Summer University Keynotes and Workshops on Human Empowerment in an Environment of Elevated Uncertainty

ANSE SUMMER UNIVERSITY

POWER DYNAMICS

RIGA - LATVIA - 2022

Index

Editorial

■ **Sijtze de Roos**

You probably haven't missed it, but when still in doubt you might remember this happy fact from our previous issue: ANSE is 25 years young this year. We joyfully celebrated this in different ways, such as in Riga, during the ably organized ANSE Summer University of 2022.

A happy event indeed. With Covid19 apparently fading away, we were finally able to meet in person again. Our Latvian colleagues did their very best to make participants from all over Europe feel welcome to join in the program. And how they managed this! The stimulating environment was not only a joy to the eye, but provided extra inspiration as well. For an impression of the location - the strikingly beautiful National Library of Latvia - please have a look at the photo to the right. All in all - organisation, environment and content - we can say that everything contributed to a stimulating and instructive conference. Yet although it certainly went fine, the nearby Ukrainian war cast its shadow over the proceedings, over Riga, over the entire Baltics and indeed over all of Europe and beyond. To cite just one example: while the Summer University was in full swing, less than a mile away from the conference venue the megalomaniac "Monument of the Liberation of Soviet Latvia" was brought unceremoniously. "Good riddance", most Latvians must have thought. To them, it symbolized the cruel Soviet oppression of the past; a memory made even more horrifying by the ongoing Russian invasion of Ukraine.

The conference program, too, allowed ample attention to the situation of our Ukrainian colleagues. Five Ukrainian supervisors presented an impressive keynote on 'supervi-

Latvian National Library, Riga. Architect: *Gunnar Birkerts*

sion during the war and the strength of the unconquered'; an inspiring performance, highlighting the importance of the conference topic: Power Dynamics. Highlighting, moreover, the serious consequences of this war for all of us. The impact of the war goes much further than Ukraine: it concerns the whole of Europe and indeed the cause of freedom and democracy worldwide. That is why we need to keep on supporting our Ukrainian colleagues. That is why we - on behalf of our Austrian colleagues of ÖVS - publish this call for continuing support:

As you will remember, we at ÖVS together with the ANSE, this spring collected €80,000 in donations for Ukraine. A big thanks to every donor! It allowed our Ukrainian colleagues to alleviate current needs, varying from baby food to walking frames, from insulin to chocolate, all kinds of medicine and first aid bags, night vision devices, binoculars and of course drinking water treatment and generators. We could tell beautiful and touching but above all cruel and heartbreaking stories. And it looks like the horror is far from over. This autumn, the Russian military

is mercilessly targeting critical Ukrainian infrastructure, which means a winter without heating and often without water for local people. Cleaning for drinking water and solar generators are urgently needed. We therefore ask you again: help us to help.

ÖVS donation account Ukraine
IBAN: AT17 3200 0010 0276 0460
SWIFT Code / BIC: RLNWATWW
Thank you for your support and we will keep you informed! #ANSEsupervision #StandWithUkraine #ÖVS #USSC

And more is happening in the area of support, such as meta-supervision and providing training materials to Ukrainian colleagues, of which you may read more in the vignette on 'Yucel-training'.

We'll leave that for now and focus on the presentation of virtually all Summer University keynotes and workshops; most, if not all, directly or indirectly dealing with various aspects of power. We open this issue with the keynotes and then go on with the workshops according to the order of the conference program. In total we offer 16 articles related to the Summer University, supplemented by other contributions, such as this editorial or the usual column by Gerian Dijkhuizen. Altogether far too much to introduce in some detail here, as we usually do. Suffice it to say that this array of articles and vignettes, written for you by colleagues from 13 countries, beautifully captures what the Riga Summer University was all about and what ANSE has to offer.

And it certainly does not stop here. The following ANSE Summer University will next year - yes in 2023 - be staged in Budapest, focusing on the topic Words and Beyond – Values and Identity in an Incomprehensible World. You may expect more news and information about this during the coming months. Please keep an eye on the ANSE Website, the website of the Hungarian MSZCT and/or the site of your national organisation. And do check the ANSE social media.

Before we come to the end of this editorial, I have the pleasure of introducing our next edition (ANSE Journal Vol.7 - 2023 - Issue 1), in which we mainly focus on the topic of 'reflective learning from mistakes, failures and fiascos'. There is more news. The composition of the editorial team is changing. As of January 1, 2023, Gerian Dijkhuizen (NL) will join our team as co-editor and Agnes Turner (AT) as our new editor-in-chief. We will of course introduce both of them appropriately in the editorial of our next issue.

This is my last issue as chief editor, a task I had the great pleasure to fulfill for three years and six editions. Let me say goodbye to you all by expressing my gratitude to the ANSE Board and our national editors for their trust in me, my dear colleagues of the Editorial Board for their cooperation, the many contributors for their articles and – last but not least – our readers for their interest in ANSE Journal.

Sijtze de Roos
Chief Editor

The power of connecting

■ **Gerian Dijkhuizen**

Riga, august 2022: In the National Library
'Hello, so good to see you'.
'It's been ages! How are you?'
'Let's find a corner, so we can talk'.
'I'm fine…what a great place to meet here'.
'Is'nt it amazing…all these colleagues here after 3 years?'
'Yes, Corona drove us apart…but we're here now'.
'What did you do with your hair?'

I could easily describe dozens of small and large conversations that I overheard there in the library.
About a hundred colleagues who sometimes share much more than just the profession of supervisor or coach were overjoyed to see each other again after a number of years during which was not possible. The Summer University is the ideal place to share knowledge and also (professional) friendship.
Which brings me to zooming in on the example above. It may on the surface look like 'small talk' but there could be a lot more meaning hidden in it.

And that leads me to philosophizing about the value of such a meeting.
The ideas of the Lithuanian-born philosopher Emmanuel Levinás (1906-1995) are highly actual in my opinion.
The phenomenological theory, which was based on his own experiences as a soldier in the French army, has as its main starting point: *the appeal that the other makes to us. Just by being there that appeal is already there. It's about what we do with it.*
In this present time, the Belgian psychiatrist Dirk de Wachter is the one who tries to make Levinás' philosophy accessible.
Levinàs is not one of the easiest philosophers to read. You often hear that it is impossible to get through his books.

Thus says the Wachter after Levinás: *the other gives us meaning.*
The Wachter continues in giving us tools on how to deal with the other person.
He indicates that, especially in daily life, *action should be taken in response to the appeal that the other person makes to us.*
Is that the same as going for immediate assistance? No, I do not think so. It is even more about the awareness of this appeal, of the meaning that the other gives us with it. Levinás calls this the *"true encounter."*

"Shall we have dinner together tonight?"
'Yes let's… do we ask A. too?'
"Yeah, of course. We have such beautiful memories of our intervision group'.

A simple small talk can take on special meaning if the appeal is well understood.
Making memories together…that applies to looking back on what was, but also about the future: we will continue with this!
The relationship with the other is the relationship with the future, says Levinás.
Let's go for this future with the help of the power of connection.

This was my last column for Anse Journal. I had the honor of being able to write something for this beautiful digital magazine from the 'birth' of this Journal. As of January 1, 2023, I will step down as editor for LVSC Netherlands and I will strengthen the editorial board of Anse Journal. I'm really looking forward to that. That is also a group of people with whom I would like to connect.

https://en.wikipedia.org/wiki/Emmanuel_Levinas
https://nl.wikipedia.org/wiki/Dirk_De_Wachter
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Gerian Dijkhuizen
is member of the LVSC in the Netherlands.
She is a senior supervisor/educator of supervisors and has her own practice.

*Supervision during the war:
the Power of the Unconquered*

Part 1 Dealing with Stress and Collective Trauma

■ **Yulya Kriventseva together with Marianne Ilchenko, Larysa Gushchina, Inna Nikitina and Iryna Kuratchenko**

Supervision during the war
the power of the unconquered

Ukrainian Colleagues present
at the Summer University

Introduction

Ukraine is at war and that is not the first tragedy that hits the country. In world culture, examples of epic works commemorating such tragic events are the ancient Greek "Iliad" or the "Song of the Nibelungs" in Scandinavian culture. In Ukrainian culture, such a textual monument is the "Word about Igor's Regiment", part of which is the well-known "Lament of Yaroslavna". The biggest collective traumas in Ukraine: World War I, the Holodomor of 1932-33, the Holocaust 1941-1945, the Chernobyl disaster (1986), the Russian aggression and loss of part of the territories after 2014, and right now, in 2022, the brutal Russian invasion of our country.

Psychological and traumatic stress

Obviously these disasters are stressful. But what do we mean when we talk about stress? Stress has a strong adverse, negative effect on the body, such as non-specific features (elements) of physiological and psychological reactions to extreme influences, causing intense manifestations of adaptive activity. And non-specific physiological and psychological manifestations of adaptive activity under the influence of extreme events or circumstances. Such extreme situations may be divided into short-term ones, when the bodily formed response programs begin to operate, and long-term ones, which require restructuring of the body's adaptation system.

Psychological stress is manifold. There are different types of psychological stress, such as stress caused by threat, danger, insult or moral pressure. There is also stress of management, and stress due to information overload. Stress can manifest itself as reaction on crises of values and motivation. And there is traumatic stress.

Traumatic stress is a set of protective reactions of the body to changes and the environment, which are subjectively assessed by the individual as threatening, and that disrupt adaptation, control by, and prevent the self-actualization of, the individual.

Traumatic factors in an extreme situation are psychophysiological factors, psycho-emotional factors, socio-psychological factors, and informational factors. So, traumatic stress is a special form of the general stress reaction to events and circumstances overloading a person's psychological, physiological, adaptive capabilities, especially in situations of destruction of the body's protective forces, as a result of which a person experiences anxiety. But not every event can cause traumatic experiences and lead to psychological trauma.

From left to right: Marianne Ilchenko, Larysa Gushchina, Inna Nikitina, Yulya Kriventseva, Iryna Kuratchenko

Psychological Trauma

We talk of psychological trauma in the case of a violation of the integrity and thus the functioning of the human psyche, caused by an extreme situation in which extreme factors operate in time and space; factors that have a certain meaning for the individual and are subjectively evaluated as unusual, going beyond the boundaries of ordinary, normal human experience.

Psychological trauma can be caused by any significant event. If it changes people's lives, leads to a split in the perception of life into "before" and "after", when there is experiencing loss, illness, extreme situations, violence, war, death of a loved one, etc. Such events, characterized by suddenness ("like thunder in the middle of a clear sky"), force, intensity , destruction, cause feelings of hope-lessness, helplessness, powerlessness. If the traumatic event continues for a long time, despair sets in. Traumati-zation is extreme stress. By overstimulating all the senses,

traumatic events are so stressful that their impact over-whelms our usual coping strategies. And as a result: intense fear, an acute sense of helplessness and a sense of loss of control arise.

Collective trauma

Collective trauma is trauma of a large number of people. In addition to direct participants, it affects people not directly involved in traumatic events and sometimes involve the entire society. Causes of collective traumas are: wars (including information wars), genocide in various forms, orchestrated famines (such as the "Holodomor"), and na-tural, man-made and ecological disasters. Collective trauma is caused, too, by extremely unsettling collective crimes like deportation or expulsion of large groups of people (for example, based on ethnic or a religious sign), and by events like social revolutions and coups (civil and military), terrorist acts that cause a public outcry or the assassination or tragic death of public leaders and idols. And to be complete: by

political, religious or other repression, limiting the freedom of groups of people (as in concentration camps and slavery).

Collective trauma is not limited in space and has a stretch in time, meaning that we have to deal with transgenerational trauma. The mechanism is that the survivors of the trauma-tized group and their descendants feel the need for an emo-tional response, which is a condition for healing. If society fails to cope with the traumatic experience, and measures to overcome the trauma are insufficient or absent, the collective trauma becomes more complicated, its effect becomes more indirect, hidden. It does not heal completely and its consequences can exist for a long time.

Among the psychological consequences of collective traumas, we should mention social frustration as well as an increase in the level of psychological problems, depression and somatic diseases in the population that has experien-ced it. Group-centrism rises, and the tendency to idealize one's own social group and see the image of the enemy in representatives of other groups, especially those held responsible for the trauma. Unprocessed consequences can become the cause of such negative phenomena as blood feud, terrorism, ethnic wars, etc., which in turn can become a source of new collective traumas.

Collective trauma affects a large number of people, not only those directly involved in traumatic events, but sometimes the whole society.

Typical phases of a traumatic crisis

1. **Shock phase (from several hours to several days)**
   The sense of reality is lost, the person becomes non-contact. From the outside it may look orderly, but chaos inside, sometimes with strange behavior or judgments. Later, the person often does not remember this phase. Sometimes we see "animal" behavior and reduction to instincts. Sometimes peri-traumatic dissociation.

2. **Reactive phase**
   Confrontation with the inevitable reality. Gradual increasing emotional reaction (very different for different people). Partial perception of reality: often denial. Feeling depressed. Constant longing for addiction, sometimes self-destructive tendencies (alcohol, drugs). Sometimes obsessive searching the culprit of what happened

3. **The phase of getting out of the crisis**
   A renewed perception of reality. The process of understanding the reasons and explanations for what happened. Attempts to find the meaning of the event that took place and to understand the experience gained. The question of guilt (more reasoned). A gradual departure from the event.

4. **Reorientation**
   New interests. Plans for the future. Acceptance of loss. The question of guilt (more reasoned). New relationships become important and possible.

Phases of responding to a traumatic crisis in society

1. **" Heroic phase"**
   People who have experienced traumatic events show a high level of activity, optimism, altruism, involved in understanding the disaster and getting out of the chaos and emotional trauma.

2. **"Honeymoon phase"**
   Optimism is still present, but declining. There is also an unrealistic expectation of recovery.

3. **"Phase of disappointment"**
   There is a lot of aggression and dissatisfaction due to slow recovery, conflicts arise.

4. **"Phase of return to stabilization"**
   Survivors of the disaster begin to move forward and return to the processes of rebuilding the environment. Depending on the specific event, recovery can last from 6 to 36 months.

Ways to overcome collective traumas?

The creation of a heroic epic in the form of books, films, plays and specific epic genres aimed at emotional healing. Such as "songs" and "cries", folklore, anecdotes, or political caricature. Remember the well-known saying: "humanity, laughing, parting with his past". Celebrating anniversaries, days of remembrance, mourning, commemoration, creating monuments, memorials in honor of tragic events (sculptural and architectural) and writing and performing musical works on the theme of collective trauma also help to overcome collective trauma. The canonization of historical figures, political and public measures designed to restore justice, in reality or symbolically, work positively. See for example the creation of the UN after WWII, the Nuremberg trials, etc. If the collective injury is not subjected to such healing rituals for a long time, then after a significant period its strength will weaken. Like a person, society cannot be in a state of acute pain indefinitely, there is a gradual relief of suffering. But the unfinished trauma will still be present. Its consequences can be fixated in features of the national character and in collective identity.

This is what Ukraine is at present confronted with on the psychosocial level. How does all this effect our work as supervisors and coaches? We will go deeper into that in Part II of this presentation.

■ **Inna Nikitina together with Marianne Ilchenko, Larysa Gushchina Iryna Kuratchenko and Yulya Kriventseva**

Part 2
The Fury and the Light of Goodness and Faith

Supervision in our country is a new profession, a new form of work, a new opportunity. Last year, we dreamed of being here at the summer school in Riga, sharing our experience of implementing and embodying supervision, and we never thought that we would have to share the experience of living in war conditions.

Goals and plans

A lot of business people have a personal diary in which meetings, consultations, birthdays of people who need to be congratulated are recorded. We had different plans, but no one in the daily planner had a war planned. On February 24, the war personally caught us on business

trips; we conducted supervision in the cities that are currently occupied. All our plans were destroyed at the same time, put on hold at best. Something became impossible, something unimportant, something lost its meaning. The worst thing is that people started dying and the whole country lost its security. We all know how the psyche reacts to any loss: "shock, denial, anger..." About the shock - it's clear: bombs at 6 in the morning across the country in the center of Europe cannot be perceived otherwise than as a shock. For a certain time, most people froze - stopped. Many enterprises stopped working, all educational institutions, offices were closed. There were queues at military recruitment offices and train stations.

About denial - I still sometimes think that I am in a bad dream. The brain of a normal person cannot accept the fact that people are dying all around, small children are dying from bullets and shells. When I talked to people from Hostomel and Bucha, they said that even when Russian tanks entered the city, people were sure that it was over, that no one would kill children and women, that someone almighty would stop it all. The almighty did not stop it. Ukrainians themselves had to be powerful. Many of the European colleagues offered supervisory support at that time. But almost none of us in Ukraine had the opportunity to work as a supervisor.

Because supervision is about reflection and taking your time - and we didn't have time, and the well-known reaction to stress "fight - run - freeze" worked for almost everyone. And we ran, changing our workplaces to trenches, volunteer headquarters and cars, leaving our homes, leaving the country. Someone moved into the trenches to the front. Someone rushes to save children and lives. Someone took up the search for what was necessary for the military and refugees. Someone is looking for what is necessary for the military and refugees. In the rear,

they started their "front line" - a volunteer front. Most educational and social institutions turned into centers for receiving and issuing humanitarian aid, some accepted refugees. In many schools, they sewed necessary things for the front, wove camouflage nets, and packed medicine. Canteens of educational institutions, cafes and restaurants prepared food for fighters and refugees. The common goal - to fight back the enemy and survive - united many. At such a time, many things are decided through personal connections.

And our personal connections with Austrian colleagues turned into a chain of assistance. Medicines, sleeping bags for the military, hygiene items, baby food - a bus to Lviv, transport from Lviv is another 1200 km, transport to the frontline - not every car and not every driver will make it. And between all this - conversations or correspondence with our coaches, teachers, and colleagues from Europe: "How are you? Is everyone alive? How did Kharkiv residents manage to leave? What can we do for you? Maybe someone will come to us? We are waiting. Keep yourselves". And photos with our flag from the squares in Riga, in Vienna, in Vilnius and in many other countries of the world. It was necessary for us to continue the chain of life - calls to the frontline, to the occupied territories, where our relatives, colleagues and clients remained, and we called or wrote when there was a connection: " How are you, are you alive? What can we do for you? Keep yourselves! We are waiting for you!" There was such supervision.

The first conclusion is the rule (as if we knew, but felt it with our skin): first is important to cover the basic human needs - safety, sleep, water. Belonging - you are not oneself. The feeling that we are not alone. The support from all of you made it possible to persevere during that difficult time.

About denial - I still sometimes think that I am in a bad dream. The brain of a normal person cannot accept the fact that people are dying all around, small children are dying from bullets and shells.

To be here and now. I thought I understood and could control my information hygiene, but my hands reached for the news feed, for watching TV, for searching for analytical information. Even at night during air alarms, you look at your phone, looking for where it "arrived". And an endless number of photos and videos about the atrocities of the Russians... real, without censorship and retouching. And then you are no longer at home. You are there in the thick of things, next to mutilated bodies and souls, near the remains and ruins of cities where you once felt good.

And then, in order to be where you are and be effective, you have to make a lot of effort to take care of yourself. It sounds conscious and responsible, but then it was about very simple things: about a washed head, about a warm meal at least sometimes, and about that there are those for whom you are responsible before God and people, and they also need your attention here and now.

The second conclusion is to take care of yourself in order to be effective and useful. We understood that the war is not for a week and we need strength and endurance.

A little more about planning. When we were asked about our plans in April, our colleague said "I live in Ukraine and can only plan borscht for lunch". We began to get used to, adapt to new realities, not allowing ourselves to reflect so as not to "stick out". At that time, almost everyone, at least in my city, knew where and who collects and distributes medicine, where it is prepared for the frontline, where ammunition is sewn, who settles people who have been left homeless, who is responsible for transport to the frontline, who distributes children's items and food. Social networks and associations of district residents, professional communities, and parents' groups helped. As experience has shown, people organize themselves very quickly when an existential threat appears and everyone is united by a common goal - first to survive and then to win. We began to gradually return to professional activities. Our inspections often take place in bomb shelters because air raid alarms sound 8-10 times a day. But the first meetings were short, up to 20 minutes, and the topic was almost the same - "how to deal with stress". We started recording videos for television, traveling to teams that work and telling people that everything they feel is a normal reaction to an abnormal event, teaching them self-help in stressful situations and psychological first aid. It was at that time that Inese Stankus-Visa from Latvia suggested that we conduct a seminar with Latvian social workers who receive our refugees. My answer was: "With pleasure. We can tomorrow from 10.00 to 13.00". There was silence on the other side, and then astonishment. And I realized that we still do not plan for more than one day. This seminar was the first event I put on my calendar.

The third conclusion is that planning brings you back to a conscious life, gives you the opportunity to calm down and exhale. And it's very good that you have a colleague, a supervisor who is outside the events, with whom you can verify your "normality".

Today we are working almost as usual. We receive supervision from European colleagues from the Netherlands and other countries. And every time I feel the support of the ANSE community. Imagine how much we believe in our Armed Forces, in our Victory, that we have consultations scheduled months in advance. We even reformatted the pre-war project, hired new groups of social workers and medics, who before that knew nothing about supervision. This is an online job in many cases. Our work often takes place under the sound of sirens and is interrupted by air alarms, in some pleases artillery can be heard working, bombs exploding, light and communication disappear. To the question "How are you?" often I hear "We hold together like a kitchen cabinet. Everything is fine with us, today without bombs and funerals."

We will still need to generalize this experience, find new tools and interventions. But there is something that unites us, Ukrainians. And that might scare you, at least it scared me at first and we discussed it in our community. This is anger, hatred, rage. We hate. With every rocket we send a curse, with every news about the loss of our soldiers we wish for the destruction of all of Russia. This is even more frightening because almost every citizen of Ukraine has relatives and friends living in Russia. But our enemy leaves us no choice. We are torn by pain for Mariupol, Kharkiv, and Kherson. We hate for Bucha, Hostomel, Nikopol, Sievierodonetsk, Lysychansk, dozens of villages that the world will hear about. In our supervision today, aggression often manifests itself as a self-presentation of the group. It can be scary, it is sometimes hard to bear, there is a lot of energy in it. But this energy enables Ukrainians to live and fight today. In contrast to the fury, the tool "Light" was born. I am sure that in any darkness of suffering one must keep the light of goodness and faith in oneself, the light that warms others and illuminates the path.

The main conclusion - when there is a threat, use any energy to survive, but do not lose the light in yourself - remember what values you stand for. The time will come when we will count all our dead, we will pay for everyone, we will be able to pay tribute to the Heroes, and we will celebrate the Victory. We will be able to analyze and reflect, draw conclusions, justify. And today we are in the middle of this war. Sometimes we are too emotional. We did not start this war, but we made our choice - to fight for European values, for independence, for freedom, self-identity... Thank you for your support, we are getting closer to Victory, we are proud of ours! Glory to Ukraine! ∎

We reached our goal:

further education in 'Yucel-training' for Ukrainian colleagues

■ **Gerian Dijkhuizen**

Riga August 2022. In the basement of the beautiful Latvian National Library we see a table with a poster session of the CIC: the committee of international contacts LVSC, the Netherlands. And on that table is a 'mysterious' box with coloured wooden blocks in different shapes.
That is the toolbox that is part of the Yucel-training (www.Yucelmethode.nl) and this training was the reason for starting a crowdfunding to finance 39 toolboxes for 39 Ukrainian colleagues during the summer of 2022.
And we made it! Thanks to all our colleagues: in the Netherlands but also abroad.

On Saturday, September 17th 36 toolboxes went on their way to Ukraine.
Three toolboxes went to Ukrainian colleagues who live abroad and have translated during the training.
From October 2022 onward, our 39 colleagues in Ukraine have participated in the online 'Yucel method'-training. With these toolboxes they can now help their clients to find their balance in life again and recover from trauma's because of the war.

We thank the organisation of Yucel in the Netherlands, who offered the training for free.
Besides, that they donated at the end of our crowdfunding some toolboxes, so could also buy 3 small toolboxes for our translators.
Also a big thank you to the drivers Annemijn en Salim

and translator Alexander from the Association Stichting-Oekraïne-Express.nl. They transported the toolboxes to Lublin. The Ukrainian Association for supervision (i.c. Viktoria Sliusarenko) took care for the transport to the supervisors in Ukraine.

So we came to an end of our six weeks crowdfunding (from June till October 1st). We are very proud of the results: over 7000 Euro!

You can imagine that when we started this all there was a lot of stress: will we, during summer holidays, be able to get this amount of money? Five weeks long it was hard work…but what was very supportive: the touching words and actions of all our colleagues (in the Netherlands ánd abroad), different organisations, family and friends. People asked us often: how can we support you? Many did an effort to think with us and support us in various ways to reach our goal. We did this with each other and for each other. Colleagues for colleagues! The initiative has moved many people. We have put our energy into a good cause and many people have shown commitment. On the first of october we closed the crowdfunding. The money that was left after paying the bill to Yucel was given to the Stichting Oekraïne Express.

Thanks to all of you who donated so generous and encouraged us endlessly. Without all of you this couldn't happen.

Also our thank you to Anique Laanstra from the office of the LVSC. She was our weekly public relations contact with all the Dutch colleagues.

In the meantime we carried on with our supervision groups here in the Netherlands: 12 supervisors supervise (on their own request) 24 Ukrainian colleagues from May 2022. We will do this as long as this is needed.

On behalf of my other colleagues in this unique process Adrianne van Doorn, Ria Schlepers and Frans van Son. ■

The eye of providence and the invisible hand

Supervision and coaching at the cutting edge of emancipation and subjugation[1]

■ **Sijtze de Roos**

Abstract

In this article the author attempts to show the power dynamics of (total) transparency and its consequences for supervision and coaching, referring to both the Panopticon of Jeremy Bentham and Adam Smith's 'Invisible Hand'. Transparency produces double and internally contradictory effects; namely those of enlightenment and emancipation on the one hand, and of adaptation and submission on the other.

This intrinsic duplicity does not fail to pervade our practice. Personal empowerment by self-disclosure may help clients liberate themselves from suppression, but at the same time functions as 'self-directed subjection' to the dominant power arrangements of the day. All too often, emancipation is the veil in which subjugation is cloaked. To preserve the emancipatory potential of our trade, we need to heighten awareness of 'hard' and 'soft' power games around and within supervision and coaching, and to assist our clients in shaping conditions favourable to the value of labour and the dignity of people.

Introduction

May I invite you to follow me through a few considerations about the dynamics of power and how these effect our trade, both in the positive and the negative sense? First of all, what do we exactly mean when we speak about 'power'? We need, I feel, a precise description of what is meant by this term. The nature of power is generally misunderstood as something that one can have or own or even is: the king has power, the state owns the monopoly of the sword, the CEO of multinational X or Y is a powerful person.

I venture to disagree. Power is not an object that can be taken and owned. Power, like status, prestige, authority, is generated by, through and in relations. Power functions at complicated and multifaceted interfaces between the private and the public, between the personal and the political. Power flows forth from often subtle interactions between biological, circumstantial, physical, economic, social and political forces and influences, as these are partly ingrained in cultural conventions and institutional arrangements. Power exists as a network phenomenon, manifests itself dynamically in our actions even without us realizing it or meaning it to. Power both creates and thrives on inequal and unbalanced relations. All in all, power is the pervasive force of life. Without it we would accomplish nothing. We do not have power, yet we are not powerless. We mediate power and to a certain extent channel and direct it. In short: we do not use power as if it were a tool, rather it is power using us, positively or negatively, violently or peacefully, grossly or subtly. But we can channel it and direct it. In this respect, we have a choice.

The most obvious manifestation of power is that of brute force, such as can be seen in Putin's criminal war against Ukraine. But power also manifests itself in very different ways, appearing, for example, in the form of small ge-

stures or seemingly insignificant initiatives by apparently little and vulnerable people. Let's for a moment listen to Amelia Anisovych, a seven year old, innocent and 'powerless' Ukrainian girl. She can't fight for her country.

Figure 1. Amelia Anisovych

She isn't able to carry a submachine gun or fire a howitzer. But she can sing the national anthem she learned in school. And she does. And when people listen to her, they take courage[2].

By choosing to act and doing what we can do, like Amelia, we influence the network of relations and generate change. I'll come back to the value of small gestures at the end of this article.

The dual character of supervision and coaching
The countenance of power resembles that of the two-faced Roman idol Janus; it has a beautiful and an ugly side. Power is a phenomenon ridden by duality; it causes both wanted and unwanted effects. The same is true of supervision and coaching.

Surely, as supervisors and coaches we do a fine job. We support people in discovering their talents, to unleash their full potential and to master their trade, to enhance their performance and to act more effectively. We assist our clients in identifying and eliminating the causes of individual and organizational problems. Emancipation is our ethos, liberation our aim. And don't our efforts generally yield positive results, at least as far as we can see? In all this, we are typically 'children of Enlightenment'.

We also help people to become aware of their 'inner core', their 'true passion', their 'hidden (and always remarkable) talents', their 'essential self' and their 'deepest emotions'. In this, we are indebted to Romanticism, that mysterious, annoying, sometimes even repulsive, but more often so very seductive undercurrent of enlightened reason (De Roos & De Ruiter, 2020).
As professional practitioners, we contribute to openness, clarity, insight, overview and transparency. We help our clients to become what they - as is often assumed - deep

down are: the authentic, coherent, confident and competent individual who understands himself, is happy with his drives and motives and efficiently finds his way around in any social context. All this together we may accept as the emancipatory potential of supervision and coaching, especially in Western European and Anglo-Saxon countries. But is this not a wee bit too beautiful to believe? Where is the shadow of this humanistic light show? How about the power dynamics around, on and in supervision and coaching? Before we know it, emancipation takes on the form of an individualized duty. Reflecting on our daily practice, we can hardly fail to see how our trade is subjected to the disciplinary power dynamics of socio-political and economic forces; dynamics which we inadvertently may push even further by personalizing political and societal problems. External dynamics shape our practice far more than we often care to think. There is no denying it: supervision and coaching have a dual character. And it is our quest for optimal transparency that does it.

Mechanisms of Power.
We're arriving at the core of my argument: what kind of power dynamics are we seeing here? Why is it that transparency may harm or even undo our well intentioned efforts?
The human urge to know, to understand, to seek clarity, to discover patterns and hidden motives goes back to the beginning of time. To gain command of our fate, we seek to determine our destiny. The main method of doing this is to make life as transparent as we possibly can.
How does this work? Let's have a look at the religious motive of The Eye of Providence. This image has its origins in the mythology of ancient Egypt as the Eye of Ra or Horus, and represents the live-giving, female force of the sun, purportedly also symbolizing protection from the spell of 'the evil eye". Fortunately, Horus kept a benignly watchful eye on us.

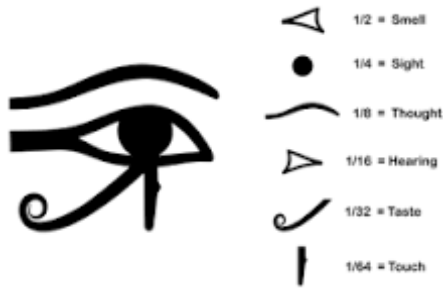|	
△	1/2 = Smell
●	1/4 = Sight
⌣	1/8 = Thought
▷	1/16 = Hearing
⌢	1/32 = Taste
⌐	1/64 = Touch

Figure 2. The Eye of Horus (Egyptian Mythology)

In the late Renaissance, the Eye of Providence took the form we encounter in Masonic temples and in countless Christian churches (Figure 3). The picture to the left, for instance, shows it on the frontispiece of the Catedral Basilica of Salta, Argentina, and on the right we may discern it on the ceiling fresco of the Cathedral Basilica of Saint John Evangelist in 's Hertogenbosch, Netherlands. And so, through the ages, millions of people became familiar with the all-seeing eye of the Lord.

The Providential Eye, too, has a dual character. You may feel how the Lord benignly looks down upon you, recognizes and acknowledges you and protects you from evil. There's no step you can take without Him lovingly and caringly observing it. Walking the earth in the light of the

Figure 3

Lord, you are free to become who you want to be. Yet it is just as well the eye from which there is no escape, the eye that sees all, looks right through you, knows your innermost thoughts and relentlessly keeps track of all your movements, even the most private, the most shameful, the most sinful.

The disciplinary effect is preventive. Rather than punishing you afterwards for your sins and trespasses, you beforehand learn to internalize the all-seeing eye and so become a true child of the Lord. To be seen is to be disciplined, to be disciplined is to be freed from sin, and to be freed from sin helps you to become the person that God meant you to be. Such is the power of visibility.

Today we live and work in conditions of near total visibility. The power dynamics of transparency lead us into 'Surveillance Society' (see Zuboff, 2019). With camera's everywhere, we move around in an atmosphere of

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Today we live and work in conditions of near total visibility.The power dynamics of transparency lead us into 'Surveillance Society' (see Zuboff, 2019).

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virtually limitless monitoring. Big tech and big data are observing, nudging, pushing and even forcing us towards pre-formatted self-presentation and ritualized openness. The providential eye never ceases to scrutinize us. Figure

Figure 4

4 shows two rather ominous versions of its pervasive observing. To the left the Eye of the Lord, to the right the secular version of ubiquitous surveillance.

Am I exaggerating? Well, let's listen to what the American anti-corruption advocate Zephyr Teachout has to say. "Electronic performance-monitoring by simple camera-surveillance recently reached a new height, driven by wearable tech, artificial intelligence and a combination of urgent changes in our relations with nature, such as recent pandemics. In 2020, the use of surveillance software increased with 50% and still continues to grow. Employers read employees' e-mails and state officials track citizen's internet use and listen to their conversations. Nurses and warehouse workers are forced to wear ID badges, intelligent wristbands or clothing with chips that track their movements, comparing them to those of co-workers and the steps they took yesterday. In many cases, worker surveillance is installed for ostensible safety reasons to prevent disasters, contagion by sick co-workers and so on. But it turns out to be bad for our well-being. Electronic surveillance puts the body of the tracked person in a state of perpetual hypervigilance, which is particularly bad for health, and worse when accompanied by feelings of powerlessness" (Teachout, 2022).

Control goes, so to speak, from the outside in, but what about from the inside out? The French sociologist Sadin

notices how "public space nowadays is filled up with '21st century man', their eyes glued to the screen, airpods in their ears, without eye for the real world around them, making selfies, phoning handsfree. Everyone in her own little bubble, the world as a silent disco. We are caught up in collective isolation. This individualistic trend is reinforced by technology that gives us the feeling of being free, of not needing anything or anyone. And then Covid19 took – or still takes – this even further" (Sadin, 2020).

The Panopticon - the principle of total transparency

Again: how is this possible? What makes us behave so servile, while all the time we think we act as free agents? Let's get back a couple of centuries to the heyday of En-

Figure 5. Jeremy Bentham

lightenment and consult two eminent scholars. To begin with Jeremy Bentham.

Jeremy Bentham (1748 – 1832) was a philosopher, jurist, social reformer and taken to be the founder of utilitarianism; a philosophical movement focused on normative ethics and striving after as much good for as many people as possible; a political principle well-known from his later colleague John Stuart Mill (1992).

Confounded by the dark and filthy dungeons of his age, he designed a humane alternative of which the dome
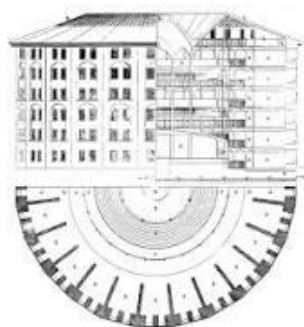
The Panopticon.

Figure 6. The architecture of *total visibility.*

The dome prison stands for the ideal 'self-governing' institute of surveillance, discipline and individualization. The circular building consists of rings of cells on several floors, that let in sunlight from the outside. Through the bars, the inmates – each in his own cell – are at all times visible to the guards in a central tower with one-way windows. There is no way of escaping the watchful eyes of the guards who themselves remain invisible.

After a while you get used to the possibility of being constantly watched and learn to anticipate it. As a result, monitoring will tendentially become superfluous: external discipline is internalized. Inmates will control, rule and govern themselves. We could even do without any guards at all,

Thus, transparency is a far more effective agent of discipline than punishment, torture or brute force. It is a humane arrangement: people discipline themselves,

they may even grow, develop and come to believe that they are masters of their fate, while in reality they are the perpetrators of their own subjugation. And please mind: the power dynamic behind this disciplinary effect remains invisible.

The invisible hand

Secondly we turn to Adam Smith (1723-1790), the founding father of modern economics.

Adam Smith was a prominent philosopher and economist, regarded as a pioneer of political philosophy and as a key figure in Scottish Enlightenment; famous for his books on Market Economy and Social Morality
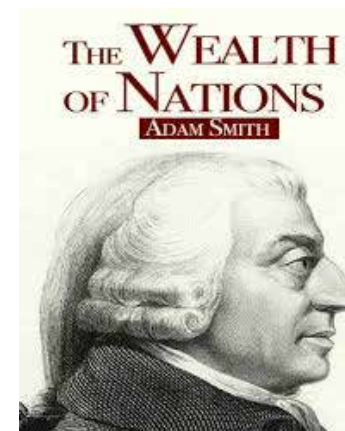
Figure 7. Adam Smith and his magnum opus

In "The Wealth of Nations" - his magnum opus - Smith (1776/2003) explores the beneficial effects of private self-interest. If everyone, he argues, were to pursue only his own interest, however blindly egotistical, then rational and transparent exchange relations would arise in the larger, national interplay of market forces that 'by nature' would provide prosperity and wealth to all. Individual

competition - however fierce - would benefit society as a whole. Voila: the invisible hand.

There is a catch, though. Smith reasoned that for the invisible hand of the market to function properly, we need morals such as trustworthiness and honesty (1759/1997). His warning that the market cannot do without "moral sentiments" is often ignored. Today's uncritical belief in the almost metaphysical miracle of a self-contained, self-sufficient market has gradually grown into a compelling ideology masked as inescapable reality. 'The market' has been elevated to the only possible truth. To quote Margaret Thatcher, "There is no alternative".

Supervision and coaching at the cutting edge

This currently dominant market ideology permeates the fabric of our social lives, including health care, education and public administration. Since the 1970s, the public domain has been drastically reduced by the privatization and marketing of public and social services. This state of affairs unmistakably causes alienation and loss of orientation. In such a confusing, rapidly changing society, isn't it reassuring when your coach, supervisor or HRD-manager invites you to 'take time for yourself' and asks you 'what you really want, what would be meaningful to you, what makes you happy (and more productive)?'
We support raising consciousness, awareness, sense of self. We champion development, growth, co-operation. But there is a dark side to it: in line with our HRD-function, we "help you to reshape yourself into the useful person you are meant to be: open, unambiguous, creative, talented, resilient, malleable and agile, changeable but predictable, always willing to participate in endless 'improvement processes'" (see De Roos & De Ruiter, 2020).

As I pointed out before: here, again, we have the dual nature of supervision and coaching. On the one hand we rightly strive after liberation, emancipation, equality and equity. We freely support personal development, effective learning and improving personal and organizational performance. On the other hand, however, we subject ourselves and our clients to the power play of dominant economic and socio-political forces. Unintentional and unwitting submission to these market-driven forces - for which, remember, there is supposedly no alternative - causes us to extend the power of visibility as far as the inner world of clients, thereby also advancing the adverse effects of the invisible hand; effects to which we ourselves are just as susceptible. To stay competitive, we need to publicly display our real or imagined qualities, learn to become the 'entrepreneurs of ourselves', turning ourselves into 'personal brands' and trade our lives as commodities on the market of well-being and happiness" (see De Roos, 2021). That is the razor-sharp cutting edge of our profession.

Supervisory and coaching methodologies are fundamentally informed by humanistic psychology. We habitually ask clients to "closely scrutinize their drives, to reflect on their motives and their deepest desires and anxieties. And so on; we know this monotonous tune by now" (De Roos, 2021).

We are instrumental in establishing the individual self as the clearly visible, happily transparent center of the world.

Figure 8. Reflectively looking in the mirror - liberation or narcissistic enslavement?

To resume: we are instrumental in establishing the individual self as the clearly visible, happily transparent center of the world. Yes, our profession is part and parcel of these disciplinary power dynamics. We are, in other words, tightrope walking between emancipation and subjugation.

The way out

How can we escape from our socially constructed, individualizing cells? Perhaps the French philosopher Michel Foucault can help us to find a way out. In his earlier work, Foucault paid critical attention to the teachings of Bentham and Smith (see Foucault, 1979). But he went further.

We should, he argues, not give up the quest for personal growth into a self-governing subject, but we must stop decontextualizing such practices. The 'self' is as much a social construct as it is a personal venture and as such it is subject to depoliticizing pressures.
There is no single part of us that is not fully conditioned and influenced by the society we are part of. Yet we do

not have to slavishly follow suit, we are not condemned to unwitting subjugation. We can try to escape from the prison of the self, the more so because we at least partly built it ourselves (see Foucault, 2000).

To give this thought hands and feet, we'd need a more political approach in supervision and coaching. Hannah Arendt, to my mind one of the most important political thinkers of our time, may be able to help us out. She repeatedly reminds us that we are *citizens* of our countries, of Europe and the world at large, and as such that we are responsible for what is happening in our name (Arendt, 2004).
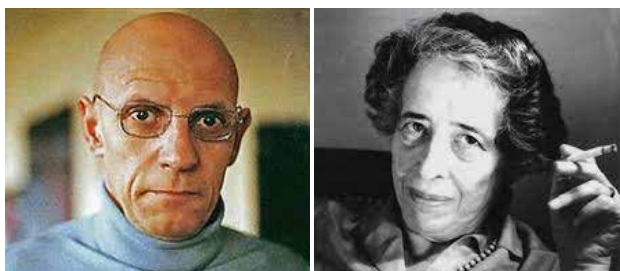

Figure 9. Michel Foucault & Hannah Arendt

There is no excuse for letting the panoptic gaze and the invisible hand run its course. Every day we can start anew leading a 'vita activa' by realizing our ability to re-channel and redirect the power dynamics that define our social and inner reality. By acting as political subjects. We can heighten awareness of the hard and soft power dynamics around and within the services we offer. Together with our clients we can reflect on the power relations within supervision and coaching and connect these to the world around us (and vice versa; see Hausinger, 2002). We can help each other to envisage and create conditions favourable to the intrinsic value of labour and human life. Or in the words of Viktor Frankl (1946 / 2008):

we always have a choice. If not to immediately change reality, then at least to better understand and deal with it. As long as we realize our freedom of choice, not even a prison or a concentration camp can take that human faculty away from us.

In conclusion: we mediate power and therefore we can choose to throw the full light of reason on both the providential eye and the invisible hand. We may be subject to transparency, but that does not necessarily prevent us from turning, so to speak, the spotlight around and catch the hidden power structures in our light. We should not view the individualizing application of supervision and coaching as our professional standard, as if we could afford to remain neutral. Since we cannot escape holding a position anyway, let it be one against tyranny and blunt aggression and let us do what we can about it, like little Amelia. And, I should add, against the hidden power dynamics that for too long dominated our societies.

Above all we must realize that we are part of the world and not the center of it. Acting responsibly in the world that carries us is, I think, far preferable to the solipsism of repetitive introversion. There is more under the sun than just us. It's like what an old and trusted aunt once said to me when, a long time ago, I was whining for another ice cream. 'You've had enough,' she said kindly but firmly, 'you can't have everything you want. You're not the center of the world," she added when I continued to whine and stamp my little feet, "life is not at all about just you. Not even your own life".

I didn't listen then. I pushed her admonition aside as just one of those dull things elderly people always spoil the fun with. Only many years later I realized the importance of what she said, when I learned that she served prison time during WWII. For keeping her mouth shut under

intense interrogation by the Nazi Sichterheitsdienst. Because "life is not at all about just you. Not even your own life".

True words matter. Freedom is worth fighting for, like so many young Ukrainian men and women are doing right now. Not only by military, social and political action - however necessary and useful - but just as well by the power of small gestures: a timely smile, a well put question. Like Consuela, another little girl, on the market square of the Spanish city of Sabadell. Have a look what she manages to set in motion by simply dropping a coin in the hat of a cello player.[3]
That's power dynamics for you.

Figure 10. How to get a flash mob going

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Notes

1. This article is based on *Het Alziend Oog en de Onzichtbare Hand*, published in *Tijdschrift voor Begeleidingskunde 1-2020*, as well as on the presentation of the interview book Coaching in Context by Jikke de Ruiter and Sijtze de Roos to the Philosopher Laureate of The Netherlands in 2019. This English rendering partly consists of substantial, but mostly reformulated quotations from the original Dutch publication.
2. Little refugee girl sings Ukrainian national anthem (22 March 2022). Seen on 22 August 2022. https://youtube.com/watch?v=Oehry1JC9Rk/ 7 year old girl signs ukrainian national anthem.
3. Flash mob Ode to joy, Sabadell, Spain (3 April 2013). Seen on 22 August 2022. https://youtube.com/watch?v=Oehry1JC9Rk/ode to joy-flash mob started by one little girl.

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

Cultural Contexts, Psyche, and Transformation

■ **Evija Volfa Vestergaard, PhD**

Abstract

Any explorations into power dynamics call for a psychological work and require considerations of the cultural contexts of the involved parties. Awareness of cultural legacies and cultural complexes on everyone's part play a crucial role. A deepened grasp of the unconscious workings of the psyche that communicates through symbols and that has a tendency to project its own shortcomings onto others when not made conscious, is a particularly significant aspect to be considered. Such reflective insights form a part of transformation and human empowerment. An added empowerment, I suggest, may be gained by engaging one's intuition as a natural ability to seek novel solutions not only for personal growth but for an increased societal well-being.

Cultural Legacies, Symbols, Complexes, and Shadow

Cultural Legacies are cultural practices that have been passed down by generations that affect how a group of people or individuals live today. One place to observe cultural legacies is at monuments. Monuments serve as symbols. They are not only the places where we remember the past; they are places that hold an emotional charge related to the past and affecting the current day. The charge may be observed in the practices of today's individuals wanting or not wanting to gather in front of

certain monuments on certain days. The gatherings and the monuments reflect the psychological needs of those who are meeting there. Strong emotions may be involved. When we talk about strong or disproportional emotions that are triggered in response to places and events, we talk about cultural complexes. The disproportional or exaggerated emotions are typically so overwhelming that the experiencer feels them as ordained from outside his or her own body and mind, as guided by some higher power—God or psychologically speaking, by archetypal forces.

To understand the term cultural complexes better, the perspective of Jungian psychology may help. Carl Jung (1931/1960), a Swiss psychologist whose active life be-

Carl Gustav Jung

longs to the early and mid-20th century, imagined the psyche as consisting of the following layers: (1) the conscious—what we are aware of, our personality our ego; (2) the personal unconscious—all that we do not know about ourselves or that we do not want to know about because we are ashamed of that content; and (3) the collective unconscious—the content collected throughout millennia by those who have come before us, that we do not have direct knowledge of but that affects us nevertheless. The typical patterns of thoughts and emotions

are governed by the structures called *archetypes* that are inherent in the collective unconscious.

Jungian Archetypes

Jungian psychologists who came after Jung proposed a layer of the psyche between the collective and the personal unconscious – the cultural unconscious with cultural attitudes (Henderson, 1984). Thomas Singer and Samuel Kimbles (2004) suggested that the cultural unconscious layer of the psyche contains cultural complexes and described them as affect-ridden, unconscious workings of the psyche of groups of people, clustered around misinformed ideas about the structures of societies. Such complexes, they wrote, are fashioned through "repetitive traumatic experiences" (p. 6). Cultural complexes like personal complexes originate from traumas.

It is good to have this understanding as it may help us see realities with greater clarity. We often hear people saying: I do not understand why this individual or these groups crave wars. The complexes grip a people's unique cultural identity and character, altering their perceptions of themselves and other groups. As Jung wrote (1954/1966), complexes consist "not just of little weaknesses-and foibles, but of a positively demonic dynamism" (p. 30). A trauma therapist Donald Kalsched (2013) found a sacred childlike part of the individual's self when talking to trauma patients. He also observed what he called a self-care system. The system attempts to guard the inner child. Sometimes, however, when the person's

Thomas Singer and Samuel Kimbles (2004) suggested that the cultural unconscious layer of the psyche contains cultural complexes and described them as affect-ridden, unconscious workings of the psyche of groups of people, clustered around misinformed ideas about the structures of societies.

physical and mental troubles are not properly addressed, the self-care system becomes self-destructive. Often we see that soldiers after wars are self-destroying by alcohol. We see it in clients staying in abusive relationships. We see it in individuals and groups willing to kill themselves and their countrymen in a self-destructive frenzy.

As psychologists, couches, and supervisors, when clients come to us, we need to ask: "What is the system defending?" In our roles, in our work, as hard as it may be for us as a person, we must look beyond blaming any individuals or groups. *Our role is to make the cultural legacies, cultural traumas, and cultural complexes conscious.* Without consciousness, our inner demons fuel divisions between Us and Them, perpetrate wars and perpetuate self-marginalization and self-destruction.

Another term we often hear is Shadow. When a complex is triggered, it stirs up some dark, hidden aspects of the psyche—or the demons. Those are called Shadow. Kimbels (2000) has said that groups carry each other's Shadow. In Latvian, there is a saying: Cita acī skabargu meklē, savā baļķi neredz! (One is looking for a splinter in somebody else's eye but does not see a log in his own.)

When I analyse Latvian history which is interconnected to a very large degree with the history of Russia, I see the following Shadow dynamics among the cultural groups: *Latvians carry for Russians their Shadow defensive attackers*. As strange as it may sound when you consider that Latvians count to about 1 million people while there are 144 million Russians, in the minds of Russian people, Latvia is "Russia's enemy number one" (Rislakki, 2008, p. 23). The idea comes from propaganda. It has been described by Jukka Rislakki (2008), an awarded-winning Finnish political journalist who analysed an enormous amount of news articles and other journalistic sources. He asserted

that the propaganda has worked to foster the image of a Latvian as a violent anti-Semite and racist. Such propaganda stems from a cultural complex. Gert Sauer (2016), a German Jungian psychologist analysed the phenomenon and asserted that Russians struggle with a fear of being surrounded by enemies. It is "the age-old Russian cultural complex of feeling encircled by hungry barbarians" (p. 223). The unconscious complex held in the Russian psyche tells its carriers that everybody hates them, that everyone wants to insult or harm them. The strategy that Russia has taken towards Latvia for many years and the one it is taking against Ukraine now is guided by its own Shadow attacker and its self-care system that has turned demonic and self-destructive. There is no one who benefits from this war!

Note: We need to be very clear, when we speak about Russians, Latvians, or Ukrainians and cultural complexes and Shadow, we do not mean all Russian, Ukrainian or Latvian individuals. We talk about a symbolic meaning held in the cultural unconscious.

My analysis of Latvian cultural narratives makes me conclude that Latvians have a cultural complex of their own (Volfa Vestergaard, 2018). It is the inferiority complex lurking as the 'poor me' Shadow. My conclusion is not different from that of Rislakki (2008) who write that Latvians feel "inferior to others [and] find it very hard to praise themselves and their country" (p. 17). There is a fitting Latvian folk story that captures the inferiority dynamics.

A farmer, went to Riga to buy himself a dragon to haul riches for him. With his head bent low, he asked the shop keeper: Would you sell me a tiny wee dragon (in Latvian, "mazu sūda pūķīti" (a tiny shit dragon)). The farmer got his dragon and came back home. The dragon began its work. Very soon the farmer's house was full of shit. The

farmer cried: Why? Why are you doing this? The dragon replied: You got what you asked for.

The inferiority complex and the 'poor me' Shadow feed the belief that all one can do is "shitty" and projects the Shadow onto the others, seeing as crap or of a lesser value.

Everything that we do not recognize in ourselves, comes to hunt us from outside. "Projections change the world into the replica of one's own unknown face," wrote Jung (1951/1979, p. 9). The recognition requires awareness. To learn about variety of projections stemming from cultural complexes of many cultural groups in Europe and elsewhere in the world, one can explore valuable resources by numerous authors (Singer & Kimbles, 2004; Roque, Dowd, & Tacey, 2011; Amezaga, Barcellos, Capriles, Gerson, & Ramos, 2012; Rasche & Singer, 2016; Volfa Vestergaard, 2018; Singer, 2020a; Singer 2020b). Such explorations and reflective insights may form a part of human empowerment and transformation. An added transformative source, in my view, is our natural ability to seek novel solutions through our intuitive function.

Transformation

Jung (1921/1976) described intuition as "the instinctive perception of an emergent psychic content" (p. 152) serving as "adaptation to the world . . . by means of unconscious directives which [were perceived] through an especially sensitive and sharpened perception and interpretation of dimly conscious stimuli" (p. 145). Jung drew a distinction between extroverted and introverted intuition. The extraverted intuition was important to adopt "anything new and in the making" (1921/1976, p. 368) and it served this role not only in an individual's personal maturation but societally. Extraverted intuition "is uncommonly important both economically and culturally

. . . [It] can render exceptional service as the initiator or promoter of new enterprises. . . [It] is the natural champion of all minorities with a future," wrote Jung (p. 369). The introverted intuition was similarly linked to in-sighting societal solutions and taking on personal responsibility in the process. The question that, according to Jung, the introverted intuition asked was: "What emerges from this vision in the way of duty or a task, for me or the world?" (p. 402).

Recently, Gary Nolan, a Stanford university professor, has offered new understanding about the brain areas involved in the intuitive function. His insights rose out of his analysis of MRI brain scans of hundreds of individuals who had reported encounters with UAP (Unidentified Aerial Phenomena). Nolan discussed his experience and findings in a number of interviews (Michels, 2021; Fridman, 2022) in which he linked the brain region of basal ganglia to intuition. According to the researcher, the basal ganglia showed denser that typical live tissue in those individuals that had highly developed abilities to perform sophisticated mental planning and motor control activities, in the individuals whose line of work required an intelligence to foresee. Thus, in Nolan's view the basal ganglia was a part of the brain that supported the workings of intuition—an ability to notice what had not been seen before. Such an ability contributed to finding innovative solutions.

Nolan's viewpoint of fast and intelligent decision-making and intuition parallels the perspectives of cognitive scientists like Myers (2004) and Kahneman (2013) as far as the element of practice is involved in one's heightened intuitive abilities (in addition, Nolan attributes the abilities to genetics). Myers and Kahneman saw no magic or divine powers in such skills. They argued that intuitive capacities were bolstered by experience and practice rich with accumulated learning, coupled with an ability to imagine, and

a tolerance to take risks. The perspective that intelligent intuitive insights are tied to experience and practice has been substantiated by a team of Japanese researchers who studied players of shogi (Japanese chess). The researchers asserted that "the superior capability of cognitive experts largely depends on automatic, quick information processing, which is often referred to as intuition" (Wan, et al., 2012).

The above research shows that the intuitive perception that may seem as arriving at the grace of invisible divine powers is a natural ability that can be developed. With that in mind, I suggest that we possess a natural ability to intuit societal solutions and the ability can be practised. For that, I propose intuition fitness practices. In sports, we practice to be fit—to have strength, agility, and flexibility. Arguably, we can be more fit to intuit. Below are three practices.

The first practice is to expand our perspectives. It involves flexing our minds and learning about those we consider others—those who are different from us. We humans have not evolved perfectly to care for everyone. As the neurologist and biologist Robert Sapolsky (2018) noted, human brains have fault lines—we have an innate tendency to divide the world into Us and Them. Intuition fitness is practice when we learn about the realities of Them. Reading the stories told by Them is a way to learn. Visiting the places where Them live and sensing those realities in our own bodies is, perhaps, a good route to the intuitive fitness.

The second practice is to deepen our knowledge about symbols of our own culture and those of others. "One culture's sacred cow is another's meal, and the discrepancy can be agonizing," wrote Sapolsky (2018, p. 551). Expanding one's awareness of a variety of symbols, their

As the neurologist and biologist Robert Sapolsky (2018) noted, human brains have fault lines—we have an innate tendency to divide the world into Us and Them. Intuition fitness is practice when we learn about the realities of Them. Reading the stories told by Them is a way to learn.

ecological and cultural contexts, and their deeply held meaning may guard us from the agonies. Arguably, the awareness strengthens intuition evolving it from a greater ability to detect dim unconscious directives to an ability to create unprecedent novel solutions of societal value.

The third practice, I suggest, is a social dreaming rooted in Jungian Socioanalysis devised by Arne Vestergaard1 and Dorte Odde (2021). The aim of the practice is to innovate by generating a shared intuitive understanding of the surrounding world realities through embracing affect and empathy. The practice follows "five 'rules':
- The dream is the focus, not the dreamer.
- We attend to social and collective aspects of dreams, not personal dramas.
- When told, the dream is 'our' dream to explore.

- We seek new thoughts and perspectives of the world we share, not of the individual self.
- We embrace uncertainty, not knowing and multiplicity rather than seeking agreement, certainty and rationality" (p. 331).

The dreaming is best to take place in an arranged space where participants are seated in a snow crystal pattern facing away from each other to facilitate the process of emergence of images of the psyche. In a number of experiences with this practice the authors found the process to work as a facilitator of imagining future roles and possibilities for individuals living in the unavoidably interconnected realities. I suggest, such a social dreaming fosters intuitive abilities beyond an individual magnitude and value.

Conclusion

As we near the end of the first quarter of the 21st century, it is time to take on a new responsibility—to engage our intuitions and to look for novel societal solutions. They do not have to be large or ultimate. Each, even the small contributions matter. As we strive to make a difference, let us expand and deepen our learnings about Us and Them, let us dream together to imagine and to cocreate more peaceful and collaborative world.

Notes
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Art Museum The Hague (NL):
Mark Rothko
Exhibition (Fragment)

Supervision in Art Museum: invention and application

■ **Kristīne Mārtinsone, Indra Markova,**
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Abstract

The application of art in supervision can be considered from different perspectives and each
can enrich professional practice because there is no single or correct view of art. The conceptual systems of art and the meanings associated with them change in the same way that societal values, perceptions, social practices, and attitudes change because art encompasses attitudes to the world, ways of emotionality, learning and understanding the world. There are as many valid meanings in art as there are proper contexts. This provides the basis for a diverse vision and multi-voiced interpretation. Every context includes a point through which you can see and feel the particular artwork and assign different meanings.

The main objective of this article is to highlight the possibilities of using art displayed at museums in supervision. Here we will describe the new art-based method that was presented during the ANSE Summer University 2022 in Riga when PhD Kristine Martinsone (certified supervisor, Latvia) offered her creative art-based method in the workshop "Supervision as Art" in Art Museum Riga Bourse.
We hope that supervision experience in a museum can broaden supervision practice and to provide some new aspects of reflection for both the supervisors themselves and the supervisees.

We can say that the meaning of the specific artwork is related to the awareness of the context (defining and explaining it) as a base for approaching the artwork. In other words, today art is not only associated with an aesthetic experience, but also with a variety of contexts in which, depending on the need, all three - art, the artist and the viewer, are immersed (Mārtinsone, Mihailova, Mihailovs, Majore-Dūšele, Paipare, 2008). As Mark Rothko, the well-known 20th century American artist born in Latvia, has said: "Art is not only a form of action; it is a form of social action. For art is a type of communication, and when it enters the environment, it produces its effects just as any other form of action does" (Rothko, 2004).

The main objective of this article is to highlight the possibilities of using art displayed at museums in supervision. Here we will describe the new art-based method that was presented during the ANSE Summer University 2022 in Riga, Latvia, when PhD Kristine Martinsone (certified supervisor, Latvia) offered her creative art-based method in the workshop "Supervision as Art" in Art Museum Riga Bourse. Before describing the method, we will look at a broader topic of art-based methods in professional work (Mārtinsone, 2010; Mārtinsone, Dreifelde-Gabruševa, 2010 a, b).

Next, we will offer a very brief insight into art theory and criticism (Mārtinsone, et. all., 2008). The article also includes feedback from the participants about their experience in the workshop. Before concluding, we will offer a few questions of reflection on the implementation of the method elsewhere, and possibly in a different context. We hope that supervision experience in a museum can broaden supervision practice and provide some new aspects of reflection for both the supervisors themselves and the supervisees.

About art-based methods in professional work

The presence of art in supervision can make work faster and sometimes surprisingly efficient. Using a metaphor, we can say that art can "open windows" that would otherwise remain closed. It is often easier to protect oneself with / from words than from the figurative and emotional language of art, or on the contrary: what we cannot express in words, art does for us. The non-verbal nature of art makes it possible to express the difficult-to-verbal, hitherto unspoken, and contributes to a better understanding of oneself and others, expands the understanding of various aspects and elements of relationships, and helps to understand the previously unknown. Art helps to explore confused feelings or give shape to unrecognized feelings. In this way, art can support the process of supervision in a non-verbal, bodily, multi-sensory way.

One way is to use artwork that is already created (in the museum). Symbolic / imaginative expression of one's experience in already created works of art allows to project and understand better own experience and to establish symbolic communication with one's own resources – emotions, values, attitudes. The work of art, which the supervisee chooses, seems to "come alive", and this avoids distortions and interpretations of information.

One of aspect of using art-based methods in supervision is to help promote the reflective practice of the supervisee about their professional activity. The use of art-based methods in individual, group and team supervisions in the organization helps the participants to adjust to the planned work, helps to get closer to people who in an ordinary situation would need much more time to establish mutual contact and start cooperating. Art-based supervision methods and techniques also are often used in situations of uncertainty, or when there are many and/or intense feelings, and it is impossible to verbalize. Images of art convey a message to the viewer, which is much more compact in its meaning and can be perceived in a symbolic way. To convey the same information verbally would require long hours of conversation, in which one cannot always be sure that the addressee of the conversation has perceived it exactly as the information provider intended.

To come to new knowledge – to solve various issues and overcome problems, various means of artistic expression can be used in supervisory relations individually or in a group, in order to communicate and reflect on thoughts, ideas, experiences, feelings, emotions, needs and problems. In this case, the process involves interactions between the supervisor and the supervisee, and interactions with the artwork. All these interactions are equally important in the triad. It is a symbolic communication that is activated through art and is related to the actualization of unconscious material of the psyche, facilitated by a rich array of images and metaphors. Art can express aspects that are difficult to find words for.

Latvian artist Janis Pauļuks has said that a work of art should be viewed with the whole body. Art viewing in supervision also can be considered a multi-sensory process, because it uses both eyesight, hearing and touch, i. e. the whole body. The supervisee is invited to provide not the

interpretation of an artwork, but the resulting associations and reactions to the artwork. It should be emphasized that the reflection requires sensitive communication, i. e. everyone speaks one by one, does not interrupt the other, does not comment, and certainly does not interpret. It should be reminded that the art is not evaluated, but described, paying attention to various aspects:

- visual modality: what do you see?
- awareness and reflection: what do you think about it?
- sensory modality: what are the sensations in the body?

An insight into art theory and criticism

We suggest that before going to the museum, the supervisor should reflect professionally not only on psychological or group dynamic issues but also on the conceptualization of the art itself, which in this case can help orientate oneself, including the choice of the museum and the formulation of the tasks. Supervisors and supervisees who have received art education; supervisors who have a psychological or psychotherapeutic education base; supervisors who have received art therapy education; supervisors for whom art is a resource in supervision – each will describe and explain the significance and meaning of art in their own way, in their own context (including their professional context). From a psychodynamic point of view, for example, it would most likely be about projection or sublimation in the first place. Emphasizing that such a view is just one of many and inviting the reader to seek and formulate views that are consistent with their own experience. The supervisor's conscious formulation of own position can be useful in guiding the discussion of the artwork in supervision.

Method

A supervision session or sessions in a museum shall be created in accordance with the purpose and work plan of the supervisor. The aim of the workshop taking place during

the ANSE Summer University was to promote the reflexion of professionals about their practices and enrich/broaden their vision on it. The time frame (2 hours) was determined by the format of the conference organizers.

The workshop started with a general introduction and a welcome speech from the deputy director of the museum. Then participants were invited to experience the recently created art-based method described below.

The structure of the method uses the concept of a time-reduced supervision process model, which includes five aspects: contract; focus space; bridge; reflection.

1. ***Contract:*** 69 professional supervisors from Europe participated voluntarily in an in-person workshop. At the beginning of the workshop all were introduced with the building and its treasures as well as a general idea of the work process;
2. ***Focus:*** all participants were briefed verbally as well as got written instructions (see further) on how to fulfil given tasks.
3. ***Space:*** after instructions, each small group could decide by themselves how to structure further activities, the only limits set was time for the briefing on the next instruction part and the area within museum;
4. ***Bridge:*** exploring the place (museum) and artworks within it according to given instructions served as the connection between supervision practice and the reflection on it, both for each supervisor personally and for interaction with peers;
5. ***Reflection:*** some insights were gained through chosen artworks and also through interaction with peers as well as in a larger group. Workshop was closed with a reflection on the experience; every participant shared one word and illustrated it by one movement, which then was repeated by the whole group.

Instructions were given in two parts:

(I)

1. Please find two more colleagues with whom to interact.
2. Please write a brief (5-8 sentences) self-description of your supervision practice. Then formulate 2-3 keywords (5 min.).
3. Please divide into groups of 3 (preferably choose the ones you know the least (participant roles A, B, C).
4. A: reads the self-description of his/her practice, but does not read the keywords. After listening, B and C formulate 2-3 associations or keywords, write them down, but do not say anything out loud. Then switch roles.
5. Goal: everyone has presented their practice, and keywords/associations have been formulated for each practice (10 min).
6. Within 25 minutes, find a visual image
   - for your own practice;
   - for the practices of other two members of your group.
7. Take a picture of these images. Write down
   - the room/ hall;
   - the title, author, and year.
8. Think of the rationale for your choice.
9. Please come back strictly on time.

(II)

1. Please agree in the group in which order you want to share.
   Option 1: A tells about their own chosen image and then listens to B and C (images chosen by colleagues to describe A's practice).
   Option 2: A listens to what his colleagues have to say about A, then speaks about their own choice.
2. Regardless of the order, the steps are as follows: A

looks at the image of their practice photographed by B and describes what is seen in it (e. g., what kind of figure it is, what background, is there any action, what associations arise when looking at the photo, what feelings etc.).
3. After that, B gives reasons for his/her choice, reveals the previously formulated keywords.
4. The same with C's photographed image of A's practice: A looks at it, describes what is seen in it; C gives reasons for his/her choice, and reveals the previously formulated keywords.
5. In the predetermined order, A shows its own chosen image, describes what it shows, and reveals the previously formulated keywords.
6. At the end, A summarizes the experience gained and reflects on it.
7. Then the group works with B (in the predetermined order, B looks at images chosen by colleagues to describe B's practice as well as shows their own image; at the end, B reflects on experience).
8. Then the group works with C.
9. Goal: everyone has shown the photograph of chosen visual image, said the keywords or associations that describe their practice, and listened to the keywords or associations formulated by two colleagues and looked at their visual images. 45 minutes for the whole work.
10. After all participants have finished sharing and reflection part, each formulates one metaphor as a word followed by the movement that describes the experience gained.
11. Supervisor invites participants one by one to tell the metaphor and express it as a movement in the large group. Then supervisor invites all the others to repeat it verbally and with the same movement.

Feedback

After the workshop, 6 participants were randomly selected to invite them to share feedback on their experience and were asked the same one question: "How did you experience this workshop?".

Summary of the feedback showed that this art-based method might be used as a tool for introductions in a short timeframe on quite a deep level. *"It's an amazing way to connect. In an instant, you can create instantaneous connections with people who you just don't know at all. Suddenly you feel like you are on the same wavelength. Energetically, you feel love and connection, and you feel understood."* It was also an opportunity to start conversations with ease: *"This was something very effective and also connected us quickly and it was a base for connection and discussions."*
From technical perspective, participants chose different tactics to find the matching artwork for themselves and for their peers, e. g., "And here I went through the museum, in some parts I would not be really interested in if I would look with my own eyes, but now I had to look keeping in mind the keywords of my group members. So, I was looking and watching with a totally different approach. Can I use this for the focus? And can I use this for my group members or not?" vs. "[..] contemporary art doesn't give you the stereotypes that you have in the mind [..] I went directly to the second floor [to the] contemporary exhibition" vs. "I didn't have to look far. Maybe I knew or I felt… I went specifically to the Asia collection, I felt somehow that I will find there something. And I did. And although after that I entered the other rooms as well, I found that - okay, but [..] I [have already] what I wanted."

In general, interviewed participants found the method interesting and well-structured, with one participant pointing out the usefulness of giving out instructions both verbally and in writing. Several participants felt time constraints and expressed their wish to have another option to explore the museum at a slower pace, nevertheless, also reflecting that *"Surprisingly, it happened very quickly, I was able to actually find the matching pieces of work. [..] and I don't know whether that was because of the time pressure. So, this is a nice way and a good technique to use in short time to make us more effective [..]. The conclusion is maybe the time wasn't short at all."*

Most of interviewed participants acknowledged artwork as a powerful medium to express themselves (e. g., *"I didn't get more perspectives, it was a reflection on my own work."*) and receive a reflection from others: *"we also received different perspectives in a different modality, not only by words, but also by the work of art."*

At the end it is still each individual professional, who has an opportunity now to contemplate on their own practice in a light of peer reflections and decide how to combine and integrate the *"idea that you have about yourself with the ideas of other people about you. And you mix them all to find the balance between both – the external and internal points of view."*

Thus, the invented art-based museum method was efficient and served for several purposes. When different creative methods are included in the supervision process, it helps to be aware of the process, the concepts and also personal goals, and art becomes a medium.

Some questions and topics to consider before applying this method:

- Which museum should you choose, and why (what permanent and temporary exhibitions does it have)? Should you offer all rooms or just one? (It is desirable that the exhibition is varied, but at the same time, the size of the museum must seem approachable. The size of the museum should be taken into account when defining time limits.
- The possibility to take photos should be agreed upon with the museum. It would be advisable to invite a representative of the museum to briefly present the museum's rules, layout, and perhaps history (the historical aspect gives additional context to the work).
- Which task to choose for the work? Namely, the given structure can serve as a framework for other tasks as well, e. g., encouraging the search for a solution to some of the supervisee's difficulties, for example, in relations with his clients. In any case, it is recommended to describe the situation/problem as stated in the method.
- To extend the context, the selected works can continue to be worked on, for example, by searching for information about the author, creation of the work, history, criticism, etc., or by paying attention to the elements of the form of the artwork, or by looking for the broader meaning of the symbols, etc. (If the answer is yes, then further tasks for the supervisees, in accordance with the purpose of supervision, can also be made as homework, taking into account wider contexts, for example, the mentioned five critical approaches to art.)
- The final feedback in this case was limited due to the large number of participants. This part of the process certainly can be expanded, in accordance with the formulated goal.

Conclusion

Art helps to manifest invisible processes. Metaphorically art can "open windows" that usually are kept closed. Art can express those aspects of supervisees that they have no words for or they are hard to find, and with art it is easier to create a bridge from unknown to consciousness. Art can

help supervisees to focus on their practice. However, to use creative art-based methods and techniques in practice or – moreover – to invent them, the supervisor needs to be aware of the effect of such process.

We express our gratitude to the Art Museum Riga Bourse and all the participants of the workshop. Thanks to those who provided verbal feedback with permission to publish it. We hope that the proposed environment for supervision and method for work will provide encouragement to ask other questions and seek other answers at the museum together with your supervisees. We wish inspiration for all creative processes in supervision.

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Life Staging®- a collaborative and co-creative model enriching and uniting us as human beings (Riga SU 2022)

■ **Elisabet Wollsèn**

Abstract
Supervision can be performed, described, and named in many ways and words. I see supervision as its own subject, an artistic one, and the supervisor thereby more like an "artistic leader": The one who creates and maintains a safe place and structure inviting supervisees to collaborate and activate each one's unique "artistry". The supervision models and methods I offer vary (drawing, philosophical café, village council and more) while the overall ideas are the same: systemic, narrative, and artistic. In congruence with this approach, believing creative and collaborative models and processes are best understood in practice, I chose to do a "try out workshop" and demonstration of one of my models: Life Staging® supervision, which I demonstrated at my workshop in Riga this last summer. For ethical reasons and confidentiality, I will give no details about what the participants chose to cover during the workshops. Instead, I will concentrate this article on my supervision approach in general, and more specifically on Life Staging® supervision and the steps in this process. Handouts, to read more about the model, were available for the participants at the workshop afterwards.

My supervision approach
Supervision practices
All clinical work is guided by some theories from which we draw conclusions, including how to interpret and explain problems, personal characteristics, and phenomena. What we bring with us to our professional life determines what we see, don't see, what we pay attention to, ways of speaking and acting, how we meet with others, i.e., how we perform our profession. Starting off with some core values and overall perspectives, followed by more specific theories, models, and languages, serving as guidelines and an ethical stance. A preference and filter/perspective, we never can avoid. We are also influenced by the broader, preferred societal "storytelling" existing in the specific culture at a given time, such as which theories, models, values and norms gets validated by those in power to formulate them. Like for example, what is to be considered professional or unprofessional, skillful or ignorant within the framework of e.g. therapy, social work and supervision in a particular context and time.

I believe many *different* arenas and arrangements in supervision are needed. Not "one kind," or more of the same kind – as is often the case in contemporary dominated supervision and teaching formats offering mostly verbally oriented models and methods reflecting a similar "understanding" in the specific professional culture. I

want to add supervision formats where the non-verbal is given more space, training in improvisation and interactions skills: enhancing the ability to be more present in the moment and grounded.

Why have I chosen this view on supervision? Because I personally trust more in congruent, transparent, present and personal professionals who can improvise, speak different "languages" and have a sense of humor. And having fun together is a great act of resilience too!

What is my supervision approach suggesting?

The aim of my supervision approach is to liberate, empower and bring to life each person's unique personality, richness of color and co-creative ability. By the same time, I want to focus on the universal of us all as human beings: Grasp the "magical", artistic and aesthetic in the clinical work (and life). Working with images, systemic and dynamic sculptures in action opens to experience something different. I will invite group members to take physical action in co-creating series of visual and dynamic three-dimensional scenes/pictures of e.g., a "dilemma", accompanied by voices from the participants on their experiences partaking in the different changing scenes. The focus is on the here-and-now; the seeing, hearing and body sensations and experience of spatiality. Everyone's contribution counts, there is no way to do or be either right or wrong.

From an (initially) ignorant position we can challenge our perspectives and prejudices, thereby embracing more of the complexity of human life. The format can be described as a journey from a "one perspective statement" to an organic movement holding more dimensions, leading to richer stories and descriptions of people and phenomena. The approach challenges norms and values not in concordance with the person's own intentions in life. It invites to a joyful and emotional exploration in a collaborative and dynamic way adding new perspectives, experiences, and stories to the scene (life) of each other. Accordingly, it avoids explanatory models that too fast directs towards some already taken-for-granted knowledge that is kidnapping us in wanting something fit to our (or someone else's) already prescribed model.

The process is transformative, and is activating knowledge, emotions and skills that were always there - but often silenced. "When the words are not in the way", what's there to see, feel and hear? – And thereby, to know?

How to do Life Staging®?

The instructions are few and simple. Implementing the approach though, is about courage, daring to challenge what's taken for granted, choosing the inner stance of "not-knowing" and being willing to change and being transformed … and immersing oneself in play!

The position of the supervisor

The role of the supervisor is to secure, structure and activate, providing a "safe place," lead the group through the process by repeating the simple questions and instructions', and making clear what is expected of the supervisees. The structure has a predictable frame, but is free in relation to the content. Since no one knows what will be presented, how participants will react or what will come out of the process, the supervisor must be confident in the face of the unpredictable. The supervisor also needs to remain quite indifferent to what's happening, and thereby contributing to the process being performance- and prestige-free, and as minimally judgmental as possible. The primary task is to "activate", e.g., by challenging and stimulating, and to remain in the narrative and artistic language (usage).

The supervision process

The model has three phases: *The Staging, The Narrative interview and Resonance/Transport.*

To avoid the *habitual seeing and thinking* that we "know what's there", the sculpting process starts up without *any verbal* information from the one who wants to work. The one who wants to do a staging process, is here called "the stager".

The stager might be a group leader looking at a group, with focus on a special moment or e.g., a conflict, a family- or couple therapist staging an earlier or upcoming meeting, a boss staging a situation with the staff etc. More abstract can the staging explore an inner or outer dilemma, ambivalence around taking certain steps, different aspects of a value conflict, or investigate how guilt intervenes with a special relation etc.

1. *"The Staging"* starts with the stager creating a physical "sculpture/image" choosing the other participants as representatives of persons, feelings etc. and placing them in relation to each other in the scene, including one representing the stager. Without words, the stager shows what the representatives shall look like, gestures, mimic, position etc.

I then back off with the stager and ask the stager to have a look from a distance. –Is this ok, or do you want to correct something? Which is often the case. When done, the stager says, "I'm ready". Thereafter instructions to the figures in the scene comes from me:

- Remain in the picture for 5-6 seconds and whoever wants to do something after that, does it – without words!

The representatives then move, act, or remain in the same position while the stager and I are watching. This is the "challenge" to the stager's perspective, the starting point to a possible "richer storytelling".

After some seconds I interrupt and tell the representatives to stop their actions, and I ask:

• Voices!
(Verbal expressions)
The representatives in the scene share what they experience when being in the scene, in an everyday language, and I ask them to avoid interpreting or analyzing the situation in psychological terms. The utterings can e.g., be like: "I got scared when you looked at me", "I felt I wanted out of this room but couldn't move", "I wanted to hug that person (pointing)" etc.

The stager can add a new act by rearranging the scene, ask representatives for more comments, ask somebody in the scene to do the next act/scene, or maybe the stager is satisfied and want to stop. Here, it can continue in different directions. Usually 1-3 scenes will follow with the same instructions from the supervisor.

It is optional if the stager wants to tell the story and what the figures represents. An important choice for the stager is to avoid the risk of being removed from their (emotional) here- and-now state, before formulating the experience for themselves. If okay for the stager, the representatives can tell what they felt, heard, and saw from their perspectives and positions: emotions, thoughts etc.

After this, all involved in the scene must be "unrolled" from the figures they represented and sit in the circle again.

2. "*The narrative interview*". I sit a little bit outside the ring with the stager and ask:
   • What happened with you during the process?
   • What did you see? Hear? Feel?
   • Something that surprised you?
   • Something you were drawn to especially?
   • What does this say to you about you?
I try to keep the stager in the "here- and-now", concentrated on the feelings and body sensations from which the staging has made an impact, all in a sculpting language. The stager develops his/her own story in a free manner, without interruptions from me or the other participants.

3. "*Resonance and transportation*"
   I then ask if the stager wants some resonance from the representatives. Thoughts, reflections, and advices to the stager are forbidden, unless the stager openly asks for it – in which seldom is the case. The question to the representatives and other participants in the supervision is: – "what were you drawn to that connects to something in your own life"? – What was it like to be the "mother", to be "anxiety", or "a young child" etc.?

An opportunity is given to all in the group to formulate the impact of the process on them, and if, and how, they have been transformed by this. The gift of this *resonance* and *transport* to the stager is encouraged to verbalize.

Summary
Life Staging supervision wants to show how supervision can be carried out and formulated in a more artistic way and in a different language (usage). When using this approach, we need to be skilled in "reading" situations by being more aware in seeing and hearing; and thus, being good at grasping "what is going on and what to do". Starting with a sketch, which is progressively filled out with all the colors, experiences, and perspectives that the participants bring to the table, there will be produced dynamic images that sometimes need to be blurred, re-painted, or challenged. But most of the time, this process results in real "pieces of art"! ■

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I like to connect with other professionals and have a big network in Sweden and around the world. And I paint in oil, like design and art, dancing, humor and socializing with my family and friends.

'May the force be with you!' Hidden power aspects in supervision and coaching

■ **Prof. Dr. Sabine Pankofer, Marion van Oijen**

Abstract and introduction

This famous sentence from Star Wars (funnily we both have never seen any of the movies) can be considered already as the perfect wrap up of this topic – but being supervisors and coaches, we can and have to say of course a bit more about it as we are doing in the following. The title already outlines one of the most obvious aspects of power: that some effects of power always are happening in every second of any supervision and can be experienced of all participants. Some of them are quite subtle and difficult to catch, but some of them are very easy to observe and to be used in the sense of the title: may the force be with you – and we would add: to our users as well.

Of course, the whole topic is much too big to pack it all into a short article, but we try to sketch some interesting aspects of power in supervision and coaching, connected with some experienced methods and reflections which could be used to reflect in groups.

"You've got the power![1] Personal approach to power

Talking about power makes you aware of the fact that each one of us has a different approach and feeling around power. So before starting to discover the hidden power in supervision and coaching, it is interesting to figure out how you yourself relate to power.

As a method we choose a mini-constellation. In groups of three people and an object representing power. It was immediately visually clear that the position to power differs for everyone. We saw participants holding power close to their heads, we saw participants turning their back towards power and we saw participants embracing it or standing very close to it. This variety of positions in itself was enough input for a little analysis. The result of this intervention was an exchange of views on power and of surprising discoveries. The mini constellation revealed interesting new insights.

"Make me know it!"[2] Some power aspects and power games in supervision and coaching

There are too many aspects we could look at, but we are going to point out some of those. Surely every supervisor / coach can add more. Some perhaps are new but you can be sure that they are existing. Actually, you will know them until you have experienced them. Afterwards you always know a bit better which can help at least sometimes but it is not protecting anybody from happening, nevertheless. It helps you to perceive them – before, during and after a supervision.

In the following we want to describe shortly some interesting power aspects, which we were able to perceive in our workshops at the Summer University 2022 and in our practical work as supervisors and coaches:

a. "Take a look (at yourself)"[3] Mirroring of power dynamics in the case and in group dynamics

It is a well-known effect that hidden or open topics of the case are somehow mirrored in group dynamics. Often the same structure of the case and in the interactions in the supervision group can me mentioned. Sometimes it's only a splinter or a tiny notice, but mostly you don't have to look very far. If supervisors and coaches can realize this, it is always a good idea to work with this observation it in the here and now. This effect is interesting in terms of power: power and power games are always an important aspect in all interactions. It is an important duty of supervisors to detect them and put this mostly unconscious effects into words to make them discussable which is changing the balance between people.

b. "Oops!...I did it again!"[4] Freudian slips

Another hint to subconscious power aspects can be 'mistakes' or so called Freudian slips when someone accidentally says something that reveals his or her subconscious feelings- For example in our workshop in the live supervision the supervisor Sabine mixed up the words *question* and answer several times which was a hint to the hidden problem in the case what we found out in the reflection afterwards. She felt a strong subconscious power game about some strong answers in the case but couldn't phrase them. The hidden power could find its way through this Freudian slipping which is good! Work with it and use it productively

c. "If you can't see it coming then it hit's…"[5] Power and powerlessness

The very scary sister of power is powerlessness. Very many people hate this strong feeling and try to avoid emphatically but nevertheless they are experiencing very often being incapable of acting and helpless. There are some ways to deal with it which are very often leading into different power games: being victimized can be a source of helplessness and can lead into resignation and passivity. But doing nothing and rejecting any self-responsibility is also a big force to change the power dynamic through denial. If you have no other power left, denial is a very effective form to act very powerful and at the same time feeling powerless. This power game, also described by Michel Foucault (see Sagebiel/Pankofer 2022), is played in many different ways and is a big issue for supervisors and coaches.Another powerful reaction is blaming others. Working with the systemic idea that power is a circular process helps a lot to understand incomprehensible behavior and power games especially in supervision and coaching. If you can see it coming you can react adequate.

d. "Power to the people!"[6] Instruction as a powerful act

The supervisor in its role and enthusiasm always intervenes powerful. It depends, how people react on this, according to their experience.

a. Power as a gift: This is when people are happy with your interventions and allow you to act as a supervisor. In this (best) case they trust you which creates the room for exploring and finding new things for themselves and others. Hannah Arendt said that this kind of power is necessary to create new things together.[7] In such an understanding power is a gift to creates more freedom for all – the supervisor and the participants.

b. Resistance to the proposed method or instruction: resistance is a very strong power which can be seen very often as an attack against the authority (supervisor), mostly not against the content. When the supervisor feels and recognizes resistance, it is always good to have the courage to address it and explore it together with the participants. Talking openly about this power creates more balance and the supervisor might be given the power back again to continue.

If you have no other power left, denial is a very effective form to act very powerful and at the same time feeling powerless. This power game, also described by Michel Foucault (see Sagebiel/ Pankofer 2022), is played in many different ways and is a big issue for supervisors and coaches.

e. "You are so beautiful"[8] Compliments as a power game

This is a striking way of overtaking and taking the power. How well meant a compliment might be, there is always the danger of belittling. It is you who decides that something someone else is living up to your standard. It is you who sets the norm. There is a thin line between a compliment and an acknowledgement. In the latter is more in tune with the achievement of the person who is getting the acknowledgement than about the person who is giving it.

In supervision and coaching we often hear the professionals talking about how they empower the participant. We came to the conclusion that empowering someone else is an impossible act to do, as you can only achieve and feel empowerment yourself; the only thing is to produce a space where people could empower themselves.

Mostly by creating a safe space, containment, and be as a supervisor or coach more a listener than a speaker.

Let's talk about power!

As a short conclusion we can say: name your perceptions about power as often as possible and as less necessary! Of course, language is a big issue as it is sometimes tricky to verbalize power games. And it needs courage to point out power aspects as a supervisor but it's worth it. Know your own position concerning power and don't be afraid to enjoy it when it is given to you. Not accepting the power, for example as a supervisor, when it is explicitly given to you is in itself an act of power. Leave the thoughts of wright and wrong out of the conversation as much and as long as possible. Doing so creates room for new insights and openness. More room for power to be use as a thriving force for movement and growth. And this means more fun and constructive power. ■

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Hidden dynamics of teams in organisations
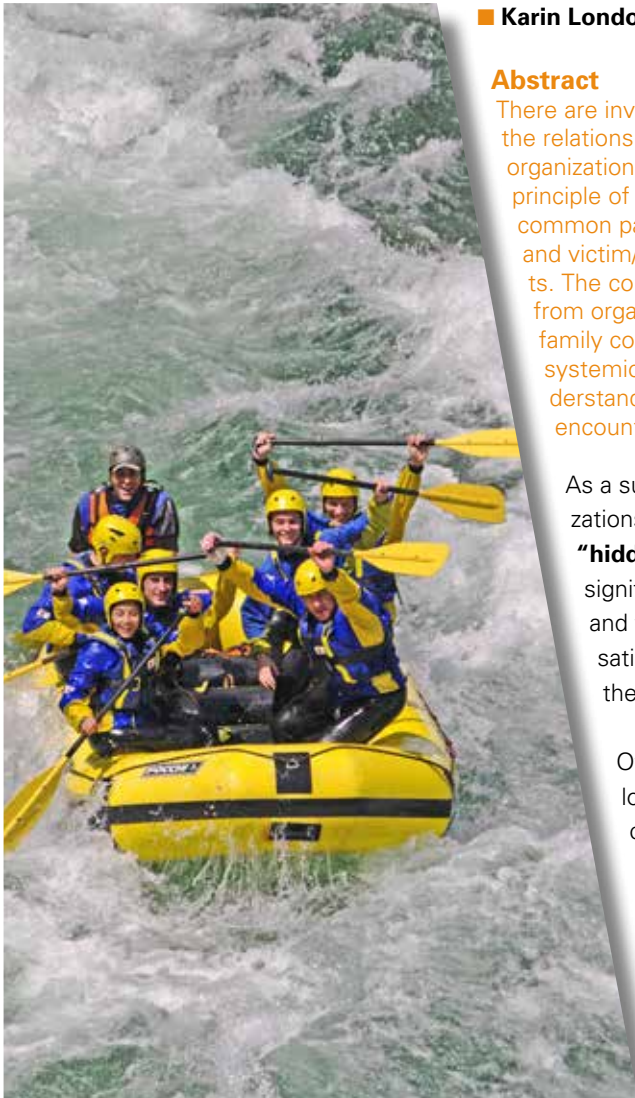
■ **Karin London**

Abstract

There are invisible dynamics in addition to visible that significantly affect the relations in organizations . The article explains the concept of the organizational systemic approach and the work of three principles: principle of order, of balance and of belonging. It also discusses the common patterns disrupting teamwork: triangulation, parentification and victim/aggressor/saviour dynamics, also known as mixing contexts. The concept of organizational and team systemic laws originates from organizational constellation that has its roots in the systemic family constellations created by Bert Hellinger. Knowledge of the systemic organizational approach can help the supervisor/coach understand and direct organizations and teams to solve the difficulties encountered systematically.

As a supervisor and a coach, working with teams and organizations presents various challenges. For example, there are **"hidden" dynamics** in addition to "visible" in teams that significantly affect the relationships between team members and the manager, relationships between team members, job satisfaction, job performance, clients' satisfaction, quality of the work, etc.

Often the root cause of the above-mentioned indicators and long-term conflicts is simply ignoring the important principles of organization/team. Knowledge of the **systemic organizational approach** can help the supervisor/coach understand and direct organizations and teams to solve the difficulties encountered systematically.This article explains how organizational and team principles work:

- Principle of order
- Principle of balance
- Principle of belonging

We also talk about classical and most common patterns disrupting teamwork:

- Triangulation
- Parentification
- Victim/aggressor/saviour dynamics, also known as mixing contexts

Sometimes organizations and teams face different challenges: there is no progress, even if it is clear what to do. Employees' motivation is perceptibly low, conflicts arise, or people quit without a reason. It raises a question: **what is happening there in the organization and team?**

> The term **dynamics** in a systemic context - someone or something **connects** the element in the system which ones are **connected** and how to get rid of dysfunctional connections

What is a system

A system is an interrelationship of several connected elements such as **members of each community, who work, study, live and constantly do something together**. An organization includes owners, founders, boards, employees, branches in a company, products, markets, clients, teams, sports clubs, schools, hospitals, local governments and many more.

> A systemic problem occurs in the way people act and interact in a group

How connections work on a personal, social (family-friends-work), societal and global level.
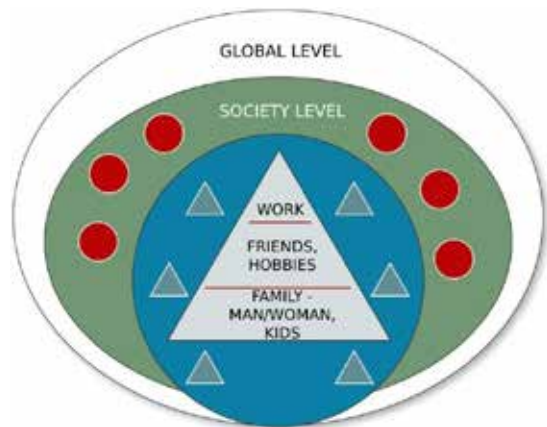
Figure 1. Complete connected field. K. London 2022

Figure 2. Diamond of organization. Jelena Kuznetsova 2015

Systemic principles:

- The most important principle is respect.
- Everyone has a right for their place in a system.
- There must be a balance of giving and taking between individuals, individuals and the system, and between different parts of the system.
- System assumes that the order of priorities must be recognized and acknowledged. These are seniority, special skills, qualification, functional hierarchy, competence and in working life, above all, contribution system.

It is important to emphasize that ignoring these systemic principles does not end the activity. These are more like an engineering principle - if not followed, the machine will break.

An organization is also a system, which consists of certain specific elements. Diamond of an organization, also known as elements belonging to different sub-systems: The drawing shows who or what has the right to belong to the organization's system. These are the elements that belong in the organization's system:
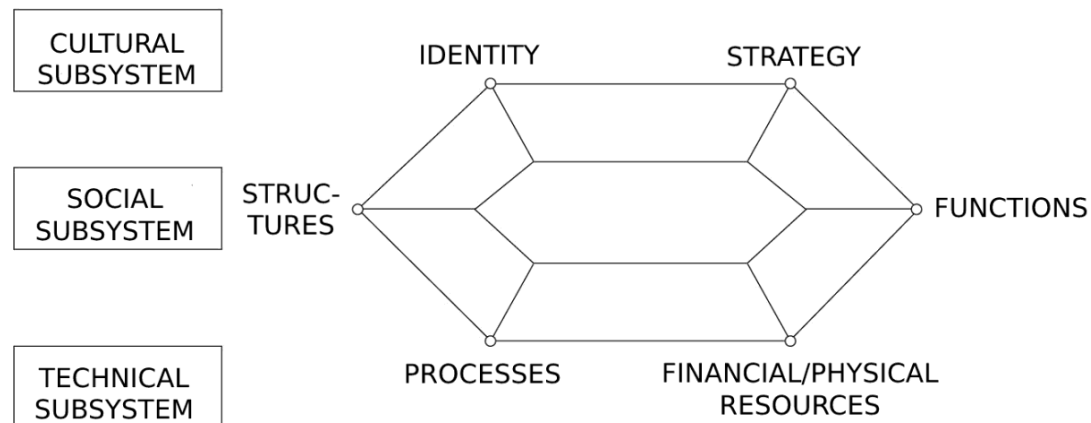
- Organization founders and owners in both public and business sectors
- Executives and hidden leaders or decision-makers
- Products and services
- Customers
- Suppliers and distributors
- Whole personnel
- Advisors and consultants
- Tangible and intangible resources

The system also includes structural elements:

- Goals, tasks and mission
- The market for products/services
- Other organizations that influence the processes
- Competitors, skills and knowledge
- Development concept
- Organization's location

All these elements are connected by systemic, invisible, powerful principles of organization that significantly affect motivation and organizational effectiveness. The systemic principles include three elements of the organizational order. Motivation to work professionally and effectively depends on the balance of these three. The "invisible" and hidden dynamics of the organization also result from their imbalance. The following is a description of these systemic principles.

In the center of the triangle are the principles of the family system, which are in a different order compared

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There must be a balance of giving and taking between individuals, individuals and the system, and between different parts of the system.
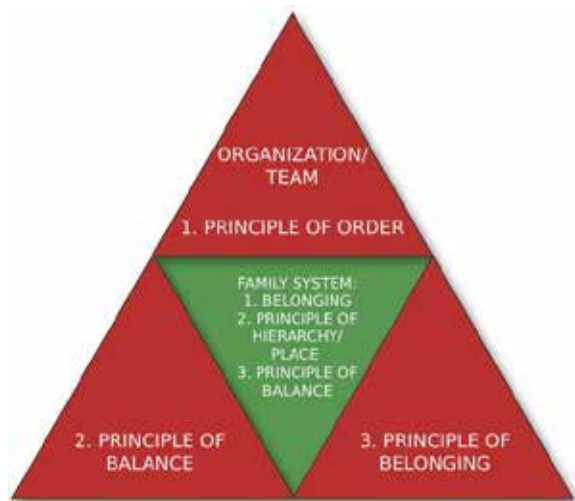

Figure 3. Systemic principles of the organization. K. London 2016

to the organization context. In the family system, as first comes the principles of belonging, then the place and hierarchy principles and then the principle of balance of giving and taking. Since people work in the organization with their own person and personal processes, mixing the contexts (personal and work dynamics) can often cause a whole series of problems. If a person has problems with his professional life, it is quite safe to look at what is or was in his personal system of family origin - the connection is always there.

The order of systemic principles is as follows:

1. The principles of order - the principle of place and hierarchy
Accurate structure - everyone knows their rights and responsibilities.
The elements that appear or come first have the highest importance. When the second one respects the first one, energy flows. First comes always the one who creates

the structure and space for others - the leader. Then come the specialists whose work affects the organization the most (e.g. in a (poly)clinic, a doctor is the first and a psychologist at the end of the "line").
• By seniority, the one who came first has an advantage.
• Those who bring more benefits are at the front of the line.

> **NB! System hierarchy does not measure** importance - all elements of the system are equally important.

In this context, we treat hierarchy not by the paradigm of power but by an organizational sequence based on who has the most influence on the organization's results. Therefore we start from the hierarchy of growth. That means that at the front of the organizational order stand, for example, the owners (in case of a private company), the state or municipality (in case of a public sector), and after that come managers since the organization's performance depends on them the most, then come heads of departments and then specialists. The people on whom the result depends at least are at the bottom of the organizational order. It forms according to the contribution or the time of joining the organization. At the same time, all functions are important for the functioning of the organization - from manager to cleaner. Missing a cleaner also affects the organization significantly in terms of efficiency. However, a cleaner determines less than the manager does. The order line has to be kept correct with everyone at their right places.

2. The principle of balance - the balance of giving and taking

Rewarding does not only take place in the form of salary. Equally important are other indicators such as recognition, the meaning of their work, etc.

Everyone who joins the organization and team uses their mental and physical strength, skills and creativity that gets rewarded. Rewarding does not only take place in the form of salary. Equally important are other indicators such as recognition, the meaning of their work, etc.

3. The principle of belonging
Every member has the right to belong to the system regardless of actions.
People or events "thrown out" of the system and not remembered will influence the course of "things" in the future.

> All these principles together are called the **organisational order is balanced**, then the workefficiency, satisfaction and motivation are high.

Many work problems also come from the fact that the function and personal dynamics are mixed. In organizations, people work in their functions mainly using their personalities. When the personality comes to the front and transfers the personal history into the working life,

both the quality of work and the clients suffer.
The problems of ignoring the three principles described above may express themselves in different ways.
The principle of place and hierarchy is by nature and importance the first principle of the organization. The violation of this principle creates dynamics that interfere with the work and/or result from it. For example, a manager gets promoted through internal rotation. Later he either does not accept the manager's position internally or the team does not approve the new role. In this case, then the dynamics that interfere with work can directly result from this. The patterns from which the three most important ones are:

1. Triangulation
2. Parentification
3. Mixing context

Parentification is en phenomenon where a third party is drawn into a mutual tension.

These are classical dynamics in the family system, and a means of coping originate from there. These dynamics create an unpleasant and tense atmosphere inside the organization, where no one feels fine. The mixing of personal and organizational dynamics is another example of a poor organizational order. More people need to adopt coping defenses to help them survive.

Mixing contexts is a transfer from a personal system to a work system

These patterns arise from family systems when one unconsciously begins to behave as they usually do in similar situations in the family system. Transferences and counter-transferences occur, and that results in a conflict. For example, it is unclear whether a person reacts to their boss or the authoritarian mother.

Example 1
Problems related to violation of the principle of order in the organization
A new active male school principal immediately implemented many changes, but from a position of power, without showing respect towards the teachers. The teachers felt disrespected and started to oppose or passively sabotage the changes. As a result, none of the development plans worked. The school principal accused teachers of being unable to advance and keep up with the innovations. However, the teachers replied that they did not understand the expectations. In this situation, there was only one helpful solution: instead of blaming and pressuring, the new principal should have recognized his colleagues and sincerely shown respect for their contribution. Only then could he hope for the old staff members to come along with the changes and not fight against them.

Example 2
Problems related to violation of the principle of balance in the organization

The violation of the principle of balance can cause many problems in the organization. If a person has to give more than he usually does, he may continue working without contributing to the result, and the teamwork starts to suffer. Finally, no one knows what to do. For example, when an employee contributes more than he gets back, a so-called "moral superiority" may form. One unconsciously builds the attitude of doing great and being important at work, feeling

Figure 4. Wheel of the principle of balance. K. London 2016

almost like a hero saving the world. It wouldn't be bad unless there is an accompanying thought involved: "I am bigger, smarter and better than others". The public message of the saviour pattern is that if I help you, you will be better off. The hidden message however is that helping you makes me feel better. In turn, this creates disharmony in cooperation, affects performance and influences the level of satisfaction of employees and clients.

The example originates from supervision of a group of managers. In the managers' group, the development manager wanted to discuss the organization of next year's development seminar and how will responsibilities for workgroups be divided in the future. There is always one and the same concern: there are lots of work topics with nobody ready to monitor and take responsibility for implementing them during the year. The managers discussed whether the development of the organization should be the exclusive responsibility of the development manager only or could the responsibilities be shared. The decision was to share res-

ponsibilities, and find opportunities to reward and recognize the leaders of the work groups. Until then, it was always on an equal basis, which was a clear violation of the principle of balance, since the one that contributed more did not get correspondingly more back. The mood of participants improved immediately, and it was easier for the work groups to find those responsible - people understood that their contribution would be paid and compensated.

Example 3
Problems related to violation of the principle of belonging in the organization
We can notice similar occurrences in the violation of the principle of belonging. As a supervisor and coach, I have experienced unpleasant events such as layoffs, dismissals, and persons being so-called "thrown out" of the organization's history. They don't want to be acknowledged or remembered. Emotions are not dealt with in organizations. Inevitably, those who remain will feel uncertain and insecure about the events that have taken place.

In one organization, there were lots of conflicts between the team members. When we started looking into the history of the organization, we found that the previous director was mistreated and recently fired. It was not allowed to mention the former director while talking with the new director. He was "thrown out" without any gratitude or respect. This act created feelings of guilt, anger, blame and uncomfortable dynamics among those who remained. Only the restoration of the previous helped here - being grateful for what the former director had given and done. The atmosphere was immediately re-balanced.

Example 4
The following example comes from a large system working with children. Generally, the work structure in Estonia looks as follows:

In one unit, there are two-three family workers and six children. The unit manager is usually responsible for three to five units and they must ensure that the family workers can do their jobs. The work functions of family workers are to raise children and be responsible for their school and home life with all the tasks that come with it - from taking care of the home to leisure and children's development activities. Dysfunctional dynamics:
1. Family workers must ensure that the rules are the same for all children and that everyone demands the same things from the children. Here, if one of the employees asks less or more, the dynamic become parentification. One of the family workers is bigger and smarter than the others, the rest of the family workers feel pressured as their demands create resistance in children. The result is conflicts between family workers.
2. Family workers understand the rules differently and bring either other family workers or sometimes children into the conflict.
3. When there is systematic and hidden bullying amongst children - we talk about victim-aggressor dynamics. In fact, it can also occur in the relationships between family workers.

4. The unit manager does not fulfil his function and tasks - there will be a so-called "empty place" in the tasks. As a rule, one of the family workers takes over these tasks without agreeing to it. Several complex patterns form - triangulation, parentification and the saviour pattern. The result is again open or hidden conflicts between family workers that often reflect children's conflicts.
In all these examples we can find the violation of all the principles - functions and hierarchy, the balance between giving and taking and belonging.

Conclusion
The concept of organizational and team systemic laws comes from organizational constellations. The systemic organization constellation has its roots in the systemic family constellations created by Bert Hellinger. Hellinger adopted a phenomenological method to collect information and (re)establish the balance of the system. This in turn has its roots in Virginia Satir's sculptural approach used in systemic family therapy. Several other authors and researchers have contributed to the development of the organization's constellations, including Insa Sparrer, Matthias Varga von Kibéd and Gunther Weber.
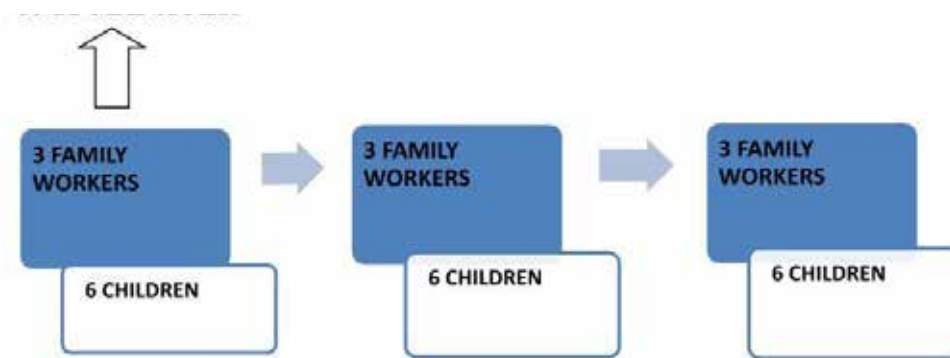

Figure 5

Some keywords about the operating of the systemic principles

- The whole is greater than the sum of its parts.
- The organization has a collective unconscious.
- We are all connected within the system.
- There is always mutual influence.
- Human systems function according to powerful sub-conscious principles.
- The system principles work invisibly.
- Without the support of the system, financial organization rests on a weak foundation - this is why many restructuring processes fail as they do not include psychological support.
- Balance is essential for success.
- Every organization and team has its system. But the systemic principles themselves are universal and apply to what happens in organizations and through them. ■

Addition 1

Systemic interview questionnaire

1. How did the organization start? Who or what played a key- role in its emergence?
2. What is the legal status of this organization? Whether and how it has changed over the years?
3. How is the organization structured? If necessary, draw an organogram.
4. Who has worked in this organization and for how long? Who has been the leader and for how long?
5. What important events have taken place in the organization during the last years?
6. Which key people have left the organization and why?
7. Has any harm caused or were they so-called "turned off"?
8. Who was your predecessor and how did they leave their position?
9. Was your appointment to this position related to resistance, i.e. did anybody else want the job? If yes, how were they treated?
10. Does the organization or team have enough power to act?
11. How are managers accepted in the role of a leader? Will they achieve their goals?
12. Are there any "invisible" departments or people in this organisation?
13. What are the relationships between people? Do and how often do conflicts occur?
14. How are the relations between departments in this organization? Do the heads of departments participate in the management of the organization?
15. How is the balance of giving and taking expressed? Do people receive salary and other benefits in a dignified way?
16. Where is the managers' attention directed - is it towards some department, a boss, a subordinate or outside?
17. How often and how do people leave the organization? How strong is loyalty?
18. What is the main purpose of the organization and has it changed?
19. What is the social context of the organization and what are social impacts of the activity?

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From Integrative Supervision:

Understanding power dynamics through nonverbal voice-exercises and Triplex Reflection

■ **Jan Sjøberg**

Abstract
Both nonverbal and verbal aspects around the theme of power dynamics in supervision were explored in this workshop – within the approach of Integrative supervision (Petzold, 2007).
This paper concentrates on how nonverbal aspects connected to power dynamics, expressed through sound in role-play, can function as a basis for triplex-reflection.
Responses from the participants and from my own obser- vations, indicates that this way of working is fruitful and gives the possibility for a quite fast access to important issues of concern related to power dynamics or other themes.

Introduction
The workshop I gave at the Summer University 2022 in Riga had the following title: *How to discover and reflect upon power dynamics and power structures to facilitate empowerment for the client – by the help of the four-le- vel Triplex Reflection Model from Integrative Supervision (Petzold).* In the workshop, much attention was put on how power imbalances were expressed through nonver- bal communication, and in a creative way – as a starting point for the triplex reflections. Since the Triplex Reflec- tion Model is already presented in ANSE Journal (Sjø- berg, 2020), I will present it only shortly here, even if the understanding of the model was an important part of the workshop. In this paper, I will go more into how and why the nonverbal aspects became an important part of the participants exploring´s, understandings, and reflections around power dynamics in supervision. I made it open to the participants what kind of supervision-relevant situati- ons they wanted to explore related to power dynamics.

Three hypotheses were explored through the workshop and will be explored further here in this paper: 1) focus on nonverbal aspects of communication would be beneficial for exploring more subtle forms of positionings related to power dynamics, 2) the use of voice might be a way to express the nonverbal aspects of communication, and 3) these nonverbal aspects, and different forms of positionings that may arise accordingly, can be fruitfully understood by the help of reflections from the different levels in the Triplex Reflection Model. In this paper, the

Rewarding does not only take place in the form of salary. Equally important are other indicators such as recognition, the meaning of their work, etc.

workshop will be framed within the rationale and the understandings from Integrative supervision and the Integrative approach (Petzold, 2002 & 2007) – that in turn refer to meta-theories, and research from neuroscience, psychology, and other sciences.

Creative and nonverbal-oriented exercises used in therapy and supervision

Integrative therapy was founded in the 60´s and Integrative supervision in the 70´s by Hilarion Petzold. Nonverbal approaches through creative media and body-oriented understanding are important in this Integrative approach (Petzold 2002; 2007; Schreyögg, 1992). Today, much research, especial from the field of neuroscience, gives a solid foundation for creative and body-oriented approaches (Petzold, 2004; Hass-Cohen & Findlay, 2015), and today, this way of working is more main-stream – as we see in trauma-therapy, mindfulness-oriented therapy, and more, as well as in supervision (Pedersen, 2013; Ødegaard & DeMott, 2008). But nevertheless, at least in our western "mental oriented" culture, I think we still need to be remembered of these aspects. As is often presented in lectures: most part of our communication is nonverbal. But this is, at least in my experience, most often followed up by words, not by exploring non-verbality in action. Using creative tools, as voice/sound (music) used in this workshop, is one way to do it.

Leib = the lived body

Central in the Integrative approach is the concept of "Leib" (German word). The understanding of the concept comes from Merleau Ponty: corporalité (French) (Merleau Ponty, 1994), the "lived body" or "phenomenal body" – separated from the material body. From this understanding all types of human activity and mental activity as well, involve the body and senses. I will not only focus on an individual understanding of the lived body, but as well

on intercorporeality, i.e., the interaction and communication of lived bodies (in German: Zwichenleiblichkeit. In French: intercorporalité).

The concept of power and positioning theory – focus on nonverbal and verbal aspects

For the participants, to get in contact with the theme of power dynamics, I guided them into experiences they have had with power imbalances in supervision. This opens for a broad understanding and different understandings of the concept of power, depending on their own background, lifeworld and collective mental representations connected to the term (cf. social representations – that means, ways to e.g., think about concepts, value systems, social rules etc. in a particular culture – Moscovici, 2001). As I in the introduction of the workshop pinpointed on the nonverbal aspects of power dynamics going on in actual supervisions, I had an understanding from Foucault in mind (Foucault, 1999): That power is a relational and praxis-oriented concept, and power is going on and adjusted through people. Based on Foucault, three dimensions of power is relevant: open, invisible, and posteriorly located power (Petzold, 2007, p. 273). I also had the "positioning theory" (Harré & Langenhove, 1999; Campbell & Groenbaek, 2006) in mind, that we position each other in social interaction. That means, in our communication we take positions, but we are also positioned by others, i.e., positions of power or powerlessness. Therefore, positions are relative to one another. I can accept the positioning others put me into, or I can respond in a way that change it. In turn, this can position the other person in another way and so on. In this sense, positioning changes from moment to moment. Positioning theory emphasize the semantics and verbal part of communication. Here, we will elaborate and look just as much into nonverbal aspects of positionings, related to power and powerlessness.

The Triplex Reflection Model

Prior to all reflections is the given sensible, mundane reality, that is phenomenologically perceived and observed – i.e., our perceptions and observations in our daily life, e.g., a situation in our professional life. The Triplex Reflection Model consists of four levels (Petzold, 2007) (we focused on the three first levels in the workshop):

1. Reflection on what I experience in a situation outside me or of what is going on inside me. This reflection-process goes on in myself and may also include reflection together with other persons (co-reflection).
2. Reflection on how I as a person with my background am influencing my level 1 reflections. For example,

Central in the Integrative approach is the concept of "Leib". The understanding of this concept comes from Merleau Ponty: corporalité (Merleau Ponty, 1994), the "living body" or "phenomenal body". All types of human activity and mental activity as well, involve the body and senses.

own unconscious projections / transferences, or own theoretical points of view, that might cause empowering or depowering of the other.

3. Reflection on the societal, economic, cultural, and ecological conditions in which influence my level 1 and level 2 reflections. Discourses in the field (health, business etc., as well as the supervision field itself) are also part of such conditions.

4. New overall understanding through philosophical contemplation. Reflection on this level includes all the previous reflection steps and opens to see the original situation in new ways. This level of reflection includes an even more complex understanding of

Figure 1. Metahermeneutic triplex reflection model from Petzold (2007). The model is translated into English by Stensland, Sjøberg and Petzold.

reality, at the same time transcending to reduced complexity – where the reflexivity itself is exceeded.

The workshop: Interventions, findings, and reflections – structured by the help of the Tetradic Model

Planning for the workshop, I followed the structure from the Tetradic Model from Petzold (Petzold, 2003 & 2007)– a process-oriented model for interventions in pedagogy, therapy, and supervision. The model consists of four phases: Initial phase, action phase, integration phase and new orientation phase. I will structure the descriptions and reflections from the workshop according to this model.

From the initial phase: This phase is about preparing and warming up for the theme of exploration. I asked all the participants to stand in a circle, warming up the voice by sound exercises, singing different tones with different expressions, including different emotional expressions. Then, I wanted them to approach each other two and two, by increasing their voice when going closer to the other person and decreasing their voice when withdrawing. I invited them to use emotional expressions through their voices: more aggressive when approaching and more fearful when withdrawing. In the next step, I inspired them to improvise, using their voices and movements as they would like to, just to follow their impulses from their lived body. Sharing afterwards in the working pairs. As part of this phase, I also presented the Triplex Reflection Model by means of power point-presentation and giving examples.

Rationale: I wanted the participants to get their body in movement and to prepare their voice to increase awareness of themselves (Leib) as well as of others (Zwischenleiblichkeit) as a basis for the interventions in the next

From the warming up exercise. *Photo:* Dainis Locans

phase. By singing the same tones together, or with some varieties, I wanted to create connection, affiliation, and synchronicity between participants, to promote "Interactional movement coordination" (Petzold, 2004, p. 137). To approach each other in this creative way, I also wanted them to loosen up, not being afraid of doing unusual things with their voice, and to train different positionings to each other in a nonverbal way through their voices. This was a "bottom-up approach", "from muscle to mind", stimulating the body and feelings, in which for some could activate some memories or themes, and maybe verbalized in the sharing afterwards. This body-oriented approach is based on neurobiological understandings of the body and the connection between body and mind (Petzold, 2004).

Observations, responses, and reflections: From an atmosphere of uncertainty in the beginning of the warming up, the creativity in the group expanded more and more. After a while the participants seemed to not even
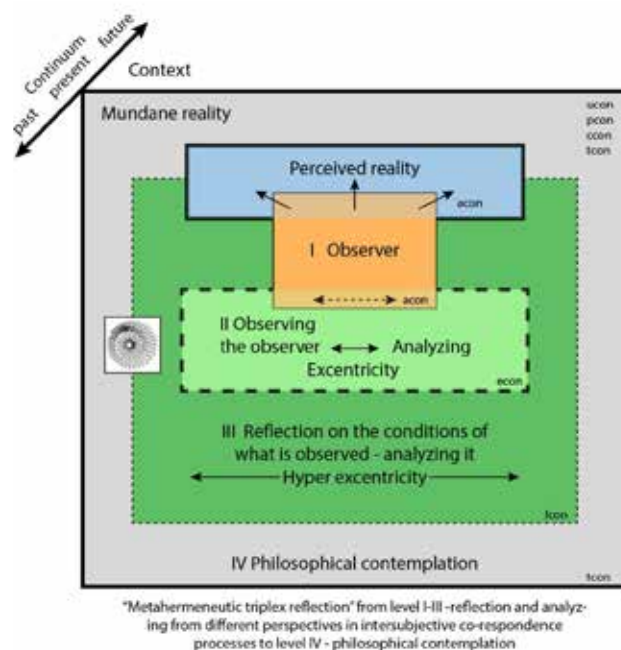
recognize the photographer taking photos when they expressed themselves in quite strong and loud voices. In the sharing afterwards, their words were accompanied by much engagement and laughter – in which could be a sign of trust and safety in the group. As one said: *It was a little strange at the beginning with the warming up voice-exercises (…) slowly the whole experience became fun, and it broke some inner borders in me and between me and other people. I can definitely say that this warming exercise was a good basis for our further work. ((because I didn't catch the idea what or why should be done. However, I had said myself that I am open to everything in this workshop and))*

From the action phase: This level is about exploring and deepening the theme in focus. It is not only about activating the cognitive level, but also, and foremost, the emotional and body/sense- levels – through for example awareness oriented, and could also be playful, experiential exercises. I guided them through a body-scan, ending in a visualization around a supervision-situation where power-imbalance occurred. It could be power imbalances in the supervisory relation, or from a situation that the supervisee was telling about. I asked them to share their experiences and stories from the visualization exercise in small groups of three to five persons, and choose one to role play – without words, i.e., only using their voice to express the roles or aspects they were role-playing. The one who owned the story, should not take the same role as he/she had in the situation. After the role play, they were asked to share and to reflect around the situation by the help of triplex reflection.

Rationale: The guided body-scan and the visualization was chosen to prepare the participants for good contact with a supervisory situation and awareness of themselves in this situation, as a basis for the voice-related role-play.

The visualization and the voice exercises had a "top-down approach", i.e., "from mind to body" (Petzold, 2004).

Observations, responses, and reflections: After they had chosen a situation to go into, I had to repeat the instructions about using their voices in the role-play, and not words. This way of working was clearly uncommon to most of the participants. But after a while, they became dedicated and participated with a lot of creativity and empathy (einfühlung) in the roles. Some groups were very expressive in their voices, sometimes also with music-like sounds, with emotional content, and maybe more expressive than the reality they tried to express – in which the hidden and underlying emotions and power dynamics became clearer and more visible. One group also put voices on cultural and structural phenomena, relevant for level 3 reflections. In the sharing´s and reflections after the role-play, in the small groups, they were very active and engaged, and it was difficult for me to end it and lead them into the last plenary sharing.

I got the impression of "group-flow" during the role-play. Petzold puts weight on the importance of synchronicity on different levels for such kind of flow in group-work and teamwork – as part of "conflux processes", recommended for team performance (Petzold, 2007). With reference to mirror neurons (Rizzolatti & Sinigaglia, 2007) there is a ground for body and movements coordination, and co-emoting one another in a common atmosphere and mood. Further on, this gives a basis for complexity in dialogues and polylogues (polylogue = discourse of many with many about a manifold of issues with many sides) (Petzold, in Sjøberg, 2020) – in which can explain the engagement and fruitfulness of the reflections afterwards, as mentioned below.

From the integration and the new orientation phase: In the workshop, these phases happened in the small groups after the role-play and in the following plenary discussion and closing round.
Rationale: Sharing and reflecting are important tools to learn from and to integrate what has been explored in the preceding phases. Further on, these tools make it possible to gain insight and make plans for further change and action, for example in following supervision-practices.

Observations, responses, and reflections: These data I have collected from my written notes during and after the workshop and from participants expressing afterwards. The participants shared following experiences, insights, and reflections.:
- The usefulness of going into nonverbal aspects of another role than used to.
- The nonverbal exercises gave an extra dimension of information around power dynamics.
- If more time, we could have explored and reflected

Petzold puts weight on the importance of synchronicity on different levels for such kind of flow in group-work and teamwork – as part of "conflux processes", recommended for team performance (Petzold, 2007).

more around the situation we role-played according to the different levels of the Triplex Reflection Model.

• I am surprised how close it was possible to stay together in the sharing, and still feeling comfortable.

My response: *Maybe to express oneself in a playful and emotional way during the warming up and in the nonverbal role-play, made a safe ground for showing oneself and thereby also to come closer to one another.*

• *It was strange to experience how the roles went in a direction that corresponded to the development in the original situation we role-played, but not told beforehand* (said from one who was the supervisor in the original situation).

• *It was really impressive how all the participants lived their characters and changed their behavior. The feeling was that there was some "higher power" as a director in a play and we just knew what to do and what sounds to express. At the same time, it was really surprising how quickly the solution came, and the case giver was completely satisfied with it. She said that now everything seems a lot clearer, and it was astonishing how precise we all lived through the situation and amplified the event she had shared with us.*

My response: *The phenomenon you describe as "a feeling of higher power as a director", can happen because of our ability to take part in other peoples´ inner states (here, the state of the case-owner, but also to the other participants in the role-play), created in a kind of "group flow", understood by the help of mirror neurons (see above, from the action phase), and the possibility to grasp conscious and unconscious information from the owner of the case. There is also a possible link to constellation work according to Petzold, where the participants can experiment around structures of e.g., power differences* (Petzold, 2007, p. 277, 278).

I would have liked to hear more from the small groups about the insights around power dynamics through triplex reflection, but I preferred the participants to have the needed time to reflect in the small groups rather than having more time to share in plenary afterwards.

Closing words and self-reflections from the author

The presence and engagement from participants, the common atmosphere I experienced in the group, and the responses from the participants, have inspired me to think that there are potentials by working in such a way with emphasis on nonverbal aspects in communication and as a basis for triplex reflections – connected to the theme of power dynamics and other themes. For the supervisors who owned the role-played story, many of them said they could recognize the expressions from the original situation and that they even gained new information. That means, not only mirroring and feedback by words, but by nonverbal expressions as sound or other creative media, is possible to use in supervision to give the feeling of being understood and at the same time make a ground for exploring, reflection and understanding. Sharing and the use of the different reflection levels in the Triplex Reflection Model were relevant and important for understanding the nonverbally expressed power dynamics and positionings in the chosen supervision situations. If more time, the groups could have reflected even more, based on the different reflection levels in the model.

My reflections from the different phases above, is mainly level 1 reflections in the Triplex Reflection Model. Some of my reflections, I have got confirmed by concrete observations and responses from the participants.

My interpretations of what I have observed of the participants expressions, utterings, and actions, might have been influenced by who I am as a person, my experiences, and my lifeworld. Therefore, it is relevant to ask: Who am I, leading and reflecting around the workshop? How am I influencing what happened, what I observe, and how I interpret my observations? – i.e., level 2 reflections? I have for many years used creative and body-oriented warming up exercises in teaching and therapy, by being an Integrative therapist and supervisor and the influences I have from other sources, and I am joining an ANSE intervision group with the working title: «Music, art and supervision». On the theoretical and academic level, I have made empirical research on the theme of body-oriented group dynamic exercises (Sjøberg, 2009). My engagement in these themes, which includes an intention of relevance of using nonverbal, body-oriented, and creative methods in supervision, could therefore function as contagion and self-fulfilling prophecy to the participants. Put in other words: The flow and enthusiasm by the participants was maybe not only because of the workshop methods, but because of emotional contagion from me, and between the participants, as well. As psychotherapy research has made clear: The relationship is the most important factor for healing in psychotherapy (Wampold & Imel, 2015) – and relation is quite important in supervision as well (Bernard & Goodyear, 2019, p. 81, 91; Petzold, in Schigl et al., 2020, about the importance of mutual resonance, p. 254, and common factors, p. 256). So, maybe the same here in this workshop, relational factors are maybe more important than the methods. At the same time, maybe these methods that I am familiar with and enjoy using, make me more able to connect to other people, and in that sense relation and methods become inseparable.

Further on, the world-situation characterized by uncertainty and threats from e.g., climate change and the ongoing war close by, might have influenced both me and the

participants and their role-played situations – not only on cognitive level, but on emotional and bodily level as well. So, to understand and being conscious of these nonverbal levels and expressions, third level reflections are also important.

Research was not the aim of the workshop, and the design and the data are not sufficient for general conclusions. Nevertheless, some ideas might be interesting for further investigations in research related to teaching and supervision-practice. ◼

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Power Dynamics and Empowerment in self-organised teams

■ **Hans-Ueli Schlumpf**

Abstract
For some years, in management and organisation development, an accelerating trend around agility and self-organisation has set in. An array of concepts has occurred that are offering to support what seems to be not only a set of new management methodologies but is driven by an underlying evolutionary purpose: the purpose of empowerment and human growth. The workshop revealed dysfunctional dynamics and success factors of self-organised collaboration beyond methodologies.

Empowerment, in brief, is the capability to think and act in a self-determined and responsible way. The development of this capability is encouraged simultaneously on macro levels (global, geopolit-ical), meso levels (society, education, workplace), and micro levels (individual, family). While the methodologies at hand often focus on structures to support individuals and teams in enhancing communication and collaboration, major breakthroughs in the development will be achieved through a transformation towards a *culture* that is based on a *common purpose, committed values, and collaborative learning*.

As the title suggests, I am reflecting this transformation by focusing on power dynamics and col-laboration in self-organised teams. Teams or panels without a for-mal, hierarchical, directive leader-ship function that are empowered - or choose - to operate in an equal, inclusive way. As I did in the workshop, I am offering in this article first a tool to diagnose power dynamics in groups and teams. Then I will introduce the model of Six Guiding Principles for self-organisation that are serving a team to create their own framework that will help them smooth out dysfunctional dynamics, access power as a resource for high performance and collaborative transformation by engaging every-body's power for the benefit of meaning-ful co-creation (rather than using it predominantly for indi-vidual interests or needs, compromising common goals, worst case on the cost of the whole).

Questions and statements
As a warm-up to the workshop, participants were invited to share associations, reflections, ideas, and questions that the title of the workshop triggered. Here is a consolidated list of interests that inspired our work:

- What is *self-organisation?*
- What is team-dynamics?
- I'd like to get inspiration on how to support self-organised teams!
- Can "self-organisation" be implemented from "top-down"?
- How do you launch a self-organised team?
- I'd like to get ideas for a situation I'm facing: an HR-team that should define tasks and indi-vidual contributions for their members in a self-organised way.
- How to find balance between "self-organised" and "being led"?

- What are crucial prerequisites to work self-organised?
- How to encourage performance and not get lost in "reflection"?
- I think that ANSE works to a high degree based on principles of self-organisation.
- How can we enhance empowerment?
- How can different expectations and needs be integrated?
- I'm curious if you have some kind of "magic wand" to transform a team (smile)?

My spontaneous response to the last question was: "In fact, I am a magician (smile) ... but not al-ways in exactly the ways that others might expect!"

But let's get serious now ...

A tool to diagnose Power Dynamics in groups
Human development follows its own pace which is com-pletely different from the pace we are driv-en by in our modern lifestyle, for example by technological innovati-on. Many of the breakthrough insights about the human being, *being human* respectively, have their roots in the 19th and 20th century - to be found in psychology, socio-logy, philosophy, or neuroscience. Thus, when we face challenges that mainly depend on cognitive capacities and behavioural change of the human being (i.e., in communi-cation, collaboration, problem solving, or conflict resolu-tion), we may consider anything that could help tackle next steps in development, grab contemporary concepts while not hesitating to consult traditional sources - even if the dates of origin look like a mindfully cultivated and precious Armagnac.

The *Rank-dynamic Positions Model* (Schindler 1957) is a tool that can serve very effectively to assess power dynamics in a team. Representing the time in which it was developed, the original model reflects a "typical" hierarchical organisation structure with a formal leader-ship function. In fig. 1 you find my own interpretation of Schindler's model with some stereotype *positions* he iden-tified from working with groups and teams: *Formal Alpha, Beta, Gamma, Informal Alpha, Coun-ter-Alpha, Omega.* Schindler opens the scope to outside positions as well, which I left out for this workshop that sets the focus on internal dynamics.

Schindler's model is timeless and easy to adapt to any

group or team constellation. As we will see, in the context of the title of this workshop also to a self-organised team.

Glimpse on a self-organised team through Schindler's lens
One key characteristic of a self-organised team is that there is no formal leadership function. The team mem-bers are invited to collaborate in a self-directed way among equal peers - bluntly ex-pressed: *they must orga-nise themselves to achieve their goals.*

Figure 2 shows a stereotype example of a self-organised team constellation (not a specific real-life case, but a syn-thesis of research that could be taken out in the field and

be observed just about an-ywhere). One that bears quite some risks for dysfunctionalities:
Björn likes to take up a lot of time and space to talk and try to guide things in a direction that he can control.

Anna is an outgoing person. She challenges others' ideas, and in particular peers that put them-selves in the centre of attention.

John is rather introvert and feels most comfortable close to "leadership figures"; in such a position he feels like he is "on the safe side" without having to stand out too much.
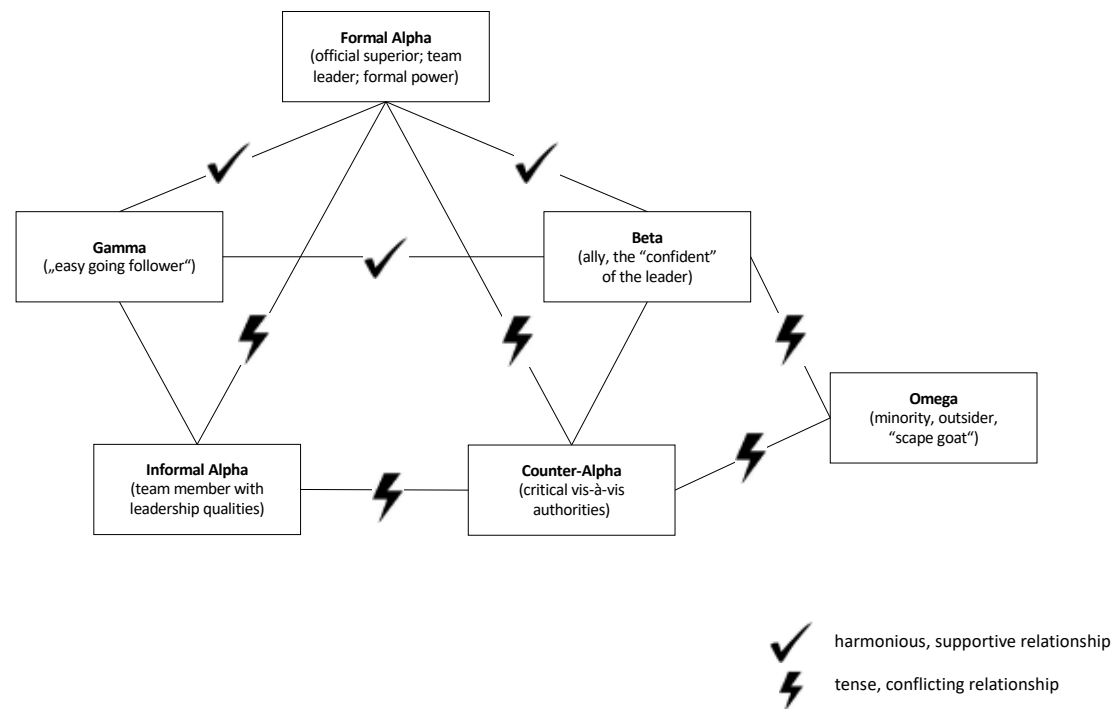

Figure 1. Own interpretation and visualization of the „Rangdynamisches Positionsmodell", Schindler 1957
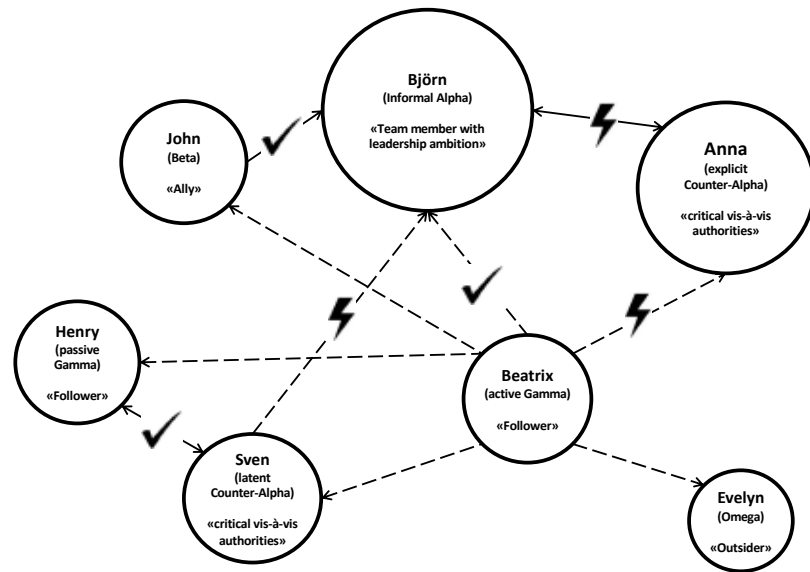
Figure 2. Rank-dynamic Positions Model (Schindler 1957) adapted to a self-organised team (own visual

Sven is rather critical vis-à-vis authorities in general. He likes a work situation without a "boss", doesn't like people who behave like one, but is not looking for confrontation.

Henry is an easy-going fellow. He delivers what is asked of him without caring too much about the team. He socialises well with Sven, but mainly off meetings.

Evelyn has, over time, become an outsider. Not as a person is she seen, nor are her ideas heard in the team. Thus, she is withdrawing more and more.

Beatrix is not only a hard-working contributor, but she also tries to maintain relationships with everybody and seems to be the "glue" that is trying to hold the team together.

As a supervisor or coach, if you reflect on this team constellation for a moment:

- Can you relate to the characters and their positions, maybe even to some of your own real-life experiences?
- What do you see that seems to work quite well? Which dysfunctionalities do you identify?
- If this team would call upon you to help them solve some problems, what would you sug-gest?

There are many ways, and each supervisor or coach will design their own intervention strategy based on their diagnosis and toolbox at hand to help the team not only to solve issues that forced them into asking for help, but ideally to establish a next plateau in their development that will sup-port functional power dynamics and sustainable performance.

Hypothetical potential of power and dynamics in self-organised teams

Let's suppose, we bring six people together who don't know each other, place them on chairs in a circle and ask them not to move and not to speak. Figure 3 would pretty much reflect the pattern of their theoretical potential of power and dynamics. They are all equal peers without the position of a *Formal Alpha*. Yet, they all have their personality traits, strengths, weaknesses, interests, needs, ambitions, preferences, or reluctances. Once they start communicating and interacting, their power, in what form ever, will step by step be revealed, and dynamics are set in motion.

Hypothetically, every member of a self-organised team carries the potential of any position or role (in Schindler's terms). Any relationship between members bears the potential of creative harmony or dysfunctional conflict. Roles and positions may swap (intuitively) depending on the topic (con-tent), the people (sympathy, opposition), or dynamics (situation).

For a self-organised team to achieve a high level of agility and performance, it is crucial to establish a learning culture, essentially in the form of collaborative reflective practice. In particular, the team must learn to distinguish between two levels: the level of their task-oriented operations and their social learning on a meta level. This will help them to constructively work on content and maintain good relationships while staying focused on the purpose and keeping roles and dynamics evolving (beyond patterns and stigmas).

How to empower a team to constructively manage dynamics? - Six Guiding Principles

When teams are invited to work in a self-organised way, they not only gain "freedom from superior directions and
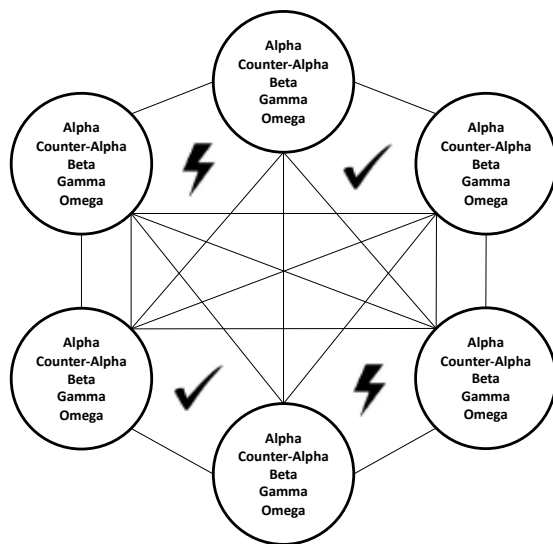
Fig. 3. Hypothetical power and dynamics in a self-organised team in Schindler's (1957) terms (own visual) adapted to a self-organised team (own visual).

control". In fact, to operate well, they will be challenged to establish their own system for *guidance* and *self-governance*. They will need a framework that provides clarity on how they want to work together to achieve their performance goals and maintain functional relationships. And they are empowered to further develop their very framework according to changing needs or requirements in the long run.
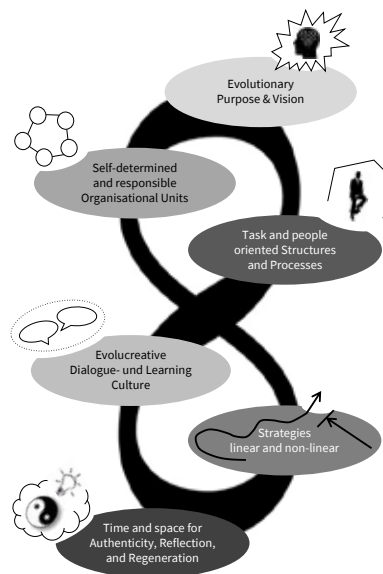

Fig. 4. Six Guiding Principles for self-organisation (Schlumpf 2019)

Figure 4 visualises six highly effective guiding principles to create such a framework:

- An **evolutionary purpose and vision** will serve as "North star" for the team. The closer their purpose is to evolutionary needs, the more powerful and sustainable it will be.
- If an organisation decides to tune into the trend towards self-organisation, they will need to form **small organisational units and delegate responsibilities.** Specific training on self-organisation is a prerequisite to launch successfully. Access to coaching whenever in need will help the team to master challenges on the way and succeed in the long run.
- The team must be empowered to discuss, negotiate, design, take decisions and commit to, as well as to adapt or innovate their **structures and processes**

according to their own experience of what works best for them to achieve goals.

- Creative communication in the form of **strategic or exploratory dialogue and continuous learning** are aspects of a culture that nourishes ongoing development of key capabilities and fuels evolution towards desired relationships and performance.
- **Linear strategies** represent the common process of goal setting and planning that helps to fulfil an individual's, team's, or organisation's purpose. **Non-linear strategies** include the capability to recognize the unexpected, the disruptive, even crisis not only as problems, but to seize them as opportunities to drive progress.
- Deliberate integration of **time and space for authenticity, reflection, and regeneration** will help not only to keep life and work in balance but ideally create a sustainably healthy and prosperous *work-life-synthesis.*

A cooperatively designed and committed framework along these guiding principles will build a compelling foundation to launch a self-organised team. As the shape of the lemniscate in fig. 4 in-dicates, the framework is fluid and never "carved in stone". It must remain an agile and dynamic construct that will iteratively evolve. People change and grow, and so do goals, tasks, projects, conditions, requirements, needs. From time to time even the purpose may be subject to a review and adjustment. On a regular basis, the team must reflect on the frame-work that they committed to and evaluate what is going well, where they see room for improvement, or which aspects, both on the operational and social levels, may need fine-tuning; to develop new solutions or set up new rules, commit, execute, and keep on learning. Learning in the sense of reflective practice that must accompany a process towards empowerment to refine skills and guide things in functional direc-tions.

Why embark on a journey to empowerment and self-organisation?

Problems can be solved before they amount to crisis. Misunderstandings can be clarified before they escalate into conflict. Individuals become aware of their own and their colleagues' strengths, needs, and preferences, as well as their weaknesses or blind spots. The team members are becom-ing more and more aware of what they need to be successful and are learning to identify dysfunc-tional patterns which they consequently can transcend. They keep positions, roles, and dynamics agile and handle any issues - be it on the content or on the relationship level - in mindful, creative, and constructive ways. Focus can shift from people to purpose, from po-wer struggles to creating something meaningful together.

Empowerment and self-organisation - an invitation to a quantum leap in human growth!

Thank you all - the organizing team, inspiring participants, everybody involved - for an enriching week at the ANSE Summer University 2022! ■

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The power of secrets in supervision

■ **Reijer Jan van 't Hul**

Abstract

In this article you will read a summary of the content of the workshop "The power of secrets in supervision" held during the Summer University in Riga.
Secrets, we all have them. Small secrets, big secrets, plenty of things we want to keep hidden from others. In supervision we often have to deal with secrets of supervisees that are shared or not shared. Often the secret is the cause of the pattern that we become aware of in supervision. It is therefore an important task for us as supervisors to investigate and question this precisely.

About this article

Secrets, we all have them. Small secrets, big secrets, plenty of things we want to keep hidden from others. In supervision we often have to deal with secrets of supervisees that are shared or not shared. Often the secret is the cause of the pattern that we become aware of in supervision. It is therefore an important task for us as supervisors to investigate and question this precisely. You will read a chapter explaining the theory of secrets, as well as an elaboration of what was done during the workshop and what the outcomes were of the various parts during the well-attended workshop. Almost 50 people participated in both workshops.

Riga august 2022

On Thursday afternoon during lunch at the Summer University in Riga, someone came up to me to thanked me for the special experience she had had in her hotel room the evening just before going to bed. She had suddenly remembered that she still had an envelope with a card with a secret message in her bag, had opened it, read it, and had become emotional because of the warm words she had received from her working partner during the workshop "The power of secrets in supervision".
It had felt like a warm embrace while she was alone in her hotel room. And despite having said goodbye to her working partner the day before, before the start of the first keynote she had gone to find her to thank her for the beautiful words and the warm feeling the note gave her. Now, to understand how this could have come about, I will take you back to the day prior to this experience and give a reverberation of what we did in the workshop. Or actually, we will go back even further, to the month of March 2022.

The Inception of the workshop

I was talking to my colleague Adrianne van Doorn and we were discussing a situation I had experienced in meta-su-

pervision where the supervisor in training had a learning objective around intrusion into the supervision working relationship.

There, a supervisee had shared with her a secret in the work situation and the supervisor had noticed how much impact carrying this secret had on her role as supervisor. One thing led to another, and Adrianne said, "What a great theme to develop a workshop on". In all my naivety, I said that was indeed a beautiful theme, but only realized later that Adrianne meant that I could nicely develop a workshop and to present it at her meeting in the region of supervisors in Amersfoort the Netherlands.
The LVSC in the Netherlands, has fourteen regions spread across the country, in which members can attend to collect points for their re-registration. Members can offer workshops to learn from each other. Finally I took up that challenge and that's how the plan for the workshop was born.

Types of secrets

Am I an expert when it comes to secrets in supervision? Well, no, not an expert. But I am certainly an expert by experience when it comes to having secrets and aware of what impact it has when you share these secrets with friends, acquaintances, strangers, or even in supervision. I could relate to that, but I was also looking for substantiation. I found that substantiation in the book "The secrets protocol" by the Dutch researcher Andreas Wismeijer (2016).
Indeed, a huge amount has been written about secrets and secrecy, but if you start looking for scientific approaches to secrets, the number of publications becomes considerably smaller.

The book does make clear that 99.9% of humanity has secrets, or in other words, everyone has secrets. But what exactly is a secret? Wismeijer uses the following definition for secrets: *A secret is a conscious, active and dynamic process of social, selective information exchange that uses cognitive resources and can be experienced as an emotional burden with negative consequences for well-being (*2016).

This makes it clear that you consciously keep, or share, your secrets, that you have to make an effort to do so. You have to make it active, and that it is a dynamic process, where there is continuous change. What further stands out is the emotional burden and negative consequences it can have on personal well-being. One of the workshop participants rightly remarked that this definition emphasizes the negative, whereas sometimes having secrets can also be quite positive. With that, we were therefore able to build a nice bridge to the different types of secrets people can have. Namely, we know the following types of secrets: Shape and Content (Yalom, 1970 in Wismeijer, 2016).

Shape: Small secrets or Big secrets
Positive secrets or Negative secrets
Short secrets or Long secrets

Small secrets or Big secrets
Small secrets can be, for example, that you are secretly smoking, or that you have stolen sweets in a shop as a child. An example of a big secret could be someone's homosexuality, but not wanting and not being able to talk to anyone about this.

Positive secrets or Negative secrets
Positive secrets have a different effect on us than negative secrets. The negative secrets are often accompanied by negative emotions and mulling and sadness. Positive secrets can be, for example, preparing a surprise party for someone turning 50, or buying a present for your child's birthday. A negative secret, for example, could be that you can't stand losing and are very perfectionist. In some environments, that is labelled negatively, so it is more convenient to indeed keep that to yourself.

Short secrets or Long secrets
Some secrets you only have for a short time, the moment you have bought a present for your child and it is unwrapped, then it is no longer a secret. Other secrets, often negative secrets are carried by some people all their lives. Research has shown that the average length of time for a secret to last is two and a half years before it becomes known to others. The greater the likely negative consequences, the longer we keep secrets to ourselves. Shame often plays a big role in this.

Am I an expert when it comes to secrets in supervision? Well, no, not an expert. But I am certainly an expert by experience when it comes to having secrets and aware of what impact it has when you share these secrets with friends, acquaintances, strangers, or even in supervision.

**Content: Personal failure
            Interpersonal alienation
            Sexual secrets**

When we talk about **Content**, we know the following secrets:

Personal failure
Many secrets are about something people don't like about themselves, or what they don't appreciate about themselves. These could be doubts about whether you are a good lover, or a good parent, for example. Personally, this category plays into my mind with regard to hosting a workshop on secrets. As quickly comes the thought: who is waiting for such a workshop from me? They probably don't find it interesting, or they probably get that I don't know much about it either. These types of secrets are also known as Imposter syndrome. Imposter syndrome is loosely defined as doubting your abilities and feeling like a fraud.

Interpersonal alienation
This type of secrets deals with the fact that people sometimes wonder if they still really love their partner. Or being ashamed of the fact that you actually prefer not to visit a sick grandmother, but then don't tell others.

Sexual secrets
We all have these secrets, in the broadest sense of the word. Some people classify this under normal privacy, but since almost everyone hides or denies their personal sexual behavior and preferences, we still classify it under secrets.

Kinds of secrets

Now that we know what types of secrets there are, we can also look at the different kinds of secrets we can distinguish.

Relationship secrets or family secrets

In these secrets, the participants are fixed. Within intimate relationships, we sometimes have mutual secrets, but outwardly we keep them mostly to ourselves. In family secrets, sometimes we have patterns that you share only with your family or your relatives, but sometimes we have shameful situations, such as an uncle who is in prison and the family is not proud of.

Inherited memories
This is a special category within family secrets. Sometimes we feel that certain characteristics are passed on to subsequent generations. Sometimes you then have déjà vu-like feelings at a place you have never been to as a person, but which you feel a connection with and therefore have inherited a memory through your ancestors. We also call these secrets subconscious secrets.

Professional secrets or Professional Confidentiality
Not much research has been done on this category yet, but this is the most interesting area for the workshop and this article. We deal with this category mainly in supervision and coaching in our profession. We often get to know sensitive information about our supervisee that we are not allowed to talk about with outsiders. What does this mean and what impact does it have on us. But also, what is it like for a supervisee to share secrets with a supervisor and how does he or she handle this confidential story?

The workshop in Riga

In the workshop "The power of secrets in supervision", I introduced the above definition, types and kinds of secrets and then put the participants to work with them. In pairs, they explored what they find so interesting about secrets, to what extent they have to deal with them in their professional practice and whether there are limits to sharing secrets in supervision and what these limits are. We collected these views and the answers varied from

"no limits" to limits on sharing "personal secrets that are not work-related" or "they take the focus away from what is important".
We then took the conversation we had in the groups into an exploration of what ANSE's Code of Ethics says about secrets and secrecy.

It is important to realize what ANSE's role as an umbrella organization is. The code states at Article 4 on Professional Requirements that supervisors are bound by the Code of Ethics of their national organization of which they are members. It further states that supervisors should always serve their client's interests and protect their clients' integrity to the best of their ability. We also touched on the fact that supervisors must be able to practice autonomously, taking into account confidentiality and the rules of secrecy.

After this part of the workshop, the participants went into discussion in the same pairs about two areas from Marten Bos' diversity cards (he gave a workshop on diversity in Riga, see article in this AJ) within which they have secrets. Or about which they find it difficult to speak within supervision or with strangers.
First, it was wonderful to see the dynamics that emerge when more than twenty people put chips on areas of the diversity cards about which they have secrets. The fact that there was a large group of participants made it safe enough to put the chips on the different cards. They were then instructed to go back to their working partner and experience what it is like to be questioned about these secrets. And, to feel what helps them over the threshold to talk more about their secret anyway. Or, on the contrary, to experience where the boundary lies for themselves when it comes to sharing secrets with a relative stranger. What happens when they decide not to tell more than they want to tell.

A special atmosphere was created in the room, people were intensely talking to each other. From a distance, you could see that all kinds of emotions passed in review, from a tear to liberating laughter. In the end, we returned to the experiences in plenary. There it emerged how nice it was to share secrets with someone you don't know and who you know you might not meet again after this week or even after this meeting. It creates an atmosphere where it was easy to share things with each other. We discovered that precisely because we were among professionals, this sense of trust and expertise was present. It was noticeable that everyone was capable of questioning each other with integrity and respecting each other's limits. It is good to realize how much power you can have as a supervisor to ask further questions and thereby reveal clients a little more about themselves than they might be inclined to do.

This brings us to the point about self-disclosure and to what extent it can be helpful in supervision. Here we can argue that it can be liberating for the supervisee to reveal more about himself, provided it is work-related

and appropriate to the input in supervision. It can provide relief, and in group supervision, provided it has to be safe enough to share about it, it can also lead to learning moments among the other participants. Regarding supervisor self-disclosure, we can say that it can sometimes be helpful or desirable, provided it does not distract from the supervisee's learning process. If it does distract from the learning process, self-disclosure is not desirable, and the supervisor will have to choose not to share his own experiences with his clients.

After the workshop

But what about that embrace the participant had experienced in her hotel room? That secret message in that envelope? Each pair was instructed at the end of the workshop to choose a card with an envelope and write a personal message in that card for their partner in the workshop.

They were then instructed to put this card in the envelope and say goodbye and give the envelope to each other, but not to open and read it in each other's presence. But to do so at another time and in this way read a secret message from the workshop-partner. In a busy program during the Summer University with a guided city walk through Riga, it could then just happen that one completely forgot to open her or his envelope. And by that creating a splendid experience in a hotel room. ■

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Power dynamics in an unequal disrespectful relation

How not to lose your power and defend your position?

■ **Zilvinas Gailius**

Abstract

Often at work, we are faced with an unequal, disrespectful relationship. Most often, such a relationship is experienced by cultured, educated women who, in the process of socialization, have learned to be humble and obedient. These women have not been taught to resist by anyone, so they do not know how to play Power Games. Often they suffer, become victims of manipulation, or are simply "placed on the lower step".

In the article you will find a tool and some thoughts that help you not to lose power in an unequal disrespectful relationship, so you learn more consciously and braver defend your position. Inspiring literature will also help and lead you to greater liberation and empowerment

I was inspired to conduct this workshop for the Ukrainian women's group "Art-Kharkiv". I provide supervision for them while their husbands and sons are at war. We meet once a week online in a safe space – the space for sharing, away from stress and tension, refreshment for the soul and mind, and provision of resources – to solve personal dilemmas or look at work through professional case supervision.

At one meeting we talked about the case of a humiliating relationship at work, and I introduced to them the Deborah Tannen's tool. At the next meeting, the participant shared the success of using the tool. She succeeded! Hey, the tool works!

I knew it would work. I had that faith from working with previous groups. Every year I supervise 15-18 groups of social workers and teachers. Participants – 99% women. What do these groups have in common? Hopelessness, helplessness, failure to resist (they even do not allow such thoughts for themselves), not being able to say "No", inability to represent their position. These women often feel ignored, undervalued, frustrated, defeated, angry at the authorities and the system, overworked and burned out. And most often – self-unsatisfied. Their voice remains unheard in most cases.

It's weird when you think about it. All these women are cultured, well educated, modest, polite and courteous. I was thinking about how to help and empower them so, that they dare to defend their position, show their voice, and make themselves heard. Sometimes, when I listen to the stories of social workers during some case analysis, I allow myself to make a joke. I say, "women, let's write a book! The first chapter of the book will be called "*The social worker will take responsibility for everything."* Women are smiling. "Yes. But the second chapter of the book will be called *"No. I won't!"* I am teaching them how to resist pressure, how to maintain dignity while facing disrespect and belittling, and how to recognize the dynamics of power games.

But most often, as soon as we start to talk about defending someone's position and having the voice, the typical reaction is - "probably we will not succeed", "we do not dare", "we will not be able", "we can't do anything about it", "it is as it is, and it is not for us to change anything".

My mission is to empower my supervisees. Therefore I was very happy to get to know the work of Saul Alinsky, who called himself a community organizer and devoted his life to power relations. He always stood on the side of the weaker, the oppressed. I actually think this author should be on the list of obligatory literature for social workers' training programs, or at least in Lithuania and Ukraine for sure.

According to Alinsky, it is a mistake to think that Power is a *defined size*. "Those at the top have a certain amount of power – we do not have that power here, at the bottom. It was so, it is so and it will be so, and you can't change anything here". (Alinsky, 1971) As long as we think so, nothing will change. Alinsky says that actually POWER is relative, very rapidly changing size. As soon as those at the bottom begin to think that those at the top have no Power any more – from that very moment those at the top actually do not have that Power any more.

Read the last sentence again! I usually have to repeat it a few times before people get it.

Of course, there are other conditions too, such as awareness and solidarity. But first, we need to change the way we think. And if we have changed our mindsets, how do we put this knowledge into practice? Deborah Tannen and Peter Modler propose a solution.

I was surprised and very happy when I discovered that Tannen often works with a female audience – women who meet exactly the same criteria as I described earlier. She says that these are cultured and well-educated women who most often suffer from status (power) games and who are usually placed "on the lower level". Why? Because they don't know how to fight for their rights. They don't know because no one taught them.

In the process of socialisation (from kindergarten to high school), they were taught humility, politeness and obedience. "Listen to the elders (authorities) and do what you are told and then you shall receive an honorary status of a good girl." In general, according to D. Tannen, girls (differently from boys) are less likely to play power games. They are used to look for harmony in more gentle ways. However, when faced with manipulative behaviour, they do not know how to stand up for themselves. Often they are "forced" to justify themselves, and their opinion, to prove their competencies, or in other words – to justify their position with arguments, arguments, arguments. But that does not work.

Alinsky says that actually POWER is relative, very rapidly changing size. As soon as those at the bottom begin to think that those at the top have no Power any more – from that very moment those at the top actually do not have that Power any more.
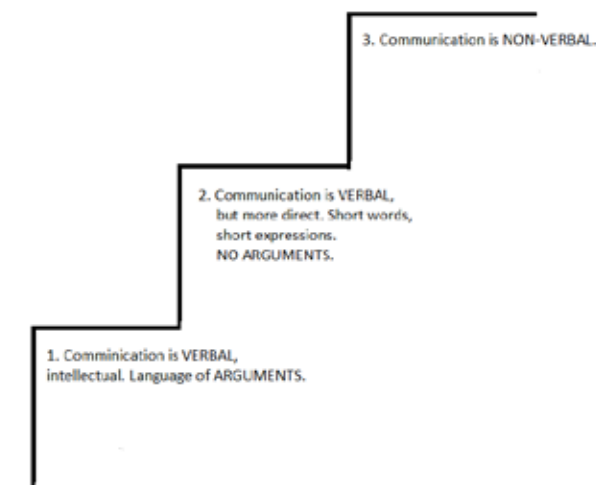
Based on P. Modler's "The Principle of Arrogance" (Das Arroganz Prinzip)

In the Power Games, whoever asks questions, stands at a "higher level", and whoever is forced to answer and bring arguments, is automatically placed on the "lower level." I would like to emphasize here – we are talking about what is happening in the Power Games. We are not talking about respectful and equal relations.

1st step
In the first step the communication is VERBAL, intellectual. The language of arguments is spoken.

2nd step
In the second step the communication is still VERBAL, but the language is more direct, and the words and phrases are short. There is a list of words I give to my participants - "no", "this is not true", "we do not work like this", "it will not happen", "is it clear to you?", etc. If necessary, one can even raise one's voice, even if it seems a bit silly and unusual. It is worth trying! It is im-

portant not to start arguing, explaining, and not expanding on answering questions. As soon as we start speaking the language of arguments, or we are forced to explain ourselves, then in the Power Game we are automatically placed to "the lower level". It is important to refrain from your usual behaviour, and not to switch to arguments. It is better to ask questions so that the opponent is forced to argue and explain himself. Power is taken by someone who speaks less and asks questions.

3rd step

In the third step the communication is NON-VERBAL. That means, there are no words. Words are not needed. May gestures, body posture, and facial expressions speak for themselves! And that's it. May the SILENCE speak! In practice, this is the most difficult thing to do, because our habits force us to argue and explain.

This is the tool for you. Let's not use this tool when the relationship is respectful, equal, and collaborative, especially with people who love and respect us. The tool is designed for the cases where we face disrespectful, unequal relationships and manipulative behaviour; when we feel that we are "being positioned to a lower level". Instead of talking about the content or issue, power games are played against you – when you are asked questions, no one is actually interested in your answers and arguments.

If you have enough time in the supervision or coaching process, it is possible not only to talk about the tool but also to practice using it. Recreate the real situation, where the relationship is humiliating and play it out by trying to apply a new attitude. Observe what comes out of it. In some cases, I also use Forum Theatre as an empowering method.

During the Summer University workshop (Riga 2022), we did not have time to practice or analyse any specific case. However, participants had the opportunity to share their experiences and reactions to what they heard and learned.

In my experience, you only need to dare, and sometimes it works. You manage to concentrate, tune in emotionally and stand for your position. Do not allow yourself to be humiliated by despotic managers or co-workers who are playing power games.

Paradox. Silence and non-verbal communication serve to make your voice heard.

Towards liberation and empowerment! ■

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Empower: A 7-Step Process for Setting Healthy Power Dynamics

■ **Jeanne-Elvire Adotevi Biliès and Andrew Shaffer**

Abstract en introduction

In our current world embroiled in uncertainty, apprehension, and conflict, we as coaches and supervisors often face the challenge of how to show up as the best versions of ourselves in service of our clients. How we show up for them ultimately determines how successful they are in attaining clarity and courage to make very important life and work decisions.

Whatever issues our clients bring to a coaching or supervision conversation, two questions for us practitioners to explore are: What power dynamics are we bringing into the relationship? And what do we want these power dynamics to be?

In extensively researching and defining what the term, "power," means in the context of coaching and supervision, we have decided to accredit the following definitions:

• the capacity to make others act a certain way or believe in something and/or in a certain way
• the capacity or ability to direct or influence the behavior of others and/or the course of events

While these definitions are a tentative approach to better understanding what "power" means, they are not exhaustive considering the VUCA and BANI realities (Grabmeier, 2020) of today's world, in which uncertainty, complexity and disruption are the norms.

In one notable study, John R. P. French Jr and Bertram Raven (1959, 1965), identified six bases or sources of social power which are:

1. **Legitimate or formal power:** the power you receive when you occupy a specific position in an organization. Direct reports and followers recognize this type of power.
2. **Reward power:** acquired through the capacity to offer rewards or benefits in exchange for achieving a result or a task.
3. **Expert power:** the ability to influence by having experience in your field of expertise.
4. **Referent Power:** the most significant in that it requires leaders to have excellent interpersonal skills and the ability to create confidence naturally.
5. **Coercive Power:** the ability to influence by threatening people to act in a certain way, even if they don't want to.
6. **Informational Power:** the ability to be an "agent of influence" and change through rational argument, persuasion, and/or manipulation of information

Given that there are at least six distinct bases of power, we conclude that each human being potentially possesses all these powers to various degrees, depending on who they are and their depth of awareness in certain situations and contexts. As leaders, coaches, and supervisors, therefore, we must know ourselves well enough to identify which power we display the most (or less) and in which contexts. Doing this will help us see, better understand, and potential-

ly manage the impact we have when interacting with others and, above all, the clients we serve.

Our contribution to the 2022 Summer University in Riga was to share a seven-step tool, The EMPOWER® 7-step Process, that we co-created and that we use to help empower ourselves and our clients in a world which seems more and more disempowering when **Diversity, Equity and Inclusion** are most needed (and at risk) in organizations.

Co-creating Power Dynamics to Attain the Relationships and Interactions We Want

Imagine a world where we feel comfortable saying what we want to say, expressing the emotions we want to express, and openly sharing anything with anyone in confidence, without fear or shame of someone holding power over us, intentional or otherwise.

In coaching and supervision conversations, it is our intention to achieve this ideal space; however, very often, power dynamics can get in the way. More specifically, unchecked,

undefined and very often, power dynamics are not visible to us.

Our cultural backgrounds, values, assumptions, and positions we hold within our society and organizations define the dynamics of power in relationships. In coaching and supervision, they have a direct impact on the choices we make in approaching our work and interactions, thereby directly impacting the outcomes.

As coaches and supervisors, we strive to bring these factors to the surface in our work with clients to help them find their place in a world of uncertainty, fear and a growing sense of chaos, co-creating a safe space is not only desirable but a quintessential obligation. And the process of establishing this space must begin at the very start of a new relationship.

EMPOWER 7-Step Process ~ Setting and Resetting the Power Dynamics We Want

Accordingly, over the last three years, we have developed

EMPOWER®, a 7-step process for intentionally, mindfully and co-creatively approaching and designing coaching and supervision relationships with full awareness of the power dynamics at play and the often-untapped powers we have to both set and reset them in ways that help us live and work successfully together.

The EMPOWER® 7-step process can approach holistically, one step at a time, in-depth and on the surface. Note: Depending on your situations, shared and emerging contexts, each step may happen in a single conversation or in a series of conversations.

Energy ~ What Energies are we bringing into the relationship?

"Energy is contagious, positive & negative alike. I will be forever mindful of what & who I am allowing into my space" ~ Alex Elle

We define "Energy" as our state of being in the moment - the circumstantial emotions that we possess during an interaction. Accordingly, this step centers around identifying the emotions we feel and are bringing into our coaching and/or supervision space. Identifying these emotions and how they influence our mindset, behavior and interaction with others heightens our self-awareness and our ability to set norms of communication and how we want to work together.

Accordingly, key questions to ask are "What energies are we bringing into our relationship?" "What energies do we want to have and nurture?" "What common language do we use to define these energies?"

Meaning ~ What is the Meaning of our Work together?

"Meaningful work is not something you can find. It's something you need to create" ~ Tracy Bower.

This step is about establishing a co-creative relationship from the outset of the developmental journey you are about to begin. We identify the starting point of building a co-creative relationship as establishing a shared meaning of the work you will do together.

Accordingly, key questions to ask are "What meaning do we want our work to have?" "What significance will this work have in our lives and careers?" "What will it mean for us upon completion?"

Power ~ What Powers & Superpowers do we have?

"Know the power of your words. Know the power of your body. Know the power of your mind." ~ Sonya Teclai

This focuses on identifying our personal strengths and abilities and how they will help us achieve the outcomes we want. In addition, this step is about acknowledging and understanding each other's personal abilities and strengths and how they can impact us.

Accordingly, key questions to ask are "How do our strengths and superpowers positively or negatively impact each other?" "How do we want our strengths and superpowers to serve each other?" "How can we ensure that our strengths and superpowers continue to serve us?"

Optics ~ What do we want our Relationship to look like?

"It's not just about creativity. It's about the person you're becoming while you're creating" ~ Charlie Peacock

This step is about clearly imagining and defining the relationship you want. More importantly, this invites us to envision your relationship in such a way that you share a clear image of what you want your relationship to look like. To do this, we encourage you to engage in an exercise that we call "power mapping" (Hagan, 1997) - where you imagine looking at your relationship from an outsider's point of view and identify the qualities that they see (in actuality, what you want them to see.) Doing this can greatly enhance the level of clarity you can achieve in defining the relationship you want - right down to the subtle emotional and behavioral details that we may otherwise miss.

Accordingly, key questions to ask are "What do we want our relationship to look like?" "If we could, what would we want others to see and feel?" "What do we want power to look and feel like from an outsider's point of view?"

Well-being ~ How are we Ensuring our Wellness?

"A healthy relationship is one where two independent people just make a deal that they will help make the other person the best version of themselves" ~ Unknown

This step centers around co-creating mindful actions to ensure that we maintain emotional and physical well-being to help us achieve and sustain the outcomes we want. Moreover, this step helps us understand the *necessity of practicing self-care* in order to successfully partner and work with another person in a coaching and/or supervision relationship. By practicing self-care first, then we can begin conversations around how to support each other.

Accordingly, key questions to ask are "How do we want to ensure our own self-care?" "How do we want ensure wellness in our work together?" "How do we monitor power and its impact during the process?" "How do we respond to unintended power dynamics?"

Enacting ~ What are we doing to Nurture the Relationship we want?

"When a thought is made dynamic by will force, it can manifest according to the mental blueprint you created" ~ Paramahansa Yogananda

This step is about co-creating mindful actions to ensure that you continue to nurture the relationship you have co-created. Furthermore, this step helps us identify and monitor the learning and development achieved together over the course of your work together. It also ensures that you maintain and protect your individual sovereignty.

Accordingly, key questions to ask are "How do we want to nurture continued self-knowledge and awareness?" "How do we want to apply our learning in relation to maintaining healthy power dynamics?" "How do we monitor power and its impact during the process?" "How do we protect our individual sovereignty?"

Revisiting ~ How will we Sustain our Relationship?

"We are what we repeatedly do. Excellence, then, is not an act, but a habit" ~ Aristotle

This step is about co-creating an accountability mindset and accompanying actions for both sustaining the relationship you have co-created and outcomes you achieve. This step invites you to imagine the future you want beyond the work you will do together. It also helps you clarify how you can help each other stay focused, motivated, and accountable moving forward.

Accordingly, key questions to ask are "How will we sustain and continue to grow our relationship?" "What challenges may we encounter around issues of power dynamics? How do we want to manage them" "How will we hold ourselves

and each other accountable?"

For us and many of our colleagues, The EMPOWER®
7-step Process has taken on a greater urgency and signifi-
cance than ever before, as we strive to show up as the best
versions of ourselves in service of our clients in a world
embroiled in uncertainty, apprehension and conflict.

By mindfully going through The EMPOWER® 7-step Pro-
cess, we take agency in identifying the power dynamics
we bring into our relationships and, ultimately, deciding
how we want these power dynamics to serve us - rather
than us resignedly and/or unknowingly serving them. ■

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Jeanne-Elvire Adotevi Biliès With fluidity, I support C-suite
executives, leaders & teams to be intentional & courageous
in their transformational journey within their organizations,
helping them achieve sustainable change in line with their
values. One of my passions is helping them grow & better
handle today's complex, volatile, ambiguous, & sometimes
conflict-ridden world, using co-created sense-making
approaches, as well as meaning-making innovative tools to
lead in time of complexity*

- Executive, Leadership Development Catalyst ACE
  VIRTUOSO I CPCC I ACMC / ISNS
- Inner MBA, MindfulNYU (Completion expected in 2023)
- Coaches Supervisor and Reflexive Practice for
  Non-Coaches ESQA/EMCC
- Adult Development & Complex Adaptative Systems
  framework - Growth Edge, Cultivating Leadership*
- Core Quadrant® Facilitator ~ D. Ofman & Core Qua-
  drant®
- PSF (Professional Supervisors Federation France)
  Co-Founder, Board Member & International Vice-Presi-
  dent (2012 – 2021)

Andrew Shaffer Cofounder of HummingByrd Inc., in
Tokyo, Japan, I help leaders find inspiration in themselves
& create positive impact in the hearts & minds of people
who live & work with them. With over 30 years of living &
working globally, I offer a multi-cultural perspective, insight,
empathy & compassion in supporting leaders develop their
complexity fitness in times of stress, uncertainty & con-
flict, while holding themselves accountable for achieving
the results they want . . .

- Master Certified Coach (MCC), International Coach
  Federation (ICF)
- Certified Mentor Coach (CMC)
- Certified Coach Supervisor
- Linkage Coaching Leaders Certified, Marshall Golds-
  mith Stakeholder Centered Coaching Certified
- Hogan, Saville WAVE & Team Management Systems
  (TMS) Certified.

Sense and sensibility by values and needs

■ **Sietske Jans-Kuperus**

Abstract

During the Summer University last summer in Riga, Sietske Jans-Kuperus gave a workshop about values and needs. Sietske is intrigued by this topic for as long as she is a supervisor. Her persuasion is that clients, coachees, or supervisees only can come to their meaning of sense, if they feel what they need and what the purpose is of what they are doing as a professional in work. During her supervision studies she discovered that working with values helps to discover what professionals find important in their work. Values, which look like some words in the first place, get meaning at the moment professionals explore them related to their own life course development and personal stories. She facilitates this process with practical work forms and visual arts, which contributes to the sensemaking of personal values. Thereby, telling personal stories from different perspectives by the professional, gives them continuously a new narrative. This investigation of professionals own values contributes to the awareness of what make them a unique professional.

Introduction

Listening to the personal stories of our Ukrainian colleagues about the war was probably one of the most impressive moments at the Summer University in Riga. It touched everyone and a lot of participants cried during their keynote. Personally I can't imagine how it would be to live in fear, uncertainty, threatened by the loss of safety. I can't imagine the anger and hate they feel experiencing the loss of freedom: people losing relatives, their homes or properties. The thoughts, feelings and how people are acting is hardly to imagine living in a country

where freedom is naturally. I listened and tried to understand: what can I do as a professional? Different values are just words. But if you listen to the personal stories, they are words that have a specific, deep, meaning for everyone else in person. Your personal experiences in life course development, in a social, cultural and political context, explain the meaning you give to a certain value. Freedom definitely means something different to me than my Ukrainian colleagues.

So, when I started with my workshop about values and needs, I first thought: what sense does it make. Why am I doing this and what's the addition? But then I thought: this is what it's about. When you're touched by a situation, a story, a case, it has to do with what you think is important. I think everyone can feel the need to be free: but it depends on your personal life course development and your societal context what you feel, think and do, when you explore the value 'freedom'.

How working with values became valuable in my professional guidance

So, that's what we did in my workshop: we explored and concretized values. At first in a personal way: the supervision model of Siegers, one of the first Dutch founders of supervision, is about integrational learning. It means in the first place you need to learn about yourself by exploring your personal feelings, thoughts and acting (Siegers, 2002) (figure 1). I work with values for more than ten years.

It began during my supervision studies when I started supervision with young adult, social work students. I discovered they were not intrinsically motivated to learn about themselves: "We reflect so much at this study,

what sense does it make to reflect and learn in supervision". As a supervisor I felt the responsibility to facilitate in the learning process and help students to turn extrinsically motivation into intrinsically motivation. I thought: what would help you to become aware of your needs and interests? I discovered that interest and needs are related to values. So, I developed a method to talk to them about values and found that it immediately put them on their core of sensemaking.
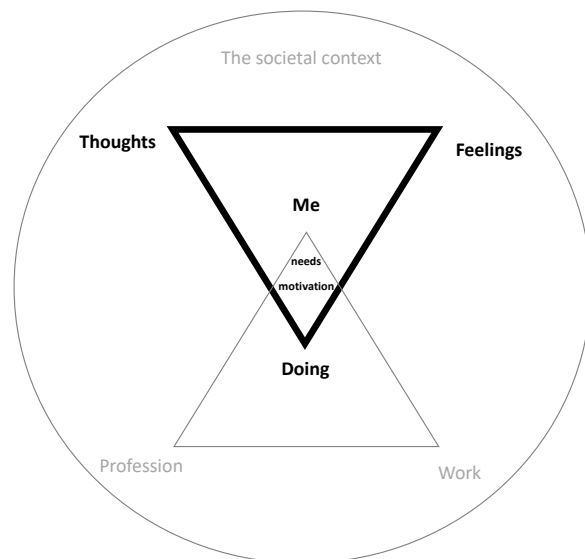
Figure 1. Inspired by Siegers: The model of Integrational learning: personal thoughts, feelings and acting

It starts with choosing values

So, in the workshop participants chose a value from their heart after I asked them a question: "Why are you doing what you do in work at this moment.". Many values could be mentioned, but to inspire, I selected a few and showed them on the screen. Mostly one value touches you the most, although you can't explain immediately why in the first place. That doesn't matter and it is not necessary either, because in the first work form I asked the participants to explore their value in a general way, by making their own word web. This means that they took their chosen value as a starting point and associated that word with several other words which came up into their mind (figure 2). While doing this they created their own meaning of the chosen value. So, it isn't just a word anymore, but it becomes your word, with your sense-making. It's the first step to create your own narrative

about a value which was just a word in the first place. It is also related to the first step in the cycle of the learning process by Kolb: reflecting on a concrete experience (in this case the question I asked) by observing and exploring what it means to you (Kolb, 1983).
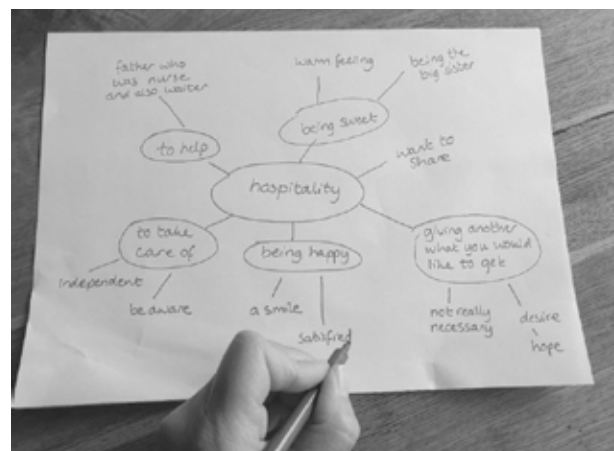

Figure 2. An Example of a word-web, explored by the value 'hospitality'

Learning in a phenomenological way

The next two steps relate to learning about yourself in a phenomenological way. Phenomenological investigation is about sensemaking: you become aware of a flow of experiences by exploring them in different (sensory) ways. This awareness contributes to the creation of rich experiences (Maso, 2011). In a practical way it is about telling your personal story over and over again, by focusing on different perspectives.
So that's what we did. Telling a colleague about your word web, helps you to give meaning again to your value. It goes, this time by storytelling: while talking, you create a narrative about the value you find important, so your value becomes a story.

Phenomenological investigation is about sensemaking: you become aware of a flow of experiences by exploring them in different (sensory) ways. This awareness contributes to the creation of rich experiences (Maso, 2011).

Meanwhile when you refer to a situation in your life cycle development, it becomes even a very personal story. One of the participants chose independence. Her word web brought her to her story of her mother who always told her to learn what she was capable of so she could make her own money and be independent. She became aware that in her supervision she stimulated her clients also to be as much independent as possible.

Taking a walk and making a narrative/story

So, then the participants went outside, walked around in the Latvian National Library (which was the venue of the Summer University in Riga), or outside and talked with each other about this for twenty minutes. After that, they took a view minutes to reflect individually on what they told and tried to catch their words into an image: they took a picture as a symbol for their story.
In the master study, which I graduated in 2019, I experi-

enced that phenomenological investigation contributes to the awareness of your drives, your needs and motives. As a supervisor I think, the awareness of what you do and why you do it, as a professional in work is very important.

In a societal context which is driven by efficiency and results, you must explain your professional acting. When you know what you're doing, and what you think and feel in a specific situation, you can justify in a professional way what you're doing differently from the usual routine and why (Jans-Kuperus, 2021). Creating your narrative story, over and over again, contributes to this awareness.

Another way to become aware about what you find important is to create your story by visual arts. Playing, visual arts by example, contributes to the development of skills and the development of the self: self-discovery (De Ronde, 2015). That is why I use my creativity and facilitate in practical work forms: they stimulate sensory awareness: you don't always need words to give meaning.

Working with creativity
The next step in the workshop was to tell the story about your value again, but this time taking the picture, the image, as a starting point. Telling their story again, from a different perspective gives one new insights which contributes to their awareness. Besides that, participants could use other senses, which contributes to another awareness: what do you see, which facts are on your picture and how do you interpretate them.
The colleague you share your story with, sees this differently and can ask you about its meaning or interpretation.
After telling this story by the picture, participants reflected again on the story they told and thought about a sen-

tence, a title song, a quote or something like that, which felt related to their story.

They brought their sentence, title song or quote with them back into the main group. And at that moment I brought the participants back to the beginning of this workshop: "When you think about what you told, two times, from different perspectives, and you look at the question again – why are you doing what you do when you work: are you aware of what you are doing in that very moment - what do you recognize about yourself as a professional? What makes you a unique professional? What do others say about you in your work?"

What the workshop delivered for the participants
As I wrote above in this last round the participants told their story again from another perspective: the sentence

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Another way to become aware about what you find important is to create your story by visual arts. Playing, visual arts by example, contributes to the development of skills and the development of the self: self-discovery (De Ronde, 2015).

Figure 3. An Example of a personal memory card by the value 'independence'

was the starting point and they related their personal story to themselves as a professional in work.
Some participants shared their title song: all the participants listened to a part of some chosen songs. While talking about the values, the stories, the pictures and the sentences, this time in a professional way, some participants felt like they became closer to themselves: "Now it makes sense," one of the participants reacted. "I chose

'Presence', related to the question. I want to be there for someone else and people say: you always listen, you are there and you do not judge when I tell you what bothers me"

Developing your professional identity is related to both your individual and collective values.

The choices you make in relation to your values, show 'what gives you colour', what makes you a unique professional (Ruijters, 2015). I facilitated the last step: with the sensemaking of the participants in an active way -choosing a value, making a picture and creating a sentence - I made a personal memory card, a few days after the workshop (figure 3).

I sent it to the participants and it was meant to create the possibility to give meaning again, but this time in a receptive way. Sensemaking is a cycle process and never stops, like Kolb's cycle learning process: you can experience over and over again by choosing what to do after reflecting, exploring and give meaning to a situation. Depending on your personal context, your professional role, the place you work, but also the societal context and the situation in a specific moment you can decide your choices in acting.

But that choices are especially related to what you think is important, to your needs and your motives. The awareness of the meaning of your choices contributes to you as a powerful professional: the possibility to explain your choices in a professional way. ■

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A fresh wind in Supervision and Coaching with the "Zurich resource model ZRM®"

■ **Angela Büche**

Abstract
The Zurich resource model ZRM® is a very effective method to work with and is known to produce positive results. The method is resource-oriented and creates an uplifting working atmosphere. The ZRM allows for interventions that strengthen the client's motivation and help the client find a new orientation to life. This can enable greater resilience when facing life's crises. It also helps develop self-management skills that facilitate goal-oriented action resulting in healthy, integrated decision making. Feedback shows this method brings about swift results. It is both scientific and creative.

The Zurich resource model ZRM® is a very effective method to work with and is known to produce positive results. The method is resource-oriented and creates an uplifting working atmosphere.

The ZRM allows for interventions that strengthen the client's motivation and help the client find a new orientation to life. This can enable greater resilience when facing life's crises.

It also helps develop self-management skills that facilitate goal-oriented action resulting in healthy, integrated decision making.

Feedback shows this method brings about swift results. It is both scientific and creative.

Initially it was developed for group-work. It can also be used in Team-Supervision as well as one on one. This flexibility makes it a great tool for Supervision and Coaching.

I have worked with the "Zurich resource model ZRM®" for more than 10 years in Supervision, Coaching, Mediation and various other contexts.

Origins and scientific background
The ZRM® was invented at the University in Zurich by Dr Maya Storch and Dr Frank Krause with the aim of providing teachers with a collection of self-management methods for burnout prevention, which should be both practice-oriented and theoretically validated.

It is a psycho-educational Training. Therefore, different applications are used within the training, such as systemic analyses, coaching, knowledge transfer and self-help techniques. The training is designed to systematically address people in their development process on the intellectual/cognitive, emotional and physiological levels.

It is an integrative method and includes elements from behavioural therapy, psychodrama, analytical psychology (C. G. Jung) client - centred psychotherapy (Carl Rogers)

systemic therapy, psychodrama, as well as results from neuropsychology and other scientific results from motivational psychology.

The framework model of ZRM® is based on the Rubicon model by H. Heckhausen & M. Gollwitzer. However, a 5th phase is added to this model to consider the psychoanalytic theories of the unconscious. *For scientific sources and further information, please visit www.zrm.ch

The Rubicon process explained by means of a case study
I will describe the Rubicon process to you in short using an example from my supervision practice.

I use ZRM® in this specific Team-Supervision because the Team members are all very burnt out. They are Social workers working in a residential group with adolescents. In this case each team member worked on his own topic to improve their own individual Self-management.

Lara, for example, is 40 years old and has 3 children: "I can't take it anymore. I am running out of air. I don't know how to go on. My back pain is unbearable. I would like to have less stress".

Before the "Rubicon"
On the left side of the Rubicon we are concerned with building a new attitude toward the desired goal. This is where we start. If we cannot implement what we want, if we are out of resources or if we do not know what to do, then we first have to build a new attitude. It also means that the unconscious is going to be synchronized with the conscious mind. We do this by working with a picture, with the so-called idea-basket and with the *affect balance*. The consideration of the somatic markers (A. Damasio*) plays a decisive role in this process.
These two phases supply the basis for the "Motto-Goal" or individualized affirmation supporting the specific Goal of the person. The Motto-Goal is non-specific but expresses very powerfully what the person wants. It is

formulated in figurative language because this appeals to the unconscious.

Intention
Lara developed her Motto-Goal and with a bright smile she said: "I skillfully use the thermals and survey my terrain. I define my territory!"

She now has the mindset to go over the inner psychic Rubicon. It is called the field of Intention. This is the beginning of creating her new neural network. Lara will start to see new possibilities in her daily work and will have the tools to spontaneously reframe her challenges. This opens up new possibilities for creative action. (empowerment)

Need	Motive	Intention	Pre-action Phase	Action
Unconscious	Can be conscious, but not actionable. "I am running out of air. I don't know how to go on. My back pain is unbearable".	I will and I have the resources I need! "I skillfully use the thermals and survey my terrain. I define my territory!"	Tools to practice the new mindset and prepare for implementation in everyday life	Go! New mindset and motivation, different perspective and expanded possibilities for action.

Direction of work and development →

Pre-action Phase

In order to integrate this new way of thinking into her personality, Lara is now learning various tools to practice her new self-management skills.

Depending on the topic, it can take up to 9 months until the new skills can be applied intuitively. The tools that are learned in this phase include: Priming, Embodiment, Success diary; Wenn-Dann Pläne, Social Resources etc. Using these tools, Lara learns how to plan sensitive situations in detail, enabling her to achieve successful outcomes.

The Zurich resource model ZRM® is a very effective method to work with and is known to produce positive results. The method is resource-oriented and creates an uplifting working atmosphere. The ZRM allows for interventions that strengthen the client's motivation and help the client find a new orientation to life

Action

Lara now has many resources at her disposal and, feeling empowered, can see new possibilities for reshaping her life. Over time having implemented the new learned skills Lara found her quality of life much improved, as it embodied her chosen vision.

Online Workshop for the ANSE Members
I have now given you a brief, somewhat abstract, outline of the ZRM® training.
However, like with love it needs to be experienced. An intellectual understanding does not suffice.
Knowing the full benefits of the ZRM training, I offer you the ZRM® training so that you can experience it and then integrate it into your work of supervision and coaching.
The whole process takes 16 Hours.
Having completed the training you will be able to apply the learned tools in your own work and so deal with specific issues as they arise.

The workshop will include:

1. A document for preparation, including an online-Tool
2. 16 hours Workshop
3. Participants working documents
4. Slides and Flip protocol
5. A certificate of attendance for a recognized basic course
6. 1 personal Coaching some weeks later (50 Minutes)

The course will be taught in English
Location: Online- Zoom
If you have questions, please write to me: angela.bueche@gmail.com
To sign up and for further information go to www.stimmig-leben.com ∎

Storch, Maja, and Frank Krause. Selbstmanagement-ressourcenorientiert: Theoretische Grundlagen und Trainingsmanual für die Arbeit mit dem Zürcher Ressourcen Modell (ZRM). Hogrefe, 2022.

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"Nobody is a Single story"

■ **Marten Bos**

Abstract

This article the author presents a methodology to give space to the multiple layers in everybody's story, and how to prevent creating one dimensional boxes. The author describes some of the concepts, the methodology and experiments in the workshops. He presents the theory of Kimberlé Crenshaw, the theory of intersectionality, and connects this with the Field theory from the Gestalt, to help us to facilitate an inclusive and equal dialogical relation. Not to focus on the isolated individual, but taking the whole situation. He shows how rituals are easily made into a norm we adjust to without being aware of

it and how rituals can include or exclude and goes on to describe various means and methods to prevent us from getting stuck in one-dimensional thinking and acting. He concludes with the knowledge that we need to constantly work at an open mind and create field awareness, being aware of all the present intersections of privilege and otherness.

Introduction

This title "NOBODY IS A SINGLE STORY" of my workshop at the ANSE summer university 2022 in Riga, was inspired by the TEDx talk of Chimamanda Ngozi Adichie: "Danger of a Single Story"[1]. Chimamanda is a writer, who often experienced how she is seen in the one-dimensional box: 'African writer'; a box she does not fit in. In the TEDx talk she raises awareness of the multiple layers in her story, in everybody's story, and how we create one dimensional boxes that don't do justice to who we really are. In this article I look back on the workshop and present some of the theory and experiments in the workshops.

The power of the multiple biography

To me, working with Diversity, Equity and Inclusion (DEI) has to start with ourselves; building awareness about ourselves in our relations, in the situations, the context we are in. With attention to our background, history, position, normalities, where we come from and the way we are interconnected to power mechanisms, marginalisation, privileges etc.. This awareness is important for sure if we consider the words that Anais Nin[2] used: "We don't see the world as it is, we see it as we are". Or as my mentor

Consider the words that Anais Nin2 used: "We don't see the world as it is, we see it as we are". Or as my mentor Ynse Stapert formulated: "The way we look determines what we see and with that our actions, attitude, feelings, etc."

Ynse Stapert formulated: "The way we look determines what we see and with that our actions, attitude, feelings, etc."

Kimberlé Crenshaw[3] gave us the theory of _intersectionality_. Meaning we are all a construction of different layers, intersections that are continuously influencing our social, economic, historical, professional life with all positions of power and privilege, marginalisation and prejudice, shame and pride. The theory of intersectionality is a major inspiration. But maybe even more I am inspired by the stories and experiences I got from people I met in my professional-, volunteers-, and private life. The first generation Moroccan immigrant workers, Refugees, LGBTI+ people (of colour), people with an addiction, general practitioners, banking officials, CEO's. Connecting with them made me passionate, made me the person, the professional that I am.

Awareness about inclusion and equity in the relation, in the situation

Relations and situations, rituals, language, stage of life, sexual orientation, learning preferences, philosophy of life, class, gender, family, etc.; we are all influenced by it, shaped by it. We are part of it, inextricably linked with it. The 'field awareness', a term from Gestalt, gave me this understanding. Not the isolated individual, but the whole situation is represented in our relations, and therefore in our work. This means we have to be aware of how to facilitate the situations in which we are involved. What does the relation need in order for my client to feel free, safe and supported enough to share their real stories?

How do we create a safe space in which they feel that the direction what (not) to tell, is in their hands, so they can make choices by what and when to bring their topics into our relation? This all may sound easy and natural, but I think

we have to be aware that it is not that natural and easy. The world, the situation, the organisation, the construct and with that the methodology, vision, theoretical assumptions, norms of supervision and coaching are already determining many of the rituals, words, approach; the agenda. The 'normalities' of the situation are influential, are already creating 'professional' boxes to fit in. Just as example: 'Where do I sit and where is my client sitting?' 'How and where do I welcome my client?' 'What are the rituals and first gestures, words I use?' 'What does the room/ office/ desk/ library/ my cloths/ skin colour/ gender, etc. represent?' And with that we have to take in consideration the influences on the used methodology, the concepts of our work which we see as 'professional, adequate or necessary'.

Example, an experiment in the workshop

I like to confuse my participants a bit when installing in the training situation. So in Riga I placed the chairs in random positions in the room. I put little attributes on each chair, to be used later in the training and the 'Diversity Cards' (read below[4]) are in a circle on the floor. Some people wait to sit, others ask 'can I sit?', some move the attributes from the chair, some sit on it, some are enthusiastic on the colourful presentation, some are confused. Some participants move the chairs a little, most don't. I welcome them and ask if the are comfortable the way they sit in the room. Some are, some are not, some don't know yet. I share my idea of the way we organize ourselves in the room we work in. Is it to my comfort, to certain standards of how we are taught, what is considered normal?

In Riga there was a plenary session earlier, where we had to make reflection groups. All groups went quite quickly

into a circle, which made the presenter say: "wow we are real good supervisors, without asking you already sit in a circle." So probably that is what is considered 'normal / good behaviour for a supervisor'? Sitting in circles? I love to question those rituals. I myself sometimes hate to sit in a circle and I noticed, with participants of some companies I work for, it was the same. I sometimes don't like it because everybody can see me and notice the insecurity that sometimes grows om me; my tall legs are in the way a lot of times (2 meter man/ 6'7"). So in the workshop I asked the group to go and sit where they feel comfortable, while being able to follow my presentation. Both groups then went somehow into a circle position. In both groups there were also one or two persons feeling kind of forced to sit in the circle as well, even though they felt quite comfortable the way they were.

So here we are in an experiment with inclusion, exclusion, social pressure to adept, to conform ourselves to a (un)conscious group norm. By using experiments like this I try to raise awareness about our 'normalities', 'rituals' 'attitude' that can both be excluding and including.

The feeling or being included or excluded can be real strong, sometimes traumatic. In my lectures I start with some of my own stories where I did feel excluded, sharing that some made me stronger and some made me quite vulnerable and hurt.

Being included means to be taken into account, to be involved in decision making, to have equal possibilities. Access and rights and are important parts for a feeling of belonging. Not just to have a seat at the table, being invited to dance, but to decide what is on the table, what is the music, where is the dancefloor to dance on. A lot of times we are not aware of how we exclude, that is why I take notice of the way I install the supervision or training relation.

To install on Diversity, Equity and Inclusion

How to install on Diversity, Equity and Inclusion. We have to take notice of the contract, which I think is very important, what is the position, topic, the work we are going to do, for how long, what appointments and agreements are there? For me, maybe even more important and of course connected to the contract, is the way we install on the relation, the situation we are in as supervisor and supervisee. What is the atmosphere we create, what are the taboos that are probably already there without noticing? What are the rules, the rituals as mentioned above?

How do we prevent to get stuck into a tunnel vision, a single story, the object instead of subject focus. Like my gestalt mentor said: "don't make a patient out of your client." Meaning, if I approach my client as a patient to be cured, as a problem to be solved, as a victim to be rescued, what am I doing with the relation and myself? I make both of us into object, 'the therapist' and the 'patient'. Both dehumanising, which most of the times already has happened to my client, by society, the system, the organisation, the boss, the team, the partner. "You are a problem!"

There will be competition a lot of times, for example in the way people present themselves in training or coaching to you as trainer/coach or to the other participant: 'I am just working here for one year' – 'I have been working for so many years, so what are you going to learn me'; 'I am still single' - 'I already have children and grandchildren', etc. Competition, taking positions is already in our room before we know. 'I have no idea why I have to be here, my boss/colleague has a problem, not me'. 'I am so lucky I am here, heard great stories about you.' Or just the other way around: 'I don't think you can help me been with so many coaches already.' A real dialogical relational, situational supervision/coaching needs an open situation in which stories are being told in the way they can be told by our clients at this given moment. No competition, no single story or hidden agenda. To facilitate this we need to install on an atmosphere where everything, needed or explored, can be told. Create a safe space to experience, experiment, raise awareness, learn, make mistakes, etc..

The methodology of "Diversity Cards, The Power of Differences"

In order to create this dialogical way to install, I present subjects and give some self-disclosure, with all awareness that I have how I influence our situation. I developed my methodology of the Diversity Cards. The cards represent 18 topics that I touch by laying them in a circle and mention them. There is also one empty card for whatever topic could be important for my clients. With presenting, as I say touching these subjects/ identities, backgrounds I try to make a dialogical atmosphere, where we both participate in sharing stories. I open up, not to present myself as "the supervisor". It is me, Marten with my professional knowledge of supervision in theory and methodology and with my life experience, coming with all kinds of doubts and strength.

By doing this – as a way of professional self-disclosure - I have to be aware of how my stories (told and untold) are influencing the relation. I try to create and open, dialogical atmosphere in which every story that needs to be told, can be told. And if it is too soon, if more trust, safety is needed for the person to be touched, for the story to maybe be told later, then take it. Being aware that not touching certain subjects also creates an understanding.

Touching 'forbidden or so called dangerous' topics
I work a lot with therapists and social work professionals on the subject of sexuality and gender. And when I come with this, some say, my client never talks about sexuality or gender. Which makes me wonder and ask, how do you organize that your client is not sharing stories about this topic? How do you prevent touching those subjects, aware or unaware. I work with teachers in cities with mixed populations and they tell me: "I don't bring up the subject because there are children that are not allowed to talk about sexuality". Which makes me ask: "how do you know if a topic is difficult for them, if you don't even touch it?"

Important for me is to touch and not to grab the subject. Touch it, don't force, just see what it brings. Allow your clients themselves to speak about it when the time is there to share. As one of my trainers Beverly Silverman said: "don't fall in love with your own clues." Do not think for 'them', don't make assumption or project your ideas. See what the relation needs in order to share, maybe taboo, topics. Maybe the taboo is in your head and not in the relation. At the same time if you don't touch a subject you do give a message: "we are not going into this"

More and more I noticed working with diversity is about facilitating story telling. If we both are capable to tell our stories, we can find connection on many, sometimes surprising levels.

Below and above water level, norms and values

To connect with each other, to get a real dialogical understanding, we need to go to deeper levels of you and me, I and Thou[5] according to Buber.

We need awareness of where we come from and where 'the other' is coming from and how we all are influenced by the context and deeper levels of systemic historian values. A real dialogical way of storytelling, to stay away from conclusions, assumptions, getting stuck by prejudice, bias about the other. As Halleh Ghorashi[6] suggests to create an 'in between space':

We have to understand that nobody can see, feel, work without prejudice. So a real dialogical understanding needs a lot of investigation and a safe space holding space for clients to feel safe i sharing stories with awareness about how the world and history influence them.

"Just suspend your opinion for a while to make room for the other person's story. As soon as you feel a connection, there will also be room for your story. My idea is to create an 'in-between space' where you both temporarily step in, without judgement, opinion or expectation."

For this I constructed a mix of the two models, the theories of McLelland and Bateson, and blended them in a dialogical 'Meeting of Icebergs'. Both icebergs have the same structure: on top we can distinguish Language, Appearance, Attitude, etc. On the water level I positioned Rituals: we see, practice them, mostly unaware of what norms, values they represent. For example: 'why use the right hand to shake hands, why do people shake hands?'

Underneath are Abilities what is possible for us to do: do we have money for, access to 'appropriate' cloths, are we capable of understanding slang, are we allergic to certain food? Mostly these are the unseen things that (un)able us to join in.

The next level are the Norms (ours, society, gender related, class related, etc.) how to behave, etiquette, the way we were raised, what is expected from 'us'. Values are beneath the norm, things like respect, safety, health, big words that we kind of all share. If we go back to the handshaking: what norms and values are underneath? Respect? During covid we were asked not to shake hands, so respect or health? Our hands contain the most bacteria, so Respect Health? The norm is to greet each other, but showing respect can be shown in many ways. Underneath this all I position a deeper level which I call 'Systemic Values' and 'Traumatic Experiences'.

Here we find the underlaying motivation of certain behaviour, the use of language, rituals, etc.. Here the most unaware topics are to be found, the drive to like and dislike the things we see and do. Been working with refugees for quite some time I noticed how a war can bring a strong idea of trust and distrust, of ressentiment or strong convictions, change in attitude.

And all of this, both icebergs, or a group of icebergs, is surrounded by the context we are in and we come from, different contexts and positions we need to be aware of. Field awareness, intersectionality, the intersection of this all is influencing the situation, the relation we have with each other en with our clients, the way we look, feel and the way we create our methodology and rituals.

Lessons learned, over and over again

With this all I present a way of becoming aware, over and over again, where the dialogue starts and stops. Realizing that most of the times we are unaware of the 'normality' in the things we do, why we and/or our clients get confused, angry, depressed or annoyed. What makes us interested, excited, anxious about certain topics, words or gestures. We have to understand that nobody can see, feel,

work without prejudice. So a real dialogical understanding needs a lot of investigation in my iceberg and facilitate a safe space with my clients to feel safe investigating their iceberg, sharing stories of their situation. This with awareness about how the world and history influence us. How the context interconnects with the 'problems' we meet, not focussing on just the individual.

We can only try to be open, have an open mind and create field awareness. Always the intersections of privilege and otherness[7] in mind, in order to create a real dialogical subject – subject situation. ◾

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Notes

1. https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story
2. This saying has been used by Anaïs Nin, H. M. Tomlinson, Steven Covey, and others. However, its origin is not known, and it is not possible to provide a precise ascription. Hence, the expression should be labeled anonymous.
3. American civil rights advocate and a leading scholar of critical race theory. Professor at the UCLA School of Law and Columbia Law School, specialized in race and gender issues
4. The 19 cards are a part of the methodology "The Power of Differences" I developed over the years. 18 topics that represent our intersections, identities, background, 1 empty card to fill   in what seems to be missing. See for more: www.martenbos.nl
5. I AND THOU, Martin Buber. Walter Kaufmann. New York: A Touchstone Book , (1996).
6. Halleh Ghorashi works as Full Professor of Diversity and Integration at the Department of Sociology, Vrije Universiteit Amsterdam.
7. Turner, D. Intersections of Privilege and Otherness in Counselling and Psychotherapy

Marten Bos (1955) www.martenbos.nl. Supervisor, Trainer of the Dutch refugee organisation, general practitioners, banking, national police, etc. Supervisor, Trainer in Gestalt institutes in the Netherlands, Ukraine, Bulgaria, Finland, Poland, Belgium. Passion for diversity and inclusion, wrote chapters, articles and the book: 'Coaching and Diversity'. He developed the methodology "The Power of Difference, Diversity Cards. Now transferred to www.bureauvie.nl. Was volunteer at the Moroccan WAO committee, the Dutch LGBT organisation and neighbourhood communities.

Dynamic reflection with the four-chair

■ **Corma Ruijgrok**

Abstract
In this article I describe the power of the four-chair model as a playful, physical and interactive way of learning. Reflecting in education often happens individually and focuses most of the time on thinking instead of feeling, wanting, being conscious and creating a bond. In addition, the pitfall is to focus too much on the problem instead of development or successes. Also by focussing too much on the context instead of internal barriers or on a better way to handle (solutions) then to give meaning. In this perspective I formulated a guide to draw up the physical and interactive aspect of reflection in which feeling is more addressed. The input of others is explicitly used. By applying the methodology of dynamic reflecting using 'the four-chair model', different perspectives are visible to everyone involved in the reflection. In Riga, enthusiasm about the 'simplicity' and effectiveness of Dynamic Reflection was shared.

Introduction

Riga: August 2022. Summer University ANSE. I feel honoured that I was able to contribute to the theme: "Power dynamics and human Empowerment in an environment of elevated uncertainty" by introducing a workshop in dynamic reflection. Thanks to the willingness and openness of the participants, thoughts and emotions were shared. While reflecting with the four-chair model all participants contributed to the serene atmosphere of attentive and active listening. The part of sharing authentic reactions after the narrator telling his story on the chairs, created a safe space of common humanity. In this article I would like to share some background information about Dynamic reflection (Ruijgrok & Kortas, 2010). With this article I want to clarify and prove the power of applying the Dynamic Reflection Model to the educational and supervision context. I also would like to demonstrate the importance of the inner dialogue for professionals in the light of high quality education.

When I talk about 'he' or 'his (dialogue)', I explicitly address women as well.

The Dynamic Reflection Model can be used to visualize the inner dialogue. The model uses four chairs that reflect the four different positions a person can take in the internal dialogue: **thinking, feeling, broadened thinking and deepened feeling** In the following paragraph (2) I will give an illustration of this principle using a few examples of thoughts and feelings that may occur in the educati-

onal context. I will (3) continue by explaining how you can be the director of your own thoughts and feelings by using the Dynamic Reflection Model. This can easily be transferred (4) to other professional context. Then I will describe (5) the workshop, as I did in Riga, followed by a (6) conclusion and (7) "practice makes perfect".

Examples of thoughts and feelings in the educational context

With the Dynamic Reflection Model (Ruijgrok & Kortas, 2010) you visualize your inner dialogue, which enables you to direct yourself. You can simply put four chairs next to each other and start talking about something that is on your mind. When you notice you are speaking based on your thoughts, you sit down on the chair that represents the thinking position. When you are talking about fee-

lings, you take a seat on the chair of the feeling position. When you are deliberately asking questions or putting things in perspective, you can take place on the chair of broadened thinking. And when you take a moment to breathe calmly and relax, you sit down on the chair of deepened feeling.

Every day we are constantly thinking and experiencing feelings. In the case of a teacher, one of the thoughts could be: 'my students are not motivated and don't respect me.' Along with this thought you might feel emotions like irritation, helplessness and frustration. As a result you do not feel appreciated and valued as a teacher (professional), despite your good intentions.

Other common thoughts of teachers are: 'they are testing me', which can elicit feelings of uncertainty, or 'they are not looking forward to my lessons', which can give the teacher a feeling of uneasiness and might decrease his desire to teach. These automatic, negative thoughts cause automatic, negative feelings, which in turn lead to anxiety on the part of the teacher.

However, the student needs a teacher with a positive disposition of acceptance and trust. If a teacher radiates anxiety and negativity, a student with a lack of self-confidence does not have a person to stimulate him to look forward to class and to behave like the teacher desires. Back to the chairs of the internal dialog. Chair number 3 and 4 represent broadened thinking and expanded feeling. It's clear that the previous examples of thoughts and feelings have a limiting effect, both internally for the teacher and externally for the student. For both parties it seems to limit the learning and the ability to act effectively. So the question is how the teacher can broaden his internal dialogue, and therefore handle the situation successfully. When you picture the four chairs in your mind, you can get up from the chair of normal, automatic thinking and sit down on the chair of broadened thinking.

The position of **broadened thinking** implies that you put things in perspective, use humor, ask yourself questions and limit your own negative and probably unrealistic thoughts. In the example mentioned above, you can ask yourself the following questions:

• Did I use adequate knowledge and skills to present the material in a way that is meaningful and stimulating to my students?
• What seems to be the problem with my students? Why do they act so indifferently towards the teaching content and this education program? And why do I feel so angry?
• What kind of feelings do students have when they enter the classroom? Towards me, as well as their fellow students, and the profession they will be training for?
• Does that apparently indifferent attitude have anything to do with me, or is it about something that the student hasn't resolved internally? In other words: Should I be upset because of the negativity I witness in students? Is it actually about me?
• Do I truly show interest in my students?
• Which knowledge do I actually have about this target group?

By asking yourself such questions, you create room for viewing the issue in a different light. This way you will be able to think of different steps and actions you can take, instead of the ones you would be inclined to take if you would act on your first thoughts. For example: '*When I realize that these teenagers are mainly dealing with themselves and with their uncertain position in the classroom and in the world, I can stop thinking that they have negative intentions towards me as a teacher*.

The position of **deepened feeling** implies that as a teacher you breathe calmly, relax, and view the other and yourself with a sense of tranquility and confidence. In the position of deepened feeling you accept every feeling in yourself or the reality around you. You are allowed to be who you are, you don't have to ignore or change your feelings, and you feel compassion for yourself and the students. When you accept your feelings instead of fighting them, you clear the air of the dominant, sometimes oppressing feelings. This also leads you to think of new and possibly successful actions.

When we return to the example, it could mean that you will feel compassion for those tough boys and girls, for their search, the difficulties they experience in (school) life. The students need your understanding and support to help them move forward.

Every day we are constantly thinking and experiencing feelings. In the case of a teacher, one of the thoughts could be: 'my students are not motivated and don't respect me.' Along with this thought you might feel emotions like irritation, helplessness and frustration.

Maybe the next lesson you can try to empathically connect and show them warmth. For example by starting to express interest, by asking questions. You radiate positivity, confidence, and enthusiasm to help them function better in society.

Be your own director: increase self-direction

With the Dynamic Reflection Model you can raise the quality of your internal dialogue by tackling something within yourself that you initially described as a problem (from the position of narrowed thinking and feeling) with relevant questions, relaxation, a sense of peace and confidence.

By intentionally changing chairs while talking, you activate a different position within yourself. You are your own director, and this will most likely result in being a more effective director in dealing with other persons as well!

The pyramid of personal leadership (Vandamme, 2014) distinguishes five levels of self-direction. The level of the automatic pilot, feeling victim, fighting, learning and the level of "being" can be connected to the 'four chair model'. The first three levels can be related to the position of thinking and feeling. The levels of learning and being can be connected to broadened thinking and deepened feeling. In relation to this I want to point to the theory of ego states like it is described in the Transactional Analysis (Berne, 1958) The tendency to take the position of a parent, child or adult is often based on experience in someone's past. For example, unconscious patterns in the interaction influence the tendency to act from the state of a Critical or Nurturing Parent, or to react out of the powerlessness of the Compliant Child. In the process of reflecting with the four chairs a more positive and adult position can be discovered, the automatic pilot, victim or fighting position can transform in a learning and more self-being position.

When a teacher takes a position of autonomous positivity, this will create a safe environment in which students can further develop themselves and feel invited to ask themselves questions, to see themselves in a different light, to relax, and to develop confidence and tranquility. The mastery and application of the LOLL-competencies for professionals as formulated in the *LOLL-competency card* (Ruijgrok, 2009) play a crucial role in this. Examples are 'descriptive representation of facts', 'radiating a positive attitude of acceptance and trust', 'conveying that learning is something that takes place continuously and that failure does not exist, you can always learn from previous positive and negative experiences.'

What does the knowledge of dynamic reflection mean for the transfer to other situations for example learning processes and career choices?

The narrator has experienced in person how to speak open and self-directing about the situation using feelings and thoughts that keep him busy. Because the participants are listening to him and he is listening to himself, the inner space and the consciousness about possible choices increases. By separating feelings and thoughts, clarity arises through investigation on the spot, the essence becomes clear quite quickly. By expressing what is going on and being validated by the other participants, acceptation arises. In the following situations it could be easier to choose to act differently and more in line with who the person is. The narrator develops intrapersonal skills which he can use to approach any situation in an optimal constructive way. By practicing self-compassion, the participants feel more competent and more willing to learn and show constructive behaviour. Reflecting with the four-chair model advances practicing self-compassion. Through sharing authentically with each other, the development at that moment becomes visible and the ''presence'' of the participant increases. All participants (after the narrator ends his story) mutually show their vulnerability, honesty and open up. This creates visibility because the inner dialogues are often recognized by the other participants which ensures commonality and validation.

The workshop: steps to take

1. All participants of the group write down a situation that (still) concerns them.
2. One participant talks about the inner dialogue associated with the written case. He takes a seat on (some of) the four chairs: when describing the facts or what you think, you take a seat on the chair that represents thinking; when describing feelings or perceptions you take a seat of the chair that represents feeling; when you ask yourself questions, putting things into perspective, using humour or limiting your thoughts, you take the seat that represents broadened thinking and when there is relaxation and trust, acceptance and peace (by relaxed breathing) to relate to the situation and your inner dialogue you take the seat that represent expanded feeling.
3. The other group members are asked to focus on engaged listening from attentive silence. They are asked to be aware of their inner dialogue, they are allowed to write down keywords and determine what the story (the inner dialogue and self-disclosure of the other) does to them. They are also asked to focus on the development in the present.
4. Everyone waits until the narrator finishes the story in a self-directed manner, which makes the use of the amount of chairs visible.
5. The narrator is thanked for being open and everyone says: 'you are in the lead!'. From this moment the narrator is allowed to ask the other members of the group what the story and self-disclosure does to them

How is the interaction used?

- The narrator is in the lead and collects the reactions, while changing chairs: he takes place on the chair that represents what happens on the inside in response to the authentic reaction of the group member.
- All of the present group members may now use a few sentences to say what is going on inside of them. They are invited to describe their own feelings and thoughts, into an authentic reaction, explicitly not to analyse or give a possible solution . They are allowed to use one or a maximum of three sentences to say what is on their mind.
- The supervisor or possibly other participants link the observed development back to the narrator. After each reaction the narrator consciously takes a seat on the chair that represents what he feels or thinks and shows in the present the effect on his inner dialogue to the authentic reaction of each group member. This reaction is given nonverbal, by body language in choosing a chair.
- The dialogue is used to express what is going on, validation of all facets of the inner dialogue arises. The presence of the other group members, giving feedback on the development and connection created by the commonality of all human feelings and thoughts form a base of recognition and to investigate the inner dialogue.
- Finally the narrator is asked to express his inner dialogue in sharing a conclusion about what he is conscious of right now.

Conclusion

Reflecting in education often happens individually and focuses most of the time on thinking instead of feeling, wanting, being conscious and creating a bond. In addition, the pitfalls focus too much on the problem instead of development or successes. Also by focussing too much on the context instead of internal barriers or on a better way to handle (solutions) then to give meaning. In this perspective I formulated a guide to draw up the physical and interactive aspect of reflection in which feeling is more addressed. The input of others is explicitly used. By applying the methodology of dynamic reflecting using 'the four-chair model', different perspectives are visible to everyone involved in the reflection. In Riga, enthusiasm about the 'simplicity' and effectiveness of Dynamic Reflection was shared.

Practice makes perfect

Dynamic reflecting requires training and integration of various skills from the supervisor of this reflection process. For an extensive overview, I would like to refer to the LOLL competency card, developed by Ruijgrok (2009)) and "the quality of the inner dialogue as a basis for good education" written by Ruijgrok & Kortas (2013)'. Use this link (https://dynamischreflecteren.nl/vierstoelenmodel/) or email Corma@dynamischreflecteren.nl. ■

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  ANSE Board, Kloosterhof Publishers, Editorial Board Members, The Netherlands (Gerian Dijkhuizen), Ireland, Ireland and Russia
- Barbara Baumann
  Germany (Annette Mulkau), Switzerland (Hans-Ueli Schlumpf), Iceland (no editor yet), Austria (Agnes Turner)
- Kristina Urbanc
  Croatia (no nat. editor yet, Slovenia (no nat. editor yet), Bosnia-Herzegovina (Andrea Puhalic)
- Eva Nemes
  Hungary; Ukraine (no nat. Editor yet), Romania (no editor, contact via president Romanian Association), Slovakia, Czech Republic (both no national editors)
- Helena Ehrenbusch
  Estonia (Tiina Merkuljeva), Latvia (Kristaps Circenis, Evija Apine), Lithuania (Lina Bartuseviciene), possibly Poland
- Jan Sjøberg
  Norway; Sweden, Finland (both no editors yet)
- Jeanne-Elvire Adotevi
  France; Spain (see Ioseba Guillermo), Italy (no national editor yet)