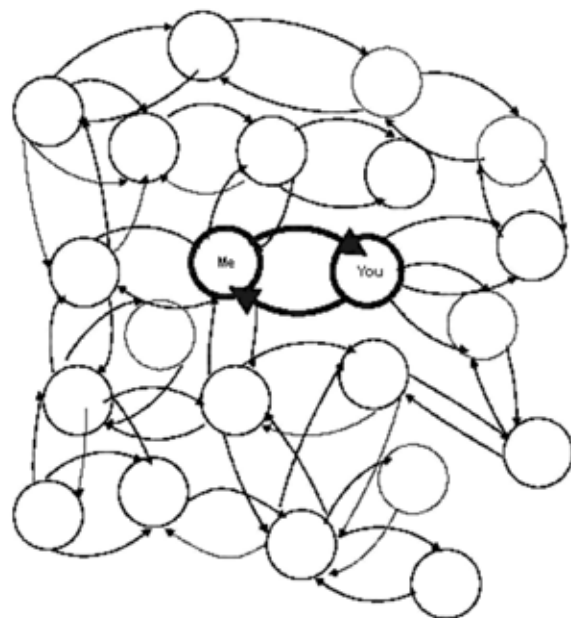
Picture 1: The basic feedback loop.

The attempts of the involved persons to improve the situation they find themselves in do not only counteract each other, but lead to an escalation of the undesirable situation.

If the client tries to regulate her husband's violent behavior through the women's shelter, which prompts the shelter team to double their attempts to free the woman from the violent relationship, against which Ms. X defends herself by returning to her husband, then such a feedback loop has arisen.

It stands for a kind of "screenplay" in which behavior becomes predictable because it is mutually dependent and caused.

If you recognize this "script", this pattern of interaction, the mutual attitudes and actions of defense, then change becomes possible.

The behavior of the social environment and especially the persons in charge of the indicated clients are seen as a constituent part of the problem: Neither is the behavior of the client intrinsically conditioned, independent and uncontrollable, nor that of the persons in charge, but each one is a reaction to the reaction of the other.

This is an example of the basic feedback loop.

Simply spoken and explained according to the relationship of two persons:

- Every action by person A has an effect on person B - and thus on their actions.
- These in turn have an effect on person A and their subsequent actions.
- By taking a detour around the environment, every action affects itself.

And we call this retroactive effect 'feedback loop'.

It might cause the interaction to intensify - then we speak of a positive feedback loop - or to weaken which we call negative feedback loop. This principle of reciprocal action is the most original basis of nowadays systemic thinking, and only with the principle of the feedback loops autopoiesis and circularity are understandable and describable.

We owe the principle of feedback loops to cybernetics: In the 1940s William Ross Ashby had built a couple of little mechanical machines that he linked together in a way that every change in one also affected all the other machines. And behold: after some time of disorderly changes, the machine combination developed some kind of equilibrium, which responded on external influences by returning to that state of equilibrium. On deviations it reacted in such a way that they were neutralized. This process he called "negative feedback". He accordingly called the process he could observe the other way round, positive feedback: namely, when a change in the system led to deviating the balance further on and on, which, if unabated, inevitably led to some form of escalation.

The Mental Research Institute in Palo Alto, whose most famous author was Paul Watzlawick, demonstrated the feedback loop the way we still do: as a circle in which two or more behaviors are mutually conditioning each other, either reinforcing or weakening. Their conclusion led to the assumption that disorders in the living together of humans always consist of self-sustaining interaction cycles, be they homeostatic or escalating.

Those interaction cycles are continually reproduced by the participants attempts to change them.

The earliest therapeutic interventions derived from this principle have been the so-called paradoxical interventions, aiming at changing the attempt to absurdity by adding an order that causes the paradoxical struggle for change to collapse.

Many examples of such interventions are found in Watzlawicks "Human Communication" and his second book "Solutions", in Selvini-Palazzoli's "Paradox and Counter-Paradox" or Peter Weiss in "Family therapy without a family".

Consistently we are not concerned with functional systems like sociology, but with interaction systems, and here as supervisors often with those in which unwanted interactions build increasingly up. The supervisees then address us with a "problem".

Such interaction systems differ from those Luhmann called function systems by:

- not defining themselves and their limits (Luhmann declares himself only as a rapporteur), but to be defined by the observer dealing with them;
- not consisting of communications in the sense of Luhmann, that is, from exchanging provided actions, but consisting of all interactions, i.e., of digital and analogue communication in the Watzlawickian sense; and
- possibly taking place across the borders of Luhmann function systems.

According to interaction systems Watzlawick's theorem applies that one cannot not communicate; additionally, it applies that they consist of mutually circular actions conditioning themselves: every action has an effect on its environment and thus on actions in the area. And these acts in the environment, in turn, have an effect on the one or the ones who originally acted, and their further actions. This closes the circle, that is referred to as feedback loops in simple cases, and, if it gets more complicated, as circularity.

Now we just need to understand how self-sustaining or even self-reinforcing developments arise.

One sees this very clear from the example given:
- Ms. X moves to the women's shelter to set boundaries to her husband.

- The shelter team wants to "help" her to break free from the man.
- Ms. X does not want to break free from her husband at all, but only wants to set boundaries and consistently resists the efforts of the team members.
- The shelter team interprets her attempts to defend herself as a sign of her helplessness, and therefore tries to help her all the more.
- Ms. X defends herself all the more because she has a completely different goal.
- The shelter team interprets her attempts to defend herself as a sign of her helplessness, and therefore tries to help her all the more.
- Ms. X defends herself all the more because she has a completely different goal.

Out of a disagreement about the goal (which is initially not understandable for the parties involved), an escalating system of mutually reinforcing actions has emerged.

The unpredictability of system reactions therefore takes a back seat because a kind of "sense" has arisen and the communicators react the same or similar to the same or similar. This is the way such a structure becomes relatively predictable.
But it is important to understand that it is not a static situation. Acting like this is about self-reproduction, i.e. the seemingly stable situation is constantly re-created through the specific interaction of those involved. We call such relationships that arise from the constant struggle of those involved to change the relationship, dysfunctional relationships or vicious circles.
And obviously, actions being part of this circle cannot lead to changes.
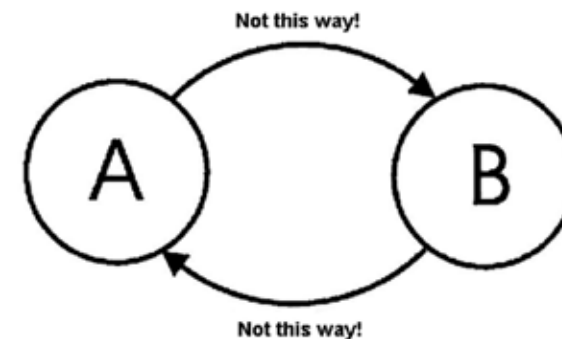
Picture 2: The vicious circle

Case Study 2:
Resistance
The following problem arises in a group career coaching for unemployed persons: the group participants are elderly unemployed people who accordingly deal with difficulties of motivation. They're not used to learning, their prospects on the job market are quite dismal.
Now there is one participant in this group, who always asserts to make an effort but "it just doesn't work".
"It doesn't matter, we are no longer good enough, one doesn't stand a chance." He not only communicates this according to himself, but above all is a master of subtle discouragement. Whenever a fellow participant has a sense of achievement - the man will soon find out where's the rub, which is all negative about the situation. According to that he is quite ingenious, there is always something true in his contributions. But the mood in the group is becoming darker and more depressed. The coach's attempts to communicate positive perspectives only cause this participant to react in the same way.

Every supervisor, every coach knows the phenomenon of relationship struggles: The supervisor, the coach, proves a suggestion or an insight beneficial or even necessary. But by the supervisees this is not well received: the supervisor

experiences diffuse rejection, which is initially neither clear nor justifiable or comprehensible to both sides.
Of course, it's frustrating. The supervisor becomes increasingly disappointed by the supervisees because they do not appreciate their supervisor's valuable support.

The supervisor feels devalued, and this very often leads to devaluating the supervisees and being devalued by the supervisees in reverse. The technical jargon has the name ready for that: the supervisees are "in resistance". That leads to interventions aiming to "make the coachees see reason". If we as supervisors experience behavior as "resistance", then our frustration prevents us from understanding the encrypted message: a relationship struggle has begun. The more the supervisors try to motivate, the more tenacious and devaluing the participants react. And vice versa.
The depression of the participants, their insecurity, their hopelessness are not accepted, as well as the supervisors' wish to coach successfully. So, an escalation is built up by mutually dependent actions.

In order to understand circularity in social events, one has to be familiar with the idea that communication doesn't take place only in language. Circularity is only understandable if you stick to early communication theorists such as Watzlawick or Bateson. That means investigating as much as possible of everything that is taking place between people at all.

These circular loops are usually too complex to comprehend them in detail. Yet if things somewhere build up, they accent the core participants by the high intensity of the reciprocal action, and that is observable. If you are involved yourself, you also experience the strong feelings that most commonly accompany those developments.
Picture 3: Vicious circles in society manifest predominantly
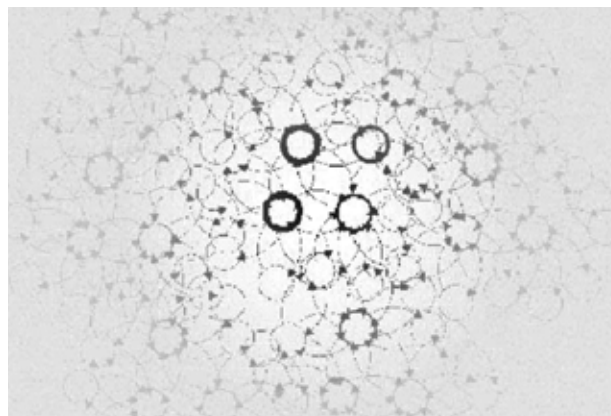
Case Study 3
The strongest is in charge
One of the authors once fell into a remarkable trap on the subject of metacommunication as a supervisor: the supervisee, a social worker, presented her problems with an Albanian family, whose son was a very poor pupil. The teacher asked the parents to come to the school for a consultation, they came promptly, and the father threatened the teacher that he would set fire to her flat if she continued to cause difficulties for the boy. Next to that the director had to jump in and his flat was threatened, too. The matter went on to the state school inspector, who reacted to the threat of setting fire to the building of the State School Council by requesting police protection.

At this point we got trapped: In the supervision group we searched for a solution by approaching the gentleman from Albania appreciatively enough to make him cooperative. Solution focused, so to speak.

Yet the story went on differently: the police became annoyed about guarding a building and put the man into jail for several days due to dangerous threat. From then on, the Albanian man was the most cooperative client the

social worker in charge ever had had, and did everything that was suggested to him according to help his son.
We hope no one considers the man as malicious! But rather we suppose that, due to his mindset and values, it first had to be clarified who was the strongest before he could cooperate.

The world as a circular process
First of all: This is not the true description of reality. Any description of reality is justified insofar as it pleases someone.
We consider the circular analysis of interaction dynamics as very practical in dealing with social phenomena of all kinds. Furthermore, we believe that it describes any perceptible phenomenon, being logical and consistent in itself.

In the following we describe the theoretical basis for circular analyzes of interaction dynamics in detail:

1. What exists in the world does not simply exist due to a (historical) cause, but rather because it constantly reproduces itself by interacting with its environment. That means nothing was created at some point and continued to exist without self-reproduction. But there are circumstances that only arise within an interaction and maintain thereby. Every phenomenon is describable in the context of such a reciprocal action.

2. If you divide the world into arbitrary units to investigate such reciprocal actions, you can examine the interaction of two people (however, the interaction of the subsystem with the surrounding world has to be taken into account), the interaction of a person with the surrounding world, the interactions between people and institutions, in short, everything where effects are exchanged.
But you always should consider that the whole environment will interact with the observed system as well. If this

interaction is ignored, things happening in the observed unit often are not understood.

An obvious example: the enmity between two old friends in Ex-Yugoslavia, a Croatian and a Serbian, who have formerly lived peacefully as neighbors, cannot be understood without taking into account the political and social development of the environment. Only in interaction with those politics the hostility becomes understandable, just as the previous friendship was enabled by the external situation.

3. At least theoretically all phenomena should be taken into account and closely reflected according to their influence on the course of a reciprocal action. Aware of the incompleteness of each description, the facts more or less relevant in the course of an interaction should be clarified as best as possible in practice. The effect of observers, descriptors, reflectors and analysts of a reciprocal action on the investigated action should be taken into account, too.

4. Reciprocal actions do not take place through conscious or unconscious intentions, not even by feelings, just by the exchange of effects (showing feelings usually triggers effects). They require neither thinking nor awareness of the elements involved (For example, a person lying unconscious on the street usually has effects and thus is part of reciprocal actions).

5. Any attempt of getting rid of something (by whoever, including myself), can either entail its disappearance, or cause its maintenance. If anything is supposed to stop and still exists, you have consider that, just by trying to stop it, you contribute to its maintenance. So when unwanted phenomena exist over some longer period, one can assume they resist against those attempts. Therefore, normally rejection or attempts to stop something are not effective for change (unless you use more violent methods than already used).

6. Given the world is processing itself based upon reciprocal actions, and I'm involved in it, consistently the only way I can effectuate change is by showing different behavior myself. Changes in the attitude of others are therefore effects of my (new) behavior.

7. Since we cannot detect the mechanisms of the elements involved, but only self-sustaining reciprocal actions, there is no way of predicting anything else than repetition, escalation or change. The way of a change is not predictable, i.e. what will change after introducing a change on our part cannot be foreseen. That means we can under certain circumstances break vicious circles, but we cannot determine the new reciprocal actions arising.

The principle of feedback loops is a highly effective diagnostic tool for social relationships. Unfortunately, it doesn't offer general codes of practice about how to act as a supervisor according to certain phenomena.

The principle of feedback loops is a highly effective tool for social relationships

Identifying a vicious cycle does not mean having an intervention on hand how to resolved it. Nevertheless, it does provide a "diagnostic tool" for where a solution could come in. Differently said: as soon as I am able to describe where and how behavior is mutually dependent, I get ideas about how altered behavior could change undesired interaction processes - which, by the way, may also be a different way of perceiving the same external events.

An example: The solution-focused approach of DeShazer and Berg is deriving from this principle, but declares the solution focus being the absolute maxim to act on, which is why it can be carried out more easily as a prescription. Actually, it is just a method that is very useful in many cases (namely, where persons think and perceive in a problem-oriented manner), but in other situations it does not help. You can get stuck with solution focusing just as easily as with any other method; then a DeShazer theorem itself works: If something doesn't work, do something else!

In cases like the one just told, the game will continue as long as someone does something the father interprets as weakness: Because that makes him keep on fighting. Presumably he will not consider positive connotation or wonder questions as relevant for clarifying the relationship.

Looking at the feedback loop can support our perception of the elements the game "problem" consists of, but from that moment on creativity is more helpful than methods or following behavioral rules. Both can be helpful, but also restrictive. If it works in a specific situation as "more of the same", then it fails.

Most likely one reason why circular thinking in consultancy until now has been implemented only partially, is due to how organisations – most often the customers and client for supervision and coaching - tick. Those clients usually formulate more or less clear objectives and tend to mistrust creative interventions quite quickly.

And honestly, we should realize that we at most may thwart vicious circles without being able to promise certain results of our interventions. More or less that's common ground in consulting, yet circular thinking makes it far too clear. ■

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Michaela Judy & Walter Milowiz

The 'internal supervisor' model for professional reflection

■ **Dr. Hans Bennink**

Abstract
Reflection by professionals, both reflection-on-action and reflection-in-action, is considered a major competence. There is an abundance of literature presenting models for reflection, ranging from three to eighteen steps, sometimes conceived of as a reflective spiral. Lacking, however, is a conceptualization of what happens inside the mind of professionals when reflecting before, during or after action. In order to fill this gap, the 'internal supervisor' concept is reintroduced and expanded to a refined model of professional reflection.

1. Introduction and overview

There is no special need to promote the relevance of reflection of professionals before, during, and after carrying out professional activities (Bleakly, 1999; Schön, 1983; 1987; Siegers, 2002). The literature offers several models for reflection, mostly directed at learning from previous activities (for instance, Boud, Keogh & Walker, 1985, 26-36; Groen, 2011, 63-73; Van Kessel, 1989). Many of these models consist of a sequence or a spiral of steps for reflection. A general model of learning from work-experiences through reflection consists of the following steps (Bennink, 1999, 15-16; 2004, 12; Flanagan, 1954):

1. *representation:* giving a narrative report of own experiences and actions in the context of the situation in which these experiences and actions took place.
2. *exploration*: carefully and precisely exploring, that is making explicit, concrete and specific those circumstances, bits and pieces of experiences and actions, interactions and communications, intentions, aspirations, feelings, meanings and evaluations
3. *problem formulation:* determining the essential difficulties and endeavours of the situation demanding professional and thus identifying discrepancies between knowledge, feelings, attitudes, valuations and skills with regard to one's person, the working situation, the profession, and if necessary society at large (put in other words, clarifying shortcomings in personal and professional integration).
4. *thematic categorisation:* subsumption of the problem/issue under a broader category (such as problems of team-functioning, resistance to change, dealing with work stress, or difficulties with any of the possible professional roles), for instance in order to consult professional literature more effectively.
5. *generalisation:* identifying patterns of a more general kind regarding oneself, the organisation, the profession or society at large, by asking 'is this issue/the theme in my work narrative characteristic of me, my organisation, my profession, or society at large?'
6. *finding alternatives:* identifying, examining and choosing alternatives for both the problem of represented in the work narrative and for similar situations in general (by asking 'How could/should I have acted more effectively?')
7. *evaluation:* determining the revenues of the previous steps, more concerning insight and understanding, and intentions for future action and learning.

Using this model for, incidental, periodical or permanent reflection for improvement of professional performan-

ce is meant to lead to impact on four levels: (1) solving concrete and specific professional problems in action, (2) systematic learning from experience for future action, (3) improving reflective and learning competencies, personal and professional development, and, based on this, resulting in (4) reflective enhanced self-confidence and self-efficacy.

However, models like these do not offer a clear account of what ideally should happen in the mind of the professional when engaged in a reflective process internally and externally in reflective dialogue with colleagues or supervisors.

The account asked for can be conceptualized in terms of the 'internal supervisor' (2). Next, a model to describe the ideal ongoing of reflection is presented (3), followed by a brief account of professional reasoning during reflection (4). This contribution winds up with conclusions for professional practice and suggestions for educational supervision (5).

2. The 'internal supervisor' concept
In trying to conceptualize the proceedings during reflection, the 'internal supervisor' supervisor concept, borrowed from Casement (1985), is very helpful. This concept refers to the rational ego-position within the professional self or work-ego, and to a dissociation of the ego, one of the possible ego-positions, that has occupied a metaposition. In a manner of speaking, the 'internal supervisor' looks over the shoulder of the professional to see what happens, consults files of knowledge and experience as a base for analysis and practical instructions for further action within the perspective of both professional values and norms and organizational policies.
Casement explains the term 'internal supervisor' as 'supervising oneself', that is, gradually one internalizes the

role of external (educational) supervisors or other masters from professional education and beyond. This 'internal supervisor' concept can best be used metaphorically, because there are both similarities and structural differences with real external supervisors. The experience of dissociated ego-positions may be an everyday experience for most people, yet, obviously an 'internal supervisor' does not form spontaneously, but requires a lengthy process of serious exercise, at first guided by the external supervisor, later through self-regulated learning. In 'internal supervision', the educational relationship between two persons as it exists in a common (dyadic) supervisor-supervisee relationship is replaced by a relationship between ego-positions, in which the division of tasks between these parts of the ego is comparable to that of the external supervisor and the supervisee, implying something like a dialogical self (Hermans, Kempen & Van Loon, 1992).

The ´internal supervisor´ does not form spontaneously, but requires a lengthy process of serious exercise

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The 'internal supervisor' enhances both the quality of professional problem solving and of learning, by seeing what happens, asking questions, consulting files of knowledge and experience, setting up and testing of hypotheses, guiding action by giving directions, inserting evaluative moments, and conducting argumentative self- talk to arrive at thorough understanding and appropriate action,

and finally, gives possible cues for professional learning and development. Put simply, it is about what is the case and what should be done about it, how, for what reason, in order to perform better and learn from it.

3. A refined model for reflection
How then, do the activities of the 'internal supervisor' proceed, when taking distance in commitment, examining experiences and meanings, formulating and checking hypotheses, conceptualising and interpreting professional tasks, making deliberate choices when charting courses of action? Reflection is supposed to proceed through multiple track thinking in terms of five interrelated types of considerations, questions and conclusions: content related, self-reflective, theoretical, action-oriented, and evaluative. These considerations, questions and conclusions are core elements of empirical and regulative cycles (partly based on: Ten Have, 1977).

1. Content-related considerations, questions and conclusions concern all known facts and circumstances of a situation asking for action, including causes and possible effects, as well as meanings, interests, positions, and opinions of those involved. Matters of fact can be identified by asking the well-known journalistic interrogatives 'what', 'who', 'whose', 'which', 'where', 'when', 'how', 'why', 'how long', 'how much', 'to whom', 'with whom', et cetera. Here, the essential competence is listening to the situation by being receptive to all types of cues, asking the right questions, and going on asking questions about anything that is not clear from the outset. It also demands observation of behaviour of clients, and what happens between client(s) and professional.
In the absence of content related considerations, *prejudice* ('don't bother me with the facts') might occur at the risk of overall ineffectiveness.
2. Self-reflective considerations, questions and conclusi-

ons are about the professional's own share in situations asking for action. The object of self-reflection is the irrational ego-position. Essential here are self-observations of images, fantasies, memories, motives, desires, associations, distortions, and feelings that are evoked by the situation: feelings of guilt or being hurt, experiences of ambivalence, irritation, inadequacy, anger, being challenged, provoked, charmed or flattered, hence, self-empathy (Barrett-Lennard, 1991; Sherman, 2014). For instance, when a professional considers a client's problem, several self-reflective questions can be asked, such as "Do I take this person seriously?", "Do I grant him/her the problem?", What possible distortions coming from my own past could I project upon the situation?".

Self-reflection implies both listening to the situation and listening to oneself as in self-empathy and can improve self-understanding concerning unresolved psychic conflicts and personal idiosyncrasies as well as help to detect unwanted border traffic between personal and professional self. The essential skill here is listening to yourself by keeping an eye on oneself through honest introspection and by listening to one's own experiences, perhaps with the help of so-called emotional and motivational schemes ('catalogues of emotions', 'catalogues of motivations'). If not, professional activities are prone to be guided through *allergy-based impulsive reactions*.

3. Theoretical considerations, questions and conclusions stem from the professional's theoretical scheme(s) of interpretation about, put rather broadly, problems concerning properly realising the wide range of professional roles and activities. This scheme(s) will be rather complex, consisting of scientific theories as well as theories from practice (such as good or even best practices) that can be helpful to sort out, understand, explain or predict what happens in professional reality.

Theory can be used both as a *network* of concepts to grasp reality by naming what presents itself and as a *searchlight* for generating hypotheses about what is the case and what can or should be done about it. Inadequate cognitive organisation hampers systematic consultation of files of knowledge. That is, the quality of theoretical considerations can be enhanced when acquired knowledge is arranged in cognitive schemes and in schemes of schemes (meta-schemes). Each professional domain has its own body of knowledge and skills. Indeed, the typology of considerations, questions and conclusions discussed here, is a cognitive scheme, too. Any well-ordered meta-scheme of knowledge files that is relatively

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Without self-reflection, professional activities are prone to be guided through allergy-based impulsive reactions

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accessible will be easy to consult to function as a reliable footing for professional action. What specific schemes professionals do need depends on several factors, such as type client problems, specific tasks and assignments, and preferred professional roles. Each professional should choose, from the theoretical overload they were probably facing during their education and afterwards, theoretical cognitive schemes for frequent use, be receptive for new or better cognitive schemes, and be alert to ill-understood or shallow non-valid theories that might obstruct proper understanding of (aspects of) the situation. In short, the essential competence is critically consulting well-arran-

ged cognitive schemes, as the absence of it may lead to theoretical *blindness* and missing the point.

4. Action-oriented considerations, questions and conclusions are action-orientated and concern the actual proceeding of professional action, by asking questions such as 'What is the next step to be taken?' 'Is further analysis necessary?', 'What position, role, strategy, method, skills, interventions can be taken or chosen best?', 'What is good timing?', et cetera. These action-oriented questions and considerations can be based on content-related (type 1), guided by self-reflective (type 2) and theoretical (type 3) and judged by evaluative (type 5, see below) considerations and conclusions. In general, tools such as heuristics and algorithms are helpful to guide professional action. As with theoretical cognitive schemes, professionals should also put together an action-oriented meta-scheme of heuristics and algorithms that are (to be) used and open their minds for promising new ones. The essential competence is consulting, choosing, using and improving heuristics and algorithms. If not, *clumsiness* may occur at the risk of overall ineffectiveness.

5. Evaluative considerations, question and conclusions are relevant in two respects, to evaluate situations and to evaluate (intended or performed) actions. A situation can only be called problematic within the perspective of some (set of) criteria, for instance concerning mental health or organizational viability. Professional action can be evaluated according to these criteria, too. However, actions and circumstances can also be evaluated from a *moral* perspective, by asking questions such as 'Is it morally correct to perform this action?', 'Does this action promote the moral autonomy of my clients?'. In this sense, action-oriented considerations can be checked through moral deliberation and evaluated against the canons of justice/fairness, respect and integrity, and pragmatic criteria such

Schematically, these five types of considerations, competences and risks include:

type of consideration	competence	if not (risks)
content related ▪ problem content ▪ procedure ▪ process/interaction	asking questions listening observing	prejudice and big-headedness
self-reflective ▪ problem content ▪ procedure ▪ process/interaction	honest introspection self-empathy applying emotional and motivational schemes	allergic impulsive reactions
theoretical ▪ problem content ▪ procedure ▪ process/interaction	applying cognitive schemes (theories and models) intuitional knowledge from experiences	cognitive and conceptual blindness
action-oriented ▪ problem content ▪ procedure ▪ process/interaction	using heuristics/algorithms intuitive knowledge from experience	clumsiness and ineffectiveness
evaluative ▪ problem content ▪ procedure ▪ process/interaction	normative thinking about problems, procedures, processes, interaction, and acting	technological thinking moral muteness

as effectiveness and efficiency. The essential competence is normative thinking, including moral competence, the absence of which may lead to *moral muteness.*

4. Practical professional reasoning in reflection

The considerations of the 'internal supervisor' need not be followed in a fixed order, since they are not the steps of an algorithm. They are rather heuristic devices useful in for-mulating and testing hypotheses before, during and after professional action: *explorative* hypotheses ('factors X, Y and/or Z may cause problem A'), more sharply specified *research* hypotheses for empirical testing ('problem A is caused by factor x'), and hypotheses for *action* ('this specific action will eventually lead to successfully solving problem A'). An ideographic (N=1) theory then, is a coherent set of claims about the causes, characteristics and change of a si-tuation asking for (continued) professional action, based on the five types of considerations, questions and conclusions described above. In fact, the process of formulating and testing hypotheses represent one or more *empirical* cycles (De Groot, 1961) within the regulative *cycle* of professional action, especially in case of reflection-in-action (Van Strien, 1986).

This scientific image of how the mind of the professional works (or should work) is rather demanding. Careful formu-lation of N=1 theories is not always easy. They will always show necessarily a bricolage character, as the reflecting professional never has all the possible theories and models available for use. Sometimes, subsuming a new problem under a certain well-known category will do. In that case, the hypothesis is that problem X can be subsumed under category Y with intervention Z as an approved means for solving that problem. However, often the situation is more complicated. The more open a problem is (that is, ill-set, ill-defined, and ill-structured), the more difficult it is to arrive at complete description, unambiguous diagnosis and clear-cut solutions, because these highly depend on interpretation and improvisation. Problems can be arranged on a continuum with very open problems with a unique, diffuse and complex character and a variety of possible solutions at the one end, and very closed (well-defined and well-structured) problems with a small number of stan-dard clear-cut solutions at the other end. The more open a problem, the more tentative diagnosis and solutions need to be. Closed problems do have a simpler question-answer structure, while open problems show a question-ans-wer-question-answer- (et cetera) structure with growing understanding and increasing hold and a need for improvi-sation.

The proceedings of the 'internal supervisor' differ accor-ding to the degree of openness of the problem. The more

closed the problem is, the more action-oriented considerations (about algorithms) are prevalent; the more open the problem, the more self-reflective, theoretical and evaluative considerations are required for appropriate professional action.

How can knowledge and experience acquired earlier be used in handling new unique situations? Professionals may have a vast repertoire of examples, principles, schemes for interpretation, methods and interventions as well as well as previous professional experience to apply to new endeavours of an open kind. To approach a new situation always means seeing this situation as an already known situation. This does not mean that this situation is pigeon-holed. It is more like comparing the new situation with one or more old ones and look for similarities and differences. Seeing this new situation as such-and-so can lead to act in this situation just like in that other one. Interventions that work in old situations may also in work in new, more or less similar situations. In this vein, seeing-as leads to doing-as, and based on comparison, the professional should decide where should be deviated from current procedures and methods and where new procedures and methods should be chosen or developed when necessary. This asks for a double vision, adhering to already developed views and breaking open these views when new information arises from reflective conversation with the situation and people acting in it. Thus, existing strategies, procedures and guidelines can and should be used as a framework for the development of new ones. In this vein, the role of knowledge in reflection is not merely that of something being put in before, waiting to be recalled and applied when the moment is there, but rather of something that is produced in reflection, maybe eventually leading to new cognitive schemes and improved algorithms, and eventually shared with fellow professionals and even put in adapted textbooks in the long run.

From a developmental perspective, one could ask whether professionals on various levels of professional and personal development can and will carry out reflection in the same way. They may differ to a large degree concerning their level of familiarity with theories, tools, and experience. At this point, the element of inevitably stage-bound character of professional bricolage becomes apparent. Development may play a determining role in at least two ways: the amount and the quality of professional experience collected during the subsequent stages delineating a professional career (Benner, 1982; Bennink, 2008; Dreyfus & Dreyfus, 2005; Skovholt & Rønnestad, 1992; Watkins, 1990; 1995) and the stage of reflective judgement (King & Kitchener, 1994). It can be expected that the quality of reflection of a novice in the midst of the stage of role shock will be more tentative than that of the seasoned expert with more available contents for professional bricolage.

5. Conclusions and outlook

The 'internal supervisor' concepts offers a fruitful account of how the mind of the professional can and should work, within the limits of practical possibilities.

In educational supervision, developing professionals need to learn to develop their own 'internal supervisor'. Learning to construct, inspect and consult professional toolkits and archives of personal professional experience is an important activity, as is reflection on how clients and their problems affect the personal self of the professional. Educational supervisors, while creating safe moments of reflection-on-action, need to challenge the supervisee(s) to subtitle their previous professional action in terms of the five types of considerations, questions, and conclusions of the 'internal supervisor', and especially train them to turn the reflection-on-action competence into a reflection-in-action competence aiming at results on the four levels of reflection mentioned above. Stage models of professional development may be helpful in identifying and developing the reflective competence. Educational supervisors need to be aware of their role-model function in reflection and reflective attitude and be able to subtitle their own supervisory activities, for themselves, and for anyone asking for explanation. ■

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Reflecting unconscious dynamics at the workplace

Implementing the Tavistock Model of Work Discussion in Supervision and Coaching

■ **Agnes Turner**

Professionalism through Reflection [1]

Reflection and reflexivity are key competencies for a professional attitude and critical thinking. Looking back over the last decades, we discover many theoretical approaches and models for practitioners (Dewey, Schön, Gibbs). The concepts build on an originally philosophical understanding of reflexivity (e.g. Plato, Aristotle, Confucius, Lao Tzu), mainly emphasizing the idea of time and space for critical thinking about situations (actions) that have caused discomfort within a person. In educational research (Hatton and Smith), "reflective thinking generally addresses practical problems, allowing for doubt and perplexity before possible solutions are reached." (1995, 34) Etymologically, the word "reflection" derives from the Latin verb "re-flectere", meaning a "reverse bending", or referring to a "mirroring" or "throwing back" position that enables objects or actions to be observed from a new perspective (Hilzensauer; 2008). In Supervision and Coaching, reflection denotes "thinking after" something, "consideration", or "examining observation". Reflection is understood as a metacognition or conscious consideration of actions, either while those actions are occurring or afterwards. However, reflection can also be understood as a look forward, in order to estimate possible effects or consequences of the reflectors' actions (Roters; 2012, 112).

Inspired by the theory of Dewey (*"How We Think"*, 1910) Donald Schön formulated a concept of reflection that has had a revolutionary effect on research of practice, such as the Action Research paradigm. Schön, who used case studies of professionals in unplanned and complex situations from daily practice, created the concept of the "Reflective Practitioner". The concept of Reflective Practice, developed since the 1980s, is based on the solution of instable institutional contexts - as opposed to Technical Rationalism, which assumes that theories can be applied to practice as instances of general knowledge. Schön understood "practice" not as an area of concrete, consistent problems and unambiguously clear goals, but rather as a complex, unique area marked by instability and uncertainty and subject to a variety of conflicts of interest and values (Schön; 1983, 49). Theory-based knowledge and prefabricated concepts would not do justice to the complexity of education. He defined three kinds of reflective processes, constituted through the interaction between knowledge and behaviour (Ibid, 49): In the phase "reflection-for-action", the practitioner reflects on the bases of his/her professional actions. "Reflection-in-action" remains, on the other hand, focused on the present; here the practitioner reflects on his/her behaviour in a real situation, which is analysed accordingly (and, if so desired, amended) from a meta-perspective. This "pausing" within a situation enables the practitioner to structure his/her further actions.

Schön describes "reflection on action" as a phase where the practitioner reflects after the fact on criteria for success and failure. Here, past actions are the focus of scrutiny. The practitioner reflects on past behaviour by posing questions regarding successful and unsuccessful aspects of his/her behaviour, as well as consequences thereof. These questions in turn bring the practitioner back to the original point of his/her phase of reflection (Ibid. 1983, 68). Reflection on action is therefore the most common practice in Supervision and Coaching, when a Supervisee describes a work-related situation in the Supervision session.

Including a psychodynamic dimension

Through all three varieties of Schön's reflection process, professionals can examine their own practice. Schön's concept is meant as a model for analysing actions; emotions and psychodynamic, as such, are not explicitly brought into the analysis. According to Baumert & Kunter (2006), aspects of motivational-affective characteristics such as self-efficacy, intrinsic motivation and professional self-regulation as well as affect regulation become more important. Burkitt (2012) emphasize the relevance of emotions for professional reflection processes. Emotional aspects at the workplace can be understood as ubiquitous and influence work-related processes and include unconscious parts. In this respect, the desideratum to consider the perspective of psychodynamics within the counselling is reinforced.

The focused reflection of psychodynamic processes in Supervision and Coaching enables an expanded understanding of how manifestly observable work phenomena can be understood as an expression of the conscious and unconscious interplay of all involved people. In terms of psychoanalytic understanding, external contents and conscious dynamics are observed, questioned and reflected against the background of their internal and pre- and unconscious counterparts (Youell; 2006). Previous relationship experiences form ways of working together at workplace. These experiences will be activated and shape dynamics, decisions and work routines.

These considerations can be traced back to Freud's model of transfer and counter transfer (1912b). Transfer and counter-transfer stand for the reactivation of feelings from former experiences in a current similar emotional situation. Freud's psychoanalysis and the acknowledged model of conscious and unconscious forces, which influence someone's feelings, action and interactions, opened also new paths of understanding the psychodynamic of professional relationships and interactions. Freud's concept of transfer and counter-transfer helps to become in touch with and to analyze relationships within professional setting and as well in Supervision and Coaching. These transfer processes are mostly un- or preconscious, though the psychoanalytic oriented reflective practitioners can explicitly work with those processes in reflexive settings, for instance within the method of Work Discussion. This method allows in-depth reflection of the psychodynamic at workplace.

The Tavistock Model of Work Discussion

In the last 60 years, the psychoanalytic method of observation experienced a kind of heyday at the Tavistock Clinic in London, subsequently establishing itself on an international level. One application of the psychoanalytic method of observation is the Work Discussion. The pioneer of Work Discussion was Martha Harris (1977), who adapted this method - analogous to Infant Observation - for use in the English school counselling service. A central difference to other methods of observation is the self-observation of interactions within a professional context. More concretely, participants in the Work Discussion Groups observe themselves with their professional colleagues, in order to better understand the complex and hidden psychodynamic processes that occur.

Together with her husband Roland, Martha Harris created an instrument for professionalization that "opened new possibilities for reflecting on personal experience in the context of the participant's own professional behaviour" (Reiter 2012; 142). Focus of analysis is "in particular the emotional dimension…that are unapproachable to the participants' consciousness, and thus have all the more influence on the experiencing and development of professional relationships, as well as forms and practices in the work situation." (ibid.)

Similar to the psychoanalytic observation of infants, Work Discussion includes three methodological steps "Observation, Description, Understanding" (Klauber; 1999, Diem-Wille/Turner; 2009, 2012).

1. **Self-observation of the participant's own performance or interactions at work**
   Supervisee focus on work routines, especially those that are emotionally challenging or irritating.
2. **Descriptive protocol of observed processes at work**
   Preferable the observer writes immediately after the observation a descriptive report. Although gaps can then be filled in during the group, Rustin (2008, 89) recommends a detailed report in order to work "close on the paper" (Datler et. al.; 2008, 89). Interpretations as such, however, are not included.

3. **Analysis in a Work Discussion Group (comparable to a psychoanalytic-oriented Supervision group)**
   In the Work Discussion Group, the participant reads his/her report out loud. Then, the report is analysed by the Supervisor and the group for its latent meaning and psychodynamics. The emotional complexity and multi-dimensionality of a working situation is brought to the centre of analysis (Rustin & Bradley; 2008) - whereby a professionally heterogeneous group can potentially provide a variety of perspectives. According to Rustin, this requires a respectful attitude on the part of all participants in the discussion, as well as an impartial examination of the participant's hypotheses through critical reflection by independent persons in the Work Discussion Group. The group assumes an important function, since it contacts the emotion arising out of the observation situation. The inner representative instances of the individual group members are activated, serving to help understand the situation more deeply. Similar to the dreamy empathy (reverie) that parents feel for their child, the seminar devises a model for learning where a mentally three-dimensional space is created: here, thoughts can be thought, digested and given back to their thinker in a transformed form (containment).

Movements and Progressions in the Work Discussion Group

In this sense, observers and group members of the Work Discussion Group are seen as instruments of observation, whose (re-)activated thoughts and feelings are relevant for the process of analysis. The group helps to reveal structures and cultures of work through their questioning and formulation of associations and hypotheses. The members offer their emotions to the writer of the report in a benign, respectful form, join him/her in a voyage and

enter into an analysis of the situation in question. Bion postulates an internal attitude that he describes with the words "without memory and desire" (1967). He means that preconceived opinions, quick generalizations and attributions must be avoided. Each situation is observed anew with fresh eyes and, as much as possible, non-judgmentally. The analytic process enables conclusions regarding unconscious motives as they influence observed behaviour and interactions. The oscillation between outer and inner perspectives, as well as between personal experience and that of someone else, is central to this analytic process. Working with this method thus demands an open attitude on the part of all group members within an inter-subjective analytic process (Diem-Wille/Turner; 2009, 2012) - a process where insights can drift back into practice, supporting both personal and professional development (Turner; 2013 and Funder et. al.; 2013).

Implementing Work Discussion in Supervision with educational workers

The following example is based on empirical data of the evaluation research of the in-service course "Psychoanalytic Observational Studies: Personality Development and Learning" in Austria (Diem-Wille et.al.; 2012). The course is based on the psychoanalytic epistemological concepts such as Learning from Experience (Bion 1984) and methods of psychoanalytic observation (Bick 1964) according to the Tavistock Model. Participants widen their approach to their current work through researching including the emotional aspects and psychoanalytic approach to interactions within daily teachers' work (Schuster/Turner; 2014, 138) for in-depth understanding of learning and collaboration towards preventing emotional debilitation.

Jenny and her struggles with her team

Jenny is a principal of a secondary school in a large city in Austria. When she joined the Work Discussion Group,

she carried a rambling feeling about her workplace. She suffered from exhaustion signs but at the same time she was very active and willing to do the best for her school and teaching staff.
In one of her Work Discussion Papers she reports that she is confronted with complaints from her teaching staff about excessive demands caused by their massive work load through a structural change in the school system. Right after a long summer break one of the teachers approached her and spoke for the whole staff – they are already exhausted and cannot cope with any further projects or tasks apart from the usual lessons. Jenny is puzzled and angry about the complaints from the teachers after such a long break; she feels under pressure to act in her role as a leader and to be an authority. She is the one to take over the responsibility of the school reorganisation process. Jenny feels also pressured by structural changes, but she tries to tackle most of the challenges by herself and wants to protect her staff by finding quick solutions for problems. But the staff continues to complain about excessive demands on them, which puzzles Jenny even more.
This case was analysed in the Work Discussion Group (three teachers and educators from other schools and two social-educational workers) and Jenny. The group members provide their feelings about the situation by identifying with Jenny but also with the teaching staff. The emerging emotions (inner world) and the knowledge about the Austrian school system (external world) shall help to get to the bottom of the problems and to gain deeper insights. Some of the group members mentioned that they would feel more pressure because of Jenny's activities, it would make them feel small and weak. Others felt the immense pressure from the school board and the ministry, with Jenny tries to carry alone. That fact made one of the group members angry, she feels insufficiently informed about the procedure, which

evokes fear inside herself and leads to more resistance against any further tasks. Another member of the group offered his feelings by saying that he would be happy to be part of the school reorganizational process, which would give him a good feeling of being able to contribute to the process.
This phase of collecting transfer and counter-transfer emotions within a well containing group helped Jenny to widen her view upon the situation. Through the response from the research group and by critically analysing her report, she realized that she had not been able to contain the fears of the teaching staff. The school principal recognized that she didn't get in emotional contact with the teaching staff, but instead persisted in focusing on her own thoughts and feelings. Furthermore, she had plunged into her own work, not informing the staff about what was transpiring, meanwhile trying to be a role model in coping with an enormous work load - thus raising even more fear within the staff that they would be overtaxed.
Using her own emotions as a trigger for reflection and working with the emerged emotions within the group and analysing the actions of each protagonist, Jenny was able to develop a multi-layered picture of her case. The Work Discussion group was able to contain the unknown feelings of Jenny without blaming her activities but offering their emotions about the situation. Apart from the possible inner world of the case, also the manifest parts, such as the general school developments, new curricula and the accompanying limitations for all players in the system were discussed.

This was one of many other (emotionally) similar work situation within her research process. Over a period of three years, observing and questioning her one pedagogical and leadership practice and aside studying psychoanalytic, school and leadership theories, Jenny summarized her personal development as follows:

- She learnt to pause and reflect instead of judging and acting too quickly.
- She learnt to observe herself, which made her become calmer.
- She learnt to contain unconscious urges and feelings.
- Furthermore, she made organizational changes within her school, such as
- Implemented more time and adequate space for team communication
- Implemented a transparent information policy towards the teaching staff

Limitations and Benefits of Work Discussion processes in Supervision and Coaching

Although the method of Work Discussion provides an excellent field of understanding psychodynamics and hidden motifs for actions driven by deeply internalized emotions, challenges and hurdles should be considered at the same time. Evaluations of Work Discussion Groups (Turner/Ingrisch; 2009, Turner; 2013) showed, that practitioners experienced big challenges in taking on an observing attitude without rash judgment upon situations and interactions. Especially the division of observation and analysis is often blurred at the beginning and needs intensive practice. Therefore, it is essential to practice Work Discussion over a longer period of time and within a stable and containing group. Work Discussion participants reported about their pressure, to find solutions for problems as fast as possible without in-depth analysis of the latent psychodynamics and involved emotions. Just, the research process of the yet unknown including phases of uncertainty and requires the negative capacity (Bion) to withstand not-already-knowing. Furthermore, is involves a great open mindedness for the analyzed emotions and needs an accurate examination of the hypothesis within the research process. To provide a preferably great learning field, empathy, introspection and expertise about the professional area and knowledge about psychoanalytic theories is required. Dealing with all these challenges is decisively for the outcome of Work Discussion process; nevertheless, focusing on emotional aspects as a new dimension within the theoretical discussion and practical application of reflection is emphasized within this example. Practitioners may develop an in-depth understanding of their actions on the one hand and on the other enhance their insights of psychodynamics and question their behavior within a working group. ■

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Reflective learning through the eyes of a dancer

■ **Helena Ehrenbusch**

In this article I propose to look at reflective learning from the perspective of a dancer. I experience the world extensively through dance and body practices. Moving on from those experiences, I developed the idea of 'body in reflection'. To begin with, I made a short overview of the reflective learning concept in early childhood and how it later in our life seems to

disappear. Secondly, I asked my colleagues – supervisors - how they see, understand and implement reflective learning. I will conclude this article with some practical suggestions on how to use your body and on how embodiment practices may become even more effective to the reflective learner.

The dancer believes that her/his art has something to say which cannot be expressed in words or in any other way than by dancing

Doris Humphrey

We learn to become humans first and foremost through bodily reflections, and only later on in our life, when our cognitive systems have sufficiently matured, do we learn to translate these reflections into thoughts and meanings. Our first teachers and influencers are our primary caretakers, usually the mother, who introduces the baby to her/his body. With the help of mirror neurons, the child reacts to and repeats what s/he sees and feels. This is our very first reflective experience.

Your body has the shape of your self

By birth all human beings have a very similar start: patterns of development and bodily functioning structures are much alike. We learn to discover and react to our body parts and the people around us; afterwards we turn, crawl, sit, and walk. The same basic package applies to the emotions, like happiness, sadness, anger, fear, disgust, surprise. And yet, already after one year we show ample variations in our movement patterns and behaviour. This differentiation arises from our different reflective backgrounds, our family and genetics, our friends and community, culture, history, nature, climate we are born into.

Our life experiences shape our bodies and although we are seemingly endowed with the same package, we receive different impulses and instructions of what, when and how we can use our bodies. According to dance-movement therapist Suzy Tortora (2014), the child's mind, including how s/he feels about her/himself and her/his future thinking skills, is built up through nonverbal movement experiences. During the first year we do not understand words, but we see and react to actions of the people around us, for example how they use the space and the rhythm of their movements. The quality of child's physical reactions depends on mothers own awareness of her body. "Body to body" felt experiences are more power-

ful than we usually imagine. It explains the incidence of psycho-trauma – especially the so called 'attachment trauma' – when things go badly wrong during our first year, and why it is not easy or even possible to recover from this through intellectual reflections and treatment. The roots of these traumas lay mainly in body memory. The main key to the secrets of our early childhood – and if at all possible – the recovery from is our body.

Dance is a hidden language of the soul of the body

Martha Graham

Our body and movements are shaped by the beliefs and habits of our family. What is the most common phrase you remember from your childhood? "Tears follow the delight" is one from my childhood that I will remember always. Our body has the habit to reflect our thoughts. Let me just give a personal example: it took me almost thirty years to understand why every time something good was about to happen, I tried to slow down my breathing, tense my muscles, to be ready for the sadness to follow or to avoid tears. I am not sure if I totally re-patterned my behaviour, but I do have a tendency to be afraid of happiness every now and then.

Movement and body posture directly reflect our inner state of mind, and so could offer, correctly observed and interpreted, a picture of the personality. But we humans have the power to choose how to shape our movements. This is one of the implications of the connection between mind and body. Rudolf Laban called this ability to choose „humane effort". It gives us the possibility to perform movements either from conscious choice or as unconscious automatic responses. As a more advanced species, we have the innate, psychological capacity to reflect on how an action was performed. Much like a child is able to appreciate her/his physical experience without much conscious thought, so is an adult, but the maturity of adulthood makes conscious reflection possible. By increasing awareness, humans can achieve mastery over their own movements. Movement is - or can be - more than just an automatic reflection: it has a function, either in objective terms or, even more frequently, subjectively for our own inner being. Objective movement is often conscious, though skilled and habitual actions can become automatic and repetitive. Subjective movement is more frequently unconscious. (Koningsveld; 2011)

All through our lifetime our bodies are "built" up from memories, experiences, lessons from the school and life which we store in our brain, but at the same time just as well in our muscles, bones, organs and tissues. The lessons learned determine what we shall look like – muscular or out of balance, invisible or sparkling. The body tells much more about us than we normally are aware of. It is therefore a very powerful means of reflection that helps to learn, interpret and create meaning.

When you dance, you can enjoy the luxury of being you

Paulo Coelho

We should be able to do every imaginable movement and then select those which seem to be the most suitable and desirable for our own nature. Only each individual himself can find these. We should be acquainted both with the general movement capacities of a healthy body and mind and with the specific restrictions and capacities resulting from the individual structure of our own bodies and minds

Rudolf Laban

Why do we stop practicing bodily reflection on everyday basis?
My experience tells me that reflection is, with some exceptions, is undervalued in most of the traditional learning environments. We mostly learn from experts at school and get graded for our memory capacities. The typical mind-body separation problems originate from

Cartesian dualism. Mind-body separation is still dominant everywhere – in educational systems, understanding achievements, body-based taboos (like sex), et cetera. Paradoxically, you'll even find it in sports and fitness. It has not been very long since sports- and fitness-coaching took a more holistic turn, focusing more on the feelings, thoughts and background of the sportsmen and women and his/her achievements.

The mind-body gap opens immediately with our very first reflective experiences, with sometimes dear consequences. To help them understand their child's and their own non-verbal communication, parents are nowadays in body psychotherapy taught to carefully observe the movements of their babies. Parents communicate much more through body language than through words, without recognising it themselves. Very often parent's say the one thing while their body shows something totally different. This happens in many other situations in life too, but for a child it can be quite confusing. Parents need to know that infants are mainly attuned to the sensations around them. They pick up nonverbal cues instead of words. By simple awareness of our reactions and movements we could avoid many serious communication problems for us and our children in the future. (Duke; 2018)

Life is a dance. Mindfulness is witnessing this dance

Amit Ray

Psychologists talk a lot about embodiment, but most of it is just that - talking. Body psychotherapists help people to understand embodiment through felt experience. True embodiment needs the experience of 'being-in-your-body. Breath work, mindfulness, and yoga are useful to start listening to their bodies. (Ibid)

How do supervisors understand and use reflection?

Supervision is one of the few professions that apply reflection as one of its basic tools on regular bases. Most of my colleagues connect reflection and reflective learning to education and would describe it as a pedagogic tool. "You obtain reflection on the specific topic at hand from your lecturer, educator, group and yourself", they would say. Or, to name some more typical quotes: "through reflection, what you learn gets embedded. Reflection is connected more to what the learning outcome should be. Effective learning develops student's skills to describe, analyse, construct meaning and reflect.
Reflection is facts and the understandings of facts."

Another popular notion is seeing reflection as a tool for self development. ECVision (2020) defines reflection as "observing and articulating own experiences, feelings, thoughts and beliefs, which would connect present attitudes to their origins in the past, and with the future, changeable ones." Other quotes are: "reflection is everything that moves through you, introspection and cognitive feedback from outside." Or: "reflective supervisory practice is about creating a space to look inside and out." Or even: "reflection is analyses about feelings."

The third set of opinions connect reflection with the creation of meaning.
"Reflection is a place for learning through asking questions, like what does it tell me about me, what is important for me? Reflection creates meaning in me. Reflection is a skill to analyse yourself and create meaningful understanding."

It is not sufficient simply to have an experience in order to learn. Without reflecting upon this experience it may quickly be forgotten, or its learning potential lost. It is from the feelings and thoughts emerging from this reflection that generalisations or concepts can be generated. And it is generalisations that allow new situations to be tackled effectively.

Graham Gibbs

The fourth possibility is to define reflection more philosophically.
"Reflection is meant to help. It is not natural. Reflection is a way of living, thinking, being, not only an action or an exercise. Reflection includes the metacognitive component (thinking about one's own thought processes), the emotional component: consideration of personal emotional states and behavioural components; analyzing behaviour, decisions and the consequences of one`s own actions in a certain context" (ECVision; 2020).

Next to this I asked my colleagues about reflection tools and instruments they most commonly apply. They mostly reflect verbally through writing, in meta-supervision and intervision groups. Moreover, the tend to use reflection as a learning tool more during the process of becoming a supervisor, but afterwards in their everyday (supervisory) work less.

The most difficult reflective task was considered reflection on reflection (meta-reflection), which (in Estonia; Ed) is also a deficiency in the training of supervisors. Reflective learning is required from students, but there is no continuation of reflecting upon reflections or on the process itself, which could be a helpful tool of mastering meta-reflection. The most commonly used techniques are active listening and „I-messages". Upon finishing the session most supervisors use powerful questions like: what did you get?, why is it important?, what shall you take with you? None of my colleagues reported using bodily techniques and embodiment.

What can we learn from the dancers?
Dance is very much about reflection. Dance as an art form is reflecting the soul of the choreographer and the dancer. In the process of making the choreography the dancer receives feedback from the choreographer on how to move, what to leave out or bring in. Moreover, the studio features a wall-to-wall mirror, in which is the dancers and their movements are mercilessly reflected, so offering them a most common pervasive learning aid. And last, but not least, there is the audience. Considering al those different 'mirrors' and the amount of reflective possibilities, one might think that dance is the most perfect way of being. But all of these mirrors are not free from perception mistakes. The soul of a dancer - as of a choreographer - is the sum of her/is personalised life reflections. Mirrors are literally the best reflection aids, objective and direct as they are. The only problems

with mirrors are the self-perception mistakes people make. People with body image issues, for instance, do not see the objective truth of themselves in the mirror; they tend to see what they want to see. And then: how do you really know what you see? The audience is probably the most adequate reflector of the dancer's art, though there are different audiences for different performances and no dancer can possibly be liked by everybody.

The lesson from dance is that reflection is a multidimensional concept. For it to have the maximum effect, you must take the complete variation of angles into account - the dance (your inner being), choreographer (supervisor), a mirror (reflection tool), and the audience (your context).

Movement is far too complex to be "reduced" to fixed meanings

Martha Davis

How can our bodies teach us to become better in reflecting?
We tend to look at emotions and ideas from a psycho-cognitive perspective, but the body has actually a part in everything we think and feel. Emotions and thoughts are four in one: physical, cognitive, emotional and spiritual. All emotions involve breathing, muscle work, body reaction. Positive feelings give us an energy boost; negative feelings create physical weakness and instability. When you think back on your supervision, you probably will easily remember the sessions which you left uplifted, filled with joy and a feeling of freedom, and other

sessions you left with a hardcore headache and an urgent need to into your bed.

Supervisors should enter each session like a "plain paper", which is an imaginary symbol of the awareness of self, balance and peace of mind. Balance is the essence of being. Peace of mind is mostly a bodily state. Emotions are not easy to control when you think of them as mental events. Viewing emotions as bodily processes makes it easier to identify and manage them. Working with the body is particularly effective because the body is observable, and observation is the pre-activity of reflection. For that reason, embodiment should be viewed and taught as part of reflection.

A simple exercise of embodied reflecting is the '3B-s'':

I see dance being used as communication between body and soul, to express that is too deep to find for words

Ruth St Denis

Body, Breathing, Belly. The process starts with noticing and feeling what is happening in the body. Breathing is helping to raise the awareness of the self. Belly is considered to be the hiding place for feelings and emotions. According to Linden (2003), relaxing the belly allows awareness and control of the emotions. 3B is a tool for embodied transference, a concept from psychotherapy. The therapist's own experience and bodily attention

offers a powerful source of information, providing hints to the client. Informed use of embodied aspects of supervisor/supervisee-relationship can lead to deeper understanding of the supervisory process. Useful questions for developing the skill of bodily reflection are for instance: what are our bodies feeling here and now? Where do you notice these feelings in your body? What can I learn from this situation and my client?

Through the eyes of the dancer, reflective learning in supervision should involve awareness of the body, and skills of using embodiment as a tool. ∎

Unless you learn to face your own shadows, you will continue to see them in others, because the world outside you is only a reflection of the world inside you.

Unknown

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A theoretical basis for the implementation of reflection in supervision

■ **Andrea Puhalić**

Primary goal of this paper is to present a theoretical basis of the implementation of reflection as a central method in supervision through analysis of main definitions of reflection, and its characteristics. Theoretical grounds of reflection in supervision will be examined through answers to the following questions: 1) what is the relationship between reflection and experiential learning?; 2) what is the purpose of reflecting on past experiences?; 3) what role do emotions play in reflection?; 4) what is the structure and phases of reflection?; 5) is there an individual potential for reflection, and can it be developed? These answers will show the potential of supervision to competently lead the process of professional and personal development of supervisees by supporting and directing higher levels of reflection.
Keywords: reflection, critical reflection, supervision, experiential learning, development.

Introduction

Numerous definitions of supervision focus on reflection. Caroll calls supervision *'reflection on acting which results in reflection for acting'* (2007:36); Zorga defines it as a *'method of professional reflecting and counseling'* (Zorga, 2003:2); while Ajduković and Cajvert define it shortly as a 'process of development of an expert as a reflecting practitioner' (Ajduković and Cajvert , 2004: 34). In any case, there is a consensus around reflection on professional situations of supervisors being one of the primary methods of supervisory practice (Inskipp and Proctor, 2001; Kadushin and Harkness, 2002; Hawkins an Shohet, 2006). Most of other methods in supervision aim at instigating reflection and self-reflection by supervisors. Such an important role of reflection calls for a setting of firm theoretical grounds. That is the goal of this paper.

Conceptual definition and basic characteristics of reflection

Informal reflection has always been a part of experience and/or learning of any man. As Archer (2012: 1) writes,

reflection is *'regular exercise of mental capability, shared by all normal people, so that they can consider themselves in relation to their (social) contexts'*. Each of us (more or less successfully) faces himself in reflection to give meaning to his own experience. Examining the self in relation to others and the environment as a whole takes a special significance in helping professions under the influence of subjectivism and social constructivism. Accepting subjectivism and the influence of social factors on professional judgment and behavior raises the need for awareness of - and to limit the influence of - the personal and social. In that regard, more and more authors agree that *'reflective practice aims, in various degrees, to throw doubt at the idea that "competent observers" can objectively, clearly and precisely report on their own observations of social world'* (Denzin & Lincoln, 1994: 11, according to Alvesson, Hardy & Harley, 2008: 48). In that way, almost paradoxically, accepting the limits of one's own competence and reflecting on those limitations becomes a prerequisite for the continued development of professional competence in helping professions.

Through analysis of contemporary definitions (Desjarlais and Smith, 2011: 3; Llywodraeth Cymru Welsh Government, 2015: 4; Boud, 1999: 123; Høyrup, 2004: 447), we can pinpoint several important features of the contemporary definition of reflection:

- Reflection is a cognitive procedure or process (deliberation, consideration, judgment).
- Focused on earlier lived personal experiences.
- Based on introspection as thinking about self.
- Encompasses the exploration of content, causes and consequences of personal behavior in the past.

Aims at acquiring new knowledge of self and own behavior – it represents the search for a better understanding of the causes and consequences of own behavior (Branković, Cajvert and Puhalić, 2019).

Only reflection on past experience will lead supervisees to ``their own understanding of what they do, why they do it and the impact on them and others``. (D. Boud, 1999).

Not every deliberation on past experience will lead to learning and development, but only reflection leads supervisees to "their own understanding of what they do, why they do it and the impact it has on them and others" (Boud, 1999: 123). Nothing but critical reflection on one's own experience has the potential to lead to new experiences and knowledge. This is why different levels or types of reflection are discussed, with critical reflection being applied in supervision as a higher level of reflection that `involves both assessing the value of practice and making necessary changes based on different types of evidence. These include self-criticism, questioning assumptions on which personal beliefs and values are based, and criticizing

others' work` (Llywodraeth Cymru Welsh Government, 2015: 4). Critical reflection is not only a formal review of what has happened, it is "a critical and rigorous process that systematically pays attention to personal, interpersonal and contextual factors while influencing what is said and done or not said and not done through research" (Smith, 2011: 214).

The difficulty of critical reflection for a professional assistant in a non-formal mode is closely related to the need for supervisory support in directing experiential learning through expertly guided reflection. This, of course, does not mean that critical self-reflection at the informal level is not possible. Cheng and associates (Cheng et al., 2015) considers critical reflection to be a key ability of students when making sense of that which they have learned, as well of the reasons for having learned about it, and to further develop and continue the process of studying. Morgan (2017) highlights great importance of critical reflection not only to students, but also to teachers (educators). Only critical reflection, according to her understanding, encourages socially just and inclusive practice, and supports reviewing of basic values, beliefs, assumptions and intentions which shape teachers worldview as well as his/hers socio-cultural attitudes. From this point on, the terms reflection and critical reflection are used synonymously.

The correspondence between reflection and experiential learning

In theory, processes of reflection are generally associated with one type of learning – experiential learning, although reflective processes are an important factor also in other modes of learning (formal, informal, informative). A significant number of authors use learning as a general term, and associate it with reflection. Moon (2004) considers reflection a key component of learning, that is to say that he believes that reflective processes are important for

understanding, knowledge, personal and professional development.

According to the famous theoretical model of David Kolb (1984), experiential learning is a process in which knowledge is attained through continuous transformation of experience. This process involves the whole person (thoughts, emotions, cognition and action). This definition implies some new, important elements of experiential learning. The most important of those is that any exposure to experience does not in itself imply learning and development. What makes a difference is what we do with that experience, how we `transform` it into new knowledge. Kohonen and his associates point to an important fact that only experience based on critical reflection, or experiences reflected upon, lead to real learning (Kohonen et al., 2001). In these processes only reflective students are capable of understanding themselves, as well as all values and beliefs which support their actions (McGregor and Cartwright, 2011). Having that in regard, reflection is recognised as a basic tool for the active, creative approach to experience leading to new knowledge and heightened insight.

Lauvas and Handal (2001:81) mention three phases of reflection:
- Exploration of that which has happened.
- Reliving the emotions caused by that event.
- Re-valuation of that experience and those impressions.

In relation to these phases, reflection in supervision helps to understand and/or overcome the difficulties in professional practice, so that former experience is processed and relived again in all its dimensions: thoughts, emotions, revelations and behaviors. In this way, the supervisee is offered professional support to understand his experience, to feel, to learn, and, because of that in future to act in ways

that are more productive for the client and for himself. That is how reflection enables what Kolb (1984) calls transformation of experience.

What is the purpose of dealing with past experiences in reflection?

Reflection is applied to *"relatively complex, weakly structured ideas to which there is no obvious answer, and is largely based on further processing of knowledge and also on understanding which we already possess"* (Moon, 2003: 82-83), which is than meaningfully expanded upon by Cowan who states that *"reflection begins with asking which useful answer does the interested individual wish to identify"* (Cowan, 2014: 61). It can be said that in supervision we reflect upon those professional experiences that unsettle us in some way, experiences we are not able to understand in its entirety and to integrate into our life and work philosophy. In that regard, reflection enables the *"reconstruction of the experience of a problem"* in a way that is more acceptable to the individual and does not only re-establishes his disturbed emotional and cognitive balance, but also enables learning and development. That is why reflection is quite justifiably also defined as a *"personal process which can induce self-understanding and lead to significant discoveries or insights"* (Desjarlais & Smith, 2011: 3).

What can be the focus and content of the professional experience we reflect upon in supervision? During the supervision, in an attempt to grasp the key meaning of what is reflected upon, one can focus on the following: the way in which the experience is encountered; thoughts and feelings; comprehension of experience; association to the world; connection with other professions; attitudes; assessment skills, personal and professional attitude, etc.

If the supervisory issue is related to the relationship with the client, the supervisee has the opportunity to face relevant professional experiences in all its dimensions: what are his thoughts about the client, how does he feel about relationship with the client, how does he understand what is happening, how does he connect his practice with theory and how does his personal perspective influence his professional stance and attitude to clients. Deliberate and professional consideration on how these dimensions relate to practical experience always leads to some new links and relations, that is, to a different understanding, emotional awareness and overall attitude towards that particular professional experience. In this way, applying reflection to a particular supervisory problem enables a reconstruction of experience, which gives new sense and meaning to what was formerly experienced. In itself, this represents not only experiential learning but professional development as well.

This link between reflection and personal development in supervision is clearly demonstrated in the definition of reflection given by Barbara Jacoby (2010). She indicates that reflection is neither a didactic retelling of what happened, nor an emotional outlet which should make us feel better or help us overcome feelings of guilt we may have about some experience. Reflection is moreover not an exercise just for the sake of it, set aside from performance. *"The real reflection is continuous and confusing. It creates more questions than it answers and leaves more open than it closes"* (Jacoby, 2010: 8). Also, *"reflective practice is not criticism of ourselves (self-criticism), a one-time event or some simple option, but something that follows us through our careers, challenges us and enhances what we do"* (Grigg according to Llywodraeth Cymru Welsh Government, 2015). That is why the ultimate goal of reflection in supervision is the development of a reflective practitioner, or a professional with an "internal supervisor" who is able to withstand the uncertainty and tension which this form of scrutiny brings about, and able to exercise internal reflection directed towards experiential learning and professional development.

What is the role of emotions in reflection?

Although reflection is, above all, a cognitive process, it does not exclude emotions. On the contrary, consideration of the emotional experience of an event plays an important role in changing the cognitive and intellectual relation to it. In other words, it is exactly this new understanding of emotions that leads to personal insight, that is, to a change on a cognitive level, thus of what we think of an experience and how we understand it. At the same time, reprocessing and thinking about something that disturbs us in some way and which is a problem for us, is followed by an emotional catharsis, which is complete only when reflecting on this leads to a new, different understanding that "liberates" us. Therefore, reflection is said to be *"much more than a cognitive or abstract process - it involves emotions, intuitions, impressions and bodily experiences that resonate with the heart as well as with the head"* (Carroll, 2009: 41).

Such role of emotions in reflection is especially important for the development of the overall professional competence of supervisee. Most professional education and training focuses solely on the development of the cognitive dimension of competence in an effort to provide adequate knowledge and skills. Therefore, supervision is dearly needed – and recognized as such - for the development of all three dimensions of professional competence, including the emotional component and the motivation to act competently.

Structure and phases of the reflection process in supervision?

A number of authors understand and interpret reflection

through the onion model, which describes the reflection process, content and levels of reflection (Korthagen, 2003; Korthagen & Vasalos, 2005).

The onion model is named after its shape. Specifically, it graphically represents six concentric circles looking like the cross section of an onion. The layers of the onion, from the outside inwards, are: environment, behavior, competences, persuasion, identity and core, the latter referring to the personal strengths of the individual. The onion model helps to distinguish between reflection on behavioral (outer layers) and deeper levels, in which attention is directed at three goals: 1) building strengths and ideals, as the "inner potentials" of the individual; 2) help the individual overcome internal obstacles that limit the realization of internal potentials; and 3) preparing the individual to independently use their own potentials and overcome internal obstacles (Korthagen and Nuijten, 2017: 1). The essence of the supervisory process is structuring and supporting precisely such a process of orientation towards deeper levels of reflection.

Archer (2012) also writes about different levels, distinguishing four levels of reflection:
- communicative reflection,
- autonomous reflection,
- meta-reflection and
- fractured reflection.

While explaining communicative reflection, Archer points to internal conversations which are based on communicating with others, and so obtaining confirmation, before acting. The essence of autonomous reflection are internal, self-directed conversations focused directly on acting without affirmation from others. Meta-reflection, in her understanding, occurs when internal conversations critically evaluate previous internal dialogues and are critically

focused on the effectiveness of action in society. Fractured reflection occurs when internal conversations cannot lead to a purposeful course of action, but rather reinforce personal concerns and disorientation.

Supervision is important to the verbalization of "internal conversations" within the framework of so defined autonomous reflection, which helps to better understand these conversations and structure them, that is, to support the transition to a higher level of meta-reflection in relation to professional experience. In addition, supervisory support in overcoming a 'thinking maze', which Archer calls "broken reflection", is particularly important. When a professional through self-reflection on practical experience fails to come up with a meaningful and acceptable solution and his continued brooding only heightens concern and helplessness, supervision provides support for more fruitful, expertly guided reflection.

Reflexivity includes certain reflective qualities such as prudence, judgement and commitment, but also ``immediate, dynamic and continuous self-awareness``

(Finlay & Gough, 2003).

This approach to the various phases of reflection as a complex and demanding process, further emphasizes the importance of expert support. Bie (2012) also believes

that reflection is demanding and arduous and that it is very difficult to reflect solely by oneself. Supervision provides support at phases, from the preparation of a safe and supportive environment and a secure supervisory relationship to the sometimes necessary step of emotional catharsis. Guidance and support during the reflective process are integral parts of supervision. Eventually, post-reflective action produces new professional experiences the supervisee then brings back in supervision; new material to which the reflective process can again be applied. In this way, supervision supports the innovative ability of the supervisee.

Is there an individual potential for reflection and can it be developed?
When considering individual's personal potentials or capacities for reflection, the literature discusses reflectivity, reflective attitude, characteristics of the reflector, and levels of reflection.

In addition to the concepts of reflection and reflecting, the term reflexivity is also used. Reflexivity stands for the reflective mental capacity. This mental capacity, referred to as (critical, or real) reflexivity, encompasses not only thoughtful consideration of events (experience) and the reasons behind it, but also a *"deeper awareness of personal values and beliefs"* (Llywodraeth Cymru Welsh Government, 2015: 21). Conscious reflexivity as self-awareness, takes the form of special "internal conversations" whose essence is made up of specific language, emotions, sensations, but also images; all of which are important in understanding the ways we move in the world, by *"intentionally mediating between objective structural opportunities which face with different groups and the nature of subjectively defined human concerns "*(Archer, 2007: 61). Reflexivity also includes certain reflective qualities such as prudence, judgment and commitment, but also *"immediate, dynamic and continuous self-awareness"* (Finlay & Gough, 2003).

Reflection and reflective processes, therefore, take place depending on the characteristics of the personality and individual's reflective ability. This will set the level on which the individual will be able to reflect. Some authors distinguish between five or more levels of reflection. The essence of five-level reflexivity are the following personality traits of the reflector:

In helping professions, continuous development by reflecting is not a matter of personal choice, but a professional requirement

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- Being able to identify and describe a critical incident or event. *What* happened?
- Being able to explain *why* something was done, the way it was done, or why a critical event occurred.
- Being able to identify *different modes* of action in a critical event or incident.
- Being able to think of a *way to find out* if one approach is better than another.
- By comparing the evidence to decide *which approach and why* works best to avoid a recurrence of an incident. (McGregor & Cartwright 2011: 236).

According to the aforementioned abilities, the first two levels represent routine answers, while the third level requires recognition of possible alternatives, the fourth one represents creativity, and the fifth one evaluation (assessment) of new strategies. The two highest levels

(fourth and fifth) fall within the field of effect research of (changed or changing) practices. According to this classification, the complexity of reflectivity levels clearly indicates the importance of professional support for supervisees to acquire level reflective abilities, which are a necessary part of personal and professional development.

Conclusion

One of the widely spread misapprehensions about the practice of the helping professions is that all of these professionals can manage their professional and personal development on their own by experiential learning. At the core of that assumption is the belief that each individual possesses the potential and willingness to continuously apply critical reflection on experiences that disturbs or burdens him or her. However, thinking analytically about one's actions is not simple. It is an exceptionally complex and often exhausting process. If a professional really wants to reflect on higher levels and thus reconstruct experience, as well personally and professionally develop, professional support is needed, for instance by a trained supervisor.

In helping professions, such continuous development by reflecting is not a matter of personal choice, but a professional requirement. Awareness of the influence of the personal on the professional perspective is imperative.

That is why supervisory support is needed and recognized to promote and support reflection as a scientific-theoretically based, formal and practically structured method to apply reflection. Reflection in supervision is a systematic and conscious learning tool. Supervisors professionally support the process self-observation by supervisees and reflection on their experiences, reactions and actions from the outside. In this way supervisees develop a better understanding of themselves and. The ultimate aim supervisory reflection is to develop capacities and abilities to enable the supervi-

see to independently and continuously reflect on his future professional practice. Whenever this happens, we may say that the supervisee has developed his "internal supervisor" (Cajvert, 2001): he can shape the process of critical reflection on himself in a professional role by himself, much like what his supervisor shows in supervision. ■

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Coaching creating value in teaching languages

■ **Evelyn Soidla**

" Tell me and I forget, teach me and I may remember, involve me and I learn." (Benjamin Franklin)

With this article, the author shares her long term experience in combining language teaching with coaching. To begin with, she discusses differences between language teaching and coaching. From there she moves on to discuss the benefits of language coaching, how personalisation is the key to learning gains and the fruits of client involvement, followed by paragraphs on how to eliminate distratcions and on the significance of reflection and feedback. She concludes with a short note on the future of language coaching.

Introduction
After starting the coaching and supervision training program, as an English lecturer for over 20 years in the higher education institution, I quickly discovered that combining elements of language teaching, methodology and coaching results in a particularly awesome way to learn and teach.

The first reason why I want to share my experience in teaching and coaching lies behind the fact that I want to show what happens if we integrate teaching and coaching into the work process as trainers.
The second reason is my clients who have been urging me to talk and share more about what I do in the teaching process. I see how motivated and inspired they are about this kind of learning and how much value it creates for them.

The third reason is to show how coaching brings reflective practice as a value to teaching concept generally,to build awareness about how coaching principles are integrated into the language teaching process and what impact it gives on the learner. I hope this can be an inspiration for many people to start learning languages again or at all.

I call the process of English language teaching English coaching. English coaching is one of the new ways of learning a language where a language coach, in collaboration with the client, identifies the client's language goals (sometimes also personal or professional) and helps to achieve those by implementing the efficient coaching techniques. Additionally, many obstacles (e.g. inhibitions, frustrations and underlying limiting beliefs) that may occur during the learning process can be prevented from arising, others can be addressed and then eliminated.

The difference between teaching and coaching a language

The main differences between teaching and coaching lie in the teacher's or coach's **attitude (mindset)** and **work techniques**. Growth mindset supports the belief that every person is unique and has his/her own way of learning, and it is possible to learn new things and get smarter, it is just a matter of finding out how it will be done (This will be discussed later in the article!).

A great language coach is honest, emphatic and non-judgemental, poses the right questions at the right moment, creates a safe setting and engages the client to be motivated

Additionally, English coaching is the process where coaching process techniques (e.g agreement, rapport, powerful questions, setting goals, reflecting, etc) are integrated into the teaching (most commonly a deductive approach known as PPP - Presentation, Practice, Production). In PPP the **teacher** presents the target language and then gives students the opportunity to practise it through very controlled activities.

The closest language teaching approach to language coaching is a topic-driven approach. *With this approach, the topic is paramount. Learners select (or the teacher offers) a range of topics which are of interest and relevant to them. The language around this topic is provided by the teacher. This would include structures and lexis, consideration of style and register as appropriate. The essence of topic driven approaches is that they contextualise language. In addition, if learners have a choice of topics, learning is more motivated. (Methodology in language learning T-Kit: Reflections on language learning, Council of Europe.)*

The other approach, which uses methods from coaching, is reflective teaching. It is a process where teachers think over their teaching practices, analyse how something was taught and how the practice might be improved or changed for better learning outcomes.

My experience has shown that combining both teaching and coaching in the right proportion helps to create a real value for the client as it is diverse and supports the client development and change fully.

A language coach and his/her benefit in the process

A great language coach is honest, emphatic and non-judgemental. He/she performs the most important intrapersonal (self-discipline, planfulness, etc) and interpersonal skills (active listening skill, reflecting and feedbacking skill). The coach is expected to pose the right questions at the right moment, to create mood, climate and safe setting, to engage the client to be motivated, to provoke ongoing thoughts, to sustain great use of coaching conversations and to recognize his/her limitations. It means to be predominantly engaged in interactive, brain-friendly conversations where the coach is the sounding board, the motivator, the facilitator, the supervisor and the stimulator.

An English coach helps to figure out the areas to be developed and deals with client's current language challenges (e.g the language of meeting, fear in using the language, presenting skills, etc). That requires the coach to work with *uncertainty and diversity*. The initial expectation does not very often match with the real need and the goals can change during the process.

One primary benefit for the coach lies on the improvement of their own interpersonal and professional skills. For example, when the client, who has a business background, talks about his/her service, product, competitors and business, the coach's horizon is definitely broadened in this field.

English coaching and what does it look like?

Language coaching results in improvement in an individual and professional performance, targets and goals. It helps to increase openness in personal and professional learning and development and, ability to identify solutions to specific work- and private life related issues. Once we become aware of something, we have the choice to change it.

For example, in one group, I integrated English learning with group coaching, which had a very positive impact on the people's language learning habits, skills acquisition and organizational culture. The company requested for English coaching because they needed to have 2 in 1: language learning and team coaching. They were interested in making the team to work together more effectively and developing their language skills at the same time. It is amazing how the whole process changed the way the group members started to communicate to and work with each other and how their language skills developed.

One of my course participants (HR partner) commented,

" English coaching adds value to the team by helping to improve team relationships and understanding. Participants will become more self-aware and, of course, fluency in English will also improve. Thanks to English coaching, we were also able to start working more efficiently. With just team coaching we would not have achieved such good results. Speaking English and acquiring the language required concentration and increased listening and understanding, increased empathy."

One of my very good colleagues claimed, *" English coaching is teaching through the conscious use and involvement of the learner's personal information field. The coach is working by having a meaningful space in the teaching process. Coaching helps to encourage the client to express himself authentically and supports self-expression with the simple structure of language learning!"*

Coaching is more known to people who have been exposed to coaching in some way before.This is helpful for both sides, a coach and a learner, because the principles and the (hyperpersonalised) way of working is familiar already.

Personalisation is the main key
Traditionally, a teacher uses certain teaching methodology to **deliver the information** he/she knows to discuss the topics while a coach **facilitates** the learning process by using all possible information (his/hers, clients`) through asking powerful questions and creating success experience (in learning and in personal and professional life). All senses are actively used (e.g. sight, hearing, smelling, the sense of space).

I help the learner to find out the best way (considering speed, time, personal peculiarities, etc.) for him/her to learn the language via the topics that he/she is involved in at the current moment. Rachel Paling, a neurolanguage coach, has claimed, *" Such a learning process should follow the principles that every brain is unique."* Therefore, study materials are mostly not needed to coach a language as the client defines the themes essential to him/her. It is easier to do so with clients who have a higher level of English (B2-C2), but it is very much possible to do so with the clients who have a lower level of language (A2-B1). With beginners it might be a challenge, because they have no experience in learning the language before. It means they have no idea about the language structure, spelling, etc.

Client involvement
Initially, when the language coaching engagement begins, a coach helps the client to learn to recognize the clients tendencies, internal interferences, biases, and find the intrinsic **motivation**. In other words, it is the motivation to engage in a behavior which arises from within the individual because it is naturally satisfying to him/her. This contributes to clients improved performance by self-managing and overcoming inner obstacles to achieving the potential.

As a language coach, I use bridging between old and new information to map the learner`s language situation. Old information is all information that the client has at the current moment about the language and language learning. New information is the information that is provided by the teacher/coach, all that the client did not know before. This kind of mapping can also be called **building rapport** which means using **simple and complex reflective coaching questions** to strengthen the relationship.

Building rapport helps me and my client to understand where the start of our language learning journey is and what will be the goal. Learning is a journey of **setting step-by-step goals and achieving them one-by-one by subsequent and periodic review**. This involves chunking down the language into bite-size goals, which, according to neuroscientists, keeps the limbic system calm and the brain able to focus better. The questions are mainly following the most common coaching approach **GROW model** structure and are very helpful in finding out the client's real current language situation and learning goals. Some of the possible questions to find out the client's language learning goals can be as following:

What is your language learning goal?

Where do you use English?

How often do you use English in your life/work/etc.?

What barriers do you face?

How would you like the language sessions to be?

Who will support you?

The learning goals must be SMART, as we have to be convinced whether the language goal is achievable in the given time and taken effort, and it must be clearly communicated to the client. For instance, if the client has a wish to make a step-up from language level B1 to B2 in 30 academic hours, the goal is totally unachievable as it takes at least 120 academic hours for a very efficient learner to get from one language level to the next one.

Moreover, a coach makes the client work hard on their own language goals as he/she spots his/her strengths, interferences, and motivations in order to inspire. A teacher would take a much bigger responsibility for making a choice for the client about what and how to learn. To illustrate this, a teacher might choose the topic or the way they will

learn, for the client, so he/she will be properly prepared for the class. In the coaching process the client is responsible for choosing the topic and the way he/she wants to learn and learns the best.

In conclusion, client involvement is achieved by making the clients highly **motivated** by making them, as much as possible, responsible for their own learning.

Eliminating the distractions

After having built rapport and setting the language goals I often face the fact that people who start learning a language are experiencing **fear, embarrassment, shame, frustration, not reaching perfection, feeling stupid, etc** which assumingly comes from the previous experience in language learning. The fear of saying something wrong can be so strong that it hinders the person to acquire new information. Coaching techniques provide an excellent way to deal with issues such as fear, embarrassment, etc. The coach will be dealing with the reduction of this kind of interference by building up the client's confidence. This can be done, for instance, by helping the client to value himself/herself, by training him/her to use self-talk in case of concerns, by building resilience, and by developing a positive mindset.

Reflection and feedback

I believe that regular **reflections, feedback and feed-forwarding** enhance learning. The more we make the client reflect upon the similarities or dissimilarities of the grammar and language structures, the more successful we are in achieving the language goal.

Kidman (2001: 50) describes reflection as "a particularly significant part of empowerment whereby coachees themselves take ownership of their learning and decision making". The coach is therefore very active in gaining information which could be beneficial to them. Dewey

(1919: 3) describes reflection as "turning a subject over in the mind and giving it a serious and consecutive consideration". By analysing information repeatedly and seriously, in depth knowledge is gained from it.

Gilbert and Trudel (2001) offer a different type of reflection which they call "retrospective reflection-on-action" which is further described as "that which occurs outside the action-present". So they firmly believe that reflection-on-action is totally different to reflection-in-action.

In comparison, I see reflective teaching as a personal tool that teachers can use to observe and evaluate the way they behave in their classroom.

Reflection is a particularly significant part of empowerment whereby coachees themselves take ownership of their learning and decision making

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It is believed that "teachers who promote reflective classrooms ensure that students are fully engaged in the process of making meaning" (Costa and Kallick, 2008, para.5).

Bartlett (1990) points out that becoming a reflective teacher involves moving beyond a primary concern with

instructional techniques and "how to" questions and asking "what" and "why" questions that give us a certain power over our teaching. We could claim that the degree of autonomy and responsibility we have in our work as teachers is determined by the level of control we can exercise over our actions. In reflecting on the above kind of questions, we begin to exercise control and open up the possibility of transforming our everyday classroom life. (Bartlett, 1990. 267)

Apparently, the above definitions about reflection in coaching and teaching show us some differences in teaching and coaching level and approach.

To illustrate this, in one of my English coaching sessions our goal was to get an overview of English tenses (past, present, future) and to see how these tenses are used in everyday life. For that I used the method - *Tree of Life* - a visual metaphor in which a tree represented client`s worklife and the various elements that made it up–past, present, and future.

The tree had parts such as roots, a trunk, branches and leaves. I asked everybody to write their past experiences (qualifications, studies, previous work experiences, etc) on the roots, the trunk represented their values and skills at the moment, the branches were supposed to be their future goals and wishes in the career ladder. We also labelled the different parts of the tree with proper tenses. The roots represented all 4 past tenses, the trunk represented the 4 present tenses and the branches represented the 4 future tenses in English. Each member of the group was asked to introduce his/her career via the tree. They talked about past experiences that had brought them into the current position and about future perspectives connected to their work. They were given a task to use as many tenses as they could while describing their career.

This exercise was an excellent way to reclaim identity and direction in the position where people were in the current moment. By labeling the tree parts, you not only begin to discover (or perhaps rediscover) aspects of yourself shaped by the past, but you can then begin to actively cultivate your tree to reflect the kind of person you want to be moving forward.

Additionally, the number of tenses used (correctly) in their stories gave me, as a language coach, a hint about their level of language. As the variety of tenses in the speech often determines the depth of the talk, it is pretty easy to understand where the person is in the language development. For example, if a person uses only simple tenses (Past Simple, Present Simple, Future Simple) in his/her talk, the level of English is assumingly lower (elementary, pre-intermediate level).

One of my colleagues (coach and supervisor) said," *I really liked the connections between real life and English. I've never met a better example of a renewed approach to learning. I want my children to learn by the same methodology. And I would like to acquire this methodology myself as I train people too. As a bonus, I got an incredible sense of empowerment. At the end of the class, I was in a good mood and eager to act. I believe this was the result of teacher feedback.*"

Future of language coaching
The future of language coaching is bright because many language learners are now looking for something different. Today, more businesses are getting involved in the international market and working cross-border, that means they face many changes. The changes can be connected to either an organization or employee development. One thing that people need is a faster, tailor-made and more efficient way of learning languages and especially to learn in a way that is adapted to their needs and business. Language coaching is one thing that can support this way of learning through relfective practice. ■

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Triplex Reflection from Integrative Supervision

a model for knowledge- and practice development

■ **Jan Sjøberg**

The Integrative Triplex Reflection Model is used in supervision to increase shared understanding as a basis for action. The aim of this article is twofold: to elaborate the usefulness of the model in supervisory practice, and to explore the relevance of the triplex reflection model as a method for developing experience-based knowledge in the field of supervision. By way of an example from meta-supervision practice, different practical and theoretical reflections, co-reflections and meta-reflections according to the triplex reflection model are demonstrated. The author sets out to show how this model systematicaaly may contribute to enhance the reflection-ability relevant for supervisory learning. Therefore, it is also useful for theeducation of supervisors. This developed experience-based knowledge needs to, and hopefully will, be tested by empirical research to strenghten the scientific basis of of supervision.

Introduction

The experience on which this article is based are taken from my job as a psychologist and meta-supervisor (supervision on supervision) in the state Child Welfare Services in Norway. I supervise supervisors that provide supervision for environmental therapists working with youths in institution. Academic and theoretical point of view is based on Petzold's integrative approach to supervision (Petzold, 2007, and 2008). This approach incorporates a reflection model called 'metahermeneutic triplex reflection' (Petzold, 2003, 2007, and 2018, p. 266).

1 - Theoretical and contextual background
The concept of reflection

To understand this concept we have to look at it from different angles, perspectives and approaches and keep proper distance. Doing so, we may create room for entirely new understanding. So far, reflection has been emphasized by many as important for the development of practice, for example in organizational development (Schön, 1983) and action research (Bradbury, Roth & Gearty, 2015). Petzold explains the ability to reflect, evolutionary: To survive, humans have developed a highly differentiated brain with the potential for excentric reflexivity and transversality (Petzold, 2007). Excentric reflexivity means being able to see oneself and the surroundings from a distance. Transversality involves opening up to the subject's closed asepcts and potentials of a non-linear understanding. It means the ability to connect contradictions in a new understanding - which in turn is relevant to linking different perspectives in an integrative approach. Where the reflection itself is transcended, the process can also involve more transformative and comprehensive understandings

Co-respondence

I want to focus on reflection and reflecting together as a basis for common understanding and action. In this context, the concept of co-respondence is relevant - a model and theory of action for dialogic and polylogic interaction (Petzold, 2006). As supervision is mostly operating in a 'multilevel model' - i.e. in dyadic or polyadic settings (two or more persons) and including relationships on many levels - polylog is an adequate and precise term. Polylog signifies the intersubjective co-respondence, i.e. the discourse of many with many about a manifold of issues with many aspects. However, polylog is not only communication between the participants involved in an actual process, it may also include one's own imaginations and various inner voices, e.g. what others would or might have said or expressed. Thus, communication includes both verbal and nonverbal language - between embodied and embedded subjects (as body-soul/mind-subjects in context/continuum (time)).

In the context of supervision this approach should contribute to increased understanding by supervisees, but also to changed action in professional practice. To me, working with meta-supervision *(supervision on supervision, ed)*, it means that that my supervisee (who is a supervisor him- or herself) increases his or her supervisory skills – encompassing a subsequent goal, namely that the professional worker he orshe supervises will increase her/his professional's competence and improve her/his performance. In my context this means increased skills in youth work. Co-respondence processes are therefore equally relevant in working directly with young people. If possible, this mutual and intersubjective communication can help the youths to reflect more deeply on themselves and their needs in their life-situations.

Multi-perspectivity

In reflecting I will also apply multi-perspective understanding, such as delebrately approaching a situation or

phenomenon from different points of view. Furthermore, multi-perspectivity involves several theories, models of action, methods and repertoire of intervention techniques.

Reflective experience-based knowledge development through the theory-practice cycle, the hermeneutic spiral and metahermeneutics
Triplex reflection is a practice-oriented method of reflecting and reflexive discourse that leads to experiential - i.e. cognitive, affective and volitional dimensions encompassing - learning (cf. complex learning, Sieper & Petzold, 2002) and the development of experience-based knowledge. Knowledge creation by this method is understood

as a hermeneutic process. Through sensing and perceiving a phenomenon, grasping it, understand and reasoning around the phenomenon, we gain knowledge in a spiral-like process. From there we get the possibility to perceive new aspects of the phenomenon and we are gaining more and new knowledge and so on. In the same manner, we create knowledge through a theory-practice cycle. That is, we experience in practice, and through a process of the hermeneutic spiral, and by the help of reflection and theoretical knowledge, we gain understanding and reasoning - that in turn gives the possibility of new practice. When we reflect critical together around the hermeneutic process itself, it´s called metahermeneutic reflection (Petzold, 2007, p. 56) – which is included in triplex reflection.

2. The model of triplex reflection
Triplex reflection as a comprehensive, systemic and multi-perspective model
In the integrative approach to supervision fifteen different variables are emphasized (Petzold, 2007a, p. 34). As such it is based the systemic understanding of supervision of Holloway (1995), compounded with procedural, contextual, societal, cultural and ecological factors in a time-perspective. These variables thus include multi-perspectivity and the entire spectrum from micro level to macro level as well as the chrono level (cf. Bronfenbrenner, 1994).
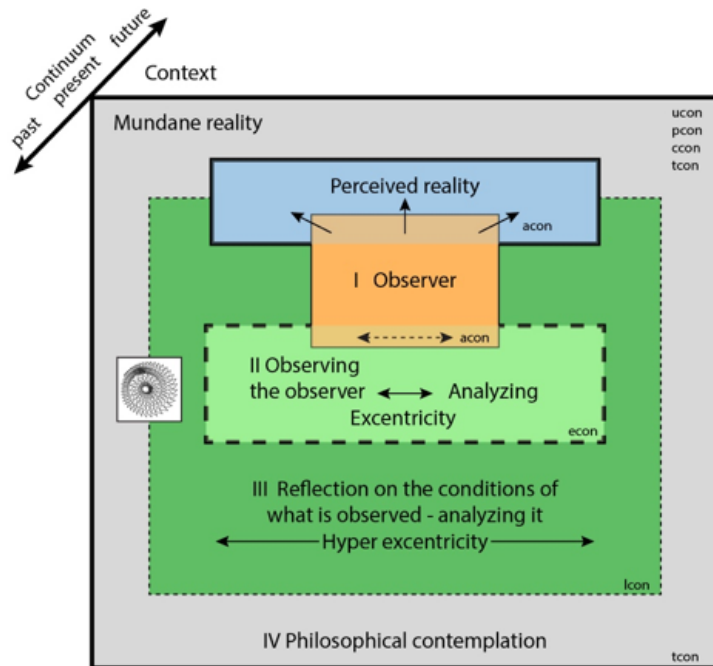
"Metahermeneutic triplex reflection" from level I-III -reflection and analyzing from different perspectives in intersubjective co-respondence processes to level IV - philosophical contemplation

Triplex reflection as a method in supervision
The different reflective levels in the triplex reflection model are:

- Prior to the any reflection is the sensible reality (worldly, mundane reality, ef. Merleau-Ponty (2002)) that is observed and reflected upon.
- Level 1 involves reflection on the observed - where the observed may be oneself or something / someone outside oneself.
- Level 2 is about reflecting on oneself as an observer and one´s own level 1 reflection. It's about becoming aware of what types of "glasses" I see the world through and how my way of interpreting the world is influenced by my own viewpoint. This requires excent ricity.
- Level 3 is about reflecting on the societal and cultural conditions, the spirit of the time, dominant discourses (Foucault, 1999), social representations (Moscovici, 2001) and the terms of the observations reflected upon in Level 1 and Level 2. In Bronfenbrenner´s ecological model, this means reflection on the how macro-level can impact the micro-level (Bronfenbrenner, 1994). Level 3 reflection requires hyperexcentricity, i.e. the ability to see oneself and the context / continuum (time) from a distance in order to reflect or co-reflect on a meta level. The reflections are made with a view to uncover superior, hidden, or at first sight unseen or unconscious aspects. This hyperexcentric position can usually only be reached through supervision or through a community of discourse (Ebert, W. & Könnecke-Ebert, B., 2010, p. 28).
- Level 4 includes the information from all the previous reflection steps, but at the same time opens up to see the original situation - which was the starting point for the level 1 reflections - in new ways. Reflections at this stage are based on the fact that reality is complex and processually moving through

time (fluent time, ef. Bauman (2007)) - and must be understood transversally (non-linearly) and in an overreaching / transcending way. At this level, reflexivity is exceeded.

Here, the focus will be on the first three levels of the model. The final and fourth level, I will only mention shortly, partly because of its advanced form and associated complexity.

3. Triplex reflection as a method in supervision - example from practice
In the following, partially reworked example, I serve as meta-supervisor. The supervisee is supervisor to an environmental therapist who works with youths in an institution. The supervisee brings forward the following problem: How do I work with an environmental therapist who is unmotivated and shows resistance to supervision?

Level 1 reflection
As part of Level 1 reflection, as a meta supervisor, I focused on:
1) awareness and consciousness of the supervisee about how it is for her to be in such a situation, i.e. of what kind of feelings, needs and body sensations she gets in this situation. Level 1 reflection deals with what is happening 'inside' the supervisee. In this case it appeared that the emotions that were activated were about frustration, powerlessness and tiredness. Upon further co-reflection, it emerged that she many times earlier in life had experiences of losing her dedication and belief in her own mastery when she lacked response from others, and that she then showed a tendency to withdraw and give up.

2) how the supervisee thinks about the problem and the chances/opportunities to understand the situation in other ways than she does now. Here, together with the super-

visee I applied Level 1 reflection to see if there could be other ways of approaching the problem than her negative formulated characterization of the environmental therapist she supervises. One assumption could be that instead of the environmental therapist being unmotivated and having resistance, he / she may miss inspiration in the work. A reformulation of the problem that might be more in line with the environmental therapist's own experience could therefore be:

How can I through supervision help the environmental therapist to find inspiration in the work?

The supervisee can explore together with the environmental therapist whether this understanding is correct or not.

Level 2 reflection
On Level 2 reflection, I build on what emerged on Level 1. Understanding more about how my supervisee´s way of experiencing could influence her understanding of the other, could give her new ideas about both herself, about the other and about their relationship. Concepts that proved to be useful are transference, countertransference and resonance from psychodynamic reasoning, as well as preconscious prejudice and affiliation from social psychology. In the case of preconscious prejudice or transference, awareness- and consciousness work will first and foremost concern the supervisee as a person and thereby avoid or clarify undue prejudices or negative transferences to the environmental therapist she supervises. If it is about countertransference and resonance, i.e. that we as professionals can receive conscious and unconscious information from the other via our physical and emotional intonation, awareness and consciousness work can also say something about the other and the relationship to him/her (here: the environmental therapist).

I arrived at a hypothesis that what was going on between the supervisee and the environmental therapist could be understood as 'parallel processes' (Knight, 2013; Cajvert, 2011; Adjucovic et al., 2016, p. 136), i.e. that which takes place on one level (here: my supervisee in her supervision with the environmental therapist) could be a mirror of what is happening at another level (here: the interaction between the environmental therapist and the youngster she deals with professionally). Our further exploration consequently dealt with the question whether the environmental therapist possibly experiences similar frustration and powerlessness in his/her work with this youngster? This made sense to the supervisee. She opened up for new understanding of what she had defined as resistance against supervision by the environmental therapist. She wanted to bring the corresponding reflection process to her next session with the environmental therapist, and to explore this with him / her.

My supervisee later stated that the youngster for whom the environmental therapist had the main responsibility, in the past withdrew a lot, getting when the environmental staff approached her/him. She further stated that this youth was described as delusional and uncooperative to participate in the institution´s daily life - which can also be understood as a reaction of resisting and being unmotivated. I therefore suggested the possibility that in the supervision with the environmental therapist she could explore whether the themes of frustration, powerlessness and resentment could just as well be relevant for this youth. The environmental therapist could perhaps speak with this youngster how he/she experiences his/her situation - with awareness and consciousness of not pushing her/his own understanding, so imposing it on this young person. This clearly show the relevance of Level 2 reflection to me as meta supervisor. With my background as a psychologist and psychotherapist, I looked at the problem

my supervisee brought throught the one possible perspective of my "psychology glasses"– influenced by a psychodynamic way of thinking in which the concept of parallel process is commonly used (Cajvert, 2011). Other "glasses" would have given different suggestions for reflection.

Specific field competence and expert knowledge are important to provide adequate supervisory support by the supervisor and / or the meta-supervisor

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Level 3 reflection

To exemplify Level 3 reflection, I deepen the concept of 'resistance'. The term is used in everyday speech and is normally perceived as an easily understandable and concrete concept. If we look more closely, particularly in the psychosocial and clinical field, it is very often perceived as something negative, something that is not very good, something that should not be there. This can be seen in the context of Freudian understanding, to which resistance is largely a dysfunctional defense mechanism. When my supervisee described the environmental therapist initially as showing resistance, such a culturally induced understanding is probably due to the collectively used concept of resistance in that particular field (cf. social representations, Moscovici, 2001) without this having to be conscious whenever the term is used.

It could however be that the environmental therapist (in the role of supervisee) is in a state of 'reactance' (cf. 'reactance theory' from social psychology: Brehm, in Stroebe, 2012). Supervision is maybe not familiar to him/her or his/her peers may have had negative experiences with supervision - which is not so rare as supervision research indicates (Schigl et al., 2020). In that case reactive behavior may have good reasons.

If we agree to use the concept of parallel processes, it may well be that the youth in question, too, was considered to show negatively loaded resistance. By replacing the not so functional psychoanalytic concept of resistance by 'constructive reactance', as Integrative Therapy and Supervision puts it, another understanding of this youngster is possible. His/her reaction could, or instance, be a way to protect him/herself from possible alienation, lack of belonging or in some occasions against repression. Perhaps there are some compelling frames around this youth he/she wants to free him/herself from, both local and social frames and structures – or needs of even rights (children and youth rights) that are not understood or respected by staff. Thus, resistance understood as "constructive reactance" becomes an important force towards awareness, consciousness and empowerment for adequate growth and possibly liberation.

Specific field competence in youth-work and expert knowledge in the developmental psychology of adolescence are important to provide adequate supervisory support by the supervisor/meta-supervisor. Knowledge about what may lay behind the behavior and attitudes (habitus ef. Bourdieu (1995)) of young people in general is also relevant. Field competence and relevant knowledge enables professional helpers to extend their metacognitive understanding of the 'lifeworld' of young people.

Level 3 reflection also encopasses critique of tje concepts and discourses being used. There are studies that support the existence of parallel processes (Tracey, Bludworth & Glidden-Tracey, 2012). However, this concept is not uncriticized; there are some difficulties in defining the phenomenon and to find the underlying mechanisms (Jacobsen, 2003). The understanding of parallel processes is underpinned not just by psychodynamic assumption. Social psychology offers other possibilities: eg. 'emotional contagion' (Hatfield, Cacioppo & Rapson, 1994), differential 'mental representations' (Moscovici 2001) or 'semiospheres' (Lotman, 1990).

The more transparency between the various levels of the multilevel system of supervision, and the opener the communication and flow of information, the better

(Petzold, Orth-Petzold & Sieper, 2016)

Level 3 reflection can hold many different perspectives. E.g. the current spread of the coronavirus provides a changed context. If such a context had been the framework around our example, the concern and the tiredness of the environmental therapist could then have been related to concern about this pandemic - which would give a different understanding of his/her reaction. The context does not just have impact on the individual level. On the organizational level too, this corona situation can lead to sick leave and high work pressure on those who remain in the wards.

Level 4 reflection
Reflection on Level 4, philosophical contemplation, can result in meeting the youth in a new way, as a synthesis which includes more than is possible to consciously reflect on at the same time all the knowledge resulting from reflection-work on the previous levels. is present. Taken together, we see the chance of growth and an increased emergence of meaning and transversal, horizon-opening understanding and knowledge.

Reflections characterized by who reflects
Another constellation of meta supervisor, supervisee and client would probably cause different reflections based on the personal, relational and societal / cultural differences between the people then involved. Nevertheless, reflections from the various levels and the associated meta-reflections in triplex reflection, will open up new and expanded perspectives and opportunities.

Reflection, co-respondence and spreading effect
By learning triplex reflection in supervision, the supervisor can take this understanding to the next level and ultimately to the youths themselves – eg. by the environmental therapists applying triplex reflection with the youths in the institution - adapted, of course, to the their situation, age and level of maturity. In my job as a meta-supervisor, it´s the client level, in this case the youth, that is the ultimate purpose of supervision. 'Informed consent', meaning that the client is aware of and informed about the supervision, is an important ethical requirement here. The more transparency between the various levels of the multilevel system of supervision, and the opener the communication and flow of information, the better (Petzold, Orth-Petzold & Sieper, 2016). To achieve this, it will be important that their (the youths) views and needs are communicated to the environmental therapists and the supervisee. The most extensive form of involvement will be that the person(s) concerned,

for periods may participate together in the supervision room.

At the same time, it is important to investigate possible underlying power aspects of communication and information, e.g. whether co-influence is real or merely adapting to the understanding of the organization or the framework of the institution (Jensen, 2016). Therefore, empowerment at one level (the youth) may involve depowering at another level (the environmental therapists and/or the institution/system. And even on the role of the supervisor has to be discussed, supervisory power – often indirect – is frequently neglected (cf. Petzold, 2009)).

The aim is to create consensus through 'consense-dissense-discourses' to make plans for change for and with the supervisee - with the purpose of similar processes taking place in subsequent sessions. In such a perspective, it is not only about awareness and consciousness as a goal in itself, and not only about reflection in action (Schön, 1983), but also about awareness and clear consciousness of one's own change and development. This complex awareness and consciousness (Grund et al., 2004) can thus form the basis for action, empowerment and liberation - at various points in the supervision multilevel order (client - environmental therapist- and supervisor level). All this serves not only actions aimed at individual targets, but also actions directed to changing and developing frameworks and systems that may be limiting.

4. Development of knowledge-based practice based on experiential learning by means of triplex reflection
Learning from the example
In our example, the triplex reflection process has been applied as a method to create experience-based knowledge:
•   from supervisory practices and -processes

- about how to search for relevant areas of reflection
- of making a difference and having effect on client level
- of how to bring in new perspectives
- by reflecting on practice with the help of theory and concepts from different scientific disciplines
- of reflection itself and the development of the ability to reflect
- of learning to increase the reflection-ability - for example in the education of supervisors
- as meta-knowledge on how to create and develop knowledge about supervision processes

Knowledge-based practice

Knowledge-based and evidence-based practice include research-based knowledge, experience-based knowledge and user-obtained knowledge (Norwegian Psychological Association, 2007). Triplex reflection in supervision is based on concrete observations and themes from practice and at the same time incorporates professional understandings and research-based knowledge in a theory - practice cycle (Petzold, 2007, and 2018). Research-based knowledge contributes to practice and practice in turn contributes to experience based knowledge. The triplex reflection method can moreover provide user participation and user knowledge. As in our example, co-reflecting together with the inisituionlized youths might contribute to their own empowerment and liberation, and at the same time, this process also contributes to experience-based knowledge for the professionals.

To contribute to increased knowledge-based practice and to reach evidence-based best practice, experience-based knowledge needs to be tested by empirical research. In the field of supervision, research is still very much lacking according to new meta-analytic surveys of the international research literature - especially when it comes to effect-research on client level (Schigl et al., 2020). Triplex reflection

provides the opportunity for a methodological approach to generate experience-based knowledge. The use of triplex reflection may thus contribute to the knowledge-based approach that is sought for in the field of supervision.

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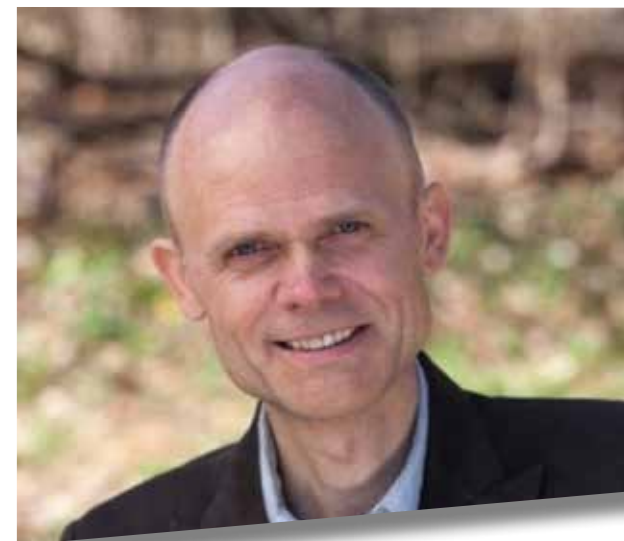
Motivational Interviewing in supervision

How the spirit of MI invites reflection in supervision

■ **Marlies Jellema**

In this article the author argues why reflective learning in supervision can be enhanced by applying the spirit of Motivational Interviewing (MI). MI is specifically designed to evoke, support and strengthen the motivation to change and therefore may be valuable to sustain transformational learning. The author shows the similarities between supervision and MI. Against the background of our VUCA world, she argues how nicely MI and supervision fit together and moves on to demonstrate how MI could reinforce experiential learning processes to the benefit of supervisees if the principles of MI are thoughtfully combined with supervisory techniques.

Introduction

In this article I set out to describe how 'Motivational Interviewing' may greatly contribute to reflective learning in supervision. I will focus mostly on the theoretical foundations and the underlying attitude of MI and the importance thereof to professionals in the social field, the term 'professional' to be understood as referring to supervisors, coaches, social workers, teachers, therapists and similar practitioners, and wherever I write her' I also refer to 'him'.

What is Motivational Interviewing?

Motivational Interviewing (MI) is a "directive, client-centered style for eliciting behavior change by helping clients to explore and resolve ambivalence" (Miller Rollinick; 2012). MI is a scientifically researched approach to interviewing, which strives after continuous growth in efficiency. It started as a methodology to cure problem drinkers in the USA. The fundamental principles of MI have since been applied and tested in various settings. Research findings - including more than 1200 publications about effectiveness, 200 randomized controlled trials and six meta-analyses - clearly show its efficacy above advice based approaches or other forms of treatments (Van der Pluijm; 2018). It developed into an evidence based practice in the field of human change processes. The founders, Miller and Rollnick, created a worldwide network to keep examining the application of the method in a variety of contexts and cultures.

In MI, motivation is described as a combination of *trust* and *interest.* Both are needed make complex and sustainable change possible. As is the case in positive psychology (Jellema; 2017, Bannink; 2012) trust in the strength of the client, coachee or supervisee will positively influence the learning process. That doesn't mean we should ignore or deny weaknesses and imperfections. We accept these as part of life. But it does not help to focus on *what's wrong with you*. Learning and changing is supported far more effectively if we focus on *what is useful to grow*.

Why is MI important?

Nowadays we line in what is often described as a Volatile, Uncertain, Complex, and Ambiguous world; in short a VUCA-World. The world around us is unpredictable and demanding. For us to survive it is necessary to adapt to change, think ahead, learn from feedback, to be creative and to create a vision. We have to make complex decisions and we need to be social and empathetic. On top of that we have to be connected to our feelings and we should be focused if we have to. But we should just as well be able to let our focus wander, if needed (Sitskoorn; 2014).

This is challenging for the brain, the more so in a world which forces us to process a daily overload of information. To handle this challenge, neuroscientists such as Sitskoorn and Geraerts (Geraerts; 2016) strongly advocate sound 'brain care' (Sitskoorn; 2017). Yet under the daily pressure the necessary time for reflection may be lacking. Simultaneously we see a growing awareness to develop certain coping skills. Social researcher Brenè Brown describes humans as "wired to connect". Her studies show, that the ability to connect with your own emotions and those of others is an indispensable skill (Brown; 2010, 2018). Alas, reflection and connection can easily be repressed by the dynamics of our time. To counter this threat, (social) practitioners should develop a 'professional attitude'.

In science and politics we see a growing awareness of the value of a strong professional attitude

What does this mean? Not surprisingly, in science and politics we see a growing awareness of the value of a strong professional attitude. In itself it is not new to focus on attitude. Changes in society, as nowadays in our VUCA World, always challenge us to adequately adjust our basic attitudes and behavior. Until recently we focussed strongly on evidence-based work, which indeed made practice more effective. But we also learned that even a sound methodology can fail to provide effective and satisfactory service to clients. Relations between client and professional - for example in a learning situation such as in social work supervision - are crucial. However brilliant the methodology may look on paper, it will only wield success through proper human connectivity. This of course is well known since Rogers (1956, 2019). Current developments make us more aware of its value. We see an upcoming awareness of the value of connectedness in professional relationships (Baart, Beurskens & Van der Linde; 2019, Remmerswaal; 2019, Miller en Rollnick; 2012).

But not only sciences and politics influence the social field. Although all over the world financial inequality is rising alarmingly, including in western societies, social equality is on the rise. Teachers, doctors and other professionals are seen as experts rather than authorities. Clients approach professionals no longer as all-knowing or leading, nor assign them a higher position or superior status. Moreover, authoritarian professionals - even if they still should have any influence at all - would only create dependence and uncertainty. This of course weakens clients in stead of strengthening them. Up to date professionals realize the true power of learning and learning is a quality of the client. Most of social practice is centered around due great respect for autonomy of the clientele. Coaches and other professional counsellors, for instance, are also aware of the value of relational equivalence (Van Beek & Tijmes; 2013). The client is approached as expert on her own life and the professional sees herself as expert on the (supportive or learning) process. For the professional, equal partnership like this, is based on a developed professional attitude.

MI in Supervision
MI aims to support *self-efficacy*. *Self-efficacy* means believing in ones ability to achieve a certain behaviour outcome (Hohman, 2016). In supervision it stands for professional self-esteem and for being self-directive. To be able to practice - quite often alone - in a complex, ever changing and critical (social) field, the professionals needs to fully trust in her skills, abilities and her professional autonomy. Self efficacy makes the professional resilient; a quality that she can't go without in our present day VUCA World. In supervision (future) professionals are invited to learn from their personal work experiences by way of refection. Reflection is the most effective tool in supervision. Reflection on past experiences enables supervisees to learn from their practice and helps them also 'to learn how to keep learning from future experience in their own personal way'. Consequently, the supervisor focuses on the learning abilities of the supervisee, but just as well on what is needed for the best possible service to her (future) clients (De Roos; 2010). While the supervisee step by step struggles to improve her professional conduct independently and in a sustainable fashion, the supervisory learning process sharpens her awareness, and deepens her understanding of the professional demands at stake (Van der Boomen et al; 2015). Taken together this leads up to 'triple loop learning'.

Triple loop learning takes place when values and reasons are explored. You not only focus on **what** you learn but you also create awareness of how you learn, as well as on the meaning and values underneath it. In triple loop learning you reflect on the ways and means of changing your (professional) self. Entering a process of change like this requires motivation. That's where MI comes in. With MI you start building up motivation to change transitionally. In the next phase you then commit yourself to a 'change plan' (Hohman; 2016). Along these lines, supervision invites transformational change.

Although aims and outcomes in MI and supervision may differ, they fit nicely together. Both methodologies use

systematic questioning and both offer reflective insight as tools for changing and further learning. In both formats, existential values and beliefs are explored to reach a deeper level of change. The relationship - or rather cooperative partnership - between therapist and client (in MI) and between supervisee and supervisor (in supervision) is deemed critical to success. As do clients, supervisees generally know best which support they need. Their motivation is higher if they are self-directing in learning (Kwakman; 2003). Autonomy is strongly conditional for personal growth. Therefore, in both MI and supervision, forging partnership on the basis of respect for each others autonomy is essential.

The Spirit of MI
How does MI work and how does it enhance the effectiveness of the supervisory process? The spirit of MI rests on four major principles, which are shared by supervisors (Miller and Rollnick; 2002). The first one is **collaboration or partnership**. The supervisor is supportive rather than persuasive. She works side by side with her supervisees and respects their professional and personal autonomy. In our VUCA World it makes no sense for a supervisor to pose as expert, things have changed before you know. To express or underline partnership the supervisor shows trust in the ability of her supervisees to take responsibility for their learning process. Thus, the collaborative partnership looks like this: the supervisee is the owner of her learning process and the supervisor expertly handles the supervisory process; she is responsible for a safe and powerful learning climate.

The second principle is **acceptance**, for which insight MI is indebted to Carl Rogers (Rogers; 1956, 2019). Acceptance can be subdivided into 'absolute worth', autonomy, support affirmation, and accurate empathy. *Absolute worth* stands for deeply understanding that each person's

dignity is equal to all others. It is the task of the professional to see, understand and always respect this. Acceptance creates an atmosphere in which the sometimes vulnerable process of experiential learning may blossom. *Autonomy* means that the responsibility for learning and changing lies by the supervisee. The supervisor facilitates the process, which is a very active task based on *support affirmation*: the supervisor keeps looking for ways to reinforce the learning process of the supervisee. Acceptance can only be done through *accurate empathy,* through which supervisees feel accepted and understood. This may be achieved by non-judgemental reflective listening, which enables both supervisor and supervisee to learn about – and from - the thoughts, reasons, values, goals, fears, and uncertainties in supervision. Reflective listening reinforces reflective learning, which helps the supervisee to feel motivated on a deeper level.

The four major principles of MI are collaboration or partnership, acceptance, evoking and compassion

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Evoking is the third principle. In MI, building the relation is called engaging. Once the relation is sufficiently solid, the positions and roles are clear and a trustful collaborative partnership is established, there will be room for deep reflection. Thus it is possible to examine conflicts or discrepancies between the values of the supervisee and her concrete professional behavior. From the supervisor this requires that she will evoke doubts and ambivalences

and confront the supervisee if needed. By mirroring in this way the supervisor supports the supervisee develop a professional attitude, and a deeper sense of her professional identity (Ruiters; 2015). In other words: the supervisor states the reasons for change and (transitional) learning (Miller and Rollnick; 2002). Evoking also encompasses *rolling with resistance*. Resistance is a huge source of information on both the relational and the content level. In supervision (as well as in social work and therapy) people often explain at length why they *can't, shouldn't or don't need to* change. Trying to convince, persuade, correct or warn may undermine partnership. But reflection on their feelings, reasons and thoughts behind their resistance and on their ambivalence could clear the way. *Sustain talk* should become *change-talk* to enhance the learning process.

The last principle is **compassion**. Being compassionate is being non- judgemental, non-blaming, non-shaming. The supervisor mobilizes empathy for her supervisee. She will pit her ideas about the situation, her assumptions and well-meant advice between brackets, and start listening.. Compassion goes further than just sympathy. Compassion means understanding on an emotional level what the world is like from the other's point of view. The supervisor must be able to separate her own emotions from those of the supervisee. This of course requires mature reflective competence on the part of the supervisor.

Summary and conclusion for supervision
The spirit of MI can support and sustain a powerful learning atmosphere in supervision. Supervisees benefit from a secure context in which their autonomy is respected and in which they are motivated to freely - and in their own, self-directed way - develop a solid professional attitude and –by extension - form their professional identity. The supervisor can be their role model. Informed by the

basic principles of MI, she demonstrates a specific way of creating learning partnerships. Both MI practitioners and supervisor know that listening is more valuable than any intervention (Miller & Rollnick; 2012, Van der Pluijm; 2018). I believe supervision and MI have a natural fit, consistent with the VUCA world we live and work in. In combination, they answer to the needs of strong professional autonomy with a steep and steady base and with the ability to connect to oneself and the other. ■

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Excellence in Supervision and Coaching Training: Considerations[1]

■ **Stefan Busse & Ronny Jahn**

1. Excellence based on competence

Excellent counselling is based on definable and demon-strable counselling competence. Competence is ge-nerally a kind of meta-capability which, time and again, closes the gap between knowledge, skills, attitudes and motives. It is the generalised ability to act, i.e. having the capacity to act on one's own account both in open and in complex situations as well as under conditions of relative uncertainty. More specifically, counselling competence is the ability to restore and enable work-related competence in clients. It is thus seen as an enabling and restorative competence of working-world competence or the ability to act.

Counselling competence is thus a generalised transfor-mation service that develops in vocational training, further education and in ongoing training contexts from begin-ners to novices to professional mastery. It can vary great-ly in its form. In this respect, there are not only different competences but also different forms of competence, so-called competence levels.

Integrating both has been the aim of the European Qualifications Framework (EQF) since the beginning of the Bologna Process in 1999. Different national (NQF) frameworks, including the German Qualifications Frame-work (DQF), have been guided by the EQF. They create a matrix for the description of potential learning outco-mes (performance that tends to be observable) that a learner should have achieved according to certain formal qualifications. Both non-formal and informally acquired competences are assigned here. The generally deve-loped description matrix distinguishes between eight attainable competence levels. While the EQF assumes a three-column competence structure, the DQF works with a four-column structure (see below). All this is necessary in order to achieve the best possible understanding of competences – between nations, politics, and education, between initial, continuing, and ongoing training instituti-ons, between teachers and learners, and finally between consultants and customers. Anyone who wants excel-lence must be able to speak and negotiate competently about competence.

With regard to counselling in general, much has been discussed in recent years. For instance, the German Association for Counselling (DGfB) published "Essentials of further education for counselling" in 2010. In 2011, the National Forum of Counselling for Education, Profession and Employment (nfb) published "Benchmarks for good counselling" and "Competency profiles for counsellors".

Research has also been pursued intensively for supervisi-on and coaching:
- ANSE presented the European Competence Frame-work of Supervision & Coaching (ECVision) (Judy & Knopf 2016),
- The German Society for Supervision and Coaching (DGSv) published a board proposal of the Develop-ment Commission for Supervision and Coaching ("Excellent Education for Excellent Counselling" (DGSv 2017),
- The RTC (German Roundtable Coaching) consulted intensively on several issues (including competence acquisition and ethics),

- A number of individual professionals and researchers developed competence description systems for vocational guidance and training (Schiersmann, Weber & Petersen 2013, Schiersmann, Peterson & Weber 2017) and for coaching (Merz & Frey 2011, Rauen & Steinke 2015, 2018).

Against the backdrop of the efforts of the DGSv to competently participate in and lead these discussions, four goals were pursued (cf. Busse 2019):
1. **Giving a description** of operationalized criteria for counselling competences of Supervision & Coaching.
2. **Providing evaluation** of training curriculum and to promote the acquisition of competences.
3. **Providing a pragmatic simplification** of the ECVision criteria necessary for creating a curriculum.
4. **Giving a good framework** for assessment and the certification of curricula.

However, these research findings can and must be reflected upon critically.

In the DGSv publication, this research was followed up by three key questions:
1. Which competences must a counsellor (supervisor/coach) have to carry out their duties in relation to the format and requirements of Supervision and Coaching? - Profile of key competences for counselling.
2. What should a supervision and coaching curriculum provide in terms of content and didactics? Profile of Core-Curriculums for training and instructing competences.
3. Which levels have to be distinguished? Profile of possible competence levels.

2. Profile of key competences for counselling
Two basic meta-models were used to describe competences – a relational model and a classificatory model.

The *relational model* above all tries to take account of the fact that individual partial competences are triadic and relationally related to one another (Fig. 1).
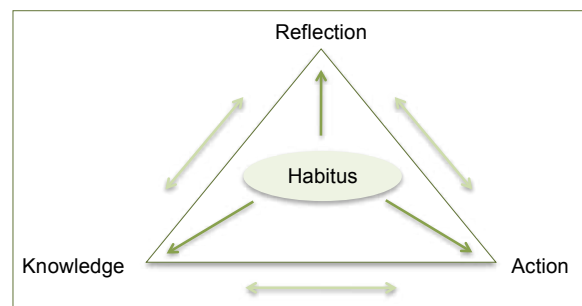

Fig. 1: The Relational Model of Competences

At the centre of this model is the concept of "professional habitus", which includes
professional as well as personal competences. In order to prevent an instrumentalised truncation of the concept of competence, it is always a matter of embodiment as an attitude ("attitude toward"), or the professional habitus of the counsellor, in addition to "empowerment to". Habitus reflects "style of" ("mind set") as well as value-based professional thinking and acting.

"Professional habitus" integrates knowledge, action and reflection in a mutually influencing triad because, in our view, knowledge without action is empty; action without knowledge is blind; knowledge without reflection is mere opinion; and action without reflection is headless and actionist. Without anchoring in value-based attitudes, all of this runs the risk of being instrumentally truncated.

At the centre of the more *classificatory model* are competence classes which are binding in the German

and DQR-context: professional and personal competences which, in turn, can be subsumed into four classes: knowledge, methodical competence (skills), social and self-competence. These competences are in turn related via performance to overarching and situational requirements (Fig. 2).
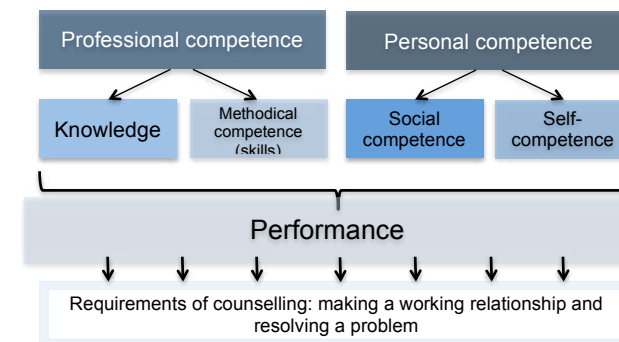

Fig. 2: The Classificatory Model of Competences

Even though this model is the more common of the two, we believe that the aforementioned triadic model is better able to describe differences between competences. The advantage of the triadic model is that we can create a list or assign further competences that can be used in counselling contexts. The major disadvantage of the classificatory model is that it promotes "thinking in boxes" (compartmentalisation) and separates real relations between existing competence components. Nevertheless, for pragmatic reasons we have continued to orient ourselves towards the classificatory model without giving up an emphasis on "professional habitus".
Furthermore, some competence descriptions that can be assigned to the individual classes are outlined by way of example.

1. In Relation to Professional Competence

a. Knowledge and understanding in relation to counselling
- Knowledge in relation to professional theories regarding the differences between work-based counselling and psychotherapy and other counselling formats
- Knowledge about function and design of contracts (such as "triangle contract", in general "triadic thinking")

b. Methodical skills for the design of counselling settings and processes
- Availability and utilisation of various perspectives of diagnosis and intervention
- Use of theoretical knowledge to understand practical issues (in the sense of Donald Schön)
- Building and maintaining a professional counselling relationship
- Availability of counselling methods and techniques
- Structuring counselling processes

2. In Relation to Personal Competence

a. Counselling social competences (counselling communication and interaction)
- Regulating the balance between distance, identification and confrontation ("be a friendly alien")
- Designing dyadic, triadic and group processes (setting competence)
- Value-based action and decision-making, detecting moral dilemmas
- Empathy and the ability to put oneself in the position of others

b. Person and role-related self-competence
- Reflecting and confronting one's personal and professional background (biographic dimension of own work)
- Tolerance of ambiguity and ambivalence
- Ability to set and handle boundaries and to resonate with others
- Realistic role and requirement-related self-image

3. Profile of Core-Curriculums for training and instructing competences

The next question deals with how these competence classes can be transformed into a curricular profile.
Before any construction of individual curricular modules, which then determine the respective profile of study programs or advanced training programs, the core curricula should be based on the following binding criteria.
Curricula should be competence-oriented; they should enable the development of competences in didactic terms; they should be able to record learning outcomes in a performance-oriented way and they should check and improve the own curricular actions of the further education institutes themselves in a competence-oriented way. The fulfilment of the following "imperatives" should then also be verifiable within the framework of certification and recognition procedures:

DGSv recognizes Supervision and Coaching training programs, that
- follow an understanding of counselling that focuses primarily on work-related issues
- follow a general and cross-school understanding of counseling that integrates specific theoretical and methodical imprints from several schools
- share process orientation, multiple perspectives, principles of dialogue and openness for results
- Make a clear distinction between supervision/coaching and support services such as psychotherapy and instructive education

- Integrate previously described competence classes
- Focus on enabling the development of habitus
- Follow a teaching-learning-setting, that is grounded in learning-theory-based didactics
- Create controlled crisis and introduce strategies to overcome this crisis
- Ensure learning in a permanent learning group. Work with the reconstruction and reflection of own and simulated cases under controlled live-conditions
- Display their own organizational structures and show how they regularly review and evaluate the quality of their education (in a sense of a „learning organization")

4. Profile of levels of competences

The European and German Qualifications Frameworks (EQF and DQF) define eight different levels of vocational competence. This is relevant for the training of supervision and coaching insofar as it should be defined which modal competence level is aimed at by a curriculum. This describes not only the content of the competences to be acquired but also the extent of their development and development. The ECVision seems to assume that an average graduate reaches level 6, which already certifies competences for the "planning, processing and evaluation" (DQR, EQF Information, p. 2) of complex requirements that are subject to a high degree of change.

Level 7 certifies the processing of "new complex requirements" in "strategy-oriented occupational fields of activity", Level 8 focuses on competences "for the acquisition of innovative solutions and procedures in an occupational field of activity", especially in relation to novel and unclear problems. The ECVision positions itself in relation to Level 7 in the sense that it already indicates the level of experienced practitioners ("professional practitioners") and that Level 8 is reserved for

teaching advisors (teaching supervisors) (Fig. 3).

A number of questions arise here:

- Which entry-level skills would candidates of supervision and coaching education need to have?
- To what extent should the graduates demonstrate the competences they acquire in training?
- What are the differences between a novice and a practitioner?
- What are the differences between someone who works as a professional and someone who is able to teach professionals?
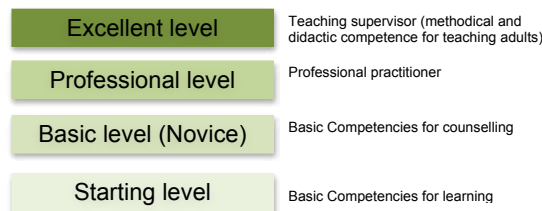
Excellent level	Teaching supervisor (methodical and didactic competence for teaching adults)
Professional level	Professional practitioner
Basic level (Novice)	Basic Competencies for counselling
Starting level	Basic Competencies for learning

Fig. 3: A model of levels of competences based on the standards of European (EQF) and German (GQF) framework of quality

This discussion about competence levels must also first be conducted in the DGSv. On the one hand, there are differences in the assignments to the levels between the university or higher education degree programs (masters and certificates) and those of the private continuing education institutes. On the other hand, it is unclear how the modally shorter coaching can be classified in relation to the more comprehensive supervision training. ■

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Interview with:
Johanna Wahlbeck from Finland

■ **Gerian Dijkhuizen**

Johanna Wahlbeck is a member of the Finnish Association of Supervisors (STOry). STOry is part of the ANSE Network. Obviously we would like to learn our Finnish colleagues better, which is why we interviewed Johanna.

How long have you been working as a supervisor/coach?
From 2012/2013, so about seven years

What was/is meaningful to you in your education as a supervisor/coach?
This question is a bit wide... Many things. The fact that it is inter- and multidisciplinary. Practice combined with theory. That the training program met the qualifications of the Finnish Supervisors Association (STOry).
I chose a training program with versatility: people studying to become supervisors together came from different backgrounds. Some from business, some from healthcare, some from third sector, some were entrepreneurs from different fields of expertise. In Finland we have a long tradition in supervision and different training programs that meet our associations qualifications.

What is your theoretical frame of reference from which you work as a supervisor/coach?
My theoretical frame is also very interdisciplinary. On the one hand there is the psychodynamic spice cause. I have also studied art psychotherapy, but I am also quite solution based and integrative, the context and goals comes first. As an art philosopher and art therapist, I am specialized in using also art methods in supervision. I have developed low threshold ways to for example visualize the goals of the supervision process. The participants do not need any previous know-how in art to use these methods.

If you are familiar with the ECvision glossary and matrix: how does it influence or enhance your work as a supervisor/coach?
I am not familiar with it.

Can you mention three criteria of which you believe a EU-supervisor/coach should comply?
Confidentiality, regular supervision of supervision, continues education within the context of supervision

How would you like to see supervision/coaching to develop in Europe?
I would like to see supervision develop to be an even more visible tool in the rich European field of making work-life better. I would also like to see more and more international co-operation take place.

Johanna Wahlbeck Oy is a Helsinki based entrepreneur. She is an Art Philosopher (MA), Art Therapist, Supervisor (STOry qualified) and a Neemo Method Coach. She lives in Helsinki with her German fiancee, who is a neuroscientist. They both enjoy piano playing, scifi and international jokes.

You can get to know her more at :
https://oivallamme.fi/en/johanna-wahlbeck/ ■